

RELIQUARIAM



by Keith Done

**A FANTASY ROLE PLAYING RESOURCE BOOK
of religions, holy artifacts and mystic charms**

PATHFINDER
ROLEPLAYING GAME COMPATIBLE

RELIQUARIUM ELDORIA



RELIQUARIAM



RELIQUARIUM ELDORIA



An Abbott of the Theydori faith, wearing a Tharanda, his holy symbol, which resembles a small casket. Inside is a small parchment called a Thran, on which his secret name within the church is written.

Table of Contents

INTRODUCTION	7
A BRIEF BACKGROUND TO WORSHIP IN ELDORIA.....	9
The Theledai	9
Common Religious Dogma and Governance	13
HOLY MAGIC	19
How Divine Magic Works	19
Creating Magic Items in Eldoria.....	19
Arcane Failure Tables.....	22
Charms	26
RELIGIONS OF ELDORIA	29
Reading the Entries in this Section.....	29
Ormocea (God of Law).....	33
Esmia (Goddess of Healing)	41
Siritar (God of Paladins)	49
Theydori (God of Knowledge).....	59
Gaien (Goddess of Fertility)	67
Priath(God of Time and Dreams)	73
Ahridaar (God of the Arts).....	81
Faar (Goddess of Agriculture)	89
Rhioria (Goddess of Health and Beauty)	95
Tarimth (God of the Moon and Stars).....	101
Phelltar (God of the Saahn)	109
Pharidor (God of the Sun)	115
Ulliah (God of the Forests).....	121
Yhancia (Goddess of the Mountains and Land).....	127
Hirath (God of the Animals)	133
Gurthor (God of the Oceans)	141
Liraan (Goddess of the Sky and Storms).....	147
Se (Goddess of the Animals).....	153
Trezkillian (God of War).....	158
Daugron (Goddess of Fire).....	167
Imaar (God of Magic)	175
Xullia (God of the Dark).....	183
Sirrith (Goddess of Death)	191
Tiea (Goddess of Thieves).....	199
Sadir (God of Destruction).....	209
Yaarneya (Goddess of Entropy).....	217
Kharic-Ohrm (God of Pain and Disease).....	227
GLOSSARY	233
Vestments	233
Architecture and Miscellaneous.....	233



RELIQUARIAM



This product makes use of the Pathfinder RPG Core Rulebook. These rules can be found online as part of the Pathfinder Roleplaying Game Reference Document at paizo.com/prd. Paizo Publishing, LLC 7120 185th Ave NE, Ste 120 Redmond, WA 98052-0577 paizo.com

Pathfinder is a registered trademark of Paizo Publishing, LLC, and the Pathfinder Roleplaying Game and the Pathfinder Roleplaying Game Compatibility Logo are trademarks of Paizo Publishing, LLC, and are used under the Pathfinder Roleplaying Game Compatibility License. See <http://paizo.com/pathfinderRPG/compatibility> for more information on the compatibility license.

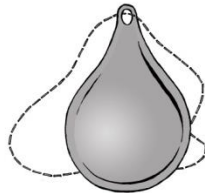
Compatibility with the Pathfinder Roleplaying Game requires the Pathfinder Roleplaying Game from Paizo Publishing, LLC. See <http://paizo.com/pathfinderRPG> for more information on the Pathfinder Roleplaying Game. Paizo Publishing, LLC does not guarantee compatibility, and does not endorse this product

RELIQUARIUM ELDORIA

RELIQUARIAM



A FANTASY ROLE PLAYING SOURCE BOOK



by
KEITH DONE



RELIQUARIUM ELDORIA



An Esmian priestess who serves the Goddess of Healing. She wears the tear drop symbol as her holy symbol. It is considered very unlucky to harm an Esmian and it is widely believed that those who do so are beset J'minda's Curse – a terrible disease with no cure, both physically and by magical means.

INTRODUCTION

AUTHOR'S NOTE

I began work on Eldoria around 1980 and, what started as a campaign setting for a games club in Brisbane, Australia, has grown over 30+ years to a rich and detailed fantasy role-playing world that has attracted a loyal following. One of the stronger elements that fans of my work have always remarked on is the central pantheon of Gods. Eldoria is dominated by twenty-seven recognized religions, whose views permeate the social and political fabric of every realm; from the iron grip of the Daugron priesthood over the desert lands of Y'sira to the machinations of the Ormocean church, whose laws form the moral framework for Human society.

Many of my campaign plotlines and the modules I have written revolve around rivalries between the religious factions of Eldoria. As these adventures were written, more and more detail was created about each specific religion. In addition, the interaction between me (as a GM) and my players has greatly added to the content of "The Reliquarium". I am in debt to many people who role-played clerics in my campaigns and who actually shaped the nature of some of the religions by the way they interpreted my original concepts, adding their own spin to them. In particular I would like to thank Malcolm Owen, who is the epitome of the inflexible Ormocean priest; Terry Krause for his portrayal of the arrogant Imaar cultist; Mark Garnet for his steel-willed Daugron cleric; and Adrian Mackay for his iconic Paladin Savior. Their personalities inhabit these pages.

I hope you are able to extract a great deal of useful information from this book to fuel your role-playing adventures and that you come to both love and loathe the priesthoods that are detailed within. Note, you may find some slight differences between the tales of the Gods in this book compared to the "Encyclopedia Eldoria". This is intentional, as the original EE is meant to be the stories as mythology, while the RE takes a more pseudo-science approach to deities and their origins.



THE RELIQUARIUM: IN SUMMARY

"The Reliquarium Eldoria" contains source material on the twenty-seven religions that form the recognized pantheon of Eldoria. Previously, the religions were summarized in the book, "Encyclopedia Eldoria". The information presented here provides a wealth of additional detail on each religion, their history, practices and motivations. Also included are details of major holy artefacts kept by the principal temple of each church and a series of new minor magic items called "Charms" (these are low powered tokens blessed by their respective priesthoods and given to their followers and allies).

While this book is written as a supplement for a GM who is running a campaign based in Eldoria, there is nothing stopping you from transplanting any of the religions contained in this book to your own alternate setting, or using the artefacts and Charms in your campaigns. Feel free to adopt the material so it suits your own game. "The Reliquarium Eldoria" has been written using the Pathfinder RPG but it is light on rules and is easily adaptable to other systems. Its companion book, "The Encyclopedia Eldoria" was originally written as a Dungeons and Dragons source but has recently been revised for Pathfinder.

Content Overview

This book has been divided into the following sections:

- *A Brief Background to Worship in Eldoria*

This section provides a summary of how the religions evolved their common belief structures and the concept of the afterlife.

- *Holy Magic*

This section provides an overview of how clerics learn to use divine spells and provides information on a new form of minor magic item called 'Charms', that are created for the followers of a particular faith.

- *The Religions of Eldoria*

This section details each Eldorian religion and includes information on their history, doctrine and organization, plus an ability, spell, artefact and charm unique to each church.

RELIQUARIAM



A BRIEF BACKGROUND TO WORSHIP IN ELDORIA

Note, this is the short-form version of the Eldorian creation myth; the full tale is contained in the "Encyclopedia Eldoria".

THE THELEDAI (THE GODS)

The ancient High Elves, known as the *Darvinor*, were the most knowledgeable about the Gods, having been given stewardship of Enshar when the Gods departed the world, following the Great Accord. Their relationship with the *Theledai* (the name that the *Darvinor* gave to the Gods) resulted in much of the lore and history of the *Theledai* being entrusted to the Elves. This trust was betrayed when the *Darvinor* stole the secrets of divine magic from the *Theledai* (in their absence) resulting in the War of Power.

The *Darvinor* vanished from the face of the world at the end of that apocalyptic struggle and, as they kept few written records, their knowledge concerning the *Theledai* was originally passed on to mortal races by word of mouth and later recorded in passages of the First Book of Law. As a result, the accuracy of information concerning the *Theledai* has often been questioned by the religions and is often a matter of debate at the Congress of *Odressi* every four years

Kalidath (the First Heaven)

The *Theledai* are an immensely older race of beings who dwell in the realm of *Kalidath*; which is a vast distance from the world of Enshar, separated in time and space by the Great Shadow, a place of unending chaos. It is not known how many *Theledai* exist but references in the First Book of Law name several beings, other than the twenty-seven Gods of the Eldorian pantheon. These other *Theledai* are depicted as inhabitants of *Kalidath* and appear to be more senior to the divine Twenty-Seven. Before establishing the Realm of *Kalidath*, the *Theledai* had lived in the prime material plane of existence and for countless millennia they had explored that plane (and others) learning all that there was

to learn, before removing themselves to *Kalidath*.

They were attracted to *Kalidath* by its unique aura, a powerful energy source that they were later to call the *Tas*. The *Tas* shaped the very fabric of the universe and, although it existed everywhere, in *Kalidath* there was abundance unlike any other place the *Theledai* had explored. They looked upon *Kalidath* as the source of all energy in the universe; the origin of existence. Here, the *Theledai* developed a deeper understanding of thetas; they learned to use its forces with a far greater ability than the highest practitioner of magic in Eldoria has ever achieved. Their society evolved to an ethical and spiritual level that is difficult for us to comprehend. They focused their attention on the pursuit of the deeper mysteries that permeate existence, while constantly refining their abilities, tapping into powers that allowed them to enhance and reshape reality. Eventually they became one with the *Tas* and could not exist without being bound to its matrix, body and soul.

In merging with the *Tas*, the *Theledai* withdrew even more from the prime material plane. They could no longer exist outside *Kalidath* (or at least in a form that could manipulate the *Tas* to the degree that they could in *Kalidath*). They could travel into the realms beyond the Great Shadow but in a diminished capacity, no longer immortal or immune to harm (though still considerably more powerful than most mortal beings who existed in the prime material plane). Eventually, existence beyond *Kalidath* became thought of as mundane and unworthy of intellectual pursuit by the majority of the *Theledai*.

That is not to say that there were no *Theledai* who had an interest in what lay outside of *Kalidath*. The *Theledai* known as *Tarimth* always had a fascination for what existed beyond the Great Shadow. This was a place that had not been greatly explored by the *Theledai* when they existed in the prime material plane and it was referred to as *Talyssar*.



Tarimth often travelled across the vast distance of the Great Shadow while his brethren pursued their individual concerns. When making one of his journeys to the extreme limits of the Great Shadow, Tarimth came to the edge of Talyssar and beheld a distant star and about it a world that was wreathed in a web of energies, similar to those in Kalidath. This complex matrix of power, radiated from there outwards across all of Talyssar. Tarimth returned to Kalidath to tell his people about this other place that shone with a light like that of their own Heaven.

The younger Theledai embraced the news brought by Tarimth and a group of them, led by Ormocea, wished to journey across the Great Shadow and so enter the realm of Talyssar and investigate the phenomenon there. Although the higher Theledai looked upon this as a pointless pursuit, Ormocea continued to petition them and was at last granted leave to take his followers across the cosmos and journey to this alternate beacon of the Tas that Tarimth said he had seen from afar.

Ormocea was given command of the “Aurliath”, one of eight great vessels (also called sailing stars) which the Theledai had used to cross the universe when they first founded Kalidath. Ormocea took with him nine Aercharns, family groups of Theledai that were each made up of three entities. They dedicated themselves to their mission, which was daunting by our standards, as it would take over 5,000 years to traverse the Great Shadow and so come to Talyssar.

Once they entered the Great Shadow the Theledai would be cut off from their own Tas and would have a semblance of mortality. To preserve their life-force, they would enter a state of hibernation and when they reached their destination, they would be refreshed by this new source of Tas energy in Talyssar. A few Gods did not go to into the induced sleep and remained awake for great lengths of time as the “Aurliath” traversed the Great Shadow. They arrived in Talyssar in a very weakened state but with a deeper understanding of the universe. In this way, the Theledai Imaar studied the weave of the new Tas as the “Aurliath” approached it. He came to understand how it differed from the Tas

energy of Kalidath and he learned how to master earlier than his companions.

The Theledai in Talyssar

In Talyssar, the Theledai awoke and traced the source of the Tas to the planet orbiting a single star. They directed the “Aurliath” to that world and to their surprise, here they found (as Imaar had already discovered) that the power of the Tas was very different to that of the power source of Kalidath. Although, they could use its energy to perform great wonders, its source would not sustain them indefinitely. The Theledai were forced to take on permanent physical forms so that they could exist within their new world.

They were faced with having a limited timeframe of existence in Talyssar, so they experimented with the Tas energy that they commanded and reshaped the world, which they came to call *Enshar* (the Second Home).

They changed the face of Enshar in a fever pitch of experimentation, unmaking it and creating it anew. Ormocea gave the Aercharns tasks according to their particular skills. Many of the Theledai had hoped to make Enshar their new home but the discovery that the Tas was radically different in Talyssar made this impossible. Instead, Ormocea commanded his followers to learn all they could of Enshar and the realm of Talyssar, using the Tas to shape it, for it was a certainty that they would soon have to make the trip back to Kalidath before mortality caught up with them.



The Creation of Enshar

There are differing versions of stories that surround the creation of the world of Enshar and the Books of Law are not clear about the details. Some scholars interpret the Books to say that the Gods entered the realm of Talyssar and discovered the sun Pharys and its worlds already there and that the Gods simply claimed Enshar as their home; others tell of the worlds being drawn from the heart of Pharys and set to spin about the sun. However, the most accepted story is that an immense miasma of dust and gas, called the Maelstrom, existed in the place that Pharys now stands. Daugron used her knowledge of fire to kindle the Maelstrom and the resulting detonation ignited the sun and formed the worlds of Pharys. After the turmoil coalesced, the Theledai made Enshar their home.

After resting from their voyage across the Great Shadow, Ormocea set into motion a plan to make Enshar a world as beautiful as their home in Kalidath. The Gods shaped the face of Enshar; sculpting its land-forms and filling its voids with oceans. They then instilled the world with raw energy, bringing into being a primal force of nature that spontaneously brought forth an unending plethora of plants and animals.

The amount of energy expended to form Enshar was immense and took its toll on the Gods. As previously mentioned, the Tas energy was very different in Talyssar and the Gods relied on the reserves of the Tas that they had brought with them from Kalidath to sustain themselves. This was limited and as their power waned, they began to take on mortal traits; they aged and became susceptible to harm. Their work on Enshar ceased. For a long age they could do no more in Enshar and contemplated the return to Kalidath.

Imaar solved this dilemma by creating the Weirding Stone; an artefact that attuned the Tas of Talyssar to the same energies as those of Kalidath. This allowed the Gods to reinvigorate themselves and continue to dwell in Talyssar and complete their work on Enshar.

This was not without consequence; the process that allowed the Gods to suffuse themselves with the Tas, ended up consuming Imaar completely so that he never could exist in the prime material plane again. Fearing what had happened to Imaar, SIRRITH tried to end the process of becoming one with the Talyssarian Tas prematurely. This caused her to be severely weakened, making her unable to manipulate the magic forces of the Tas ever again.

The Rune of Making

After the creation of the Weirding Stone the Gods set about a second age of creation and during this time intelligent life was first brought into the world. These were the Saahn, whose descendants became the sentient mortal races of the world.

However it must be noted that this was not the first occurrence of intelligent life on Enshar (other than the Theledai). There were two other forms of intelligent life that emerged before the Saahn. The Gods had created semi-divine servants called *Uushai* when they first began their great labors. These were made out of the life-force of the Theledai and were thus beholden to them, having no free will. The other intelligent beings were the *Sylvaari* (also called the Fey) who were created by the wild natural forces unleashed when the Gods instilled Enshar itself with the power of spontaneous creation.

The Sylvaari are bound to the natural world; when harm comes to the forests and mountains, to the oceans and rivers – then harm comes to the Sylvaari.

The Saahn, however, were specifically created according to design, using a powerful incantation called the Rune of Making; a magic only fully understood by the Goddess Phelltar. She made the Human race and then went on to create the Elves, however, this was against the commands of Ormocea and ended up causing a schism between the Theledai; principally between those who were closely allied with Ormocea and those who wished to learn to perfect their use the Rune of Making.

This desire to master the Rune ultimately culminated in SIRRITH openly rebelling against Ormocea and being imprisoned within Shadowland for her actions. Before her imprisonment SIRRITH stole the Rune and taught it to several Gods who sided with her. They experimented with it and brought forth all manner of intelligent beings and creatures into the world.



The Great Accord

The disobedience of the Gods and the mischief caused by Sirrith caused Ormocea to bring his kin together and have them agree to remove themselves from Enshar and watch over their creations from afar, addressing any calamities by sending their Uushai into the world when necessary. This was the Great Accord, which saw the formation of Tarrisada, a realm between the boundaries of the Great Shadow and Talyssar. The Theledai were bound to the Accord by the Talisman of Law, a great artefact created by Theydori for Ormocea. If a God defied the dictates of the Accord their connection to the Weirding Stone was cut and they were diminished in their power and capacity to dwell in Talysaar.

For many thousands of years the Gods dwelled in Talyssar under the terms of the Great Accord but many grew tired of watching over Enshar and departed to seek new worlds in the vastness of the universe. Enshar was left in the hands of the Saahn and was watched over by the Uushai who still maintained order in the realms of Tarrisada.

The War of Power

In the absence of the Gods, the Saahn learned lore that had been forbidden to them. Eventually, under the guidance of the High Elves (known as the Darvinor) they began to learn how to use the Tas in the same manner as the Theledai. Some Uushai descended to Enshar and tried to dissuade the Saahn from these pursuits but they could not be deterred. The Uushai sought out the Gods who had spread out across Talysaar and the High Lords returned to deal with their upstart creations.

The Great Accord that they had put in place prevented them from directly returning to Enshar, without the threat of becoming mortal, so they marshalled their forces from Tarrisada. For centuries a war raged across the world, pitting mortal forces against those created by the Gods. The mortals were divided, some still allying themselves with the Gods, while others now followed the Darvinor Elves.

But the Theledai also were divided; several of the Gods leant their support to the Saahn who opposed Ormocea and his allies. In the end, the Saahn sought refuge in the northern continent of Eldoria and a final battle took place for the control of the world. The Gods would have been victorious except for the treachery of one of their own kind. While their attention was

diverted, the Theledai Sadir destroyed the Weirding Stone and the power of the Gods was permanently diminished.

The War of Power had ended up pitting God against God and the Theledai had become tired of the universe of Talyssar and all its woes. They decided to return to Kalidath for good and find peace again. To do so, they needed the “Aurliath” to replenish its energy reserves, in order to cross the vast distance of the Great Shadow and sustain them during the long voyage. The Gods entered a state of Priatharia (the magical sleep of the Elves) and it is said they will awaken at a time in the future, when the “Aurliath” is ready to make its final journey home.



COMMON RELIGIOUS DOGMA AND GOVERNANCE

Knowledge about the Eldorian pantheon is derived from many sources. The most common source comes from translations and interpretations of the Books of Law; three iconic tomes written at the time when Gods still dwelled on Enshar. These were discovered thousands of years after the War of Power by the Prophet Samroth. The discovery of the Books ended the Darktime and brought stability and enlightenment to the world. Other lore was found by charismatic individuals who sought out dogma on specific Theledai and then created a following amongst those who were willing to listen to them. In some cases, religious movements of the more obscure Gods have evolved from doctrine created by people who had scant pre-existing information to go on; these prophets simply ‘made it up’ and any true facts they later discovered were ‘reinterpreted’ to fit their current teachings.

This, of course, means that the different religions often have conflicting views and explanations of aspects of the same pantheon. The Congress of Odressi, a great religious convention that meets every four years, debates and ratifies these divergent views and continually seeks to develop a unified dogma to govern all churches. Despite the many differences, there are a number of common dogmas shared by all temples and these are outlined below.

Tarrisada

The Gods removed themselves from the world so that Enshar could no longer be subject to the destruction that resulted from their rivalry. As part of the Great Accord, the dimensional realm of Tarrisada was made, consisting of twenty-five separate regions (There were only twenty-five regions because Sirrith was imprisoned in Shadowland before the creation of Tarrisada and Imaar had vanished from the world eons before).

The regions of Tarrisada are arrayed about a central axis, like a vast wheel; the center being a conflux of portals, called the *Nexarian Gate*. Here weaknesses exist between the regions of Tarrisada, the prime material plane and the

frightening realm of the Great Shadow. The Theledai and Uushai have the power to cross these portals at will; however it has been known that some mortals, adept at magic, have also managed to traverse the Nexarian Gate over the centuries.

Standing upon the brink of the Gate is *Khallarghad*, the mighty fortress of the Uushai who guard the sleeping form of Trezkillian. They lead the Legion Eternal, who are made up of the mortal spirits who serve them in the afterlife. They defend Tarrisada and the doorways to the other realms from the *Ravening Horde*; Demons and their armies who dwell within the Great Shadow. They seek to overrun Enshar and the rest of the prime material plane.

The Afterlife

All of the twenty-seven religions promote a concept of the Afterlife (except the church of Sadir). The doctrine surrounding what happens to you when you die varies between the priesthoods, however there are many commonalities shared across the pantheon. The existence of Tarrisada and Kalidath are upheld by the majority of religions. All believe that their God sleeps in their own particular realm that forms part of Tarrisada, watched over by their Uushai. The Gods sleep in order to preserve their potency, as most of their energy was spent during the War of Power. When they awaken, they will put to sail in their great vessel, “Aurliath”, the ship that brought them across the Great Shadow millennia ago. They will return to Kalidath, the First Heaven, their home, and they will take with them, the souls of the faithful.

When you die, the soul departs the body in a non-corporeal form and, if you have shown the appropriate amount of respect and dedication to your patron deity, you will find your way to the *Unending Sea*. Here, once awakened beneath its waters, the faithful are attracted to the light above. Upon reaching the surface, they are made whole and given physical form again (this is known as being Reborn). They continue to ascend, rising above the Unending Sea and translating to their designated realm in Tarrisada. In Tarrisada, the Reborn are immortal and they serve the will of the Uushai who dwell there and await the day of the Awakening.

The Reborn cannot normally revisit Eldoria ever again. Their existence is bound with the Tas and the same forces that were invoked when the Great Accord was broken would destroy them utterly if they set foot in the world again. However, the Uushai are made of stronger



stuff and can visit Enshar for a brief time. In doing so they are at great risk; their power is diminished and they are made mortal. If slain, would be eradicated from existence.

Some souls are not Reborn. There are those who make the journey to the surface of the Unending Sea but their faith has not been sufficient to ascend to Tarrisada. These beings gain a physical form again and their essence is bound to the Tas, just like the Reborn. However, they cannot return to Enshar again and they end up simply existing in the twilight world of the Unending Sea. They drift upon its waves and cannot sink or drown. Many find their way to island realms that exist in that strange oceanic realm, discovering communities that have grown there. They are called the *Telarci* (or driftwood in the tongue of the High Elves). Here, the Telarci dwell, never ageing and, if they die through violence, they find themselves alive again, recreated beneath the waves of the Unending Sea. They must renew their faith in the Gods and, if they reach enlightenment, they will eventually rise and make the transition to Tarrisada.

There are those Telarci who are unlucky enough to find themselves picked up by ships, sent forth by the Goddess SIRRITH, to collect those who stray from Tarrisada. Shadowland is one of the realms located in the Unending Sea and the Goddess directs her minions to collect the souls of the unfaithful and bring them to her thralldom. Here, their form is corrupted by the power of the Vorg. They are bound with negative energy and can then be sent back into Enshar to do the bidding of the Goddess. In this way, many of the Undead who have physical shape are created.

There are other darker creatures that are born within the waters of the Unending Sea. These are the souls who never see the light and instead descend into the cold depths and enter the uncharted realms that border the Great Shadow. Because of this they remain as spirits and do not achieve the physicality of the Reborn. Some eventually find their way via unknown paths to Shadowland and serve SIRRITH as her incorporeal servants. Others become lesser Demons in the Great Shadow. Finally, there are those who return to the living world without becoming the thralls of SIRRITH. They exist as ghosts, wraiths and other creatures of an incorporeal nature.



The Afterlife and Elves

Elves do not follow the same path to Tarrisada that other mortal races take. It is said that the Gods banned them from heaven after the Darwinor usurped power in Enshar. Instead their souls find their way to the Holy Glade, on the island of Corrithia, in the Unending Sea. They are numbered among the Telarci.

Elves enter a state called Priatharia within a few centuries of achieving the age of 300 years. They become more and more out of step with the world and slip into meditative trances for long hours. Eventually, they never wake up from these trances, though their resting form remains strong and unchanged.

Their bodies are placed with great honor within hidden crypts and watched over by appointed guardians (an Elvish Order known as the *Dreaming Custodians*). The souls of these sleeping Elves achieve a Reborn form in the Unending Sea, like other mortals, but they never rise to Tarrisada. Instead, they make their way to the realm of Corrithia. The path taken is usually via the island kingdoms of the Telarci and then by boat – a long voyage to far distant Corrithia that lies near the edge of the Great Shadow.

Alternately, they may take the shorter, but more perilous route of the Grey Road, through SIRRITH's realm of Shadowland. This way is more direct but only for the steadfast, as SIRRITH's minions constantly attempt to lure the unwary off the safety of the Grey Road. Their souls become the property of the Pale Lady.



The Holy Glade is at the heart of Corrithia. It is an idyllic realm where Elves contemplate the great questions of the universe (much like the Theledai of Kalidath). They reside here waiting for enlightenment that will take them to the next stage of existence; a state of grace that they cannot even imagine. The Elves of the Holy Glade cannot return to the world of the living as, in achieving their Reborn form, their existence has become bound with the Tas and subject to the Great Accord. However, living Elves have been known to visit their loved ones in the Holy Glade by crossing from the prime material plane to the plane of the Unending Sea, via the portal of the Merdathian Maelstrom.

The Maelstrom is a vast storm that constantly circles the equator of Enshar. Here there are no land masses of a size to slow or impede its passage. Its power is so great that it has torn a hole in the fabric of the universe that separates the planes. Those Elves, brave and hardy enough make pilgrimages from Fairhaven, in the south of Leezeria, and follow the Merdathian Maelstrom in their sleek *talidori* craft (trimarans made from the wood of the Eldar trees). They seek occasional lulls that can appear from time to time in the storm and, if the opportunity arises, they sail on through into the waters of the Unending Sea and from there to Corrithia.

The Awakening

Most of the religions hold to the concept of the Awakening. This is a time in the future, when the Gods will arise from a divine slumber that is said to last for 10,000 years. The duration of the Darktime that followed the War of Power was unmeasured but is said to have lasted at least 5,000 years. Since the discovery of the Books of Law and the declaration of the Age of the Redemption, a further 2,150 years have passed.

After the War of the Power, the Gods grew weary of Enshar and they agreed to return to Kalidath, their ancient home. With the destruction of the Weirding Stone they had lost their connection to that part of the Tas which gave them divine power and immortality. To return to Kalidath they would have to cross the Great Shadow in their star-vessel, "Aurliath". This would require a vast reserve of energy both to traverse the expanse of the Great Shadow and sustain their existence for the voyage home.

Without access to the higher energy forms of the Tas, it would take many generations to channel sufficient energy into the "Aurliath" for the homeward voyage. The Gods would have aged and died long before then. The Theledai agreed to go into a form of hibernation until that time; a state very similar to the Priatharia of the Leezari Elves. Their resting forms would be guarded by the Uushai until the time of the

Awakening, when the “Aurliath” is ready to set sail.

It is commonly believed that the Gods will invite those mortal souls who have reached the domains of Tarrisada, to join them in their journey to Kalidath. Once the “Aurliath” sets sail, the wards that prevent Sirth from breaking out of Shadowland will be removed and the realms of the Unending Sea and that of the world of Enshar will be her domain.

Seervati

Seervati is an old Darvinor word meaning “vessel of God’s power”. Since the Redemption, the word has also been used as a title for a cleric who has the ability to summon the Tas and cast spells. In Eldoria not all clerics usually have this ability; only a few who have a natural affinity for connecting to the Tas and have been schooled in the secret rituals and incantations of the religion they serve.

When a novice joins a religion, they are examined by the existing Seervati of their temple to determine their ability to harness and form spells. Usually they undergo a series of tests designed to ‘kick-start’ any latent talent they may have. Those who fail the tests are allocated to other administrative bodies within their temple and may still rise to positions of seniority. Those who do show Seervati potential are taken under the wing of the *Seercandum*, an order of a temple that is devoted to maintaining the religion’s lore and the teaching of divine magic to its rising stars.

The magic of the Tas can be manipulated in various ways. Whereas wizards are taught to use complex combinations of words, gestures and materials to shape raw Tas energy into a desired form, clerics rely mainly on sheer willpower that has been bolstered by faith in their God. It is their faith that determines the amount of Tas they can channel.

The Seercandum maintains a collection of spells that are grouped into ‘Circles’. Each Circle of spells is considered to be of a specific complexity, requiring a greater level of faith and devotion to be able to cast successfully. When they initially join the temple, they learn its orisons and gradually move on to master level 1 spells.

The spell Circles equate to the levels of spells in Pathfinder – when a level 1 cleric attains sufficient XP to cast a 2nd level spell they have achieved the “Second Circle of the

Seercandum” and are considered to have attained sufficient skill to use all the spells of that level that are known to the religion.

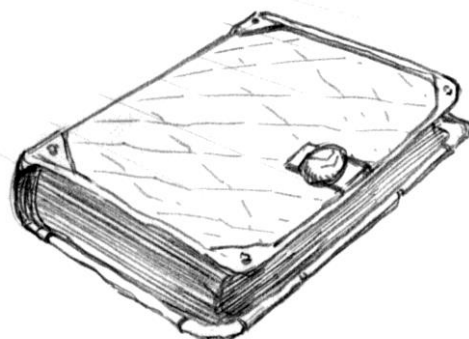
The status of a Seervati differs across the religions. In some churches, the Seervati are just the same as another cleric and their powers afford them no greater rank within their temple - the supreme head of the church does not have to be a Seervati. In others, it is only the Seervati who can be appointed to senior positions and in a number of the smaller cults all their followers must be Seervati.

The Books of Law

The Books of Law are three ancient tomes found by Elias Samroth, a religious visionary who dwelt in Akalastia during the Darktime. Samroth unearthed the books when excavating a site to build a temple devoted to Ormocea.

The Books date back to the Pre-Redemption age and are purported to be the collected works of a sage called Erandasmir, who was a devotee of Ormocea in the brief age of peace that followed the end of the War of Power when the Gods withdrew from Enshar forever. As well as serving the ancient priesthood of Ormocea, Erandasmir was a historian and had access to the library of Madriss. From this great resource he was able to gather a vast amount of knowledge and much of this was put down in the Books of Law.

Each volume covers a specific range of subject matter. The First Book of Law provides a detailed account of the theology and laws of the Ormocean religion and became the foundation stone, not only for that church but also for the laws and principles that govern most of Eldoria today.



The Second Book describes, in depth, the mythology of all of the Gods and the dogma and practices of the other religious orders that were established prior to the Darktime. The Third Book documents much of the history and culture of the Pre-Redemption age.

It has been rumored that, later in his life, Erandasmir also completed a draft of the Fourth Book of Law that contradicted many of the histories and lore contained within the other books. The existence of the Fourth Book is a hotly debated topic that resurfaces from time to time at the Congress of Odressi. A copy of a controversial book called “The Apocalypse Tome” emerged in 1051R, in the possession of a scholar called Ohridane the Seer.

Ohridane was a member of the secretive Cult of Priath and ended up being burnt at the stake after a panel of religious examiners denounced the book as a work of heresy. After Ohridane’s demise, rumors circulated that “The Apocalypse Tome” was indeed Erandasmir’s Fourth Book of Law and, although it was ordered to be destroyed along with Ohridane, a copy survived that was later circulated amongst secular lore masters. Even today, the story persists that the Fourth Book exists and, if you are deemed worthy, those who know its secrets will contact you and allow you to learn the true meaning of the universe contained within its pages.

The original Books of Law have resided in the city-state of Jasper, ever since their discovery. The Prophet Samroth housed them in an ornate shrine within the temple to Ormocea that he built there. Between 10R and 21R he encouraged scholars and wise men to journey to the temple and he provided them with free access to the Books of Law. Indeed, many visitors became involved in translating sections of the Books of Law that were written in some of the more obscure languages of ancient times.

Samroth allowed his collaborators to copy large sections of the Books that were of particular interest to them and several sages brought with them scribes who made complete copies of the original document.

In this way, many of the modern religions were born. Scholars would read and copy sections of the Books that provided details of the practices and dogma of the pantheon and go on to found a revival of specific deities. After his death, the Books became the property of the fledgling Ormocean church which restricted open access to the tomes. Instead, those who the Ormoceans approved of were allowed to view and read the books and copies were now forbidden.

Over the centuries, many versions of the Books of Law began to appear across Eldoria, but most of these were copies of copies and began to lose content and meaning in their transcription. Today, it is claimed that there are only four true copies of the Three Books:

- The original which is housed in the Museum of the Empress in the Imperial Palace of Jasper;
- An authentic complete copy that is housed in the Ormocean temple in Odressi;
- An authentic complete copy that is owned by the King of Llan
- An authentic complete copy that is the property of the church of Theydori and is kept on Guardian Island.

The Treaty of Odressi

In 1002R, Lord Bannin Ortolzo sent out an invitation to a number of senior clerics of the religions that had established themselves across Eldoria at that time. Its purpose was to hold a council to discuss a vision that Ortolzo had to bring all religions together in the one location; being the city of Odressi. It was hoped that, by doing so, the religions would learn from each other and grow stronger. With an increasing threat of war likely between the rising empires of Sardell and Y’sira, the knowledge and wisdom of those religions would not be lost.

All religions of the world have existed in Odressi at some point in time and have had major temples constructed there. In most cases, the head of each religion is based in the city. There are some exceptions (e.g. the pontiff of the



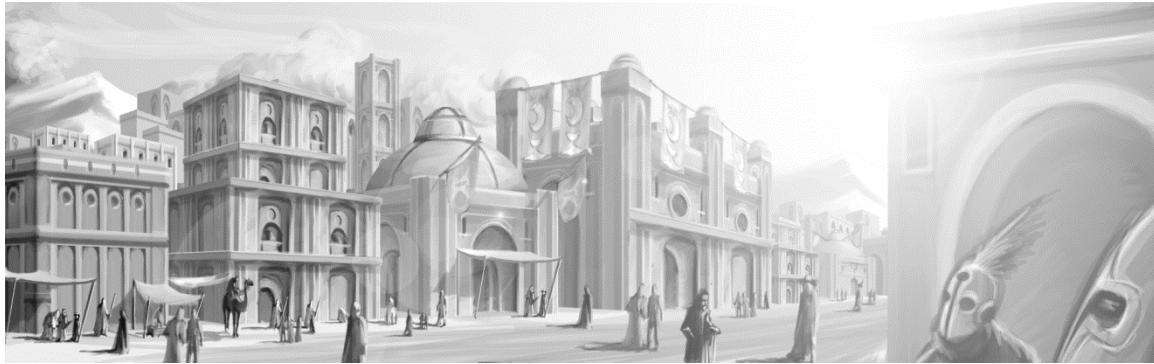
RELIQUARIUM ELDORIA

Daugron faith is based in Byalliz, in Y'sira). The Treaty of Odressi provided all churches with security. A standing army, maintained by the secular authorities of the city was there to defend them in times of war. In addition, the temples which operated out of Odressi influenced the monarchs of the realms in which they had religious dominance. Those realms were often allied to Odressi and also agreed to defend the Holy Isle from external threats.

The churches who were signatories to the treaty agreed not to bring harm to the priests or property of other members of the covenant. To do so brought heavy penalties, including seizure of church wealth and relics and the imprisonment of priests. The most severe penalties awarded occurred in 2105R, when the churches of Sadir,

Yaarneya and Kharic-Ohrm were proscribed and their temples in Odressi (and most of the other Eldorian realms) closed; their priesthoods forbidden to practice on pain of death.

To enforce the laws that governed the temples, the Citylord of Odressi established a special Order, known as the Monks of Light. Judgements against those temples accused of breaching the Treaty of Odressi were brought down at the Congress of Odressi. In addition to deciding legal issues, the Congress debates dogma, reviews and establishes new canon law and votes for a new council from its members. This council represents religious concerns with the secular authorities of the city and has great influence on religious decisions that affect all churches.



The magnificent city of Odressi exists to protect the religions of Eldoria from secular wars that threaten the stability of Eldoria from time to time. The major temples of the pantheon exist here and politics between factions come to a head at the Congress of Odressi, which is held every four years to discuss dogma and ratify changes in theological thought brought about by new discoveries by Seervati priests

HOLY MAGIC

HOW DIVINE MAGIC WORKS

Magic in Eldoria is referred to as the Tas; a complex web of invisible energy that surrounds and permeates every living and non-living thing. The Tas is the source of power that all practitioners of magic use to cast spells, whether they are followers of the arcane arts (such as wizards and sorcerers) or the divine spirits (such as clerics and druids). The way that the wizards and clerics access the Tas that is very different. The use of clerical magic evolved first in Pre-Redemption times, when the Gods and their Uushai taught their mortal followers a basic understanding of the Tas. The first religious orders were established at this time and most of the dogma that was later put down in the Books of Law was formulated.

Every living creature has a personal aura, which is a unique weave of the Tas. In order to cast a spell, a person must be able to link their aura with the greater energy field that constantly surrounds them. Making that connection allows a person to draw a specified amount of Tas and to covert that energy to a new re-ordered form. This form usually lasts for a short-time before it reverts to its normal chaotic state, although some spells (particularly those cast by more skilled adepts) can take on permanent form.

One problem that spell-casters (of all persuasions) face is being able to disconnect from the Tas, once the link is made. Each year, many young Seervati and apprentices alike are harmed and even die when learning to use magic. In addition, skilled practitioners of magic can find themselves in difficulties if they lose concentration when casting a spell (usually due to an unforeseen interruption or being involved in direct combat). If a spell-form is not successfully completed and the caster is not skillful enough to disengage from the Tas quickly, they can continue to draw too much energy, which can be lethal. This can result in the caster being immolated in a blazing surge of silver fire. Consuming too much magical energy is, known as 'Riding the Tas' and is a common way that some spell-casters commit suicide (by

simply tapping into the Tas and refusing to allow a spell to take form).

Clerics access the Tas mainly through sheer force of will. They are trained to have unwavering belief that their deity allows them to make a divine connection. That belief gives them a focus of will, forcing into existence the bridge between the physical world and the super physical world, creating the desired spell. A Holy Symbol is often used as a physical object to reinforce their belief and sometimes other physical components are used which aid in the process of forming the spell. These additional components are usually consumed by the power of the Tas.

When the Darktime came and the majority of the religions collapsed, the fragmented lore that survived was studied by individuals and reinvented as arcane magic, giving rise to an age dominated by sorcerers. Instead of belief in Gods, sorcerers used ritualized phrases and gestures to clear their mind and access the Tas, along with a greater amount of physical components, designed to kick-start the process. Schooled wizards, who arose as a result of the foundation of institutions such as the College of Arcane Science and the University of Pharidor's Watch, use a similar means of connecting to the Tas as sorcerers.

CREATING MAGIC ITEMS IN ELDORIA

In the First Age of Enshar, the mortal races had a greater understanding of magic and the manufacture of magical constructs. Scholars of ancient times understood the metaphysics involved, having been tutored directly by the Uushai; the servants of the Gods. Their control of the Tas was more adept; the tasks they could accomplish more vast (and the destruction they could bring down more terrible).

Mortal sorcerers and clerics of that age were not reliant on meditative rituals or bound by the use of chemicals and components needed to synthesize spells like they do today. They also excelled in the manufacture of magical devices and weapons, perhaps even outstripping the



Gods themselves in that area of knowledge; the Gods were used to relying solely on their own divine power rather than constructs designed to simulate and magnify magic.

When the War of Powers drew nigh, the mortal factions that were opposed to the Gods came together at Caldartha, situated on Baladara (now the Holy Isle). For 200 years, they fashioned an arsenal of magic to both bolster the powers of their spell-users and equip their warriors with weapons and defenses that would be effective against the conjured minions of their enemy.

After that long and tragic war, the weapons and devices of Caldartha were scattered and most of the magic items that exist in Eldoria today are those Caldarthan forged relics that managed to survive the Darktime.

It was the Darktime that made magic a shadow of what it was in the First Age. The greatest sorcerers of that time became despots after the Gods passed on to their eternal rest in Tarissada. These powerful magi, called the Serpent Kings, were eventually overthrown and all that they stood for was burned and destroyed with them.

Arcane knowledge had already been diluted by the War of Powers; the demise of the Serpent Kings further destroyed this knowledge base, so that the magic spells and the skills to fabricate devices imbued with the Tas became a poor reflection of those more glorious days.

The Mechanics of Magic Items

These rules are an expansion on *Notes on Magic*, from the "Encyclopedia Eldoria".

A further problem that exacerbates the creation of magical constructs in the modern age of Eldoria is the scarcity of essential materials to make them. The world was pillaged by the weapon-smiths of Caldartha in the First Age for these materials. Known sources that exist today are few and far between. The ancient magic devices that survived the Darktime incorporate components that have a natural affinity with the Tas; they easily link with the Tas field, store its matrices and duplicate spell-forms written into them. They include such rare substances as Diamondwood, Excellium Steel, Krystarrian Glass and the bone and hide of many magical beasts that served the Uushai, most of which perished after the War of Powers.

To reflect the lack of knowledge and materials needed to make magic items in modern Eldoria, the following adjustments are made to the standard rules governing the manufacture of

modern constructs emulating those of Caldarthan design:

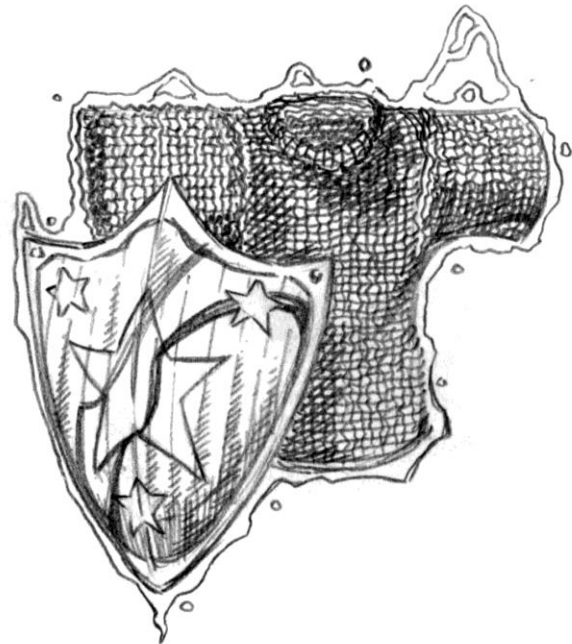
- All material costs are increased by a factor of 50%
- All prerequisite class levels for magic creation feats are increased by a factor of +2.

Types of Magic Items

There are a number of distinctly different types of magic items existing in Eldoria. These all have different levels of complexity that challenge the skills of the modern artificer.

Uushai Crafted Items (Artefacts)

In the First Age and the War of Powers, the Uushai made weapons, armor and devices for the mortals who were loyal to the Gods. These are the most powerful magic items that still exist. All artefacts are considered to have been fashioned by the Uushai. They are exceedingly rare and cannot be duplicated by modern craftsmen. The Artifacts listed in each entry for a God are from this group.



Caldarthan Crafted Items

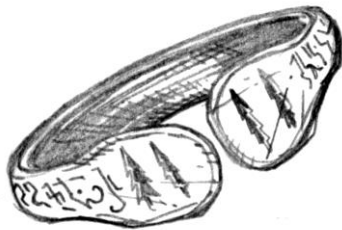
These items were made by the mortals who opposed the Gods in the War of Powers. They are usually identified by the hallmark of the Caldarthan weapon-smiths (a crab bearing a sword in each claw). Even within the Caldarthan School, there were a number of different types of methodologies practiced to link constructs with the Tas and invest them with spell signatures. These are detailed below:

Permanent Caldarthan Items

The most demanding and time-consuming magic constructs required the permanent binding of the item to the Tas so that the device was active all the time (e.g. a magic weapon or a ring of protection). A synthetic Aura was created for the magic item and that was sufficient to create an ambient link to the Tas, to supply energy to the spell signature woven into the Aura.

This synthetic Aura sometimes achieved a form of sentience and created an ego in specific ancient devices and weapons. It is this knowledge of how to make a synthetic Aura that has been lost over time which now limits the fabrication of similar devices in modern Eldoria.

For this reason (and also the lack of materials) permanent forms of Caldarthan magic items are equally rare as those made by the Uushai. A few exceptions can still be fabricated by artisans who are skilled enough.



In addition to meeting all the standard (and adjusted requirements) to manufacture permanent magical constructs, a modern Eldorian craftsman must also make a special DC roll in order to successfully complete the item.

This is an Int roll against a base DC of 20, modified upwards by one increment for every 10,000gp market value of the item (round up fractions).

As an example, a Ring of Protection +3 would have a DC of 22 (a base of 20 plus 1.8 based on a value of 18,000gp). The roll is made secretly by the GM and failure results in a check against the Arcane Item Failure Table (1).

Charged Caldarthan Items

The Caldarthan smiths employed an alternate means of supplying Tas energy to a construct. This involved investing the object with its own small Tas reserve and creating a link to this by means of an activation trigger (through a verbal command or physical mechanism). Most often, the Tas reserve was stored in a crafted piece of Krystarrian Glass; one of the few substances able to trap Tas energy and hold it indefinitely, allowing it to be triggered at a later date.

Krystarrian Glass, though durable, can only hold a set amount of energy (or charges) and the magic item is rendered inert when the energy is depleted through constant use. Charged items were easier to make but the materials needed to make them were just as costly as permanent magic items.

Items that require charges have a greater chance of being made by modern artificers. To successfully complete a Caldarthan magic item relying on charges, an Int roll is made, based on a DC of 10, modified upwards by one increment for every 10,000gp market value of the item.

This roll is made secretly by the GM and Arcane Failure Table (2) is consulted in the event of failure.

Ismodian Devices

The College of Arcane Science maintains an extensive collection of magic constructs. Masters of the College conduct continual research into a whole range of curious ancient items that they know are connected to the Tas but still have no idea of what their function could be.

They have managed to duplicate some of the Caldarthan devices in their entirety but the College suffers from the same limitations caused by the rarity of key materials (albeit they have a larger stockpile than most other individuals and organizations).

Learning from the principles that went into the crafting of magic items in the First Age, the College has become adept at the construction of specialized single-use magic items. These were pioneered by Master Juliad Ismo in the late 1800's R. Most pupils of the College, who specialize as artificers, study Ismodian lore and are later employed as craftsmen in the Hall of Relics.

RELIQUARIUM ELDORIA

ARCANE FAILURE TABLES

Arcane Failure Table 1

d20 roll	Result	Notes
1-15	Complete Failure	The item does not function in any way
16-17	Limited Life	The item will function for 1d12 days
18-19	Erratic Power	The item works 25% of the time. Check every time its powers are tested/used
20	Explosion	The item draws Tas without creating a spell-form. The item explodes doing damage equal to its market value divided by 1,000 in the ground zero square. Every 5ft beyond ground zero reduces the damage by 5points. A successful Reflex save halves all damage.

Arcane Failure Table 2

Die Roll	Effect	Status of Krystarrian Glass
1-4	Device fails to function	Glass lattice destroyed
5-6	Device fails to function	Glass lattice intact
7-8	Device functions but only holds 1 charge	Glass lattice destroyed when the last charge is used. Item can be recharged
9-10	Device functions but only holds 5 charges	Glass lattice destroyed when the last charge is used. Item can be recharged

Arcane Failure Table 3

Die Roll	Status	Notes
1-10	Crystal and device cracks	Device is now useless
5-11	Crystal cracks	Device has one more use then it will automatically shatter
12-19	Crystal burn-out	The device can be used again but has a -10 penalty to rolls on this Table
20+	Crystal Intact	The crystal remains intact and the spell signature can be used again



1800's R.

Ismodian devices use more mundane materials, replacing Krystarrian Glass with perfect mundane crystals as power reserves. These crystals cannot hold Tas energy, in the way that the Glass does but, if the internal lattices of the crystal are arranged in a certain matrix; they can hold a spell-signature indefinitely, until triggered. The spell is activated when an external source of magic floods the crystal.

Any standard magic item that is dependent on charges can be duplicated using Ismodian technomagery and they are constructed exactly according to the standard definitions and costs (i.e. the prerequisite for the applicable feat is unaltered and the cost is not increased by a factor of x2).

They are not as reliable as the old Caldathan relics but their ease of manufacture means they are more frequently encountered in Eldoria than their First Age counterparts. To successfully complete the construction of an Ismodian magic item, an Int roll is made against a DC of 5, modified upwards by one increment for every 10,000gp of the market value of the item. The Arcane Item Failure Table is not checked; the device simply works or will never work.

Once successfully made, Ismodian magic devices are usually activated by the action of casting any spell, although the spell must be at least level 1 (cantrips and orisons do not generate a sufficient level of power to trip the spell-signature held in the crystal). Some devices are keyed to a particular form of magic (wizard, druid, cleric, bard or sorcerer).

The initial contact with the Tas by the caster is made to bring energy into their aura, but instead of then channeling that energy into the desired spell-form, it is directed into the crystal of the magic device. The crystal usually becomes flawed after one use, the lattice being fractured by the Tas energy.

If a higher level spell level is used to trigger an Ismodian device, there is an increased chance of leaving the crystal lattice intact. Every time an Ismodian device is used, roll 1d20 and check Arcane Item Failure Table (3). For every 2 levels of spell used to activate the device add +1 to the result.

A Spellcraft check at DC 12 is required to assess the status of any Ismodian magic item (i.e. is it live or dead). Alternately, if a character possesses any magic item creation feat, this will automatically provide the information. A new

crystal can be programmed to replace a cracked or burnt out one, the cost being one third of the cost of the magic item itself and the time taken to find a perfect crystal (usually 1+1d4 weeks if in an urban environment, twice that if in a regional area).

In the case of a device being cracked (1-10) – it's back to the drawing board and a completely new item must be paid for.

Materials for Making Magic Items

As described above, there are a number of rare items required to make magic items in Eldoria, most of which are now exceedingly rare. They include:

Excellium Steel

Excellium, also known as Mage-Silver, is a rare metal found deep in the rock strata, mainly in the Grand Escarpment of Sard (although minor veins have been found in other mountainous areas of Eldoria). In its raw state it has the best properties of both refined steel and silver, but its real properties were known to the Dwarves as far back as the Dawn of Time.

When heated to a semi-molten condition, Excellium absorbs Tas energy that is cast into it and holds the form of the spell permanently. It is thus, an ideal medium for the manufacture of enchanted arms and armor and miscellaneous magical items. Most Excellium mines were depleted of ore in the age known as the War of Power, when a vast armory of magic weaponry was assembled in preparation for the battle between mortals and Gods.

The short supply of Excellium is one of the factors that limit the construction of magical devices in the modern world. It is highly prized by wizards of the College of Arcane Science and by the Dwarves, who still search for Excellium throughout mountain regions. It is valued at 1,000 times its equivalent weight in gold.

In appearance Excellium is exactly like silver, although slightly heavier. It is not magical in its unforged state and so cannot be identified by Detect Magic spells. Close inspection will reveal a faint blue Aura in strong sunlight.

The ultimate test to identify Excellium ore is a secret process now only remembered by Dwarven smiths, whereby a select cocktail of chemicals are combined with powdered



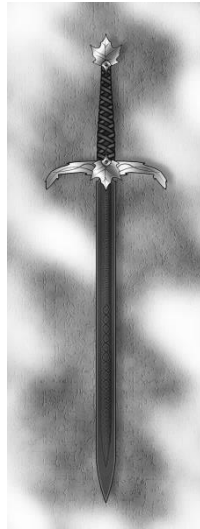
Excellium to produce a brief, dazzling flash of blue light.

Excellium has 25 hit points per inch of thickness and a hardness of 10.

Vurgonmir

Known in the common tongue as Shadow Iron, this rare metal originates from Ssirith's realm of Shadowland, where it is often forged into weapons that the minions of the Goddess use when they manifest themselves in the prime material plane.

It is a lusterless black in color and has a cold and oily feel. It is extremely resilient and durable material (Hardness 18) with unique properties of storing and channeling Vurgonmir negative energy (in much the same way as a lodestone interacts with magnetic fields).



It is also used in the construction of many necromantic magical devices. The metal is extremely valuable (1,000 gold trades per ounce) and is usually only sourced from the church of Ssirith, due to their discourse with those creatures who are able to journey between the two planes. There are natural veins of the metal said to exist in Eldoria, deep below the mountains of Ahr-Ganiz, in the land of the Goblinskynd.

Vurgonmir has 36 hit points per inch and a hardness of 18. This is permanently reduced by half of that if the material is exposed to direct Vurgonmir's inherent weakness is its susceptibility to sunlight. This can cause the metal to instantly corrode, crumbling away to nothing in seconds. Undead that can walk in sunlight, always keep their Vurgonmir weapons

sheathed and swathed in cloaks, when abroad in the daylight hours.

Most items made from Shadow Iron have a Break DC of 35. If ever exposed to sunlight, the Break DC becomes 10 permanently and it immediately undergoes a Break Check as though hit by a force equal to 10+1d10 Str.

A critical hit delivered by a weapon made from Vurgonmir does not inflict extra damage. Instead it drains an energy level, the saving throw being based on a DC of 15.

Diamondwood

Diamondwood comes from timber that only grows on Southwind Island, in the Sea of Souls. The trees are huge; about the size of a sequoia and the timber combines the lightness of wood with the hardness of steel. The material has always been in great demand for construction of fortifications, marine vessels and mundane armor and weapons, as well as magical devices. The supply of Diamondwood is strictly regulated by the Diamond Sisterhood, a druidical order that has had a long custodianship over its culling. In the past, various political forces have attempted to seize control over Diamondwood but this has been for no real gain; only the Sisterhood knows the spells that will render the wood malleable for a brief time, so it can be cut and shaped. Attempts have been made to cultivate seeds outside of Southwind but, to date, they have all been unsuccessful.

The only real way to purchase and use Diamondwood economically, is through the Sisterhood. Understandably, it is a scarce and expensive material, although it is more available during the March of Earth, on every tenth year, when the druids allow the felling of a single Diamondwood tree.

The wood holds Tas energy, in a similar way to Excellium Steel and is sought after by crafters of magic items for that reason. Once spell energy is bound into Diamondwood it gains a resistance to magic, with a +7 bonus to all Saves. It is the premium construction material – being light-weight, extremely tough and resistant to magic.

Diamondwood has 50 hit points per inch of thickness and a hardness of 22.

Krystarrian Glass

Krystarrian Glass is essential for instilling spell forms in a device. It is one of the few known materials that can hold the 'formula' for a spell within its complex matrix. Excellium and Diamondwood are fine for binding with Tas energy and supplying the source of power to make magic devices function, but it is Krystarrian Glass that is able to duplicate the energy pattern that determines what form a spell will take. It is also an excellent material for trapping souls and elementals (which often become the source of power in certain magic items).

Krystarrian Glass was common in Pre-Redemption times, when the mineral sands from the great sand island of Kryst were readily available as an essential part of its manufacture. After the fall of Kordass, Kryst was submerged in the conflagration that followed and the making of Krystarrian Glass passed from the world. It is only in the past 200 years that the art of making the Glass has been rediscovered in Elkia and made possible by the fine sands found in the depths of the Maritaani deserts.

Krystarrian Glass has 15 hit points per inch and a hardness of 10.

Other Items

There is a wide range of other materials used in making magic constructs, including linen, leather, bone and silk. On the whole, these were once sourced from magical beasts that existed in Pre-Redemption times which have become extinct ages ago. Often these materials can be discovered in ancient caches of long-lost dungeons.

Note on the Use of Mundane Materials

It should also be noted that the presence of mundane metals will often impede the translation of Tas energy. This seems to affect the processes employed by wizards and sorcerers more often than clerics; the former relying on the consumption of organic and inorganic components, the latter relying upon willpower and faith to make the connection. However, the presence of gold seems to have a detrimental effect upon all forms of spell-casting, regardless of the discipline.



Krystarrian Glass is essential for creating magical constructs that duplicate spell effects. The Glass was used extensively in the construction of the wards that imprisoned the Goddess Ssirith in the realm of Shadowland

Religious Artefacts

The Artefacts listed in each religion entry in this book are all magic items that were given as gifts to mortals by the Uushai (the divine servants of the Gods) and, as such, they cannot be duplicated by modern artificers, though more than one copy may still exist.

Each entry in the *Religions of Eldoria* section is prefaced by a descriptive section.

CHARMS

Charms are minor magic items prepared by priesthoods according to rituals passed down over generations. They are used by members of the priesthood and often sold to the general populace as a source of revenue to each church.

Although the magic of a charm is not as powerful as a spell effect, their creation is a closely guarded secret and usually involves the crafting of mundane items that are then blessed by a Seervati.

Many charms of different kinds exist within each religion. In this section the best know charms are described. GMs may wish to develop their own versions of these items.

How Charms Function

Charms are imbued with a small amount of Tas energy that reacts to specific circumstances triggered by fluctuations in a person's aura. The strength of a person's belief in the Gods and the belief in the Charm itself determines if the magic is activated according to its divine purpose. Note that some Charms are rendered useless once their power is triggered; others continue to be usable until the item is broken or otherwise worn out.

When the specific circumstance that activates a charm occurs their particular effect may take place. The chance of this is determined by the GM making a DC roll (referred to as a *Belief Check*). Each charm has its own DC listed in its entry.

The following modifiers are applied to all Belief Checks:

+2 If the person using the Charm is a cleric of the religion that made the charm

+1 If the person using the Charm is Recognized to the religion that made the charm

+1 If the person using the Charm demonstrates regular religious convictions to the GM (e.g. they pay tithes to churches, they visit temples to pray etc.).

+1 for each point of CHA modifier

-1 if the person using the Charm has an alignment opposed to their religion (e.g. their patron God is of Good Alignment and the Charm is made by an Evil church or vice-versa).

The above adjustments are cumulative (e.g. you would expect a cleric to have at least +3 as they would also be Recognized to their deity). The cumulative figure is their 'Belief Bonus'. A DC roll of 1 is always a failure.

The wearing of multiple Charms displays a lack of faith. If a person has more than one Charm (of any kind) on their person, then the Belief Bonus for each additional Charm worn incurs a -4 penalty to all Charms worn.

If the Belief Roll equals or exceeds the DC, the Charm's power manifests and takes effect. If the Charm's power is listed as single-use, the Charm will no longer function.

Types of Charms

One type of Charm is listed for each religion in the *Religions of Eldoria* section of this book... The following references are used throughout the descriptions in that section:

Religion (the religion that knows how to make the Charm)

Description (a brief description of what the Charm looks like and is made of)

Trigger (the circumstances that trigger the effects of the Charm)

DC (the difficulty check for the Belief Roll that activates the Charm's effects)

Effect (a description of the effects that the Charm provides if its Belief Roll is triggered)

Cost (the amount in trades that the Charm usually costs on the open market)

Permanency (how many times the Charm can be triggered; usually only known by the GM)



RELIQUARIUM ELDORIA

Frequency (a measure of how rare the Charm is. Charms are rated as being common, uncommon, rare and unique (see below):

Common: this Charm is made by novice Seervati of the temple as part of their daily routine. They are sold both by the temple and by merchants who purchase them from the temples to sell in cities and in regional areas. These can be obtained easily by anyone, regardless if that God is their patron.

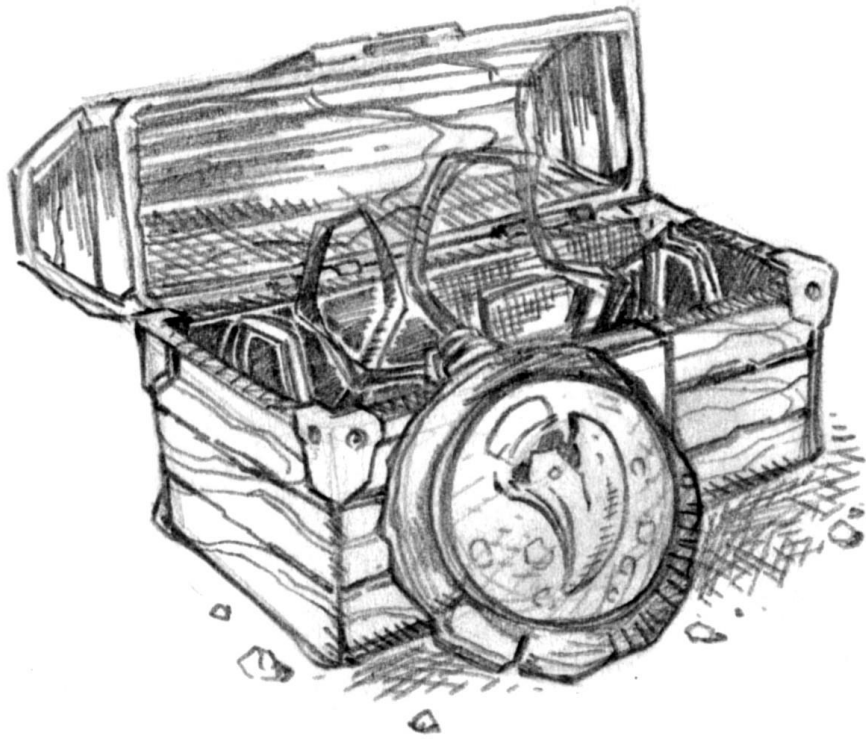
Uncommon: This Charm is made by novice Seervati and sold by the temple to persons Recognized to the temple or those religions who

share Recognition agreements.

Rare: This Charm is only made by senior clergy and sold to Recognized church members or given as gifts to allies of the church.

Unique: This Charm is only made by senior clergy and given to allies of the church as a special reward for services provided.

Usage (How long the charm remains potent and will still manifest its effect).



RELIQUARIAM



RELIGIONS OF ELDORIA

READING THE ENTRIES IN THIS SECTION

This section of “The Reliquarium Eldoria” provides a wealth of information on the twenty-seven religions that operate in Eldoria. Each religion is summarized in the same format under a number of specific headings, which are explained below.

Other Titles:

These are alternate names and titles that the deity is known by. In centuries past it was considered unlucky to name a Theledai in case you involuntarily invoked them or their Uushai, incurring their wrath. Instead other titles were created to describe the Gods, either as honorifics by their followers or derogatory terms by their enemies.

Alignment:

This is the general alignment of the deity, usually dictated by the philosophy and actions of its religious followers. See Pathfinder Core Rulebook for details on alignments. Generally, a cleric can only be one step away from their deity’s (e.g. a cleric of a Lawful Evil religion could be Lawful Evil, Chaotic Neutral or Neutral Evil. A follower who has a God as their patron can generally be one division away from the alignment of that patron (e.g. a follower of an Evil religion could be any step of Evil or Neutral).

Domains:

The domains governed by the deity that determine the spells that its Seervati can cast (see the Pathfinder Core Rule Book for details on clerical domains).

Favored Weapon:

This is the weapon that clerics of the religion are all familiar with, having received basic training in its use as a novice. The cleric suffers no combat penalties for using this specific weapon.

Appearance:

When the Theledai crossed from Kalidath into Talyssar they had to adopt a form that would

be their ‘default’ appearance in the prime material plane.

Although they may alter their form at times, this requires an expenditure of power. When not consciously maintaining an altered form they will revert to their default appearance.

Status:

This is an indication of the organization and governance of the religion. If the status is described as a *church* this means that the religion has a clerical following that devotes full-time worship of the deity, in addition to a secular congregation which supports the church and attends regular ceremonies held at temples. A *major church* usually has political influence over a region and has temples across Eldoria. A *minor church* usually has little political influence and has a clerical power-base in a single region, with limited representation in other realms.

A *cult* status indicates that all followers of the religion (clerical and non-clerical) are very active in advancing the agendas of their religion; their day to day lives revolve around serving within the cult temple or otherwise undertaking the orders of their hierarchy. A *major cult* is widespread across Eldoria while a *minor cult* is usually located in only specific areas. Regardless of the spread of their influence, a cult following is always considerably smaller than that of a church.

Following:

An approximation of the division of the sexes of the clerics who serve a specific religion.

Power Centers:

While some religions may be widespread across Eldoria, most will have a number of places where they are more dominant or have their greatest concentration of followers.

Holy Day:

Each religion has a specific day when their most important ceremonies are performed. A diverse range of factors determine these holy days, that include such things as:

- The day that the religion was founded after its doctrine was derived from the Books of Law



- The day the church established a temple in Odressi.
- The birthday of the founder of the church.

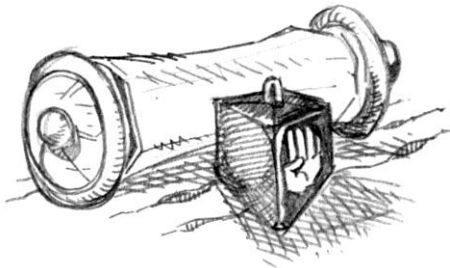
Clerical Dress:

This is the most common clerical costume associated with the religion. Each religion may also have variations of this costume in different realms and within its hierarchy (e.g. a novice will dress differently from a high priest).

Holy Symbol:

This is the most common form of the religion’s holy symbol; a device that is the icon that represents its deity. While the size and materials used to make the symbol may vary depending on the wealth and status of its owner, the basic shape is usually retained.

Besides being a token that displays a person’s allegiance to a patron deity, a holy symbol is used by clerics in rituals, as components in spell-casting and to invoke energy to repel or command Undead (refer Pathfinder Core Rulebook).



Associations:

Eldoria’s religions are ordered into nine groups of three deities. The deities that form one group are referred to as an Aercharn (or House) and consist of a mother and father figure and their single offspring.

Most of the religions whose Gods are of the same House have formal allegiances and agreements to share knowledge and provide political and financial support for each other.

One of the most important ceremonies amongst these is the *Recognition Agreement*. Eldoria is largely a polytheistic society with most people acknowledging the existence of the divine twenty-seven Gods. However, by tradition, a family will be allied to one God of the pantheon. This is their patron deity.

When a new child is born, within a year, the parents will offer their offspring to the priests of their patron deity for a Recognition Ceremony. As part of this ritual, a distinct recognizable symbol is placed into a subject’s personal aura. Only one Recognition symbol can exist within an aura at any one time. If a follower of one religion wishes to adopt a different deity as their patron God, the Recognition agreements within the religions of each House govern this. Often there is a fee that is transferred between the Houses for the removal of a Recognition stigma, to allow the individual to ally themselves with their new patron.

Some religions within a House may have no associations with the other members of the same House. Some religions may have various agreements with other Houses and individual religions within Houses. This is not a common practice. An example of where a specific agreement is in place involves the Trezkillian and Tieran religions. They have a mutual pact whereby the Tieran cult undertakes espionage for the Trezkillian church who reciprocate by providing protection for the Tierans in Sard).

Basic Goal:

Most religions have a main goal or direction that is driven by their core beliefs. This goal is summarized here and provides the reader with a ‘snapshot’ of what the religion is all about.

Religion Trait:

This is a bonus trait that is automatically given to the clerics or druids of a church or cult. At their discretion, a GM can allow non-clerical characters, who follow the same religion, to use this trait in place of one of their other allowable traits (Refer Pathfinder traits in the Advanced Player’s Rulebook).

Bonus Spell:

This is a first level spell that can only be cast by Seervati of this religion or by the clerics of those religions that have a formal association with each other. This spell can be substituted at any time for any other prepared spell that has not been used, just like Cure Light Wounds.



Assay Spell:

This is a spell that was the focus of learning when being trained as a Seervati. The understanding and successful ability to cast this spell meant that the Seercandum accepted the candidate as being an ordained priest. The cleric became so familiar with its casting that its spell effects are augmented, as per the details in the entry. Assay Spells are usually 1st Level Spells.

History:

This entry provides a brief history about how the religion formed, key individuals who were active in its rise and important events that had marked effects upon the religion and the culture in which it was imbedded.

Doctrine:

A summary of the fundamental beliefs of the religion; this is what motivates their clergy and what they preach to their congregation.

Organization:

How the religion is structured, including the clerical hierarchy and the administration of power across the realms.

Regalia:

Provided here are more detailed descriptions of the clerical costumes, including the different clothing worn by different ranks of clerics and by unique orders within each religion. Also included are descriptions of their holy symbols and other icons and decorations used by the religion.

Temple Design:

This entry provides a description of the architecture and layout of the most common or best known temples of the religion.

Ritual:

Some of the more important or unique ceremonies performed by the religion are described here, from initiation rites to funeral services.

Uushai:

The Books of Law say how the Gods (or Theledai in the ancient tongue of the Darvinor) removed themselves from Enshar after the War of the Powers and retreated to their realms in Tarrisada. Here they entered a form of hibernation that would last thousands of years, in order to survive the period of time that it would take for their star-faring ship, the "Aurliath" to gather sufficient energy from the Tas to traverse the Great Shadow and return to their origins in Kalidath.

Until that time (called the Awakening) the divine realms are guarded by the Uushai, semi-divine creatures and beings of supernatural power created to serve the Gods at the Dawn of Time. Uushai take all kinds of forms and those that serve each religion are described under this entry.

Uushai can exist in the prime material plane for a short time, although their powers are greatly diminished. Some can exist indefinitely but suffer some weakness or flaw as a result (e.g. Sirrith's Uushai are Vampires who cannot stand sunlight and must sustain themselves on the blood of mortals when they dwell within Enshar).

Artifact:

A major holy relic which has been found by its church. This artefact is usually housed in their largest temple, which is most often the temple in Odressi.

Charm:

A sample of a Charm that is made by the church. Details about how Charms work can be found in the section on Holy Magic.



RELIQUARIAM



ORMOCEA

God of Law

Other Titles:	The Law Giver, Lord of the Tranquil Hand.
Alignment:	Lawful Good.
Domains:	Law/Protection/Nobility/Glory/Good/Knowledge
Favored Weapon:	Staff
Appearance:	A middle-aged man with steel-grey hair and a close-trimmed beard. His eyes radiate prismatic light.
Status:	Major church.
Clergy:	95% Male, 5% Female
Power Centers:	Elkia, Tempest, Odressi, Llan and various degrees of legal representation in other lands (e.g. Daugron priests in Y'sira who have studied Ormocean Law).
Holy Day:	Gaidezar, 12 th Day of the Second Span of the March of Light
Clerical Dress:	Light grey robe trimmed with white leather. High officials wear the "Sontaara" which is a stiff elaborate headdress.
Holy Symbol:	A brass disc engraved with the balance symbol.
Associations:	Ormocea (God of Law) is the husband of Esmia. Siritar (God of Paladins) is their son. Together, the three are referred to as the Holy Trinity. Ormoceans have Recognition agreements within the other religions of their House and with the House of Life and the Theydori church (only) of the House of Secrets.
Basic Goal:	The maintenance of law and order and vigilance against the incursion of Undead and Demons.
Religion Trait:	<i>Lover of the Law.</i> You have a strong belief in the righteousness of law and justice. Benefit: You receive a +1 trait bonus on saves vs. charm and compulsion spells, and may make a new save with an additional +1 bonus (for a total of +2) if directed to act against the law while under a compulsion.
Bonus Spell:	Recitation
Assay Spell:	Hide from Undead

History

The organized worship of Ormocea that followed the Darktime is said to have been started by the Prophet Samroth, who received a vision of Ormocea, appearing to him out of the west and proclaiming that law and order would soon be returned to the troubled world. Samroth was directed to go forth and pave the way for the time of the Awakening so that the faithful would be able to travel to Kalidath when the Gods depart from Enshar.

Samroth dwelled in the fertile lands south of the Porgruu Bogs; a place settled largely by the Tarkians, a barbaric people who dominated north-west Sard at this time. Communities in this region were in constant danger of being destroyed due to endless wars between chieftains who controlled various parts of Porgruu. Samroth preached the word of Ormocea for many years and, eventually, Was able to convince Balagar (one of the more powerful local warlords) to adopt Ormocea as a form of 'luck totem'.

Under Balagar's protection, the priesthood of Ormocea began to flourish and missionaries spread the word of the Wise to other communities. Samroth went on to discover the all-important Books of Law, which provided a great amount of lost lore concerning all of the Gods; their doctrines, beliefs, rituals and incantations.

The Books of Law were found when followers of Samroth excavated a site in Jasper to build a temple to Ormocea. These relics not only asserted the dominance of the Ormocean church in the centuries to come but the knowledge contained within them caused an immediate intellectual renaissance, dragging the Human tribes out of eons of barbarism.

Although the lawful society that Samroth worked toward did not eventuate in his lifetime, the priesthood he established continued to spread the word of Ormocea after his death and brought a lasting peace to the Tarkian clans. Later, the Ormoceans played a major role in the establishment of the Kingdom of Sardell,

effectively becoming the power behind the throne of Eldoria's greatest empire.

Many scholars say that the Ormocean church achieved true greatness with its early social reforms, particularly with its code of laws that governed all, regardless of station. However the acquisition of wealth and the pursuit of political power, by individuals of the faith, eventually caused great tension between the Ormoceans and the other religions of the House of Wisdom.



By the height of the Sardellan Empire, the Ormocean church had spread its teachings and laws to most realms of Eldoria, but had done so on the back of the imperial war-machine that the church publically supported. The Ormocean priesthood, to a great degree, abandoned all pretenses at having any moral rationale in justifying its activities in obtaining political control of the far-flung outposts of the Empire. The senior clergy thirsted for same power that the nobles of the Sardellan Empire pursued, with high priests seeking appointments as regional governors as the Empire grew.

Inevitably, there was a schism within the House of Wisdom, whereby the Esmian and Siritar faiths divorced themselves from the exploits of the senior House of their group.

Many theologians have drawn an association between the moral vacuum of the Ormocean church, the collapse of the Sardellan Empire and the years of bloody civil war that followed. It is suggested that, if the hierarchy of the church had not been so politically ambitious at a time when the Empire was left with no heir, a

successor could have been put forth that all the Lords of Sardell supported and the Empire would have continued. However, following the death of the Empress Taranae, who left no direct heir on the throne, the Ormoceans drew out the succession debate for nearly eight years, causing division amongst many factions. After several heated councils managed to bring the Empire to the brink of civil war, the church finally had the audacity to propose an heir of their own; a nobleman directly related to the Archbishop of the Ormocean church in Jasper. The powerbrokers walked away from the conference table and a century of bloody warfare followed. This was called the Kinstrife.

The chaos of the Kinstrife wars made it possible for the Ormocean church in Odressi to gain a more dominant role in affairs across Eldoria. Up until then, power had been firmly maintained by the temple in the Imperial capitol of Jasper but, as a result of the civil war, the Ormocean orders throughout Sardell became fractured and the chapter in Odressi became prominent, Odressi being perceived as a neutral territory.

In the late 17th century R, Abbot Ormond Mordling was able to initiate reforms in the religion through the Congress of Odressi, stripping power from many of the senior clerics of the temples in former Sardell. In 1677R Mordling reunited the churches of the Holy Trinity and brokered a treaty that ended the Kinstrife, dividing Sardell into the lands of Sard and Elkia, giving political control of Sard to the lords allied with the Trezkillian faith and control of Elkia to the House of Wisdom.

In the following centuries there was a brief period of rivalry between the Ormocean temple in Odressi and their counterparts in Elkia but, by the 20th century R the situation had sorted itself out and the Odressi chapter of the religion emerged as the firm center of Ormocean theology.

The Ormocean church remains the most powerful religion of modern times. Despite the collapse of the Sardellan Empire, the priesthood was able to entrench itself in many countries and attract a solid following. When Imperial troops withdrew from regions that they occupied, some countries rejected the Ormocean temples that had been established, however few repealed the laws that the church had brought. If nothing else, the legacy of the Ormocean faith is that they have brought common laws to the realms of Eldoria.

Doctrine

The essential doctrine of the Ormocean church is one of creating an ordered society, by the introduction of its complex code of edicts, as laid out in the First Book of Law. The edicts of the church promote moral values of obedience to superiors, so long as those superiors act within the defensible confines of Ormocean Law. The church promotes an attitude of compassion in most of its affairs but will readily adopt a strict and unrelenting composure with those who transgress the law and refuse to seek absolution.

Due to the complex integration and interpretation of the thousands of laws contained within the First Book, Ormocean priests can often come across as bureaucratic and uncaring, seeming to be more interested in getting the tiny fine-print of the law correct rather than seeing it applied in a fair and sensible manner.

A smaller but certainly important function of the church is its eternal battle against any incursion into the world of the Undead and the power of the Shadow. This is related in passages found in the First Book that describe of how Paradise was first spoiled when the Goddess SIRRITH stole the Rune of Making from Phelltar and divided the loyalties of the Theledai.

Ormocea cast the Pale Lady into the Prison of Shadowland and his followers have remained ever vigilant against SIRRITH and her minions since that time.

The church created a small, specialized Order, the Stormwatch, in 1165R. Their mission has been to root out evil and fight a subversive battle against those who would upset the moral foundations of Ormocean Law in society. One of the Stormwatch's main duties has been to defend the Human realms against the incursions of the SIRRITH cult, which has always had a small, but active following. The church has openly tried to have the cult ousted from Odressi, where it houses its only 'official' temple but the SIRRITH priesthood has always made sure no proof exists that it practices its beliefs in any other way than within the charter of the Congress of Odressi.

Because the Stormwatch often needs to fight evil, it has created the notorious Edict 38, a magically binding contract that allows its operatives to be absolved of sin as long as their actions, no matter how vile, achieve the goals of the church.

Behind the scenes, the Stormwatch and the cult of SIRRITH trade blows, using plots and counter-plots to outguess the other. The Ormoceans strive to have the SIRRITH cult proscribed, while the followers of SIRRITH look for lore that will lead them

to free the Queen of the Dead from her prison, so she can achieve dominion over the lands of Eldoria.

Organization

The supreme leader of the Ormocean church is the Patriarch of Odressi. The Patriarch is elected to the position for life upon the death or resignation of the former Patriarch. Beneath the Patriarch are the Archbishops. Each Archbishop rules over the spiritual affairs of a specific region called a Protectorate. The Archbishop is usually based in a cathedral. Larger Protectorates are divided into smaller areas governed by bishops.

The Patriarch's word is law but he is guided by the Council of the Wise that meets once every four years, in the weeks leading up to the Congress of Odressi. The Council is made up of the Archbishops of Odressi, Denhaven, Tempest and Quorull plus a fourth Archbishop elected by the Council for a period of six years.



The emblem of the Stormwatch, the Ormocean church's secretive political wing that will use any means at its disposal to fight evil

The church maintains three distinct Chapters (as well as several smaller Orders). The three major Chapters are:

- The Immaculates
- The Choir
- The Justicators

The Immaculates are the heart and soul of the Ormocean church. They are the clergy who deliver sermons to the congregation, address the needs of their followers and run the routine administration of the church; they are the main



section of the Ormocean faith which interacts regularly with the secular world.

The Choir are devoted to the maintenance of the articles of Ormocean Law. Each cathedral (and some of the larger regions administered by bishops) will have at least one priest who acts as the Choir. Their responsibility will be to keep an effective and easily accessible legal reference library and to be able to recite word-for word, the contents of any of the books and articles kept there. This is quite a remarkable feat considering that the standard library maintained by a Choir consists of a set of the Three Books of Law and 366 volumes of additional statutes and precedents derived from judicial rulings over the past 650 years (as ratified by the Council of the Wise).

The Choir often work closely with the Chapter of the Justicators whenever a high level Audit (judicial hearing) is held. Followers of the Order of Justicators administer Ormocean Law throughout the many Human countries that have adopted the Ormocean legal system after being conquered or becoming an ally of the Sardellan Empire. Although Justicators are usually devotees of the Ormocean church there are many secular Justicators in countries where the faith is not as strong but Ormocean Law is still the accepted means of dealing with disputes.

As acolytes, Justicators study law under the tutelage of the Choir and, upon obtaining an acceptable level of competency; they are given a posting to maintain the law in a designated community within an Ormocean Protectorate. They are responsible for arbitrating a wide range of claims and grievances, ranging from mercantile transactions to petty theft. Their decision on any issue is final unless an affected party opts to have the dispute taken to an Ormocean Audit (a higher court).

In doing so, the person who requested an Audit hearing had better be sure of their case as they can be served with large fines and even imprisonment for wasting the time of the court. Justicators do not handle matters that involve the loss of life. In these cases, they will undertake an initial investigation and detain any necessary suspects, but this information is automatically handed over to an Audit to preside over. Justicators usually work hand-in-hand with the local militia or town guard in order to make arrests.

In regional areas, where these resources are not often available, a novice paladin may be seconded from one of the Ormocean Chapters to serve the Justicator for a set period.

The highest position that a Justicator can attain is that of a Truth-Seer, a magistrate who

serves on a Supreme Audit. A Supreme Audit is made up of three senior Justicators who have served the church for more than twenty years and have sat on a minimum of five Audit hearings. While a normal Audit usually addresses criminal cases and appeals from rulings by Justicators, Supreme Audits are reserved for hearings involving the clergy and nobility.

Regalia

All Ormocean priests wear vestments that are a light grey in color. A novice's attire is quite plain, consisting of a woolen alb and cincture of brass links. When ordained as a priest, the alb has white leather trim about the shoulders, sleeves and hem.



Archbishops wear a stiff leather miter called a 'Sontaara' and a chasuble, with a white satin stole. The stole often has motifs of the church and offices achieved by the Archbishop emblazoned upon it.

The Patriarch wears a costume similar to an Archbishop, augmented by a decorative cope,

embroidered with a representation of the Three Books of Law.

The holy symbol of the Ormocean church is an amulet, commonly made of brass and inscribed with the *Kiir* (a rune that depicts balance) or a picture of a set of scales. Senior members of the clergy often have silver or gold holy symbols.

Temple Design

Ormocean temples are reminiscent of the Greek Parthenon, having huge columns supporting the roof and surrounding a closed nave. The nave is an open area and has no seating for the congregation (except for pews set in niches in the walls for the elderly or infirm). The choir contains the altar and a raised pulpit and is usually divided from the nave by a low wooden partition. Statues depicting Ormocea are not common; instead, the central altar-piece is a large balance. Priests who serve and administer the temple have accommodation and work areas located in buildings close to the main structure, often in complexes beneath the temple.

Ritual

The most notable ritual of the Ormocean church is called Deathwatch. The church is obsessed with guarding against the incursion of the Undead. When a member of the faithful dies, a remembrance service is given at a location provided by the family of the deceased (most often the family home). This service commences at sundown and is followed by a formal meal. After the meal, the invited guests depart but a small group remains to sit an all-night vigil over the body with the priest who gave the service. The group is often made up of members of the immediate family but can also include close friends.

The priest will place various wards about the area to prevent any spirits or demons from possessing the body. At dawn a person employed by the priest will dress as the Goddess Sirrith and command the corpse to rise and enter her service.

In larger cities the role of Sirrith is played by an actor from a local group of players. Ormocean funeral services are a major source of income to Bardic conservatories across Eldoria. However, relatives and friends can also portray Sirrith at Deathwatch and it is considered an honor to be asked to play the role.

Uushai

Ormocea created two Uushai, the twins Maedrannis and Maedrah. Maedrannis appears as a middle-aged angel, robed in white. He is epitome

of righteousness and will not tolerate injustice or the breaking of the Laws of Ormocea. Maedrah, his sister, is more chaotic in nature and is prone to ‘bending’ the Law in order to receive a result, so long as the cause is not aligned to evil. The two Uushai represent the balance that is associated with their deity. They are the ‘yin and yang’ of Ormocea.

Bonus Spell

Ormocean priests often need to recall laws contained in 366 volumes of the Choir. This spell allows them to recall up to 500 words from any written source they have read within the past year.

RECITATION

School divination; **Level** cleric 1 (Ormocea)

Casting Time 1 standard action

Components V, DF

Range personal

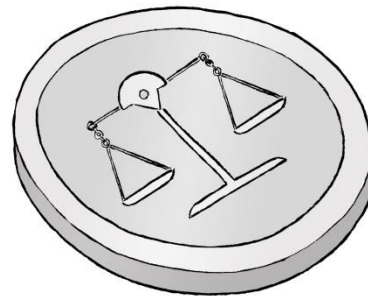
Target you

Duration 10 min/level

You can recall verbatim up to 500 words per level from any one written source you have read within the past year.

Assay Spell

The Ormocean Assay spell is **Hide from Undead**. If cast by an Ormocean priest, intelligent Undead receive a -4 penalty on saving throws required to see a person hidden by this spell.



The Kiir is a stylized balance symbol that is the main icon associated with the Ormocean church

Artefact

EMPYREAN WARD

Strong abjuration (Good); CL 18th; weight 1lb

Dalian was now struggling against the slack-jawed creature as it attempted to wrestle him to the ground. I saw that P'tar had failed in his bid to toss the Ward into the utter darkness of the Well; four of the Undead had dragged him to the ground and he screamed as they hungrily tore at his flesh.

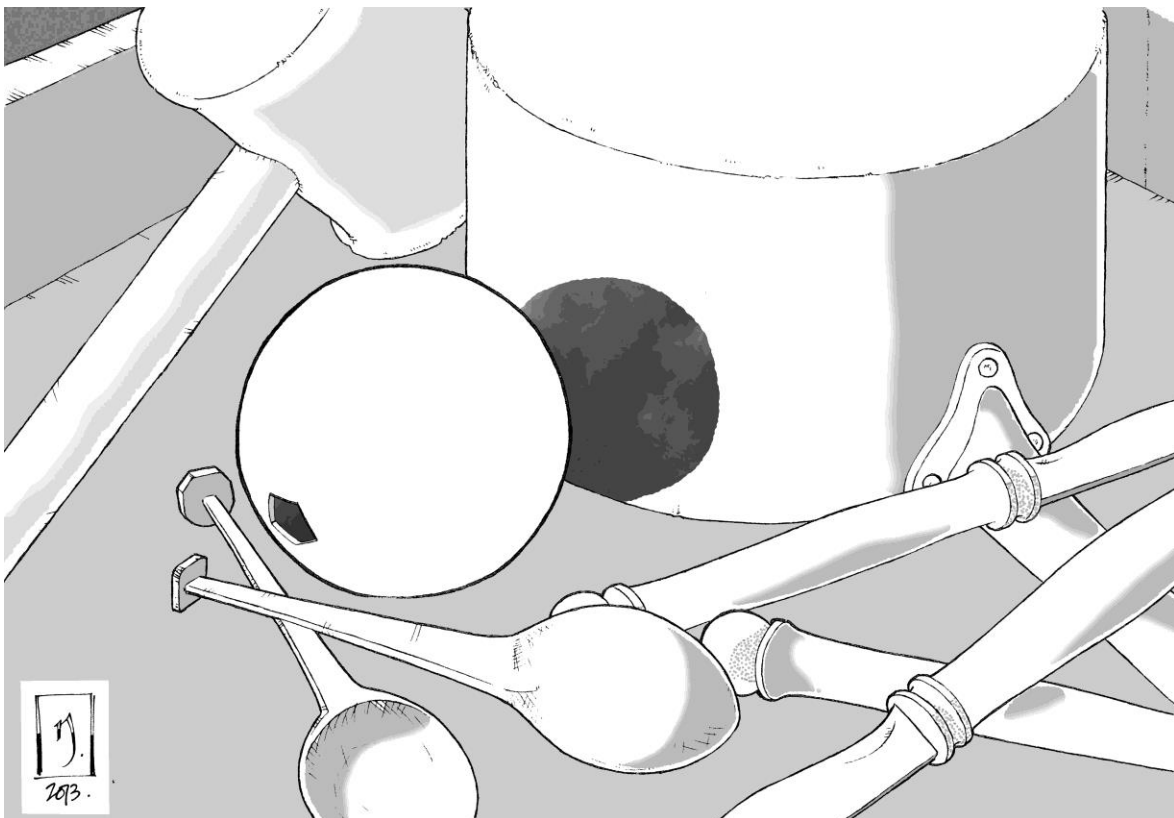
The Ward he had been carrying had fallen to the ground and, as I watched in terror, I saw that P'tar had managed to prime the device before he was overcome. A clear bell-like sound rang out as the metallic sphere rolled toward the lip of the dark pit. It sounded again as it went over the edge. Then I heard it once more, as though it was the faraway toll of a church bell.

Whiteness flooded everything and I was hit by a force that lifted me from my position and

hurled me thirty feet through the air. As I came to my senses I quickly reached for my mace to guard against the creatures that had slain brave P'tar. I did not have to worry, as each of the Undead had been turned into piles of smoking ash.

An Empyrean Ward is a sphere, roughly the size of a tennis ball, which is used as a powerful means to consecrate an area with positive Tas energy. The Wards were originally fashioned by Ormocea and given to his servants to create the boundaries of Shadowland and thus imprison Sirth and her undead minions. When the task was complete there were number of the Wards left over and these eventually found their way into the hands of mortals.

The Prophet Samroth, uncovered a set of twenty-five Empyrean Wards when he discovered the Books of Law. Three of these were used to sanctify the temples that were built at Denhaven, Odressi and Jasper. The others were lost during the Kinstrife and the last known Ward is kept in the



The Ormocean church has made it their mission to find and seal all rifts between Shadowland and the world of Enshar, using Empyrean Wards to purify the negative energy that permeates such portals

reliquarium of the Odressi church, however it is possible that the others do exist and are will one day be found again.

The outer surface of an Emyrean Ward appears to be made of a white ceramic. It has a recessed Krystarrian Glass button on one side and an Ormocean Kiir on the other. If the button is depressed fully, it clicks into a locked position; the device then begins emitting a chime every five seconds. On the third chime the sphere disintegrates, releasing a flood of purifying magical energy that displaces all existing magical fields for an area equal to 5000 cubic feet.

A wave of force is released from the epicenter, inflicting 5d4 points of impact damage to anyone within the area of effect. It also inflicts 5d4 damage beyond the 5000ft zone (less 1d4 for every 100 ft. beyond the main area of effect. A successful REF saving throw halves the damage.

The Emyrean Ward instantly renders all magical items (including potions and scrolls) within its area of effect, temporarily impotent (no saving throw). These items regain their powers in 2d4 days' time. However, the main purpose of this magical consecration is to remove all negative energy from a defined area.

The Tas energy that replaces the local field is 'decontaminated' of any elements of the Vorg. Any creatures that are of the Undead class receive the impact damage detailed above, plus an additional 2d12+4 points of damage (no saving throw). For every round they remain in the Emyrean Field, Undead sustain an additional 2d12+4 points of damage.

An Emyrean Ward generates a permanent effect, though it can be destroyed/negated by such spells as Desecrate or Dispel Magic, however, in the case of Desecrate, the spell does not automatically remove the warded area. Instead it must use the same DC process as Dispel Magic to overcome the ward.

Charm

DEATHWATCH BEETLE

Description: The Deathwatch Beetle is a small insect native to the islands of the Sea of Souls as well as parts of southern Elkia and Sard. It is a lustrous black in color with white markings that resemble a skull. The beetle is placed within a miniature silver cage about 1 inch in diameter. The cage is blessed with special wards and etched with Ormocean sigils.

Trigger: If negative energy (such as that which is manifested by the Undead) comes within 1' of the Charm, the effect may be triggered.

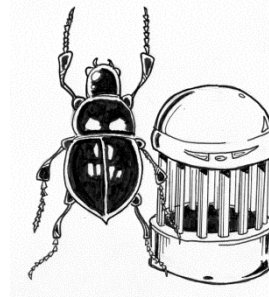
DC: 12

Effect: The beetle emits a high-pitched shriek for 2+2d6 minutes

Cost: 10 silver trades (this includes the cost of the miniature silver cage)

Frequency: Common

Usage: Permanent (however the beetle dies at the end of the effect and a new beetle must be found. The cage can be reused).



RELIQUARIAM



ESMIA

Goddess of Healing

Other Titles:	Lady of Unfettered Tears, Goddess of Healing, the Silver Spirit.
Alignment:	Lawful Good.
Domains:	Healing/Restoration/Resurrection/Community/Good.
Favored Weapon:	None. The clergy may know how to use simple weapons but are ordered not to take up arms unless it is to defend the life of another. The religion preaches non-aggression and maintains a single protective order of fighting monks, known as the <i>Relenting Hand</i> . They practice a defensive form of ancient martial arts incorporated from their orders in distant Maritaan.
Appearance:	A middle-aged woman with a shaven skull and radiant Aura.
Status:	Major church
Clergy:	30% male, 70% female.
Power Centers:	Odressi, Eastern Elkia
Holy Day:	Festival Day, March of Gold
Clerical Dress:	A white robe with silver trimmings. The senior clerics are identified by their shaven heads, upon which is worn a small cloth skullcap sewn with silver thread.
Holy Symbol:	The teardrop is a central icon of the Esmian church and their holy symbol is a small silver amulet wrought as a teardrop shape. Note that the holy water of the Esmians has the same effect as a Cure Light Wounds Potion on the living and radiates a pale violet light in the presence of Undead.
Associations:	Ormocea (God of Law) is the husband of Esmia. Siritar (God of Paladins) is their son. Together, the three are referred to as the Holy Trinity. Esmians have Recognition agreements within the other religions of their House and with the House of Life and the Theydori church (only) of the House of Secrets.
Basic Goal:	The provision of sanctuary and care to all those who seek the compassion of Esmia.
Religion Trait:	<i>Morning Renewal.</i> Your morning prayers often send a welcome spark of divine vitality into your most recent patients. Benefit: When you use the Heal skill to provide long-term care, your patients heal an extra 2 hit points after you pray and care for them each morning.
Bonus Spell:	Personal Cleansing
Assay Spell:	Cure Light Wounds

History

The Esmian faith found its rebirth in the eastern regions of Elkia some twenty years prior to the discovery of the Books of Law by the Prophet Samroth. The religion emerged amongst the Nelandai people dwelling in the east Elkian region called Vhellithron, a land bounded by the Passage of Thungar in the east and the Eaglesroost Mountains in the west.

The great Chiefs of the Nelandai had long been served by a network of female wise-women, skilled in the arts of healing. They were the midwives to the noble women of the Nelandai and they had kept the secret knowledge of birthing and the healing arts alive through the Darktime, meeting regularly as a sisterhood to share their experiences and precious knowledge

of healing herbs and remedies for illness. Collectively, these midwives called themselves *The Spinner's Circle*, for they would often spin wool while talking about birthing experiences and cures for ailments.

A leading figure within the Circle was a woman named Fyrecia, who traveled to the community of Jasper at the request of the warlord Balagar. Balagar had heard of the healer's reputation and sought her skills to treat a severe wound, he had received in battle. During her stay in Jasper, Fyrecia became a friend of the Prophet Samroth and was present when he discovered the Books of Law.

Fyrecia went on to be involved with the interpretation of many sections of the great tomes, especially the references to Esmia. In 34R



Fyrecia returned to Vhellithron and over the next ten years devoted herself to converting the Spinner's Circle to the worship of Esmia. The Circle founded the Convent of the Weeping Lady and its original practices began to change to reflect the doctrine of Esmia as translated from the Three Books. Whereas the Spinner's Circle had been a pampered group who tended the health of the noble families, the new Esmian sisterhood sold the valuables that had been bestowed on them over the years and gave their services to all, going out across Vhellithron and tending to the illnesses and hurts of the privileged and poor alike.

Vhellithron was but one of sixteen petty kingdoms that made up the region called Akalastia in the north of the Sard-Elkia land mass 2,000 years ago. The Esmian faith spread throughout Akalastia and proved most popular with the common folk. Although there were a number of shrines established in rural communities and a convent built near to Jasper, the real power-base of the Esmians remained in the distant eastern kingdoms of Akalastia. As the constant political struggles of the great Chiefs continued throughout the region, the Esmians of Vhellithron worked hand in hand with the Ormocean priests to negotiate peaceful ends to age-old disputes and played a background role in the creation of the Kingdom of Sardell. However, as Sardell grew in power, the Ormocean church concerned itself with politics, while the Esmians worked to create hospices across the kingdom and tended the needs of the poor.

In 600R, news reached the Esmian faith concerning the misery brought about by terrible protracted civil wars in Llan, a country to the north of Sardell. The Esmians organized an expedition, consisting of the majority of its clergy and willing followers, to journey north and bring aid to the Llanish people. The Sardellan King was opposed to this (mainly because he had designs on invading Llan once

the civil war had severely weakened the country). The Ormoceans supported the King's position and did all they could to dissuade the Esmians from their mission of mercy, including intervening when the Siritar Orders proposed to send a protective escort.

The council of the Ormoceans fell upon deaf ears and a great number of the Esmian clergy and the faithful made the journey to Llan. While their ministrations were welcomed by the common folk of the country, several of the Llanish nobles saw the presence of the Esmians and so many Sardellan people as an incursion into their country. They suspected that this would lead to the Sardellans establishing control of the outlying regions of Llan. Suspicion over this foreign presence in Llan culminated in several Llanish noble families ordering their personal retinues of knights to burn the hospices of the Esmians, killing and driving the clerics out of the north. Of course, 600 years later the Ormocean church invoked the memory of the slaughter of the Esmians, in its build up to invading Llan.

Like the Ormocean church, the Esmians spread throughout the world as the Sardellan Empire expanded. They were also numbered amongst the religions that were the original signatories to the Treaty of Odressi.

Up until 1,000R, the Esmians had been a strictly female order. When their temple was established on the Holy Isle, they finally allowed men to take an active role and train as priests, although the separation of the sexes was strictly enforced.

Many Esmia novices volunteered to travel to the far ends of the Empire and everywhere they went, their generosity and prowess in delivering healing to all was held in good stead. The Esmians were eager to learn about new skills and medicines from the physicians of the cultures they came into contact with. Some of these skills were not necessarily related to the healing arts, as evidenced by the adoption of the



martial fighting style of Trel-Korr, a practice of the Y'naari people which was brought back from Maritaan. The strong influence that the philosophies of the Y'naari had on the Esmian faith resulted in the creation of a separate order of monks in 1471R. Known as the *Relenting Hand*, they were devoted to the protection of the church, and used unarmed combat as their principal fighting style.

In 1677R the Esmians were reunited with the Ormocean church after a religious conclave in Odressi healed the rift between the Houses of the Holy Trinity. Since that time the Esmian faith has continued as it has always done, remaining loyal to its core doctrine of offering compassion to all who ask for it. The largest Esmian temple in the modern world is the Chapel of the Sacred Lady in Odressi however the faith prefers to use its funds to build practical hospices rather than ornate tributes to the Goddess. The sparse structure in Odressi reflects this, with most of its space devoted to cells for the recuperation of the ill.

Smaller churches and shrines exist in all lands and the faith is even well-represented in the turbulent region known as the Crownless Lands, a place of refugees and desperadoes hemmed in between the Elves of Leezeria and the Goblindynd of Ahr-Ganiz.

Doctrine

The Goddess Esmia was slain by Sadir when she refused to allow him to destroy the Weirding Stone. Her body was taken to Tarrisada by her Uushai servants and her remains entombed there. The religion believes that by spreading belief in the Goddess, her mortal followers will channel power to Esmarra, the chief Uushai of Esmia, who will resurrect Esmia at the time of the Awakening.

The Esmian faith believes that only by cleansing the body and the mind can one truly be at peace. They promote ceremonial washing and grooming as part of the ritual to honor Esmia and clerics are expected to bathe twice per day, after rising and at noon. Senior clergy of both sexes often shave all their hair off as a further gesture to the Goddess of their personal cleanliness.

The purification of the mind involves the casting out of all ill thoughts. An Esmian will spend an hour each day in silent meditation within the temple Salandrum (a special chamber that has been ritually purged of all evil).

Contained within the Salandrum is the temple font. The Holy Water of the Esmian faith is an especially important medium, symbolizing the healing tears of the Goddess.

The apothecaries of the church guard the secret of distilling a potent healing draft (equivalent to a CLW potion) that serves as the holy water of the church. The cost of making this is prohibitive so the church only dispenses the Holy Water to those in great need. The water has also been discovered to radiate a pale violet light in the presence of Undead.

An Esmian is expected to show restraint and tolerance in their dealings with others and they are expected to offer no profanity or act of violence, other than to stop someone from slaying them or another. Esmians will not harbor gold and riches. As long as they have the basics of life (food, shelter and clothing) all else is used to provide the same necessities to others.

Healing is a gift to the church by the Goddess and is to be used without discrimination. Divine healing is a greater gift still and to dispense it without good cause is considered an affront to the Goddess. Therefore an Esmian will not resort to using magical healing when physical treatment and bed-rest will suffice.

Organization

The head of the Esmian faith is given the title of the "Fyrecia" (in honor of the religion's founder). They are the high priestess of the temple in Odressi and determine the doctrine of the entire church on their own; there are no councils that provide supportive input to the decisions of the Fyrecia. The Fyrecia is head of the Esmian faith for a period of approximately 20 years or unless illness or death requires the election of a new Fyrecia. Election of a Fyrecia takes place to coincide with the next Congress in Odressi (which occurs every 4 years).

The church is divided into two distinct orders; the larger and older order being the Healing Hand and the smaller order being the Relenting Hand. Novices of the Healing Hand join one of the many convents that exist across Eldoria and work to assist their local community for a minimum of five years. Their daily life consists of attending early morning prayers and rituals and then visiting people in the immediate region to offer whatever aid they can in the form of medical assistance, food, clothing and labor.



Once ordained, the clergy are assigned responsibilities in the Healing Hall, a sanatorium that is usually part of an Esmian convent. The next rank of the clergy, above that of priest is the position of Abbott. Clergy in this position act as the head of a convent or (in the case of larger temples) the head of a Healing Hall. Priests may also be offered a posting at an Esmian mission in a distant land. Acceptance of a mission automatically raises the priest to the ranking of Abbott. Mission work is often used as a means to quickly rise in the ranks of the Esmian church.

Novices of the Order of the Relenting Hand have the same basic training as their counterparts in the Healing Hand. However, upon being ordained, the priests begin special training at one of the isolated monasteries devoted to teaching the martial skills of Trell-Korr fighting, a form of unarmed combat. The three main monasteries are:

- The House of Tharradine (located on the mountain of Heaven's Reach on the Holy Isle)
- Eaglereach (located in the Splintrock Heights of Elkia)
- Gann-Korr Retreat (located near Giribalda, Maritaan)

Most priests who complete the martial training are assigned to convents or missions in the service of the Healing Hand. Exceptional graduates are offered positions within the Relenting Hand as a Preceptor. Their responsibilities are to train priests in Trell-Korr and take on administrative duties in the monastery they serve. Ultimately, a Preceptor can rise to become a Guardian, the head of a monastery of the Relenting Hand.

Regalia

The main element of Esmian clerical dress is an unadorned white robe. Novices wear a beige apron over their robes. This has numerous pockets to carry medicinals, food and clothing, when dealing with the people in their community. When ordained, the priests embroider a small amount of silver thread to the sleeves and hem of their robes to identify their station as a healer. A priest who is elevated to the station of an Abbott will often shave their head and all other body hair as part of their daily ritual of cleansing. Abbots are also identified by a cloth skull cap, edged with silver thread. The



Fyrecia wears a shawl made of red wool and a red skull cap representing the church's origins from the Spinner's Circle.

Those who serve the Relenting Hand wear a short version of the white robe, which is also sleeveless.

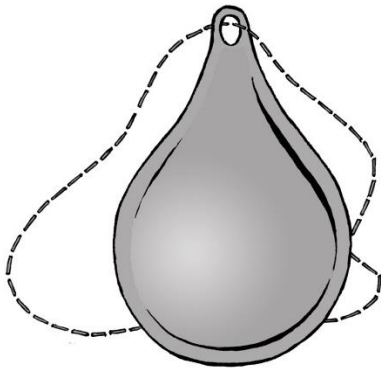
The Esmian Holy symbol is a small pendant in the form of a silver tear, given to the priest when ordained.

Temple Design

Esmian convents are plain with little adornment. They are usually a walled complex containing the buildings where the clerics live and work. The religion began as a solely female following but eventually included males into the clergy. However, the Esmians maintain a strict division between male and female priests and the

typical convent is usually divided into two separate compounds; one for each sex.

The formal place of worship is located in the center of the convent. This is one of the few places that both sexes meet, although males are confined to pews on the left hand side of the choir and females to right. The altar is a font, in which Holy Water is maintained, having been created in the main font in the Salandrum. Often, a statuette of Lady Esmia stands in a niche behind the altar. She is most-often depicted tending to the wound of a small child.



The teardrop is synonymous with the healing arts and is akin to our own Red Cross symbol. The holy symbol of the Esmian faith takes the form of a silver teardrop and is used by the Order to signify that a novice has become skilled as

The main doors of the nave are located in the outer wall and allow the public easy access to the place of worship. There is a partitioned section behind the doors that is used to dispense food and clothing to the poor before services are given to the congregation. The main nave contains rows of low wooden pews for worshippers to be seated. Shallow troughs, set into the floor divide each row and these are filled with water before each ceremony. During the sermon, novices will clean the feet of the congregation, using water from the troughs.

The convents always maintain a Healing Hall which is devoted to the long-term care of the sick. The Healing Hall will have a section with beds shared by the infirm and divided by screens. Some larger Healing Halls will also have a number of separate rooms for those persons needing seclusion. Esmians try to treat

people in their own homes but will bring them to the Healing Hall if they consider it necessary.

Ritual

Esmians believe that it is essential to express grief for the dead at a funeral and so the shedding of tears is an important part of the Esmian burial ritual. Their priests encourage the more stoic mourners to release their emotions at the funeral service and to assist with the grieving process they distribute *maelari cakes* during the ceremony. These cakes are small wafers containing pungent seeds that tend to make the eyes water after they are eaten.

Also, during the ceremony, the family of the deceased will make a payment in coin to the Esmian priest. The priest will place the coins in a pocket on the dead body to allow them to pay the boatmen of the Unending Sea for the fare to Celabethium, the final Healing Hall that is the Esmian paradise. Traditionally, Esmians are buried beneath the earth or in a stone crypt, the body wrapped in a winding sheet.

Uushai

Esmia is served by twelve semi-divine beings that appear as ghostly women wreathed in a silver radiance. They are called the Circle of the Silver Spinners and they are led by Esmarra of the Gentle Touch. Esmarra and her sister are said to be of the original priesthood that served Esmia before the Redemption and witnessed her death at the hands of Sadir. It is said that the immortal soul of Esmia flowed into her twelve Uushai and that Esmia will be restored by them at the Awakening.

Besides Esmarra, only two of the other Uushai are named in records:

- Meliasta (who is said to have appeared to heal many of those priests who were harmed during the pilgrimage to help the people of Llan).
- Jennah (who is said to have ended the Rose Plague of 694R by descending into the world and taking all of the disease, its suffering and its pain into herself).



Bonus Spell

Esmians often work selflessly with persons suffering from all kinds of maladies – this spell is usually cast upon a Priestess to protect against contagion.

PERSONAL CLEANSING

School abjuration; **Level** cleric 1(Esmia)

Casting Time 1 standard action

Components V, DF

Range touch

Target one living creature touched per three levels

Duration 24 hours

Saving Throw Will negates (harmless);

Spell Resistance yes (harmless)

This spell creates a magical barrier around the target that protects the subject from all non-magical disease. The spell grants the subject a +4 sacred bonus to any checks for disease with an additional +1 to the bonus for every three levels (maximum +10 sacred bonus at 18th level).

Assay Spell

The Esmian Assay spell is **Cure Light Wounds**. If an Esmian Cleric cast this spell it cures maximum hit points (i.e. 8 + the Level Bonus).

Artefact

THE DECANTER OF SEERA

(Strong healing; CL 18th; weight 3lb

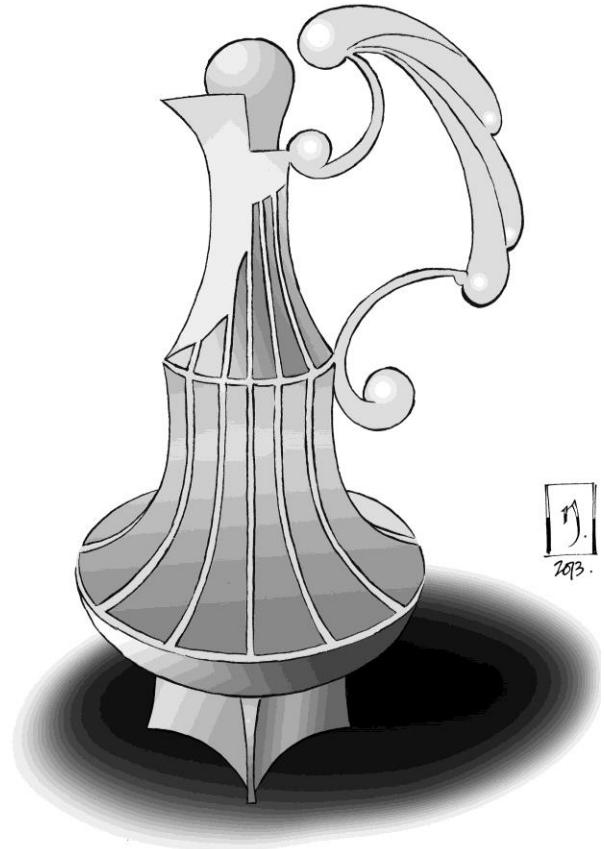
Eldonar knelt before the priestess and reluctantly extended his hand, the skin of which was covered with pustulant ulcers – the mark of J'minda's Curse. Without hesitation, the Holy Mother took Eldonar's hand in hers and gently pierced the flesh with an implement wrought in the shape of a silver teardrop; blood stained its surface.

Moving to the altar, she placed the teardrop into the neck of a decorative decanter and, after a brief pause, the vessel filled with a shining liquid, the color of roses. The Holy Mother returned to the still-kneeling figure of Eldonar with the marvelous decanter held in her left hand. She pushed back the cowl that Eldonar used to hide his ravaged face and said, "Drink

from this most holy heirloom and be made whole once more".

Eldonar's lips touched the decanter and a tear slid down his raw cheeks.

The Decanter of Seera stands about ten inches in height and is wrought of a blue, translucent Krystarrian Glass, set into a base of polished silver. It has a stopper made of Excellium, shaped to resemble a tear, its narrow



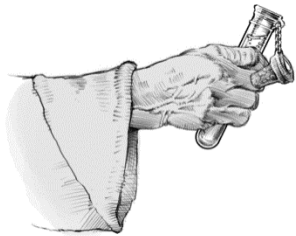
end tapering to a sharp point. It is said that the Decanter was used by the divine Seera to bless the Seven Priestesses who first went out across the world to tend the ills of mortals, in Esmia's name.

The Decanter produces a powerful restorative potion, tailored to each individual's particular health requirements. Those seeking to gain healing from the Decanter must use the sharp point of the tear-shaped stopper to draw blood. Once the sample of blood is introduced to the decanter it fills up with a rose colored liquid. If this potion is taken, by the person who gave



their blood to the Decanter they will receive the following benefits:

- hit point loss will be restored to maximum
- lost ability scores will be fully restored
- any lost energy levels will be regained
- any disease or ailment will be cured (including magical diseases e.g. lycanthropy, mummy rot)
- any toxins or poisons in the system will be neutralized



Note that the Decanter will only provide all these benefits to characters of Good alignment. Neutral characters will have their hit points (only) restored and evil characters will gain no benefit. Any liquid not used loses its effectiveness within 2d4 rounds of distillation and becomes holy water instead. A potion distilled from the blood of one person will not provide any benefit to another person.

Charm

ESMIAN POSY

Description: A small silk pouch containing a mixture of fragrant dried herbs and flowers. The opening is bound with a silver ribbon.

Trigger: Opening the bag within 5' of someone who is suffering injury or mundane sickness.

DC: 15 note this check is made by any sick person within range when the bag is opened).

Effect: persons within 5' of the open posy receive a +1 to any save that is required to effect a cure for a disease. The posy also reduces any hit point loss by disease or injury to 1 point only in a 24 hour period. The posy does not affect damage or conditions resulting from poison.

Cost: 1 silver trade

Frequency: Common

Usage: the potency of the Esmian Posy reduces the longer the pouch remains open. Every 4 hours the posy is in use the DC permanently increases by 1.

RELIQUARIAM



SIRITAR

God of the Just Warrior

Other Titles:	Lord of Paladins, Lightbringer, God of the Righteous Sword
Alignment:	Lawful Good.
Domains:	Strength/ Good/Protection/Nobility/Leadership.
Favored Weapon:	The sword in any form (except exotic).
Appearance:	A young, pious warrior suited in gleaming plate armor and bearing a greatsword.
Status:	cult
Clergy:	98% male, 2% female.
Power Centers:	Elkia, Odressi
Holy Day:	Festival Day, March of Air
Clerical Dress:	The religion is formerly represented by four distinct orders of Paladins, each with its own military surcoat and insignia worn over armor at formal ceremonies.
Holy Symbol:	The sword is the holy symbol of Siritar, the weapons of the Paladins being especially blessed when forged.
Associations:	Esmia (Goddess of Healing) is the mother of Siritar. Ormocea (God of Law) is his father. Together, the three are referred to as the Holy Trinity. The religion has Recognition agreements with all religions within its House, the House of Life and the Theydori church (only) of the House of Secrets.
Basic Goal:	The protection of the weak from those who would seek to enslave them. The destruction of evil and those who are allied to evil forces.
Religion Trait:	<i>Blade of Mercy.</i> You know that within the heart of even the most hateful and cruel living creature exists a sliver of shame and hope for redemption. You have trained long on martial techniques to use bladed weapons not to kill, but to subdue. Benefit: When striking to inflict nonlethal damage with any slashing weapon, you do not take the normal -4 penalty on your attack roll, and gain a +1 trait bonus to any nonlethal damage you inflict with a slashing weapon.
Bonus Spell:	Magical Bond
Assay Spell:	Blessing of the Watch

History

Through the long ages of the Darktime and prior to the discovery of the Books of Law by Samroth the Prophet, a few Gods of the Twilight Years were still actively worshipped. These were mainly deities that were revered by powerful warlords who gave offerings to the Gods to lend them strength in battle. Trezkillian, God of War, was deified by lords of the ancient kingdoms of Akalastia for many centuries before the coming of Samroth. In the eastern province of Vhellithron, there was a strong following of Siritar, the God of the Righteous Warrior.

Records in the century prior to the discovery of the Books of Law indicate that no less than ten great clan-chiefs of the Nelandai tribes had shrines dedicated to Siritar, housed within their great halls. These shrines were called Granthir-Tul, which meant 'sword altars in the Nelandai tongue. They were special circular stone chambers, often built as an annex

to the clan great hall. Here, the swords of the chief, his kinfolk and his veteran warriors were kept, watched over by an effigy of Siritar. It was essentially a form of totemism; the belief being that the power of the God flowed into the weapons of the clan. Early rituals involved placing the heads of slain enemy chieftains about the base of the Siritar effigy after a battle but this practice stopped after the formation of the Knights of Glory, who devised a chivalric code of battle that later became the basis for present-day Siritar doctrine.

The Knights of Glory (taken from the original Nelandai title of the *Mahl-Gandrah*) were a collective of warriors with common ideals. They came into existence as a result of opposition to the brutal reign of Chief Marrad of Vhellithron, after Marrad's men tried to put an end to the church of Esmia, which also had its roots in the same region. Marrad was the most powerful of Vhellithron's warlords, at the time,



and was only defeated after the other Chiefs united and led their warbands against him. In the vacuum that followed Marrad's demise, the region was ruled under one lord whom the other clan leaders called the High Chief (and later their King). Eloeyn Thungar was the first to rule over a united Vhellithron and his son, Tabias, was the founder of the modern Siritar faith.



Prior to the defeat of Marrad, Tabias had always held his father's sword altar as a place of reverent awe and there are stories that say, as a young lad, he often talked to the statue of Siritar that stood within the chamber, seeking guidance from it. His two older brothers had been killed during inter-tribal feuding and Tabias was deeply affected by their loss. As he grew older he became a swordthane in his father's warband and is described, in song, as being a mighty opponent

in battle. But he fought in a different style, often sparing his enemies when they surrendered. He also offered the hand of friendship to clans with long running disputes with his people.

A popular bard's tale narrating his early life has Chief Eloeyn and his army having a stand-off against the massed warbands of the Dyramandi folk (a tribe who originated from Llan). Before blood can be shed, Tabias rides forth and is able to get his father and the Dyramandi Chief to agree to settle the battle with single combat. Tabias represents his father and the son of the Dyramandi Chief represents his people. Tabias wins the bout but refuses to take the head of his opponent, as tradition allows. The Dyramandi Chief is moved by the gesture but insists that his son, Vallarz, should be made hostage of Chief Eloeyn's people. This is arranged and a strong friendship grows up between Vallarz and Tabias, in which they have many daring adventures and quests (if you believe all the songs penned by the Horanda Dannis in his great work, "Tabias, the Paladin Savior").

While there are a great many myths woven into the life of Tabias, what is known to be true is that he was sent to Jasper during the reign of King Vhantarin to receive a formal education. He spent four years in Jasper and is thought to have read copies of the passages devoted to Siritar contained in the Books of Law. This is what is supposed to have inspired him to form an order of fighting men dedicated to upholding the chivalric doctrines of the God.

He began by training a select few warriors who had served his father Eloeyn, before the trouble with Chief Marrad had reached a head. Word of this new order spread across Vhellithron, reaching as far as the western kingdoms of Akalastia. Warriors attracted by this new and unique creed (which mixed martial prowess with a strict code of honor) journeyed from far and wide to join Tabias' warband. By the time Chief Marrad destroyed the Esmian Convent in Vhellithron, Tabias had command of a personal host of one hundred seasoned fighters.

The Chiefs of Vhellithron were reluctant to challenge the might of Marrad and his army at first but Tabias and his loyal followers, aggrieved by the attack on the Esmian Convent, immediately moved to engage the larger force of Marrad's kinsfolk who dwelled in the southern coastlands of Vhellithron. They were successful in driving Marrad from the field and this caused such a stir amongst the Chieftains that they

mobilized their own forces to join with Tabias and defeat Marrad once and for all.

Stability came to Vhellithron after Marrad's demise and the men who followed Tabias established themselves at Castle Thungar with the blessing of the newly crowned King Eloeyn. Here the Order formalized itself, weeding out those who could not really come to terms with committing their life to Siritar. Clerics from both the Ormocean and Esmian faith visited Thungar for the purposes of assisting in establishing the religion of Siritar. Their Seervati showed Tabias' men the uses of divine power and some of these teachings were adopted into the mystical side of their training. The Order of the Knights of Glory was born.

By the time King Draelingus (first monarch of Sardell) was crowned, there were some thirty ordained paladins within the Order of the Knights of Glory, served by one hundred and fifty loyal fighters. The paladins of this time were essentially the clerics of the religion. Siritar had little time for men who preached from the pulpit, he demanded clerics who went out into the world to right its wrongs, bearing arms and armor in the true cause. In later centuries, as the religion became more established, and there was a need for administration of its chapels, the role of the traditional cleric emerged. Today, the Siritar religion is still dominated by paladins but the hierarchy is made up of a smaller but influential circle of priests.

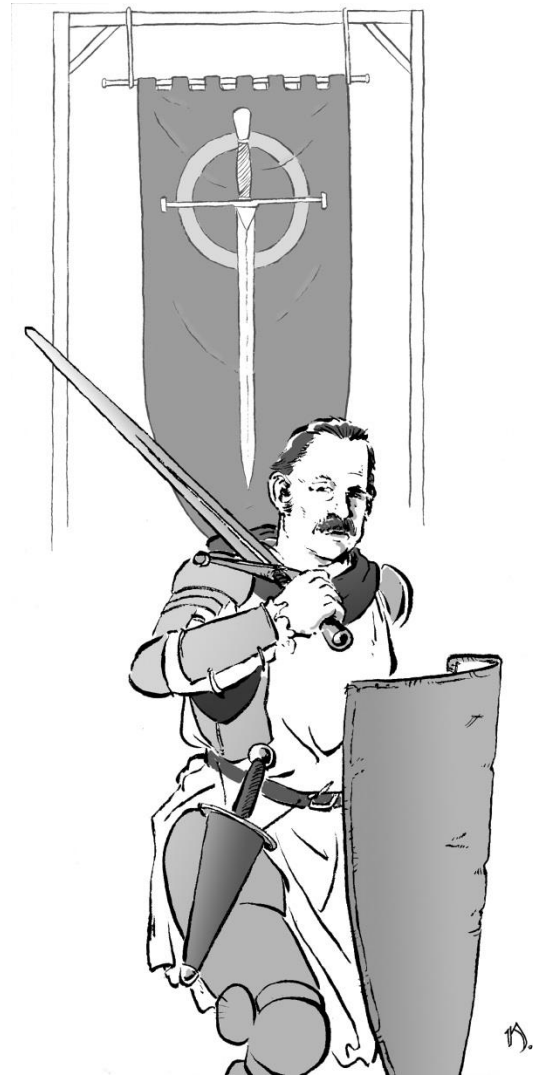
In times of war the religion served the King. In times of peace, members of the Order pursued the *Pilgrimage of Steel*, whereby they went on personal quests, traveling far beyond their homelands to champion worthy causes and spread the word of the might of Siritar by their noble deeds.

When the Kingdom of Sardell emerged it was envisioned that the following of Siritar would flourish; after all, the allied priesthood of Ormocea was instrumental in founding the regime. However, in order to unite the lords of the surviving Kingdoms of Sard, Elkia and Clannith, concessions had to be given to the Trezkillian church, which had strong support amongst the more powerful families of Sard.

The Trezkillians had been a dominant power in the Akalastian Kingdoms for over a hundred years and the worship of the God of War was entrenched in the west. The church of Trezkillian was given command over the defense of Sardell and as such, they had little time to indulge the faith of Siritar. The Knights of Glory remained isolated in the east at Thungar and its

paladins were relegated to the role of temple guards for the Ormocean and Esmian faiths.

The church of Siritar actually went into decline in the first 500 years that the Kingdom of Sardell was established. This culminated around 625R when the Esmian faith called upon the support of the Knights of Glory to provide protection to its missionaries and followers when they defied the Sardellan King and marched north to help the needy in the Llanish Civil War.



The vestments of a Siritar cleric: his arms and armor, worn with the colors of his Order

The Ormocean church put pressure on the Grandmaster of Castle Thungar to deny the Esmians any aid. This caused deep division within the Siritar Order and many conscientious

knights cast aside their surcoats and insignia to serve the Esmians.

Any chance of growth for the Order was decimated after this. The King and the Ormocean church gave recognition and reward to those serving in the ever-expanding armies of the growing Empire. The ideals of the Siritar faith were considered antiquated and only a small core or the faithful Knights of Glory kept the memory of their Order alive. Realizing that the worship of Siritar may die out altogether, its Grandmaster, Thallis Guilbard, petitioned the Ormocean church in Jasper to persuade the King to allow them to take an active role with the mainstream military legions of Sardell. It took some tough negotiating as King Draelingus III had agreed to give total regional control of his outlying conquests to the Trezkillian church. More and more troops commanded by lords allied to the Trezkillian clergy were needed to maintain the colonial expansion of Sardell.

As a compromise, Draelingus gave the Siritar faith command of the Homelands and resourced them to raise a new fighting force to be garrisoned in Jasper, Karhaven and Denhaven. This arrangement pleased all factions, except for the Esmian church who had been objecting to the overall militaristic direction Sardell had taken for over a century.

This was a new lease of life for the Siritar faith and the focus of the religion moved from Thungar to the heart of the Empire in Jasper. Thallis Guilbard began the immediate recruitment and training of those who wished to pledge their sword to Siritar and before he died he saw the numbers of devotees rise to over 5,000 strong and the establishment of a second Order, the Imperial Guard, based in Jasper. During this renaissance of Siritar, the Treaty of Odressi was signed and in 1201R the Grandmaster of the Imperial Guard had sufficient funds and personnel to establish a temple on the Holy Isle under the terms of the treaty. This led to the formation of a third Order, the Knights of the Holy Sword.

The Imperial Guard and the Knights of Glory experienced some limited action against border incursions by Llanish troops but never saw any real test of their mettle until the collapse of the Sardellan Empire. With the disintegration of most of their possessions beyond the Homelands, rival noble houses began to tear the heart of the Empire apart in a power struggle to carve up its riches. This period was called the Kinstrife. As 'Defenders of the Homeland' the Siritar Orders saw a great deal of action

combating the private armies of individual lords whose ambitions revolved around claiming the jewel in the crown, the capitol of Jasper.

During the Kinstrife, the Knights of Glory (in particular) distinguished themselves in a long drawn out campaign fought through the Splintrock Mountains, culminating in victory against a force three times its size at the Battle of Thunderfall Pass. However, in a more bizarre twist of fate, the Imperial Guard found itself engaged in a series of bloody skirmishes for many years, fighting Orders of the Ormocean church who sought to take Jasper!

When the Empire collapsed, the Ormoceans had shown an equally avaricious desire to claim wealth and land for themselves. Archbishop Juliad Farwich tried blatantly to have his nephew installed as the new Emperor and the Imperial Guard in Jasper joined forces with the Trezkillian legion stationed there and seized control of the capitol until such a time that the succession crisis could be sorted out. The Ormoceans asked the Imperial Guard to surrender Jasper to their authority and when negotiations failed the Ormoceans ordered an attack with an army they controlled; but they were unsuccessful in taking the city.

While the internal disputes continued, the church of Ormocea spent twenty years recruiting and training its own martial orders overseas and attacking cities in the Sardellan Homelands. In 1622R, an Ormocean led force landed at Darringmoor and drove straight at Jasper, despite Denhaven and other key holdings still being held by Trezkillian loyalists. The other Siritar orders had remained unsupportive of the actions of the Imperial Guard in taking control of Jasper but the attack on the capitol by the Ormocean church, under these circumstances, was unforgivable.

Both the Knights of Glory and the Knights of the Holy Sword condemned the Ormoceans and sent men to the aid of Jasper. From 1622R to 1647R there was a series of terrible battles fought to take the capitol that were largely unsuccessful. Jasper remained an icon of freedom and defiance; all that remained of the old Empire and its traditions.

Eventually, the Ormoceans gave up on Jasper and went on to take 'softer' targets in the north defended by the Trezkillian lords. When the Kinstrife ended in 1677R, there was a time for the three orders of Siritar to truly come together as one. At the great congress of churches that was held in Odressi, shortly after the end of the conflict, the Grandmasters met and



much was done to heal divisions that had occurred both inside the religion of Siritar and with the Houses of Ormocea and Esmia. However, not all wounds could be healed. As part of the resolution of the Kinstrife, two separate states were formed, that of Sard and Elkia. When it was proposed that the Siritar faith form a theocracy to rule in Elkia, supported by the Ormoceans and Esmians, the Orders could neither agree to unify or determine which order of Siritar should take up the offer.

The three Orders had grown up quite separate from each other and, although they shared a common doctrine, they were distinctly different and proud of their heritage. In the end, each contributed some of its resources to forming a separate, new entity to rule in Elkia. This fourth Order became known as the Protectors of the Faith and they based themselves in Denhaven from 1689R.

A fifth Order, the Daughters of the Silken Sword, also came into existence in Y'sira after the collapse of the Empire. This small group, made up exclusively of women, has never been formally recognized by the other Orders.

Since the end of the 17th century R, the four main Siritar orders have consolidated their separate power bases. The Protectors of the Faith and the Knights of the Holy Sword have tended to be most active in forming church dogma and discussing the politics of the Holy Trinity.

There is little dialogue with the Imperial Guard. When the Treaty of Four Swords divided the Imperial Homelands into the lands of Sard and Elkia, the administration of the old capitol of Jasper refused to accept the resolution and Jasper became an independent city state, jointly controlled by Imperial Guard and their Trezkillian allies. They are looked on as the 'black sheep' of the Siritar family due to their continuing refusal to surrender Jasper.

The original Siritar Order, the Knights of Glory, has removed itself from the politics and factional fighting that surrounds the other groups. Its members concentrate on the Pilgrimage of Steel; its remaining knights pursuing the purity of the quest, in a bid to recapture the old truths of Siritar as told by Tabias in the Kingdom of Vhellithron.

Doctrine

The Books of Law and other scattered references portray Siritar as a kind of 'policeman' of the Gods, called upon to bring others to the justice of a heavenly court when

those numbered amongst the Theledai went against the dictates of the concordance. He appears to be the strongest of deities in sheer physical might and it is told that he even defeated Trezkillian the Mighty in single combat. It was Siritar who captured Sirrith and brought her to judgment before Ormocea.

Because of this, the orders of Siritar originally felt they should play a subservient role to the church of Ormocea, simply adopting much of their dogma, but the corruption of that priesthood caused the leaders of the Siritar Orders to reflect upon what their true ethical beliefs should be. Essentially, the four existing Orders (five if you include the Silken Sword) share some common doctrine. Basically these run along the lines that their fighting prowess should be lent to benefit those who cannot defend themselves and to stop 'evil' from increasing its hold on the world.

While their combat ability is recognized and has been typified by the resilient defense of Jasper by the Imperial Guard, the Orders of Siritar have been kept at a distance by influential Kings and the nobility. The swords of the religion owe allegiance to Siritar alone and not to the whims of worldly lords. Those rulers who win any of the Orders of Siritar to their cause also risk the possibility of having to defend themselves against those very same Orders, depending upon the subsequent actions they take.

Fighting according to the mandates of Siritar is an important part of the warrior doctrine and the chivalric ideals, contained within the "Vhellithron Codex" are what give guidance to a soldier of Siritar, providing a definition of what is acceptable behavior in battle.

The Orders have some differing interpretations of their role in society as detailed below:

The Knights of Glory

(12 Paladins/30 Knights/150 Footmen)

Being the smallest order they believe solely in the quest, which brings divine revelations to those who engage in a divinely inspired mission. The sacred twelve of the order engage in quests for those who solicit their services or from divinely inspired visions. Often they quest alone but may sometimes take a retinue drawn from the 'regulars' of Castle Thungar.



The Imperial Guard

(10 Clerics/8 Paladins/31 Knights/200 Cavalrymen/1,000 Footmen)

They see their divine role as to defend the empty throne of the city of Jasper at all cost and to keeping the Imperial capitol exactly the way it was until a new, legitimate Emperor is found.

The Protectors of the Faith

(100 Clerics/38 Paladins/150 Knights/800 Cavalrymen/5,000 Footmen)

They see their role as the guardians of Elkia and will defend its people to the death.

The Knights of the Holy Sword

(40 Clerics/18 Paladins/5 Knights/20 Cavalrymen/500 Footmen)

They see their role as representing the Siritar faith to the Congress of churches and continuing to try and unify their fractured religion.

The Silken Sword

(2 Clerics/4 Paladins)

The Order of the Silken Sword is a secret all-female group that originated to protect women from slavery in Y'sira when the Sardellan Empire collapsed. Their focus continues to be the protection of the innocent and particularly opposing the oppression of women.

Organization

There is no single supreme leader of the Siritar church; the heads of each of the recognized Orders share power equally and meet every four years at the Congress of Odressi. The head of each Order is called a Grandmaster and has a military command structure beneath him. Each Grandmaster is based in a specific chapter house and may appoint captains to head smaller chapter houses maintained by the same Order.

The head of a chapter house goes by the title of Knight Commander. Clerics dominate the senior ranks of all Orders except the Knights of Glory, who remain an individualistic cabal, rather than a military unit.

Novices enter military service within an Order and train rigorously to become elite warriors. Most of these novices will serve the Order as soldiers of the faith. Those who show the potential to harness divine power, receive special training and go on to become clerics or paladins. Although the paladins of an Order serve the clerical Grandmaster, or Knight Commanders of their Order, they have a greater loyalty to their paladin brotherhood. If the moral

decisions of a Grandmaster or Knight Commander are ever in doubt, paladins will follow the directions of the senior members of their brotherhood.

Regalia

Each Order maintains its own distinctive uniforms and colors. Both clerics and paladins wear similar military uniforms with only a few decorative devices distinguishing their rank and role. The sword is an emblem common to all orders.

The Knights of Glory

The order's colors are white and red and their device is a sword piecing a sacred heart.



The Imperial Guard

The order's colors are black and yellow and their device is a crown and sword. Clerics are identified by a badge displaying three crowns. The Grandmaster of the order wears a black tabard with a repetitive motif of the crown and sword. Knight Commanders have three swords stitched upon the upper arms or their uniform in gold thread.



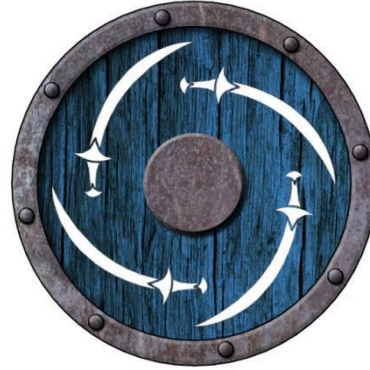
The Protectors of the Faith

The Order's colors are green and gold and their device is a swan flanked by swords. Clerics are identified by a badge of office worn about the neck in the form of an amulet bearing the image of a swan. The Grandmaster of the order wears an all green surcoat with small gold effigies of swans set into the fabric. Knight Commanders have images of the swan sewn into the forearms of their uniform in white thread.



The Silken Sword

The Order has no formal uniform. Their device is a circle of curved swords. Clerics are identified by a tattoo of a sword along the middle finger.



The Knights of the Holy Sword

The order's colors are a checkered pattern of purple and white and their device is a burning sword. The clerics are identified by an all-purple surcoat. The Grandmaster wears a uniform with four burning swords emblazoned upon the shoulders. Knight Commanders have flame devices sewn into the collars of their tunics.



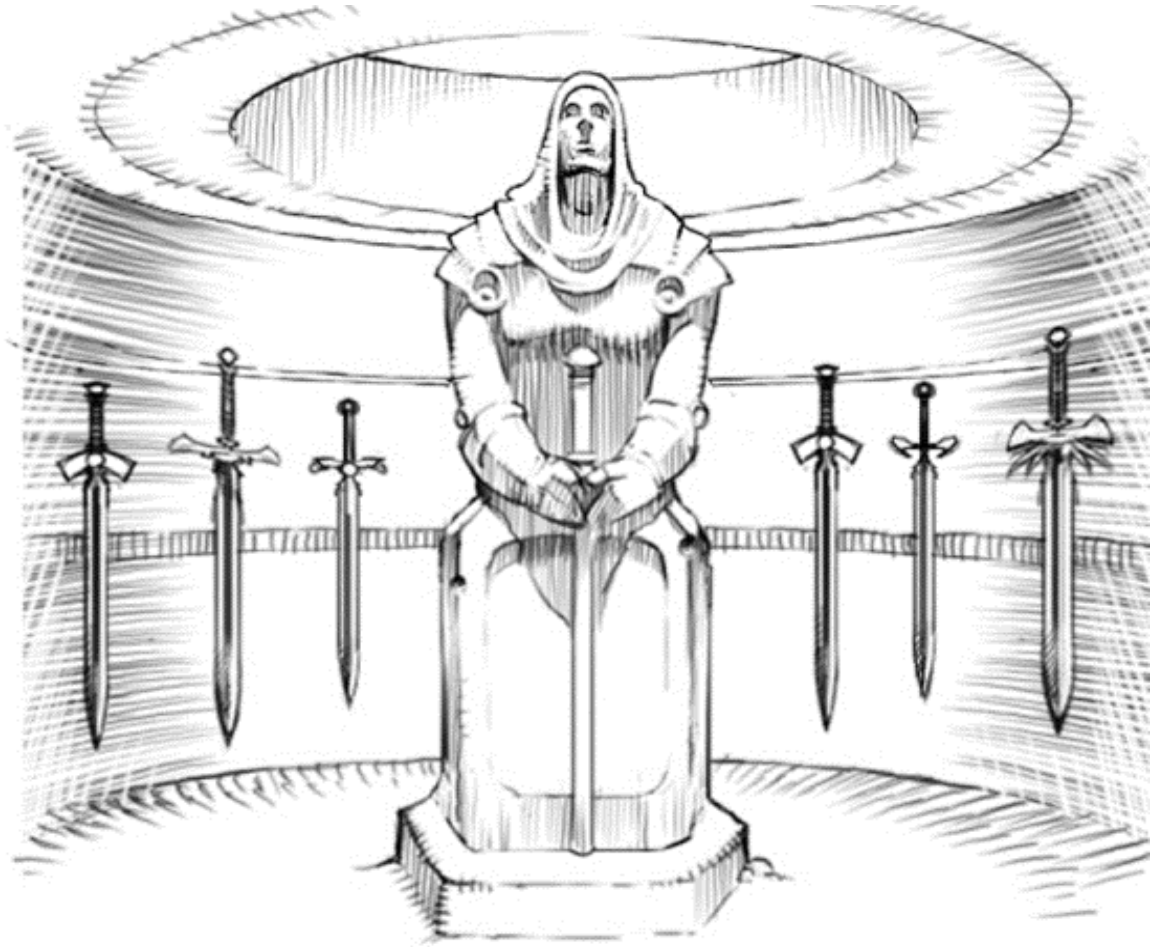
Temple Design

The Orders of Siritar maintain a number of chapter houses throughout the realms. These are fortified compounds, existing in their own right or within established castles and garrisons. A typical chapter house consists of a great hall (often attached to a small, fortified tower) and several outlying buildings containing dormitories, an infirmary, bathhouse, stables and private lodgings. The great hall is the focus of the Siritar chapter house complex.

This is usually a large empty structure used for martial training, however small storerooms attached to the hall contain ample benches and tables so that the order can gather for a morning and evening meal. During the meal, the religious lessons for the day are read by clerics. These are usually sermons on aspects of the Vhellithron Codex or moral tales drawn from the records of the Questors' Lexicon. Also attached to the great hall is the sword altar, a circular chamber within which stands an effigy of Siritar and the swords of the knights of the Order, along with unclaimed blades of those who died in service of the faith.

Ritual

The Orders do not devote a great deal of time to meditation, believing more in a creed of being judged by their actions. They support no public congregation. Those who wish to pay honor to Siritar, who are not a member of an Order, do so by offering their skills and services to a chapter house. Therefore you may have a community including smiths, leather-workers,



The swords of those paladins who have fallen in battle are given a place of reverence in a Siritar Chapel. Depicted is a statue of Siritar watching over the weapons of the dead in a Sword Altar

Siritar followers are buried or entombed with their armor and weaponry, except for their anointed sword. This is returned to the sword altar chamber of the relevant chapter house and can be claimed by someone of kin, who is (or becomes) a member of the Order.

The souls of the dead cross over to Hallenheart, the Great Hall, where they serve Siritar and help in the ongoing battle against the evils of the Ravening Horde.

Uushai

Siritar is served in Hallenheart by the Company of Kordass, twelve semi-divine warriors who fight at their God's command. Their Captain is Elisor Steelheart who has been the leader of the Company since the Dawn of Time.

Other members of the Company are recruited from the souls who gather in Hallenthall; when one of the Twelve falls in battle. Mortal paladins aspire to be worthy enough to join the Company of Kordass in the afterlife.

Bonus Spell

Siritar priests and paladins often serve as 'enforcement' for Ormocean Justicators. This spell allows them to quickly immobilize a person when having to deal with other transgressors of the law.

MAGICAL BOND

School transmutation;

Level cleric 1, paladin 1 (Siritar)

Casting Time 1 standard action

Components V, S

Range touch

Target creature touched; see text.

Duration 10 min. /level (D)

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

The spell creates a magical binding between the target creature and an inanimate object. The priest must place his hand over the target's hand and place the target's hand on a non-organic surface. The target's hand is magically stuck to that surface. The bond can be broken with a Strength check (DC 25).

Assay Spell:

The Assay spell of the Siritar Faith is the **Blessing of the Watch**. The duration of the spell is increased to 2 hours per level and the Bless Bonus to +2, if cast by a Siritar Cleric.

Artefact

THE MANTLE AND CLOAK OF THE PALADIN SAVIOUR

Mantle: strong healing; CL 20th; weight 11b

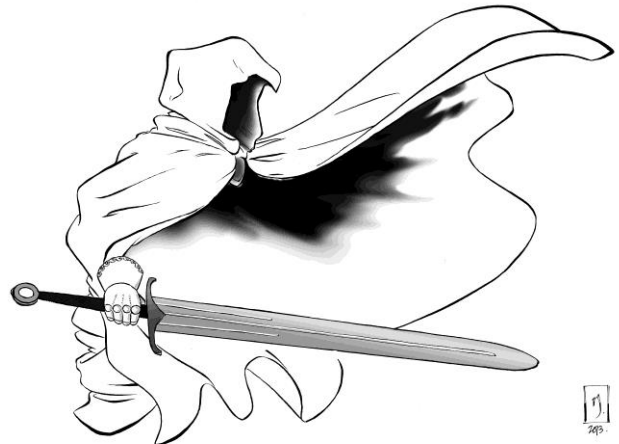
Sword: strong evocation, divination and compulsion; CL 20th; weight 8lb

The mounted figure rode slowly down the main street of the village and the braver inhabitants peeked from behind shutters to see who this mysterious visitor could be. It was old Tolwin who called out first, crying, "Do you not see! Are you blind! See there, his sword bears the sign of Thungar! And look beneath his grimy covers and you shall spy the White Mantle. The Paladin Savior has returned to drive evil from our midst!"

These great artefacts were given to Tabias of Thungar by Captain Persyene, a mysterious divine servant of Siritar. Legends have it that Persyene walked the mortal lands during the Darktime, aiding people oppressed by evil.

When the Books of Law were found again, it was time for him to return to Evelaar. He is said to have taken Tabias on his last great quest and, when they parted company, he gave his sword and mantle to Tabias, as a gift. Tabias used these artefacts to convey the divine power of a paladin upon himself; any character of Good alignment can use the powers of the Mantle and Sword.

The Mantle is a full length white hood and cloak, which fastens at the throat with a gold heart-shaped catch and chain. Its fabric cannot be permanently damaged by normal means. It can be torn and stained but the damage is repaired within 24 hours by a permanent improved form of the spell, Mending.



The Mantle conveys the following paladin abilities while it is worn:

- Lay On Hands
- Divine Grace
- Divine Health.

The sword is a +2 two-handed good aligned greatsword with a gold heart set into the cross-piece as a decoration. Its wielder receives the following paladin abilities:

- Smite Evil
- Detect Evil
- Turn Undead

RELIQUARIUM ELDORIA

All of the abilities listed above are conveyed at a minimum of 5th level of ability or at the character's level if greater than 5th level

If a paladin uses these artefacts their own abilities that are the same as those conveyed by the mantle and sword are treated as though they were 3 levels higher.

Both artefacts are warded against the possibility of being stolen away by Evil characters. Should the Mantle or Sword become the possessions of Evil, for more than a day or two (or become otherwise lost) they are magically teleported to the Shrine of the Paladin Savior, the legendary hero Tabias of Thungar.

The Shrine was built in the far distant west of Akalastia and here, the Mantle and Sword can be reclaimed by someone worthy enough to take up the cause of the Savior. Over the ages, there have been seven incarnations of the Paladin Savior and folklore tells that he is an immortal knight.

Charm

BRINDLETHORN SWORD

Description: A sprig from the brindlethorn bush that grows throughout Elkia, Sard and Llan. Certain off-shoots of this resemble a miniature sword (about 1" in length). The 'sword' is usually kept wrapped in a piece of cloth and kept upon a person.

Trigger: A successful natural 20 hit against the bearer of a brindlethorn sword.

DC: 15

Effect: The critical roll automatically fails, although the blow hits normally

Cost: 3 silver trades

Frequency: Uncommon

Usage: Once only. A person who survives what looked like a deadly blow always gives thanks to Siritar and then casts away the brindlethorn sword.



Brindlethorn grows throughout most of the northern realms of Eldoria and is considered a bothersome weed in rural areas

THEYDORI **God of Knowledge**

Other Titles:	God of Secrets, Master of Riddles, Keeper of Forbidden Lore
Alignment:	Lawful Neutral.
Domains:	Knowledge/Memory/Construct/Artifice/Rune
Favored Weapon:	Staff
Appearance:	A wizened old man with a flowing white beard. He carries a scroll and a casket and wears a maroon hood and cloak. He is often accompanied by his three studious daughters.
Status:	Minor church
Clergy:	85% male/15% female.
Power Centers:	Ghardon, Odressi and Quorull
Holy Day:	Festival Day, the March of Fire
Clerical Dress:	Clerics wear a maroon robe stitched about with black glyphs representing the sciences.
Holy Symbol:	A black box (Tharanda) where old knowledge resides and the blank scroll (Tharas) where new knowledge will be gathered. Their holy symbol is a small replica of a casket containing a tiny blank scroll
Associations:	Gaien (Goddess of Fertility) is the wife of Theydori. Priath (God of Dreams is their son). The secretive activities of all religions in this House means there is virtually no contact between them. The church of Theydori does have Recognition agreements with the House of Wisdom, the House of Life and the Phelltarian church (only) of the House of Light
Basic Goal:	The gathering and archive of ancient knowledge and the protection of arcane secrets that the church considers the Saahn unready for.
Religion Trait:	<i>Underlying Principles.</i> You've spent a large amount of time around magical items, and understand the similarities between many of them. Benefit: You gain a +2 trait bonus to Use Magic Device checks, and it becomes a Class skill for you
Bonus Spell:	Activate Magic Item
Assay Spell:	Karmic Blessing

History

Images of Theydori are not usually represented in the post-Redemption paintings and tapestries of the church, but in some rare early works the God appears as a wizened old man, carrying a small casket beneath one arm.

More commonly seen in contemporary religious ornamentation are the artistic depictions of the Daughters of Theydori; three women who were born from mortals to teach the Saahn the mysteries of the world. They are named Gywnfarrah, Sooraal and Chezral.

The Books of Law claim that the mortal races abused the knowledge that was given to them and turned their backs on the Gods. The High Lords forsook the world and, with them, they removed a greater part of knowledge they had granted the Saahn. Much of what had been taught was gathered up by Theydori and placed within a secure casket to remain under his

watchful eye, until the lesser races raised their own intellects and proved that they were capable of using the power of the hidden lore again.

The Daughters of Theydori chose to remain in the mortal world. To ensure that they could not reveal the secrets that Theydori had taken away, they were put under a spell that made them mute. But, after the passing of the High Lords into Tarrisada, the Daughters devised other ways of communicating with the Saahn, so they were still able to impart some of the lost knowledge to the mortal races. In this manner, the written word, music and the science of mathematics first appeared in Eldoria. It is told in the scriptures of Theydori that the Keeper of All Knowledge did not remove all the Gods' secrets, instead he left certain clues and puzzles to aid in the understanding of the mysteries of the world and if mortals could gather the pieces



of these clues together, they would have the key to the casket that holds Hidden Knowledge.



The religion of Theydori emerged some 1,000 years ago, well after the scattered tribes of the Humans began to settle the coastlines of the Greater and Lesser Inner Seas. Whereas most other religions worshipped by Humans quickly found devotees after the discovery of the Books of Law, the religion of Theydori was established much later by Saint Rhanith Trune of Ghardon. This is mainly because the early doctrine of Theydori always surrounded itself in intellectual mysticism and, although this was appealing to individual scholars, it certainly did not appeal to the masses.

Most free thinkers who could understand the complex theology of the religion were persons whose intellect questioned the very existence of the Gods anyway. Although its philosophies and arguments were seen as delightful mental exercises, those who truly appreciated them usually had little belief in the deities they represented.

In 1206R Rhanith Trune graduated from of the College of Arcane Science, the most renowned institution for magical learning and research. While most wizards taught at the College were indoctrinated with a philosophy based on Ormocean dogma, Trune was deeply influenced by what he had read about Theydori, during his studies. He remained at the College for 20 years and became a Master, teaching novice wizards.

As a Master of the College, he was successful in getting the Mage Council to adopt several of the traditional mind exercises and puzzle-solving rituals (which were deeply imbedded in the Theydori traditions) as part of the daily routine of practitioners of the College.

Soon, several other learned wizards and sages embraced the religion and went on to encourage their associates to do so.

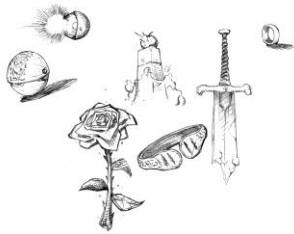
Over a period of 300 years, a large following devoted to Theydori had become an institution at the College and they eventually formed the first recognized church. The wealth that many of these worshippers brought to the church, combined with funding from noble patrons, led to the establishment of a formal temple. This was built apart from the College, located in the west of Ghardon.

The priests devoted their time to the teaching of secular students in a variety of arts and sciences and to the maintenance of an archive of arcane and historical knowledge. These students were usually drawn from the ranks of failed wizards of the College or the children of wealthy patrons of the church. Upon completion of their secular schooling they were given the opportunity of entering the Order of Theydori if they so desired.

The second official temple was built in Odressi in 1601R and in the centuries that have followed, sixteen other churches and libraries have been established throughout Sard, Elkia, Llan and Tempest. The largest order outside of Odressi is based in Quorull, and has an associated archive of records on Guardian Island, in the Greater Inner Sea.

It is the practice of many temples to create duplicates of their archived documents and to house these copies in a separate, isolated location. In 2100R, the Theydori temple in Odressi was burned and looted during the Rhull Uprising and, only because it maintained a duplicate archive elsewhere on the Holy Isle, did the order prevent a great loss of its lore.

The church of Theydori has always been an inward focusing religion, obsessed with discovering and cataloguing ancient lore. Its secular congregation remains small, being largely composed of students studying at their established centers of learning and the families sponsoring those students.



Doctrine

The church maintains two distinct orders within its ranks – the Halasai (tutors) and the Caldarai (archivists). The tutors provide a continued solid financial base for the temple by educating the children of the wealthy at schools based in several major cities. The income derived from the schools allows the priesthood to procure rare documents and artefacts, in order to increase the size of their archives - the real heart of any Theydori temple. It is on the size and quality of their collection of esoteric documents and artefacts that a temple is judged by.

Priests go to great lengths to travel the world and acquire ancient records and objects. They do not usually share this information with the general populace; rather they create private repositories of knowledge secreted away and viewed only by senior members of the clergy.

The priests of Theydori consider themselves custodians of forbidden knowledge. It is their role to decide what those outside of the church should be allowed to learn about the mysteries of the world. Even the clergy of Theydori are limited in what they can know and they receive greater access to the temple archives as they progress in rank through the church hierarchy. As they progress they therefore gain a greater insight into the real nature on the universe.

The clergy delight in the solving of puzzles and riddles and these tend to form a part of daily ritual amongst the seventeen major orders of Theydori that are established in the known world.



Organization

Due to the church being divided into the ranks of tutors and archivists, there are two pontiffs of equal standing referred to as the High Halasai and the High Caldarai. Both positions are six year appointments, elected by a gathering of senior clergy at a synod held at the temple on

Ghardon. Unlike most religions in Eldoria, the pontiffs reside on the Island of Ghardon instead of Odressi.

Novices of the religion are appointed from students attending any of the many schools and colleges run by the church. The most learned pupils are awarded access to a selection of restricted lore and spend time studying with mentors within a temple archive. Upon completion of their studies they may be asked to enter the priesthood and, depending upon their skills, they may opt to become a tutor or archivist.

There are only two ranks (in each Order) above the level of ordained priest. The first rank is that of Rector (the administrative head of a temple) and above that is the Abbot (the spiritual head of a temple). Traditionally, Rectors are drawn from the Caldarai and Abbots from the Halasai, although there are exceptions (e.g. the Abbot of the temple on Guardian Island has always been of the Caldarai).

Regalia

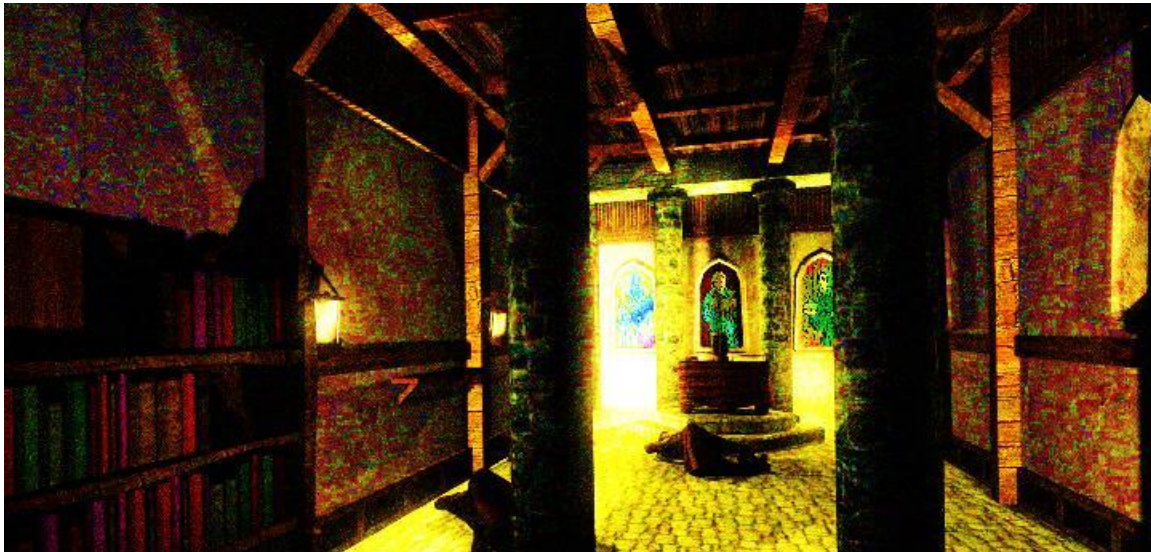
The typical attire of a cleric of Theydori is a robe that is maroon in color and often displaying glyphs representing the sciences about the sleeves and hem. Rectors wear a skullcap of hardened leather. Abbots also wear the skull cap and a dark grey chasuble with the motif of the casket and scroll emblazoned upon it. The two pontiffs both wear a black robe with a maroon chasuble, along with a rectangular miter

displaying the casket and scroll. To distinguish the two orders, the Halasai all wear a brooch at the left shoulder bearing the Uushai rune associated with learning; the Caldarai wear a brooch displaying the rune for secrecy.

The holy symbol, common to both orders and all ranks of office is a pendant of a miniature casket, inside of which is a small scroll with the secret name of the priest (see Rituals). The casket icon is called the *Tharanda*. The scroll icon is called the *Tharas*. Tharanda represents hidden knowledge and Tharas represents unasked questions. Somewhere in between lies the knowledge of the church of Theydori.

Temple Design

Temples are usually somber affairs with little thought to decoration. They always include an archive of collected arcane and historical material, hidden away in secret rooms, far from the eyes of those who should not be allowed to view them. The place of worship is will often be decorated with effigies and paintings depicting the three Daughters of Theydori and the altar will hold an ornate chest and a large ceremonial book. The chest contains a record of all priests ordained at that church. It is usually positioned beside a blank scroll. The chest and the scroll are regalia of the church - the chest symbolizes all the knowledge that is hidden from the Saahn and the blank scroll symbolizes the answers we have not found to life's mysteries. The prayer book contains a collection of prayers used at



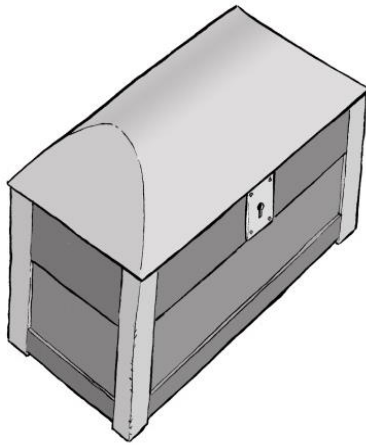
A typical temple featuring stained glass windows that depict the three daughters of the God Theydori (far end behind the altar)

ceremonies held at the temple.

The church does not hold regular sermons for its secular followers within the temple. Instead services and ceremonies take place within the great halls of the schools and colleges run by the Theydori priests. The temples are the exclusive domain of the priests alone.

Ritual

As secular followers are rarely allowed access to a temple, the Recognition ceremony is only given to clerics as part of their ordination. The ceremony also involves the subject adopting a name known only to the hierarchy of the religion. This becomes a password that is recorded and issued to all temples and allows a Theydori priest access to different levels of a temple archive, according to their rank and classification. Divulging your secret name to another person is a major sin of the church and a priest can be excommunicated from the religion for doing so.



The Tharanda – a symbol of the Theydori religion signifying hidden knowledge

Priests of Theydori come together for a morning meal, during which the Rector (or his delegate) will pose a riddle, puzzle or a conundrum to those gathered. A ceremonial Tharanda will be left in the dining hall and priests will have until the next morning's meal to place their solution to the puzzle in the Tharanda. This ritual is called *Tharasara* (the sharpening of the mind). Those who correctly solve the puzzle

are freed from menial tasks for the day and allowed to study instead.

In addition, a record is maintained of the number of puzzles solved by each priest. This determines their level of access to a temple archive. Access to the most secret records requires a minimum of 5,000 correct solutions to the Tharasara puzzle rituals.

The funeral rituals for followers of the Theydori religion involves burying the body with a slab of cut stone laid horizontally as a marker of the grave. The Tharas and Tharanda motifs are carved upon the slab and the secret name is given along with the true names (the secret name having been deleted from all temple records).

Uushai

The semi-divine servants of Theydori are his three daughters; Gwyfarah, Soorael and Chezral:

- Gwyfnarah appears as a raven-haired young woman dressed in a long Grecian style robe, green in color. She is often depicted in murals holding a wax tablet containing mathematical symbols. She is the patron of the mathematical sciences.
- Soorael appears as a young woman with short red hair, wearing a red hood and cape over a full-length black dress. She is portrayed with a quill in one hand and a bundle of scrolls in the other. She is the patron of the written word.
- Chezral appears younger than her sisters and has blond hair held in a pony-tail. She wears a short white shift and carries a harp. She is the patron of music.

Note that Soorael and Chezral are particularly revered by Bards. The Ahridaar faith (which is the religion most worshipped by Bardic Colleges) has Recognition agreements with the Theydori church. There is much debate as to whether or not Soorael and Chezral were actually the Kyseera of the God Ahridaar, who are known to have adopted different names over the ages.

The Daughters dwell in the Library of Thaxar, in the Plane of Tarrisada. Here they keep the final secrets of the universe safe within the library's inner sanctum. In the library the souls of the dead gather and the Daughters set a daily Tharasara puzzle of outstanding complexity. Those who solve the puzzle gain access to the

inner sanctum where is kept the Sphere of ALL Knowledge and the answer to any question that has remained unanswered in life will be revealed.

Bonus Spell

Theydori priests manage archives of ancient magical items that they hide away from common view. Often they need to power items that have lost their charges to see what they do.

ACTIVATE MAGIC ITEM

School transmutation;

Level cleric 1 (Theydori)

Casting Time 1 standard action

Components V, S, DF

Range touch

Target magic item touched

Duration 1 min. /level

Saving Throw Will negates (harmless, object);

Spell Resistance yes (harmless, object)

This spell allows a priest to power a depleted magic item with a single charge. No more than one charge can be placed into a magic item using this spell. *Active Magic Item* allows the caster to place 1 charge in a magic item that has had all its charges used. The CL of the magic item must be no greater than the CL of the caster. The charge only has a limited life, if the charge

is used it consumes the last traces of magic in the item making it impossible to cast this spell on it again. If the spell ends without the charge being used the item is undamaged and can be activated again at a later date.

Assay Spell

The Assay spell of the Theydori church is **Karmic Knowledge**. If a priest of Theydori casts this spell the duration is hours per level instead of rounds

Artefact

THE SPHERE OF ALL KNOWLEDGE

Strong enchantment; CL 20th; weight 5lb

Darmedes sat transfixed at the bench, the large sphere held firmly between his outspread hands. His eyes were closed as he recited the last key phrases that would activate the arcane device. As he spoke the words, the corresponding glyphs on the sphere shone with a red luminescence and a soft metallic click came from inside. At last he uttered the final line and there was an ominous static buildup of Tas energy in the room – Darmedes' hair rose with the discharge.

This was followed by an anti-climactic silence. Perhaps he had misspoken one of the



phrases? Without warning, a dazzling white radiance was channeled out of the artefact, along the line of Darmedes' arms and into his skull. As the light faded, the novice priest collapsed backward and the sphere rolled across the bench top and fell to the floor. We all rushed to the aid of our friend who lay still, unconscious but breathing. As we loosened his robe and made preparations to move him to the bed, his eyes opened and a wide grin spread across his face.

This artefact is a sphere about the size of a basketball. Its surface is made of forty-four interlocking Excellium and Diamondwood plates, each covered with sigils and glyphs, each written in a different arcane tongue. Each plate holds a section of a long activation phrase and once all phrases are read aloud, the artefact will provide the user with all known knowledge. The story goes that, in the last days of the First Age, Theydori feared that the world would fall into ruin and he placed all knowledge into a magical repository, which was the Sphere. This he entrusted to Tranalor, wisest amongst those mortals who still paid him homage.

To gain the knowledge contained within the Sphere, you need to translate the forty-four phrases into Uushai and then read them all out aloud, strung together, while holding the artefact.

To perfectly recite the litany (once decoded) you must make a successful language check at DC18. If successful, the following abilities are granted:

- the recipient has knowledge of all cleric spells and can cast them as though they were an 18th level Cleric.
- the recipient gains all skills operating at a minimum level of five slots
- the recipient's INT and WIS scores receive a permanent +4 adjustment

Of course, the knowledge of the Gods can come at a price; the minds of most mortals are too fragile to hold so much information. If a person successfully reads the litany of the

Meditating while focusing one's mind on the Puzzle Beads can often lead to the solution of the most complex problems.

Sphere, they must make a WILL saving throw at DC24. Failure results in their INT and WIS being reduced to 3 as a permanent effect, instead of acquiring any of the abilities granted by the Sphere.

Understandably, once the Theydori temple in Odressi found that those who tried to unlock the secrets of the Sphere of All Knowledge were being reduced to gibbering basket cases, they squirreled the artefact away out of reach of its inquiring priests. The artefact currently rests in the reliquary of an isolated monastery in the Llanish Highlands; out of sight and out of mind.

Charm

PUZZLE BEADS

Description: A string containing fifty beads, with each bead being engraved with different letters, numbers and runes.

Trigger: the owner of the puzzle beads is trying to solve a problem or gain an insight into some cryptic information. Spending time twisting the beads and looking at its complex string of symbols often triggers insightful revelations.

DC: 18

Effect: The GM will provide information to assist with solving the problem (GM's discretion)

Cost: 5 gold trades

Frequency: Rare

Usage: Permanent. However a failed Belief Check negates the use of the beads for a number of days equal to the amount that the DC check was failed by.



RELIQUARIAM



GAIEN

Goddess of Fertility

Other Titles:	Mother of the Saahn, Lady Verdant Hand, the Soulbringer.
Alignment:	Lawful Neutral.
Domains:	Knowledge/Charm/Trickery/Thought/Nobility
Favored Weapon:	Dagger
Appearance:	A mature, matronly woman with dark brown skin. She is depicted wearing a hood and cloak of black linen and a coronet of silver thorns.
Status:	Minor Human cult
Following:	0% male, 100% female
Power Centers:	Elkia, Tempest and Denhaven
Holy Day:	Pharianzar, 13th Day of the Third Span, March of Earth
Clerical Dress:	Priestesses rarely wear any distinguishing robes, except at private ceremonies. During a secret high festival a high priestess may wear a short gray robe, worn over a longer red dress hood and cloak. The priestesses favor a long hairstyle called a <i>concunbrah</i> - which consists of a single braid coiled once about the throat and fixed by a clasp to the shoulder.
Holy Symbol:	The Thraagi, an insignia shaped like a circle within a circle - a symbol associated with femininity.
Associations:	Theydori (God of Knowledge) is the husband of Gaien. Priath (God of Dreams) is their son. Because of the secret activities of the Gaien cult there are no Recognition agreements between them and any other religion.
Basic Goal:	The gradual consolidation of power into the hands of females.
Religion Trait:	<i>Holy Schemer.</i> You are well versed in the arts of misdirection, plotting, and intrigue and you know how to recognize those same arts when used against you. Benefit: You earn a +2 trait bonus on Sense Motive. , and it becomes a Class skill for you.
Bonus Spell:	Divine Conception.
Assay Spell:	Command

History

The Nalarian nomads claim to have worshipped Gaien prior to the Redemption and, today, Nalarians of both sexes often wear circular charms and symbols associated with the cult. However, since the Nalarians are a wandering people and have no real fixed homeland to speak of, it is the exclusively female version of the cult of Gaien that is recognized as the 'official' church of the Goddess.

The cult of Gaien has existed since 1R; the first influential cleric of the religion being Halanda Nurien. She was one of the many women who were part of the Spinner's Circle, the group that were active in the formative years of the Esmian church, when it was principally an association of midwives. Besides being a devotee of Esmia, Nurien also paid homage to

the Goddess Gaien, after reading the Books of Law in Jasper. Nurien poured over the Books while residing for a time in the city of Jasper and she was intrigued by the references to Gaien. She meticulously copied passages from the Books and eventually made a religious tome devoted to the Goddess Gaien.

She saw Gaien as having more relevance to the midwives of the Spinners' Circle, as the Goddess was described as being the power that created the spark of fertility in mortal races. As the Esmian faith began to embrace a broader knowledge of healing outside that of childbirth, a small sect developed amongst the established midwives that centered its reverence solely around Gaien. Nurien naturally became the head of this sect.

The sect remained as a small group within the Esmian church for a number of centuries and finally broke away to form its own temple in 1006R, a few years after the Esmians signed the Treaty of Odressi and made the decision to allow men to become priests and healers. Those who followed the original teachings of Halanda Nurien believed childbirth to be a sacred and secret rite that should only be known to women. They were dissatisfied with the Esmians over their change in policy, in accepting male priests into the church, and made the decision to separate.

The Gaien spokeswoman at that time, Lorisa Nurien (a descendant of Halanda) became interested in fully reviving the worship of Gaien. She only had Halanda's Tome as guidance to the theology of Gaien and that was solely based on extracts of the Books of Law. She made a pilgrimage to Jasper and gained access to the original set of Books and made herself familiar with all its passages and references to Gaien. She also was able to uncover ancient documents from archives within the Theydori church.

As Gaien and Theydori both existed in the same House, the clergy of Theydori were very interested in assisting with the establishment of a formal Gaien church. Lorisa was able to transcribe a great number of ancient documents about the Pre-Redemption following of the Goddess from the Theydori archive on Ghardon.

Lorisa was not satisfied with all the information she discovered concerning the practices associated with ancient followers of Gaien and decided to put her own slant on the original gospel. Whereas, evidence suggested that worship of Gaien had originally been open to both sexes, Lorisa preached that the true path to enlightenment through Gaien was reserved only for females and she went on to create an exclusive order of women, who took oaths never to reveal the secrets of the Gaien faith, under pain of death.

The cult had great success in Jasper and spread across Eldoria on the heels of the Sardellan Empire, like the Esmian and Ormocean churches. Their priestesses were able to find solid support amongst circles of disaffected females, dwelling in many societies where women were considered second-class citizens. By 1800R, the major cities (and some larger towns) in Elkia, Sard and Llan had small shrines to Gaien and contained hospices, devoted to assisting women with becoming pregnant and with the delivery of their children.



The secretive nature of the Gaien cult often led to their persecution over the years. After Queen Fiora of Llan died in childbirth in 1721R, it was revealed that one of the midwives in attendance had been a member of the Gaien cult. Although the woman was blameless, she was arrested and accused of causing the Queen's death. The local hospice and shrine were razed and most of the sisterhood executed or imprisoned. The cult is still officially banned in Llan today. Similarly, during the Five Years Doom, the Ormocean church tried to include the followers of Gaien along with the churches of the Unholy Trinity, as being responsible for causing much of the unrest of that period. In the end, the case was not proven but the Gaien church in Odressi has remained under suspicion by the Ormoceans and city authorities since that time.

The cult has survived, mainly by maintaining a low profile and working at manipulating Eldorian society from behind the

scenes. One of their main tactics is to arrange the marriages of young women, who are secretly members of the cult, to men in positions of power. These women act as the eyes and ears of the cult and work at covertly influencing the reins of power, according to the desires of the sisterhood. The cult is quite wealthy, drawing funds from many influential women of the nobility who are its clandestine patrons.

Doctrine

The Books of Law say that Gaien devised the spark of procreation, taken from Phelltar's Rune of Life and that she shaped the spark so that mortal beings would not be consumed by its power but instead would be invested with the ability to create their own kind. The Saahn were divided into two forms, the male and the female, and it was to the latter that Gaien gave the full power of her divine gift.

Gaien priestesses preach that the female form is the only true Saahn and that the male aspect of the race is, in fact, Nender-Saahn (the equivalent of an animal). It is up to the followers of Gaien to guide the affairs of the world in the name of the Goddess, using a gentle and secretive hand. The cult inducts, educates and grooms women and encourages their marriage to powerful and influential people.

They use elixirs and rituals to ensure that children born of such marriages are girls and, in so doing, seek to make the hierarchy of the world predominantly female.



The Thraagi – holy symbol of Gaien.

Members of the cult are, naturally, not very tolerant with the male of the species (although they are expert at masking their true feelings). They also hold contempt for women who have not given birth to children by the age of thirty, women of questionable morals and those who use the popular birth control Charm, the Childsbane Lily. Women unable to bear

children are considered to be cursed by the Goddess and priestesses of Gaien will often go out of their way to make the life of infertile women a misery.

The cult is also devoted to bringing about a world populated exclusively by females. For years, one of the closely kept secrets of the Gaien religion is their research into the auras that surround all Saahn. They have discovered that, in certain charismatic people, the energy of the aura remains with the body for a few hours after death and that this energy can be drawn and collected.

The cult is continuing its work in this area as it believes that the correct combination of collected energy will result in the creation of the *Aereth*, the 'divine spark'. With this, women will no longer have to breed with 'Nender-Saahn' to produce girl children. Instead, they will be able to use the Aereth to induce 'immaculate conception'. It is the concept of the Aereth that the Ormocean church finds most objectionable, equating the draining of energy after death as an activity akin to the activities of its great enemy, the Sirrith cult.

Organization

The cult has a decentralized structure. A High Priestess is known as a *Mederion* and maintains a large residential dwelling that doubles both as a shrine to Gaien and as a recruiting point for followers. The dwelling is known as a Nook. The secret nature of the cult means that the Nook is not distinguishable as a building devoted to the Goddess, although the priestesses may use signs known only to the devotees of Gaien to covertly advertise their presence (e.g. a posy of dried heather hung above the door of the house is one of many signs that a Gaien priestess is based there).

A Mederion will set up house in a specific region and will recruit novices from the immediate vicinity, targeting a mix of the down-trodden and the wealthy. The novices will either visit the Nook on a regular basis to take part in formal ceremonies or take up permanent residence if it is convenient.

A Mederion will be supported by one or two novices who are elevated to the position of priestess (or Dressa). They are usually permanent residents of the Nook who have been there for at least five years. Dressa help maintain the Nook and assist the Mederion with grooming the novices and arranging suitable engagements that will directly benefit the goals of the religion. After a Dressa has given at least ten years of

service and proved their ability, a Mederion will provide them with funds to establish a new Nook in a region that the cult is seeking to expand into.

In theory, all Mederions are of equal ranking in the religion, however the Mederion of Odressi is acknowledged as having more influence due to the location of her Nook and her ability to exert influence over other religions, as well as secular society.

Regalia

Clerics only wear their distinctive robes during private ceremonies within their Nook. The Mederion wears a long red dress complete with a large hood. A short robe of grey wool is worn over the red dress, to complete the outfit. The shoulders of the robe are fixed with brooches in the shape of the Thraagi. This allows the Mederion to wear her hair in the traditional style of the *concunbrah*; a long plait that coils about the throat and is then fixed by one of the Thraagi brooches to the shoulder.



Dressa wear the grey outer robe of the Mederion over their normal secular clothing. The Thraagi (a circle within a circle) is the holy symbol worn by all followers of Gaien and is usually worn as a gold pendant underneath the clothing.

Temple Design

As mentioned, the religion does not build formal temples but utilizes large residential buildings as a place of worship. Regardless of the layout of each building, a Nook will have one room devoted to formal ceremonies. This is usually warded against the intrusion of males and features an altar in the form of a low table of black wood upon which will sit a large Thraagi, made of gold and an elaborately bound copy of “The Word of Gaien According to Lorisa”, the bible of the modern cult.

A Nook will also maintain a room used for birthing and a well-stocked supply of herbs and elixirs designed to ease the trauma of labor.

Ritual

The only followers of Gaien who undergo Recognition are those who become Dressa and take on an oath never to marry. The novices who have marriages arranged by a Mederion retain the Recognition symbols given to them before they joined the cult. This makes it easier for them to undergo wedding ceremonies of other religions that may otherwise involve the revelation of their Recognition symbol.

Before being married, a novice will partake in a ritual cleansing ceremony in the altar room of their Nook. Here they swear an oath to Gaien that involves unwavering loyalty to the Nook and sisterhood and to produce only girls from their union. The Gaien Mederion know the secret of distilling an oil which, when rubbed into the skin just prior to conception, will ensure the sex of a child is female.

Over the last 100 years the cult has introduced the ritual of *Kansalah* (soul harvesting). When someone of greatness, known for their intellect, great strength (or other distinguishing attribute) is on their deathbed, a Mederion may take the steps to harvest the residual life energy that remains in the body for a short while after death. A prayer is recited that draws the energy from the body and a device known as a spirit siphon is used to capture it.

Many Gaien Nooks hold collections of spirit energy, catalogued and kept secret. Mederion from far flung Nooks visit each other

to conduct experiments whereby spirits from different siphons are blended and introduced into the auras of willing novices in order to produce spontaneous life. To date the sisterhood has been unsuccessful with their research.

Uushai

The Gaien afterlife is called Maygora. It is populated solely by the spirits of females who have given birth to children. There are four Uushai that dwell in Maygora, named Helsira, Taleecia, Kasarah and Pelenda. They have the appearance of middle aged women with long braided hair of pure silver. The faithful are welcomed to the great Nook by the Uushai where they learn the most secret rituals of the order and continue the great task of finding the divine spark that will allow females to procreate without men.

Bonus Spell

The Gaien religion marries off its priestesses into influential families so that heirs can be born who are influenced by the mother.

DIVINE CONCEPTION

School transmutation; **Level** cleric 1 (Gaien)

Casting Time 1 standard action

Components V, S, DF

Range touch

Target one female humanoid creature

Duration 1 hour/level

Divine Conception will allow the target to automatically conceive after sexual congress (providing the sire is also capable of fathering children). The target must be capable of conceiving a child or the spell will fail. The caster will be aware of the failure of the spell.

Assay Spell

The Assay spell of the Gaien priesthood is **Command**. There is no saving throw against a Command spell cast by a Gaien priestess.

Artefact

SOUL SIPHON

Strong transmutation; CL 20th; 1lb.

In silence we gathered about the pale body that had been brought in secret to our house. Young Lord Thrane had been in the prime

of his life, yet two hours had not passed, since his soul had departed. He had fallen from his horse during the morning hunt and had struck his head; he died instantly. The lord's mother had been a Dressa, a secret member of our Nook; it was she who had brought her son to the Mederion, asking our mistress to capture his soul.

Our Mederion Mother was resplendent in her robes of red and grey. She placed a small wooden coffer on the table, at Lord Thrane's head and from it she withdrew a curious device; a crystal carved into a long, thin cone, affixed to which was a silver vial. Rainbows danced through the crystal, reflecting the candlelight.

Curious, I extended my Seervati consciousness to embrace the device and immediately sensed its great power. It was old...very old, and woven into its substance were complex threads of the Tas.



The Soul Siphons were crafted by Lord Fanilon in the First Age and given to those Mederion (priestesses) who were loyal to Gaien. Today, the cult possesses seven of these devices, each resembling an elongated, conical crystal. At the wide end of the crystal is set a screw-thread, into which is attached an Excellium potion vial, complete with a close-fitting stopper.

The Soul Siphons were discovered in Maritaan, by Jorva Salanees, a priestess of

Gaien, who brought them to the temple in Odressi in the 1800s. Jorva had found the Siphons in their original box, made from lapis-lazuli. Inside were places for ten of the devices; the whereabouts of the other three were not known.

Each Siphon is capable of removing and storing the duplicate pattern of the aura that resides in mortal Saahn after death and (in theory) creating spontaneous new life in the body of a woman (bringing about an immaculate conception).

The cult of Gaien discovered that a residue of the aura remains in the body and slowly degrades within a few hours of the cessation of life. This residual energy is not the aura itself but an 'imprint' or 'signature' of the original. Like a genetic code, it contains all the information required to duplicate a persona and, according to the senior Seervati of the Gaien cult, it is the key to creating life.

The degradation of the natural aura takes one hour plus a number of hours equal to the Charisma bonus of the character. After this, the signature persona cannot be retrieved. If the crystal tip of the Soul Siphon is placed in contact with the body of the deceased (within the required time period) it will draw forth the aura and store it indefinitely in the Excellium vial. Here the aura is translated into an energy-infused glowing liquid, violet in color; that can be consumed like a potion.

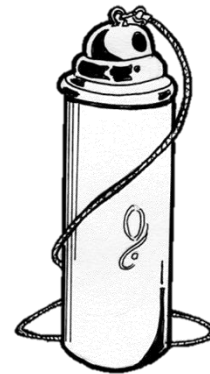
It is thought that, if life can be created in a host using a Siphon, the child will permanently possess the skills and feats of the dead character from which the signature aura was drawn, as well as their ability scores. These will begin to manifest during puberty and will be in addition to other skills and feats that the character may have developed, as they grew up.

So far, the Gaien cult has failed to create spontaneous life in any subjects using the artefact; for some reason the process eludes them. The Gaien priestess Lorisa Nurien was very efficient at destroying a lot of ancient Gaien lore, when she reformed the religion in the 1300s, resulting in a gap in their current knowledge concerning correct use of the Soul Siphons. The sisterhood's research into the powers of the artefacts continues and the seven possessed by them have been dispersed amongst the Nooks for study.

However, in the meantime, the religion has found an alternate minor use for the devices. Anyone drinking the contents of a vial temporarily acquires the skills and feats of the person from which the aura was siphoned; including their base hit and saving throw modifiers. They do not acquire other ability bonuses or class-related abilities.

This effect lasts for 1+1d6 hours and is at the same level as the original persona of the aura.

Charm



NURIEN'S OIL

Description: A clear oil that smells of cinnamon and is kept in a miniature vial, worn on a cord or filigree chain.

Trigger: If the oil is rubbed into the skin by a woman capable on conceiving children, the trigger is the instant of conception. The oil must be applied within one hour before conception.

DC: 15

Effect: The conceived child will be female

Cost: 10 gold trades

Frequency: Rare

Usage: Once only. The oil contained within the vial can be sourced from the Gaien sisterhood at 5 gold trades (the vial, purchased the first time, is reusable).

PRIATH

God of Time and Dreams

Other Titles:	The Dreamwalker, Weaver of the Web, Lord of Forever.
Alignment:	Neutral Good.
Domains:	Knowledge/Memory/Repose/Ancestors/Magic.
Favored Weapon:	None.
Appearance:	An indistinct humanoid figure continually wreathed in mists.
Status:	Minor cult.
Following:	50% male, 50% female.
Power Centers:	No real centers of power, although the cult has small pockets of worshippers in most countries. A priest sits on the Congress of Odressi, although there is no formal temple located there.
Holy Day:	Draelinzar, 1st Day of the First Span of the March of Light
Clerical Dress:	None, although cultists are known to each other by combinations of colors that they wear on specific days.
Holy Symbol:	None. Cultists wear combinations of colors and adornments on certain days to identify each other.
Associations:	Theydori (God of Knowledge) is the father of Priath. Gaien (Goddess of Fertility) is his mother. The secretive nature of the Priath cult means that it has no Recognition agreements with any other religion.
Basic Goal:	Protection of the fundamental laws of time.
Religion Trait:	<i>Prophetic Dreams.</i> Your dreams often give you a hint of possible dangers you might face during your day—such as a fall, an attempt to rob you by a thief, or a bite from a poisonous snake. This prophetic dream sometimes makes all the difference. Benefit: Each time you sleep, the GM tells you of a dream that had an element of danger in it that directly affected you. Once per day, if you have to make a saving throw against a threat similar to that dream, you can roll twice and take the more favorable result. If you do not encounter circumstances similar to the threat or situation you dreamed, this trait has no effect that day. If you have the Halfling Jinx trait, you cannot select this trait, and vice versa.
Bonus Spell:	Detect Temporal Anomaly
Assay Spell:	Dream Feast

History

The secretive cult of Priath survived relatively intact from Pre-Redemption times and most of its gospel, texts and histories (contained within a book called “The Apocalypse Tome”) remain true to the doctrine that was preached when the Gods still walked in the world. The Tome is restricted and can only be viewed by the eyes of the cult’s most senior and trusted priests.

The following of Priath was strongest, and had a more public face, in the century that followed the discovery of the Books of Law. Several sages, who dwelled in Jasper and were devotees of Priath were involved in the translation of the Books and had many dealings with the Ormocean clerics who guarded the Books of Law and allowed scholars access to them. Information flowed freely between the Ormocean and Priath clerics and some of the

subject matter of “The Apocalypse Tome” was revealed within those books.

The followers of Priath came under the watchful eye of the hierarchy of the Ormocean church, who were suspicious of any secretive organizations. As the Ormoceans assumed supremacy during the rise of Sardell they began to impose restrictions on some of the practices of other emerging religions. Those theologians who openly worshipped Priath were quick to perceive a potential danger and the cult went underground.

They had no formal church structure but maintained a clandestine following, with members of the cult recognizable to one another only by certain signs and key phrases. Gatherings took place at isolated locations or behind closed doors. Despite this, they were still dogged by the Ormocean inquisitions that saw



the cult's secret meetings as further proof of some kind of subversion and they actively sought to uncover 'plots' they believed the cultists were engaged in.

In 1051R, Ohridane the Seer (arguably the cult's best-known figure) was arrested for possession of a book deemed grossly blasphemous. Ohridane was tried in Odressi by a panel of six priests from different religions. He was found guilty and burned at the stake.

The book that Ohridane had in his possession was thought to be a copy of "The Apocalypse Tome". This was seized when Ohridane was arrested and caused quite a scandal, after his trial and execution. It was circulated amongst a group of noteworthy scholars for criticism and was subsequently lost in a house fire under mysterious circumstances. Few of the learned people who read the work were actively vocal in condemning its contents and many were reported as having 'changed their view on the world'.

The book's existence became an 'urban legend'. It was said that its contents revealed many truths that are hidden from mortals and that it did not perish in the fire. Instead it continues to be circulated amongst clandestine scholarly circles.

It was also rumored that "The Apocalypse Tome" was, in fact, the Fourth Book of Law (another heretical work condemned by the Ormocean faith). That book was said to contain revelations concerning the ancient history of Enshar that contradicted the Books of Law. The Ormocean church was adamant that the forbidden work did indeed survive the fire in Odressi and ended up back in the possession of the Priath cult. Since then, senior cultists of Priath have disseminated the information it contains to those they wish to recruit into their ranks.

After the death of Ohridane, the cultists broke up their network into even smaller cells and dispersed themselves throughout the Human realms, becoming even more difficult to find.

They had once built a temple in Odressi as a major meeting place but this was left empty after the martyrdom of Ohridane. Although the Ormocean church went through a revision of its practices in 1680R and became more moderate in its outlook, the Priath temple remains empty today and has been converted into a shrine to Priath by the city authorities.

Little else is known about the progression of the cult since the 17th century R. They remain a secret society and are believed to seek out other converts on an individual basis. They value the qualities of those gifted with foresight and the powers of divination. It is claimed that their Seervati can send messages in the form of dreams, intended to bring a potential recruit to a place and time where they can be indoctrinated and given the opportunity to join the cult.

The Ormocean church preaches a line that those who are invited to join the cult but decline, die shortly afterward, after receiving terrible nightmares that drive them to suicide or insanity.

Doctrine

All that is currently known about the beliefs and rituals of the cult comes to us from the Ormocean church and the records of the trial of Ohridane. There are also a few accounts from individuals who claim to have been selected as potential recruits, then later deserted the cult (and lived to tell the tale).

Priath governs Noktaurus, the Dreamscape, a realm that mortals enter when they release their Par, the unconscious part of their mind. The Par perceives realities not normally visible or accessible to the waking mind. Most people only have limited access to regions within the Dreamscape but those who discipline themselves according to the teachings of the cult, are able to open doors to the greater part of the Dreamscape and eventually find the Hall of Forever, where Priath dwells.

Priath is also the Lord of Time. It is whispered that some priests of Priath have



mastered the ability to move backward in the flow of time. This breaks one of the fundamental laws laid down by Ormocea; the practice of visiting the past poses a threat to the very fabric of existence. To alter the past causes unforeseen consequences to the prime reality.

At his trial, Ohridane claimed that the cult acted as guardians of the Web of Time and that they actively opposed rogue individuals who had mastered powerful arcane arts and learned how to open temporal doorways across the ages. This is reflected in the Priath axiom concerning the afterlife, which tells that those souls who best display their devotion to the God are empowered as angelic beings; the Tuarin-Thrinn (or Time Wraiths). They possess the innate ability to move in time without affecting those who they meet. The Wraiths are charged with the task of destroying other beings that are foreigners to the time-stream. They are like the ‘anti-bodies’ of time.

Organization

The cultists exist in small groups averaging three to four persons, based in specific locales (although there are larger groups in Odressi and throughout southern Elkia). These groups are called *Claves* and they are extremely secretive and protective about revealing their existence due to the history of persecution by the Ormocean church. Claves do not maintain a temple but gather at the residences of their members or in the private rooms of an inn.

The cultists of a Clave will, at times, wish to invite others into their group. This comes about when they have identified a local person who has the qualities and beliefs that the cult believes will be a ‘fit’ with the theology of Priath. The selected person is often a scholar or master of arcane arts, with some latent psychic ability. The cult will send potential initiates snippets of secret lore, designed to entice people to want to know more. Those people whose interests are piqued will gradually be led to the cult’s secret meeting place and are offered a place within the religion. If there is a Seervati in the Clave, they will use their special abilities to send dreams to the potential initiate, drawing them to the meeting.

There is no formal hierarchy in a Clave, other than respect for seniority and position. Although Priath worshippers are aware of other Claves, none can claim to have knowledge of every group that exists across Eldoria. When the Congress of Odressi meets, members of Claves make a pilgrimage to the Holy Isle and come

together at a secret place, identified by signs known only to cultists. At this gathering, a priest is elected to represent the cult at the Congress. The elected priest is called the Orsarpriath (voice of Priath).

Regalia

Clerics of Priath wear no identifying holy symbol or clerical uniform. They may be recognized to other cultists by a combination of colors and small items of adornment that they wear on specific days. The Orsarpriath alone wears any form of clerical attire and only when attending the Congress of Odressi and representing the faith. This consists of a plain white robe with the runic device for Priath on the left breast. This robe was worn by Ohridane the Seer prior to his execution.

The story goes that, after the death of Ohridane, the cultists went into hiding and for over 500 years they had no representation on the Congress of Odressi. Then, after the reformation of the Ormocean church in the late 17th century R, Elsar Naerl, a priest of Priath, was elected to attend the Congress of 1692R.

Naerl wore no attire to the great council and elements of the Ormocean church that were still hostile to the Priath cult sought to have him removed, citing matters of protocol over the rules of wearing formal clerical attire.

As an insult, the Ormoceans offered Naerl Ohridane’s robes that had been in their keeping since his execution. This was supposed to invoke a reaction that would further help the Ormoceans with their motion to have Naerl removed from the Congress.

However, Naerl graciously accepted the old and tattered blood-stained robe and thwarted their plans. The Congress accepted the return of the Priath cult to the Holy Isle and allowed Naerl to keep Ohridane’s clothing. The robes have been kept as a holy relic by the Clave of Odressi since that time and have been worn by each Orsarpriath who attends the Congress.

Temple Design

Modern followers of Priath do not worship in temples; they make use of residences owned by cultists or use private rooms in inns. One temple exists in Odressi that was built in 1032R. It is now unoccupied but the building remains as a shrine to Priath and is maintained by the city authorities. The main temple is a circular construction with a domed roof. Its



inside walls are lined with mirrors that create thousands of multiple reflections. There are no statues or other depictions of Priath in the temple.



There are a number of residential and administrative buildings that are connected to the temple by covered walkways. These have been taken over by the treasury officials of the City-Lord of Odressi. There is a sub-level beneath the main temple that also contains many rooms. This level is locked and not used although it is rumored that the Priath cultists know of secret entrances into the area and use its chambers as a meeting place to elect the Orsarpriath before each Congress of Odressi.

Ritual

The details of only a few Priath ceremonies have been recorded. Most people are sworn to another religion prior to being inducted into the cult. Priath does not require the stigma of Recognition to identify his true followers; upon death the soul of a Priath cultist enters Noktaurus and is led through the Dreamscape by the Tuarin-Thrinn to the Shrine where Priath sleeps.

Being Recognized to other religions greatly aids in maintaining the secrecy of the cult. Therefore, followers of Priath celebrate the ceremonies and rituals associated with the religion they were sworn to before finding Priath, pretending that one of the other Gods is their patron deity.

Dreamwalking is a skill that most Priath cultists accomplish and master in their lifetime. By undertaking rigorous mental exercises, a Dreamwalker develops their Par; a part of the subconscious mind that is able to see alternate realities. We often think we see something from the corner of our eye that turns out not to be there. That is because the Par can see other existences that overlap with the physical realm that we exist in.

When we dream, the Par takes over and we enter Noktaurus, another world that co-exists with ours. Most people can only explore a limited part of Noktaurus, called the Par-Teth; a personal region governed directly by our experiences and memories. Dreamwalkers can unlock portals in the Par-Teth and enter the wider world of Noktaurus that draws upon the consciousness of millions of sentient beings and continually changes and rearranges its existence.

Dreamwalkers learn to stabilize the chaos of the Noktaurus sufficiently to shape a reality around them; this allows a Dreamwalker to navigate that strange and ever-changing world and meet with other cultists who may exist thousands of miles away in the physical world.

Another prominent ritual of Priath that has been documented is the acceptance test that a newly indoctrinated disciple must pass in order to become a cultist. An object is hidden within a container (usually an ornate coffer) and the subject must state what the object is. They are not allowed to handle the container in any way and are given one hour to deduce its contents. This is a test of the psychic potential of a person; powers which are considered the mark of Priath.

Uushai

Tuarin-Thrinn are the angelic servants of Priath; souls of the dead who have reached the Hall of Forever and achieved such a level of control of the Par that they can have mastered the ability to not only move across the Dreamscape but to move backwards in time. Tuarin-Thrinn retain an idyllic representation of their original living form when in the Dreamscape.

When they shift in time they are invisible to most mortal beings and cannot interact physically with them or any part of the time-stream. Beings that have managed to travel in time can perceive Tuarin-Thrinn, which appear as vaguely humanoid shapes of glowing energy and mist.



The Tuarin-Thrinn appear as ghost-like entity to those persons who manage to break the laws of time and pose a threat to the existence of the continuum.

Tuarin-Thrinn are able to interact with beings that are not part of the time-stream and they are drawn to disturbances in the Web of Time. Effectively, this means that the more a time-traveler threatens to change established events of the time-stream, the more chance that they will attract one or more Tuarin-Thrinn who will attack in order to remove them.

Tuarin-Thrinn exist in the thousands and their numbers grow larger by the day.

Chief amongst the Tuarin-Thrinn are the Prime, three identical beings who appear to be made of liquid silver. They move as one and speak as one. Their main task is to marshal the lesser time-wraiths and direct them to anomalies they perceive in the Web of Time.

Bonus Spell

The Priath religion is a secret cult devoted to ensuring those who learn how to manipulate time do not unravel the prime reality by their actions. Early in their training they learn how to detect disturbances in the continuum.

Assay Spell

The Assay spell of the Priath faith is **Dream Feast**. Instead of being cast on a single creature by touch, a Priath priest can cast Dream Feast on up to 4 targets within a 10' radius.

DETECT TEMPORAL ANOMALY

School divination; **Level** cleric 1 (Priath)

Casting Time 1 standard action

Component: V, S

Range 60 ft.

Area cone-shaped emanation

Duration concentration, up to 1 min. /level (D)

Saving Throw none;

Spell Resistance no

You detect temporal anomalies generated by persons or objects outside of their correct place in the prime time continuum. You also detect weaknesses in the fabric of the prime-material plane that would allow time travel. The amount of information revealed depends on how long you study a particular area or subject.

1st Round: Presence or absence of temporal anomalies.

2nd Round: Number of different temporal anomalies and the power of the most potent anomaly.

3rd Round: The strength and location of each anomaly. If the items, creatures or location causing the anomalies are in line of sight, you can make Knowledge (Planes) skill checks to determine the type of anomaly involved, something out of place or a weakness in the fabric. (Make one check per anomaly: DC 15)

If the anomaly emanates from an item or creature, you can attempt to identify its correct place in the prime time stream (DC20). Large areas of temporal disturbance, multiple types of anomalies, or strong anomalies may distort or conceal weaker anomalies.

Anomalies Strength: An anomaly's power depends on how much fabric or time stream has been corrupted. If an anomaly falls into more than one category, *detect temporal anomaly* indicates the stronger of the two.

Lingering Aura: An anomaly lingers after its original source is destroyed or dissipates. If *detect temporal anomaly* is cast and directed at such a location, the spell indicates an aura strength that is dim (even weaker than a faint aura). How long the aura lingers at this dim level depends on its original power (see Anomaly Table below).

Each round, you can turn to *detect temporal anomaly* in a new area. The spell can penetrate barriers, but 1 foot of stone, 1 inch of common metal, a thin sheet of lead, or 3 feet of wood or dirt blocks it.

Original Strength	Duration of Lingering Aura
Faint	1d6 rounds
Moderate	1d6 minutes
Strong	1d6 × 10 minutes
Overwhelming	1d6 days

Artefact

TEMPORAL DAGGER

Strong evocation; CL 18th; 2lb.

Bragith and I always hung around Treacle Lane about midnight; it was our patch, so to speak. The lane was a dead-end formed by the backs of two warehouses, so there was no one for the marks to call out to for help. Perfect place for relieving folk of their money pouches.



This one night we were out for a bit of fun and spotted this young lass walking into our little reception committee. She was dressed in fine clothing and I guessed that she had been attending the Theatre of the High Lords on Thunder Road.

Many toffs get lost trying to find a short-cut home across the merchant quarter and run a cropper in the maze of streets. This was going to be easy pickings; if the girl didn't have a purse of coins on her at least we could have made a trade or two from the proceeds of her nice silk headscarf.

She looked up and saw me waiting at the cul-de-sac and, too late, she realized her error and her danger. Bragith emerged from the shadows behind her and grabbed her by the shoulder. In the blink of an eye, she whirled on him and I saw a glint of silver flash in the dark. A large dagger was clutched in the girl's right

hand. Bragith fell to his knees clutching his chest and the girl fled by the way she had come.

I rushed to Bragith's aid and, kneeling by his side, I discovered that the dagger had cut through his coarse jerkin but had only left a minor wound across his flabby gut. No more than a scratch, really. "Stop your horseplay", I said to Bragith. "You're not going to die anytime soon". It was then that I saw his face. It was lined with wrinkles that had never been there; his hair hung limp and white, where previously it had been auburn. Bragith was some forty-odd summers of age; this man had the look of someone close to seventy.

This is an exceedingly rare weapon of the First Age, being a broad-bladed +1 dagger, measuring some 6 inches in length and polished to a mirror-like finish. It has a decorative hilt of Diamondwood set with opal and a pommel carved with the rune of Priath.

There are said to have been three in existence, originally belonging to the Prime, the three identical divine servants of Priath. Because of the high degree of secrecy maintained by Priath worshippers, it is not known if any of the three blades are in possession of the cult today

If a Temporal Dagger scores a confirmed critical hit, in addition to the physical damage it inflicts, it also ages the victim by a factor of 5 years for each point of damage. Strength bonuses are not calculated into the ageing formula, only the +1 bonus and the damage rolled on the die.

Therefore the minimum amount the dagger will age a person by is 10 years and the maximum is 25.

Charm

AWAKENING STONE

Description: A semi-precious polished stone.

Trigger: An Awakening Stone is keyed to the time of day it was blessed by Seervati of Priath. Thus, there can be many types of this Charm, set for different times. It is triggered if the owner puts it within 1' of their head before sleeping.

DC: 12

Effect: The owner will achieve rest as though sleeping in a comfortable bed. They automatically awaken at the pre-designated time that the Stone was keyed for when it was created. Note; many Priath worshippers will collect Awakening Stones keyed to different hours of the day.

Cost: 1 gold trade

Frequency: Unique

Usage: Permanent.

An Awakening Stone is a handy Charm used to rouse the owner from sleep at a specific time of day. People collect different Awakening Stones keyed to different times of the day



RELIQUARIAM



AHRIDAAR God of the Arts

Other Titles:	Father of the Muses, Lord of the Voice, the King of the Harp.
Alignment:	Chaotic Good.
Domains:	Travel/Exploration/Trade/Luck/Knowledge.
Favored Weapon:	Rapier.
Appearance:	A heavy-set man with long hair and a plaited beard. He wears colorful robes and carries a harp strung with Excellium strings.
Status:	Minor Human church.
Following:	70% male, 30% female.
Power Centers:	Odressi, Tempest, Quorull, Eriana and Dormos.
Holy Day:	Festival Day, March of Life
Clerical Dress:	Priests attire themselves in a white linen shirt and soft leather britches. Over this is worn a short cape, sewn with the symbols of the muse that has inspired the individual.
Holy Symbol:	A brooch shaped like a harp.
Associations:	Faar (Goddess of the Seasons) is the wife of Ahridaar. Rhioria (Goddess of Beauty) is their daughter. The religion shares Recognition agreements with the other churches within its House, the House of Wisdom, the Theydori church (only) of the House of Secrets and the Phelltarian church (only) of the House of Light.
Basic Goal:	The perfection of the arts as inspired by Ahridaar's divine messengers, the Kyseera (or muses).
Religion Trait:	<i>Ear for Music.</i> You spent countless hours of your youth in one of Ahridaar's temples, listening to wonderful musicians and singers. Benefit: You gain a +1 trait bonus on one category of Perform checks and a +2 trait bonus on any Knowledge (local) checks that deal with the local art or music scene. You may choose one of these as a Class Skill.
Bonus Spell:	Artistic Inspiration.
Assay Spell:	Aspect of the Nightingale

History

Tharpyrn Jann founded the modern religion of Ahridaar on the island of Eriana around 1100R. He was a wanderer, a poet and a storyteller, who had travelled most of known Eldoria in his lifetime and claimed to have been visited by the Kyseera, five spirits who serve Ahridaar and are likened to the muses of Greek Mythology.

Jann had viewed copies of the Books of Law kept in Odressi during his journeys and he was inspired by a number of poetic works contained within the Second Book, which were attributed to the God Ahridaar himself. He set out to find all that he could about the philosophies of the Pre-Redemption church of Ahridaar and managed to collect a large amount of ancient literature attributed to followers of the God from thousands of years ago.

From these, he put together a religious tome simply called "The Gospel of Lord Ahridaar" and used this as the spiritual backbone

for the congregation that he gathered together at the temple he eventually built on Eriana.

Jann's church of Ahridaar attracted many devotees who possessed talents across the arts and related disciplines. The following was such that the religion continued after Jann's death and, over successive centuries, it managed to acquire a sizable number of parishioners throughout the Sea of Souls and the Sardellan Homelands. By 1400R many great painters, sculptors, musicians and playwrights were either active as clerics within the church or were secular worshippers, attracted to the faith (many in the hope of receiving the blessings of the Kyseera).

During the early part of the 15th century R, a specific painting style, first started by the Ahridaar priest Dolannus Gylde, became popular throughout most of Human society in Eldoria. Up until then, most portraiture had been rendered in a stiff, almost two-dimensional fashion. Gylde studied anatomy and his paintings were more



natural in appearance. His work was in great demand amongst the nobility of the Sardellan court and soon the ‘Gyldean Movement’ was sweeping through the art-world, with many imitators, copying his style.

In 1425R a great feud arose within the ranks of the Ahridaar clergy that caused the church to lose many of its members. At this time, many talented priests were being sought after by wealthy patrons of the arts, with an interest in commissioning them to perform portraits on their family members. More often than not, this led to the priests leaving the church altogether, to live a life of opulence at court. In response, Galien Elbreen, the Pontiff of Ahridaar at that time, introduced canon law that limited the clergy to using their talents solely in the praise of Ahridaar; forbidding them to undertake work for anyone outside of the church.

Elbreen’s doctrine (called the “True Believers’ Manifesto”) was opposed by a young priestess (and accomplished writer) named Tira Thrule. She bitterly resented Elbreen’s decision and gathered a substantial amount of support from the junior ranks of the church. She wrote a stinging document on the close-mindedness of the Pontiff, which she delivered at a great gathering of temple priests, held in Odressi.

Thrule was cast out of the church and hundreds of sympathetic followers left in support of her. In the wake of the fallout, the Five Companies of the Muse arose in Eldoria. These were groups of former clerics and other individuals with a common interest in a particular area of the arts. They were dedicated to the creation of new secular institutes to replace the domination of the arts by the Ahridaar temples.

Previously, the temples were used as synergetic centers by priests and artists alike; they were places where people could express their art and ideas and teach new students. The bardic colleges arose to provide new places of learning, in the vacuum caused by the schism created by the “The True Believer’s Manifesto”.

Tira Thrule, herself, went on to found the great bard school of Falkhonen and many of her compatriots were involved with establishing similar conservatories. The church itself went into decline and it took many centuries to recover the talent it had lost following Elbreen’s dictates. Even today, the church of Ahridaar remains a smaller reflection of its former glory, despite the fact that it repealed the Manifesto in 1977R.

People with artistic talents still come to worship and make offerings within its temples, but the proliferation of the various bardic centers of learning has had its impact on the arts in Eldoria and has watered down the potential for the church to recruit new acolytes and garner universal support amongst the art community.

Still, many noteworthy masters continue to be discovered amongst the clergy and the temples devoted to Ahridaar remain the most beautifully decorated places of worship known (especially the famous painted ceiling of the Odressi Cathedral, where the renowned priest, Parriden Sansill, depicted Ahridaar sending the five Kyseera to inspire the Saahn across the world).



Doctrine

The religion teaches that, when the Saahn were created, their life was empty and without purpose – they had no voice to sing praises to the Gods and no skills to carve divine images to set within their temples. So Ahridaar created five spirits from his own powerful aura and sent them into the world of Enshar to live as immortal beings and teach the Saahn something of the culture of the Theledai.

These were the Kyseera and they are named as follows:

- *Lorne* (a male aspect). Lorne is the teacher of art rendered by the hand; his domain is painting, illumination, calligraphy, architecture and sculpting.
- *Damasia* (a female aspect). Damasia governs all aspects of music; her domain is song, the playing of instruments and the composition of music.
- *Xarish* (a female aspect). Xarish is the mistress of the spoken and written word; she inspires playwrights, poets, chroniclers and skalds.
- *Challidara* (a female aspect). Challidara is responsible for physical art; she teaches dancers, thespians, jugglers and acrobats.
- *Orsk* (a male aspect). Orsk is a lover of good food and drink and passes on his knowledge of the culinary arts and wine and ale making.

The Ahridaar faith promotes the theory that Soorael and Chezral, two of the Uushai of Theydori are actually Damasia and Xarish. The Kyseera adopt different names as they go about the business of inspiring mortals and the church claims that theologians who resurrected the Theydori religion may have got some of their references wrong. The priests of Theydori beg to differ and there is a great amount of good-natured debate about this.

The clergy promote the belief that, by honing an individual's artistic skills and creating great pieces of art, they will attract the attention of the Kyseera and thus they will be divinely inspired and go on to render works that are a more accurate reflection of Ahridaar's spirit; by becoming a master in your chosen field, you effectively touch God.

Each year, a council of senior Ahridaar clerics meets in Odressi to review and inspect works that are reported to have been divinely inspired. If the council agrees unanimously that the Kyseera's mark is evident in the art, the creators of such works are blessed and receive high honors amongst the hierarchy of the Ahridaar church. They are guaranteed a place within the Hall of Wonders, a higher tier of the afterlife, where followers of Ahridaar reside.

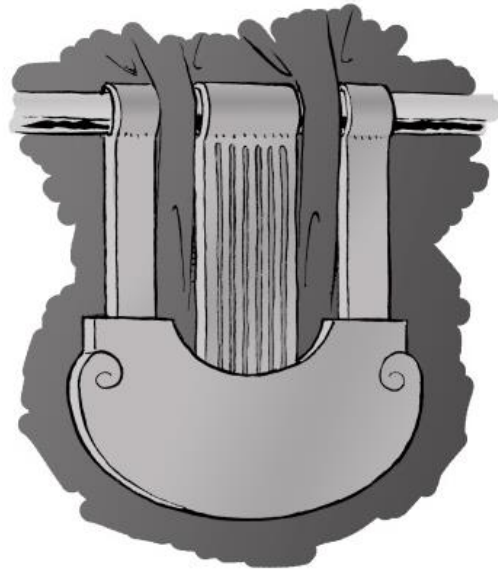
Organization

The church of Ahridaar is ruled over by a pontiff who is based in Odressi. Their title is the Prelate of the Five Arts. The Prelate is supported by a council of five cardinals, each responsible for one of the artistic portfolios. It is the cardinals who canonize the art-works of the clergy, bestowing the honors upon those whose work shows heavenly inspiration.

The next level in the hierarchy, after the rank of cardinal is that of a Primate, whose role is that of senior administrator of a temple. A Primate will have five Deans running the affairs of the temple; each Dean being aligned with the domain of one of the Kyseera. Ordained priests and initiates form the lower echelon of the temple. An initiate will only rise to the rank of priest if they can create an art-work that is of a standard acceptable by a Dean.

Regalia

An initiate of Ahridaar wears a white shirt and soft leather britches that is their base uniform. Within a year of serving the church they will choose to follow the path of one of the Kyseera and will wear a head-band of the color associated with that Uushai:



A brooch in the shape of a harp is worn by priests of the Ahridaar faith – often as a clasp on a cloak.

- Red represents Lorne (painting and sculpture)
- Yellow represents Damasia (music)
- Black represents Xarish (writing)
- Green represents Challidara (dancing)
- Blue represents Orsk (cooking)

When ordained as a priest, an initiate is given a short grey cape with trim about the edge the hem; the color of their chosen path in the arts. This cape is continually embroidered with symbols and images reflecting the achievements of the priest during their career. If a priest becomes a Dean he receives a cape that is the color associated with his patron Kyseera.

Primates wear a short multi-colored cape as their symbol of office. The Cardinals of Odressi wear full length grey cloaks decorated with a circle of five colored stars. The highest ranked member of the clergy, the Prelate, wears the linen shirt, britches and a long cloak but they are all black. Five colored bands of the Kyseera are stitched into the lower part of the cloak of office.

A decorative brooch in the shape of a harp is worn as a holy symbol, often as a fastening for the cape or cloak worn by all ranks of the priesthood.

Temple Design

Ahridaar temples are hexagonal in shape with doors in each side. Decorative carvings and murals devoted to each of the Kyseera decorate five of the entrances of each of the sides of the building. Representations of Ahridaar adorn the sixth side. It is a tradition that the priests of Ahridaar enter the temple through the door of their Kyseera. Unchosen initiates and secular members of the congregation pass through Ahridaar's door.

Inside the nave is like an amphitheater with rows of terraced seating focusing on a central area where both sermons and performances can be delivered. The interior of all Ahridaar temples are ornately adorned with beautiful paintings, mosaics, statuettes and stained-glass windows. Besides the temple itself, there will be a nearby compound that will include offices, dormitories and a central refectory. In addition, there will be numerous work rooms attached to the compound where the clergy can refine their art.

Ritual

The best known ritual of the Ahridaar church is that of Carnival which takes place on the Festival Day of the March of Life. Each temple opens itself to the public for a period of three days and presents a program of art and performance to the locals. Carnival allows the temple to showcase the talent of its clergy to the community, but it is also an opportunity for common folk to demonstrate their abilities to the church.



On the night before Carnival, the initiates strip all the works of art from the temple, covering up those pieces that cannot be removed with plain sheets of muslin. On the first morning of Carnival, hopefuls from the community bring offerings of their art-work to the church and this is displayed about the temple for the duration of the event.

That night a great banquet is held with free food and wine being served to commoners by the clergy. The second day of Carnival is devoted to performance art; dancers show their skills, songs are sung, acrobats go through their routines and thespians present new plays. Again a banquet is held at night for the benefit of the community.

The last day of Carnival is a more somber affair. There is a sermon given in the morning that praises the artistic contributions of the locals and then the Deans of the church gather in secret to decide if any of the works and performances of Carnival are deserving of attention. Later that day there is a ceremony in which individuals are offered a position as an initiate in the church or a grant of money to allow them to pursue their art for a period of time.

All art-works that were displayed in the temple during Carnival are sacrificed to Ahridaar in a great bonfire on the final night. Even the performance artists must offer something to the fire, traditionally giving up items like their costume or a copy of their written works.

Uushai

As previously described, the five Uushai of Ahridaar play an important role in the practices and structure of the religion. The Kyseera are immortal and dwell in Enshar, taking the forms of humanoids. They are drawn to the spirits of talented individuals, who they take under their wing, providing a source of inspiration and encouragement. When the artist has reached their full potential, the Kyseera move on, seeking out another soul to enrich with the power of Ahridaar.

The afterlife for followers of Ahridaar is called *Istilda*; being a vast and wonderful temple with galleries of all the works that have been sacrificed to Ahridaar at Carnival. The souls of the dead find their lost works and, under the guidance of the Kyseera they can revisit them and bring them to a state of perfection.

In *Istilda*, the Kyseera appear as tall, beautiful androgynous humanoids, wreathed in silver light. Their voices are melodic and they can create art-works, using their hands alone, to cut stone and shape clay or to place color upon a canvas.



Bonus Spell

The Ahridaar priesthood seeks perfection in the arts. This spell provides an artist with an insight on how to improve whatever artistic form of expression they are about to engage in.

AHRIDAAR'S INSPIRATION

School abjuration;

Level cleric 1 (Ahridaar)

Casting Time 1 standard action

Components V, S, DF

Range personal

Target you

Duration 1hour/level

This spell allows the caster to be inspired by Ahridaar's spirit. The spell grants the subject a +4 competence bonus to any performance or craft checks; with an additional +1 to the bonus for every three levels you have (maximum +10 competence bonus at 18th level).

Assay Spell

The Assay spell taught by the Ahridaar religion is **Aspect of the Nightingale**. The duration of this spell, when cast by a Cleric of Ahridaar is 1 hour per level.

Artefact

MALVORANCE'S DIMENSIONAL LANDSCAPES

Strong teleportation; CL 20th; weight 5lb (each)

Sarnich gestured at the painting and there was a ripple that visibly travelled across its surface. My hair was lifted by a sudden rush of air and I briefly thought that the window had been left open. But I quickly realized that it was coming from the painting and, in addition to the sensation of breeze, I heard the crash of waves on a distant shore and the calling of gulls.

The painting had completely lost its more stylized representations and now it was though the frame was a window and I was looking out upon a wide seaside headland that lay just outside my door; in reality I was fully aware that the sea was some 100 leagues distant!

I was sure that this must be an illusion; an image conjured up by Sarnich, who stood there beside the frame, gazing at what lay within

(or without). Then Sarnich ducked and I saw that he had moved to avoid a white gull that had emerged from the painting and now flapped madly about the room looking for a way to escape.

These paintings are artefacts of the Pre-Redemption Age, created by the legendary artist and wizard, Malvorance, with materials bestowed upon him by Lorne, one of Ahridaar's Kyseera (muses). His works are large landscape paintings, rendered on the treated hide of displacer beasts and held in Diamondwood frames. The paintings were created with such accuracy and bestowed with enchantments of such potency as to create a one-way portal to the actual location that they depict (in space but not in time).

The portal is opened by uttering the command word, located in the bottom right hand corner of each painting; cunningly disguised to resemble the artist's signature. The portal remains open for 5+1d6 minutes. The painting becomes an open window onto that scene for this duration, allowing individuals to clamber through, arriving at a point where the viewer of the scene would be standing in reality.

A portal, the same size as the painting comes into existence at the location depicted. People who travel through the portal can return that way. Note that it is not always obvious where Dimensional Landscapes lead to as much has changed between the time that the paintings were created and today.

The Ahridaar religion has three of Malvorance's Dimensional Landscapes, squirreled away in its church on Eriana (though ten more works are known to have been painted). They works kept by the temple are:

1. "The Riders on the Plain", which depicts a group of men riding across a grassy plain, near a long range of mountains (this is the ancient land of Y'sira, when it was green and fertile). The portal opens on a zone five miles south of Rhavizor, near to the Dunewall.
2. "The Mermaid", which depicts a Mermaid sitting on the rocks of a wide bay and inlet (this is where the Ruins of Elvenkeep are now situated, on the eastern shores of Ahr-Ganiz). The portal opens some 500 yards off the coast.



3. "Sunset Harvest" which depicts a field of wheat being harvested as the sun goes down (this is on the land where Odressi now stands). The portal provides access to a storeroom in the temple of Xullia, in Odressi.

More paintings may exist, adorning the walls of their unwitting owners across Eldoria.

Charm

HARPER'S BISCUIT

Description: A small honey-flavored pastry, shaped like a harp. They are normally provided in a small wooden box containing five biscuits. The

box is painted with the symbols of the Kyseera (the muses)

Trigger: Eating the biscuit

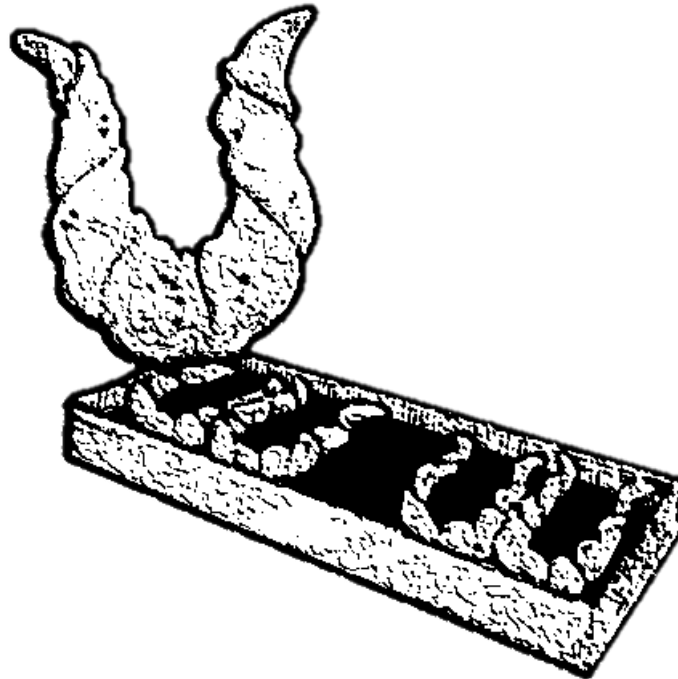
DC: 10

Effect: The owner will gain a +4 bonus to their next Perform DC Check (provided this is made 1d3 hours after consuming the biscuit)

Cost: 20 gold trades (usually only purchased by wealthier artists and performers)

Frequency: Rare

Usage: The biscuits will totally lose their potency 10+1d10 days after being created.



Harper's Biscuits are most often seen during the great bardic Carnivals held during the March of Life. Artists and musicians leave them as an offering to the Kyseera and will take a bite of one of the pasteries prior to commencing a work of art or beginning a public performance. Thespians, in particular, believe it is bad luck not to eat a Harper's Biscuit before stepping upon the stage.

RELIQUARIAM



FAAR

Goddess of Agriculture and the Seasons

Other Titles:	Daughter Spring, Lady Summer, Mother Autumn, Widow Winter.
Alignment:	Chaotic Good.
Domains:	Weather/Seasons/Plant/Good/Community
Favored Weapon:	Sickle
Appearance:	Faar's appearance changes with the seasons, from a young girl in Spring to an old woman in Winter.
Status:	Major church
Following:	80% male, 20% female
Power Centers:	Major Human and Halfling religion in Northland, with a strong following in most regional areas of Llan, Sard and Elkia. Major deity of Gnomes.
Holy Day:	Drydanzar, 6th Day of the First Span of the March of Water.
Clerical Dress:	Priests attire in a coarse robe that is ochre in color with a belt of woven rushes.
Holy Symbol:	The holy symbol is a clay tablet divided into sections, within which is the runic symbol for each March of time.
Associations:	Faar (Goddess of the Seasons) is the wife of Ahridaar. Rhioria (Goddess of Beauty) is their daughter. Recognition agreements are shared with the other religions of the House, with the House of Wisdom, the House of Waters, the Theydori church (of the House of Secrets), the Phelltarian church (of the House of Light) and the Ulliahn Druidical Order.
Basic Goal:	The preservation of the harvest.
Religion Trait:	<i>Feel it In the Bones.</i> You have a keen sight for signs in nature that indicate a change in the weather. By the end of a day you know what tomorrow's weather will be. You get a +1 trait bonus to Knowledge (Nature) which is a Class skill for you.
Bonus Spell:	Scarecrow
Assay Spell:	Read Weather

History

The religion of Faar never really died with the coming of the Darktime. True, most of its grander temples and libraries that had been established in the great cities of the Pre-Redemption era were lost, but a major part of its basic lore survived in isolated farming communities across the northern parts of the Eldorian continent. Information about planting and harvesting, portents of the weather, knowledge of animal husbandry –these were the real secrets known to the clerics of Faar and these secrets never died.

This agrarian lore was, at first, passed on to the trust of village wise men and later disseminated to farmers. They passed this information on from generation to generation and so it was that the peasant populace maintained the knowledge of Faar, long after the Pre-Redemption clerical order had all but disappeared.

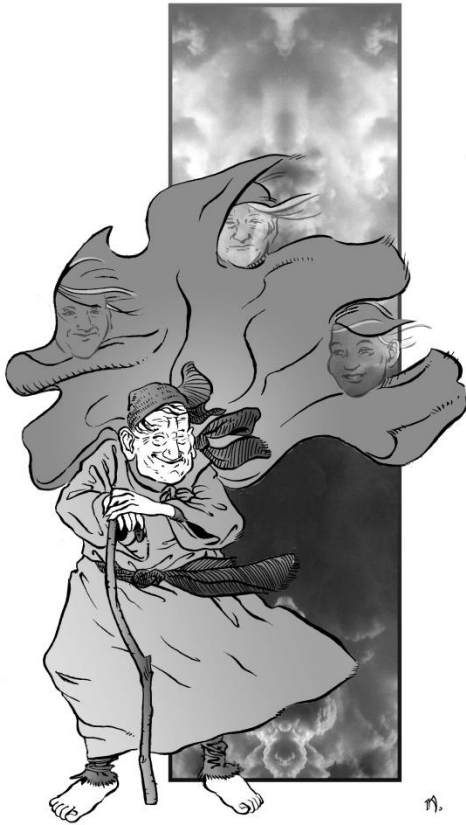
Farmers still honored Faar during the Darktime but without the spiritual guidance of a formal priesthood; the rituals and histories concerning Faar were blurred or lost altogether. Instead farmers raised effigies of the Goddess in their fields and celebrated harvest festivals in her name. These effigies became the scarecrows commonly used throughout farmlands in modern Eldoria. They are traditionally rendered in one of the four female forms of Faar, according to the season.

After the discovery of the Books of Law, the priesthood of Faar was revived and resurrected by Barlinn Jyers, a Khalastian scholar who visited Jasper and took away with him much of the information on the rituals and knowledge relating to the Goddess. Barlinn was from a farming family and had been sent by his regional community of Tokia to receive an education. On his return to Tokia, he reinvented the Faarian religion based upon a combination of the surviving rural dogma and what he had



gleaned from the Books of Law. A seminary was established in 333R in Tokia, the largest Khalastian town at that time and the formal training of Faarian clerics began.

The priesthood easily settled itself into the rural communities throughout Khalastia and spread into the northern reaches of Eldoria over the next 300 years. During the horrendous civil war that tore Khalastia apart from 600R, the Faarian Priests followed the lead of the early Phelltar church in encouraging local peasant farmers to deny their lords military service.



Along with the Phelltarians, many Faarian priests were sought out and butchered by warlords for their actions. Whereas the Phelltarian priesthood faced the worst of these attacks, many clerics of the Faarian church went into self-exile overseas and many refugees settling in Northland. Here, their teachings flourished amidst the great grain lands of the Human and Halfling settlements. Faar became the dominant deity worshipped in Northland by 1200R.

The Faarian priesthood resurfaced again in Khalastia, as the nation of Llan emerged from the ashes of a country decimated by war and the

Rose Plague. The basic medical knowledge that many Faarian clerics possessed was put to work healing the suffering of the rural communities. The priesthood continued to grow as the Sardellan Empire expanded into the southern parts of Eldoria. Its support base throughout regional farming areas of the north remained strong and was unaffected by the Kinstrife that later broke the Empire apart.

A temple was established in Odressi in 1799R and the Divine Father who is based there, is recognized as the head of the Eldorian church of Faar.

Doctrine

Faar has four different incarnations that she adopts as the seasons change. As Widow Winter, she is an elderly pale-skinned woman, robed in white fur. Long tresses of ashen hair fall to her ankles and snow swirls about her as she walks. As Daughter Spring, she becomes a young teenage girl with unruly saffron hair. She wears a green slip and runs bare foot in the fields, awakening the flowers from their Winter sleep.

In the guise of Lady Summer, she takes the form of a shapely woman with ochre colored skirts. Her hair is long and braided and her face freckled from the sun. She carries a bundle of sheaves and a sickle. Finally, as Mother Autumn, she is a matronly woman with a brown hood and cloak. Her skin is the weathered color of cinnamon and leaves wither and fall from the trees at her passing.

The church exists to give spiritual support to farmers and assist with the maintenance of the harvest, which is the backbone of life. Without the bounty of the field, the Saahn are quick to turn upon each other and undo the work of generations. The God Kharic-Ohrm, the Bringer of Famine, is the chief enemy of Faar, for famine brings with it instability and war, threatening the very fabric of society.

Faar worshippers are encouraged to work the land and offer sacrifices and praise to the Goddess who will reward them with her rich bounty.

Organization

The Faar church has a loosely structured organization, reflecting its regional roots. Most rural villages will have a single Faarian priest (called a Harvester) who administers the religion of Faar from a building within the community (they call the building the Shrine). Often the

Shrine is not purpose-built but a spare structure, such as a stable or storage shed, that is only used for religious purposes when the congregation gathers to celebrate Faarian rites.

During their lifetime, a Harvester will be assigned a novice by one of the four major temples in Eldoria. These are based in the city-state of Odressi, Tokia in Llan, Eastport in Northland and Denhaven in Elkia. The novice acts as an apprentice to the Harvester and is ordained when the incumbent retires, taking over the religious education the area.

The city temples are controlled by a priest who is known as the All Father (or All Mother). They govern their temple and a designated number of regional Shrines with the assistance of an advisory group called a Conclave. Priests who serve a Conclave are known as Elderhands. They will often be required to conduct a circuit of the Shrines in the region to ensure that all is well in their congregation. As part of this ‘tour of duty’ local Harvesters will identify the adolescent sons and daughters of local families who have demonstrated the ability and willingness to become novices in the Faar religion.

The Eldermen take these potential priests under their wing and bring them back to the city temples for formal training and indoctrination into the theology of Faar. When they are ready, these novices will return to the regions as apprentices (although they will not be necessarily sent back to their own villages).

The four All Fathers (or their proxies) meet every four years at the Congress of Odressi. The temple in Odressi is headed by its own All Father but is also the seat of power of the Divine Father, the overall head of the church, who is elected for life in conjunction with the Congress gathering.

Regalia

Novices of the Faarian religion wear a sleeveless tunic of a green material and small clay tablet bearing the runes of the seasons on a leather thong about the neck.

When ordained as priests a robe of an ochre-colored fabric is worn, along with a belt made from plaited reeds. The holy symbol worn is the same as that for a novice, although some priests prefer a wooden tablet to a clay one. Harvesters and temple-based priests both wear similar attire.

Elderhands wear a dark brown version of the priestly robe with a green surplice. Their holy symbol is sometimes made from silver or gold, but many favor the simple wood or clay tablets

of the lower ranks. An All Father wears the same clerical costume as an Elderhand except the sleeves and hem of the surplice are stitched with gold braid and a biretta is worn at formal ceremonies.

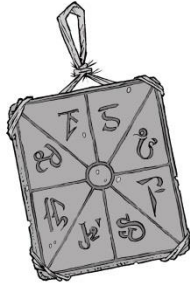


The Divine Father wears a white robe and a different colored surplice depending upon the season. At more formal ceremonies a miter is also worn. This is embroidered with the runes of the seasons on the front and has a long plaited ribbon of reeds running down the back.

Temple Design

As mentioned above, most rural Harvester priests make do with ‘borrowing’ existing barns or sheds to perform formal rites of the church. They have no need of a dedicated building. The

Harvester keeps a small chest in which are held the sacraments of Faar - four large wooden bowls and a fabric coverlet stitched with the symbols of the seasons. At each ceremony the coverlet is laid over a trestle bench and the bowls spaced evenly in a line on top of it. The bowls are then each filled with a different material representing the key elements of the agrarian cycle – water, soil, seeds and ash. This forms the altar of worship to Faar.



The holy symbol of Faar is a clay tablet divided into sections bearing the runic device of each March of the year

Most of the modern temples based in the cities are small affairs and are similar in appearance and layout to a manorial farm with a shrine on the grounds, usually containing a wooden statue of the Goddess and a small, simple nave, where a fixed stone altar is maintained. There are four bowl-shaped depressions in these altars, used to hold the four agrarian elements.

Although these more impressive temples are located in urban environments, they all feature extensive floral and herbal gardens in their grounds and the clergy maintain farm holdings in the countryside nearby.

Ritual

The ceremonies of the priesthood revolve around the seasons and each period is celebrated with scarecrows being placed in fields, dressed to represent the appropriate incarnation of the Goddess. At the end of autumn, farmers donate excess produce and livestock to the Faarian church in return for blessings for a bountiful harvest in the following year. The clergy use this food reserve to ensure that nobody in the local community goes hungry during Winter.

At the start of spring, an offering is made to Faar in the form of an animal sacrifice. The

blood from the sacrifice is cast upon the first ploughed field of the season along with the ashes of the dead (see below).

In death, the followers of Faar are cremated and their ashes kept until spring, when they are spread upon the newly tilled earth. The faith preaches that, during springtime, the path to the afterlife is opened and the radiance of Faar enriches the soil with its potency. The souls of the dead are said to grow with the new crop and, when they make the journey to the afterlife, their spirits take a portion of the harvest with them as tribute, to store in Faar's great granary, the Golden Fields. Without this tribute, the dead who worship Faar cannot enter Tarrisada and are consigned instead to an eternity in Shadowland.

Uushai

Faar is served by four fey spirits who reside in the Autumn World (also called the Old World), a parallel realm of existence that was created at the Dawn of Time, as a place to experiment with growing flowers, herbs and crops. These were later transplanted to Enshar. The Autumn world is shared by servants of Faar and the God Ulliah.

The Autumn World is a quiet, older place of trees and plants, populated only by insects, birds and herds of domestic animals that are kept on the homesteads of the Uushai who dwell there. Faar's Uushai are:

Shilvrinn (who changes the seasons of autumn and winter according to Faar's plan)

Verdayn (who cares for crops and domestic animals)

Delmarda (who grows and cares for flowers)

Trillix (who changes the seasons of spring and summer according to Faar's plan)

In the Autumn World, the Uushai are served by a host of willing workers who have been recruited to tend the gardens, grow the crops and act as shepherds. Most of this work is carried out by sylvan creatures, such as Dryads and Satyrs. Delmarda favors Gnomes who tend her gardens and, as a result, many Human worshippers of Faar will leave small effigies of the Faarsown in their yards, in the hope that Gnomes will visit them in the dead of night and cultivate their plants.

The Uushai move between Enshar, the Autumn World and Faar's holy realm in

Tarrisada (which is known as the Golden Fields). Here, the souls of the dead bring their harvest offering to Faar's storehouse. They then spend their afterlife helping the Uushai tend the endless fields of wheat, barley and corn which will be used to feed the Gods and the faithful when they make the final journey to Kalidath, the First Heaven.

Bonus Spell

Faar priests are dedicated to ensuring that their harvest is successful.

SCARECROW

School abjuration;

Level cleric 1 (Faar)

Casting Time 1 hour

Components V, S, DF, M (any life-size effigy of the cleric)

Range Touch

Area 100 feet +10 feet/level radius centered on the effigy

Duration special see text

Saving Throw Will negates (harmless);

Spell Resistance yes (harmless)

This spell protects crops from all non-magical pests and disease. The material component is a life-size effigy (a scarecrow) of the cleric costing 1 SP of materials and 1 hour for the caster to make.

The spell is cast while making the effigy which has to be made within 20' of the site it is to be placed on. To complete the spell the effigy must be erected. The effigy isn't destroyed with the casting of the spell but slowly falls apart totally collapsing at the end of the spell's duration.

The duration of the spell is a number of weeks equal to the casters wisdom bonus score. While the integrity of the spell is in place all normal creatures that would feed off the protected crops are prevented from entering the

area of effect. Moving or destroying the effigy ends the spell.

Assay Spell:

The Assay spell known to members of the Faar faith is **Read Weather**, however when it is cast by a Faar priest it can forecast weather for up to five days.

Artefact

WEATHERVANE OF PELLINA

Strong transmutation; CL 20th; weight 4lb.

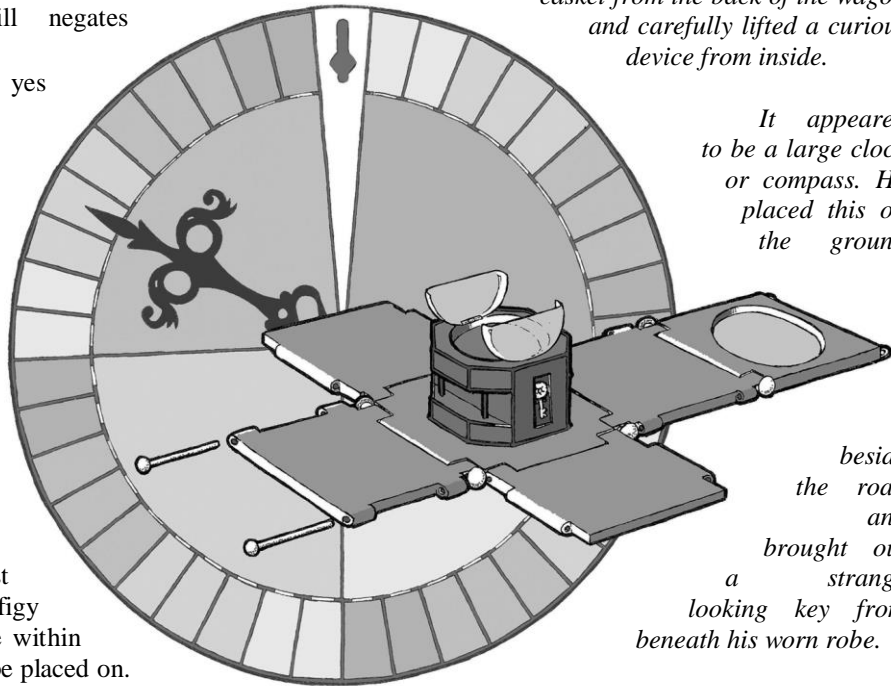
Aiden Rhullen stepped down from his wagon and looked upon the parched fields that led away in every direction. This community was on its last legs; it was a dust-bowl and the beaten farmers had given up any hope of raising crops. Most had begun to seek work in the cities.

"Time to breathe a little life into this place," mused Aiden and he brought a casket from the back of the wagon and carefully lifted a curious device from inside.

It appeared to be a large clock or compass. He placed this on the ground

beside the road and brought out a strange looking key from beneath his worn robe.

Kneeling, the priest inserted this into the 'clock' and there was a flash of green light and a whirring sound. Aiden dusted off his hands and stood erect, looking upward into the pale blue sky. With unnatural speed, grey clouds were boiling into existence high above and, within minutes, there were the first pitter-patter of raindrops across the drought affected land.



The Weathervane of Pellina is documented as being given to the Druid Izrach around 538R, by Pellina, Mistress of Autumn and divine servant of Faar. Izrach used the device against those forces sent to oust his followers from their scared home of Mount Sark; closing the narrow passes of the Stonebrow Mountains with unseasonable snows.

Izrach lost possession of the artefact when he was brought to 'justice' and exiled to Rhenfara. The device fell into the hands of the Sardian noble family of Darwyd. Eventually it became part of the relics gathered by the Imperial Archivists in Jasper but, sometime during the early attempts to seize control of the Sardellan capitol following the death of Empress Taranae, the Weathervane was stolen and smuggled out of the Homelands, eventually surfacing in the Faarian temple located in Quorull, Llan.

The device resembles a large compass, 6 inches in diameter. Its face is divided into four equal sections, featuring graphical representations of different natural climatic events. The sections that appear on the face are:

1. Snow
2. Wind
3. Sun
4. Rain

These sections are graduated through a scale of one to ten of intensity. There is a small neutral position at the 12.00 point on the face of the Weathervane, marked by a strip of mother-of-pearl. The entire face is covered by a Krystarrian Glass ellipse and the main body is made from Diamondwood engraved with the runes of all seasons. A decorative arrow made from Excellium can be rotated to a defined section to generate the corresponding climatic change in a defined region.

The arrow indicator is moved to a position by turning a key set into the side of the artefact. The key is shaped like a stylized rose, made of platinum and, when inserted, it is the only instrument that can operate the mechanism.

Once a desired climatic condition is selected and its intensity dialed, Tas energy is required to trigger the change in the weather (any spell of level 1 and above, will suffice). The Tas is summoned (but not formed) and bled off into the Weathervane instead.

This causes a gradual permanent change in the climate of an area (the effect fully

manifests in 1+1d4 hours), the size of which has a radius of miles equal to the level of the spell used to trigger the artefact. The area of effect is centered on the Weathervane.

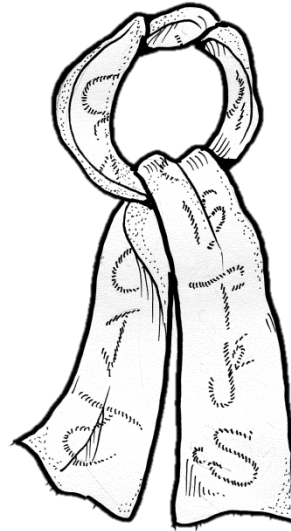
The effect is permanent until the Weathervane's key is removed from the device. This instantly ends the current weather conditions.

Charm

SHEPHERD'S WARNING

Description: A scarf, worn about the neck with protective sigils stitched into the fabric.

Trigger: The presence of a medium sized (or larger) predatory (non-domesticated) normal land based animal within 500 ft. of the wearer of the scarf.



DC: 15

Effect: The scarf causes a 'prickling' sensation about the neck of the wearer of the scarf.

Cost: 5 copper trades.

Frequency: Common

Usage: The power of scarf is expended if the wearer has any damage inflicted on them by the predator it detects.

RHIORIA Goddess of Love and Beauty

Other Titles:	Lady of 1,000 Faces, the Dancer at Dawn, Heart-Stealer.
Alignment:	Chaotic Good.
Domains:	Charm/Love/Good/Liberation/Freedom
Favored Weapon:	Short Bow
Appearance:	A young woman wearing a short shift of white and gold cloth. Her face and body change as she moves but she is always appears as the epitome of beauty.
Status:	Minor cult.
Following:	20% male, 80% female.
Power Centers:	Odressi, Trith, Ghardon and Sharruck Island.
Holy Day:	Tabiazar, 10th Day of the Third Span of the March of Life.
Clerical Dress:	Clergy wear short robes belted with a length of gold cord.
Holy Symbol:	The unicorn. Clerics wear a circular amulet inscribed with the image of a rampant unicorn.
Associations:	Rhioria is the daughter of Ahridaar (God of the Arts) and Faar (Goddess of the Seasons). Recognition agreements are shared with the other religions of the House, with the House of Wisdom, the House of Waters, the Theydori church (of the House of Secrets) and the Phelltarian church (of the House of Light).
Basic Goal:	Perfection of the Human form and the shifting of power from established conservative control to a younger, more dynamic base.
Religion Trait:	<i>Alluring.</i> You have the art of turning a passing glance into love. Benefit: You receive a +1 trait bonus on Diplomacy checks, limited to those who would find you attractive This is a class Class Skill for you. In addition, on those who do find you attractive, you can use Daze once per day as a spell-like ability, with a caster level equal to your character level.
Bonus Spell:	Eternal Youth
Assay Spell:	Tap Inner Beauty

History

Rhioria gained a following on several islands in the Sea of Souls in the 12th century R. It is not really known who originally renewed interest in the Goddess during the Post-Redemption era, but the first major cleric who is mentioned in the church records is the priestess, Paleen Haradin, who established a large temple on the Holy Isle, prior to the drafting of the Agreement of Odressi.

In its earlier days the religion emphasized perfection of the physical form as one of its core philosophies. Rhioria was the personification of excellence, combining elements of health, vigor, youth and beauty. Followers of Rhioria were expected to also embody a similar concept of perfection; the church dogma requiring that its clerics be magnificent anatomical specimens.

In order to ensure that only the best individuals became priests, acolytes were required to pass a series of ritual feats to test their strength and endurance before being

accepted into the temple proper. One of these tests was known as the Haradin Run, a footrace covering a distance of thirty miles, which is still held each year on the Holy Isle.

If attaining a physical peak wasn't enough, acolytes also had to conform to predetermined standards of what the church considered a gestalt appearance. This is summarized in an old rhyme that is attributed to the Rhiorian priesthood:

*Clear eyes of crystal blue
Hair of gold or copper hue
Fair skin, fair face; a spine that's true
This form the Lady asks of you*

If you weren't blonde haired and blue eyed (or close to that appearance), the church of Rhioria was not interested in you joining their cult.



Of course, these principles led to the religion being described as egocentric and shallow by its detractors. The Rhiorian cult became an institution that was considered excessively elitist and, as a result, they did not easily attract a wide audience of worshippers. However, this was not a concern to the core priesthood at the time; a small elite cadre was what they wished to maintain.

For centuries, the priesthood remained small, however the religion saw a dramatic rise in numbers between the 12th and 17th centuries, after the priestess, Margell of G'Jiira introduced church laws appealing directly to a younger audience, seeking freedom from some of the more restrictive dictates of the Ormocean church.



Margell promoted the concept that vitality was the essence of youth and, for an institution to remain creative and dynamic, it had to ensure that the conservatism of age did not entrench itself in the system. Important decisions of the faith were shifted to be the responsibility of the younger clerics of the temple. This was known as the Margellan Movement.

Margell attracted a swathe of young followers, mainly from the disaffected children of middle and upper class families who dwelled on the islands of the Sea of Souls. The charismatic priestess rapidly became one of the

more prominent Rhiorian clerics of her time and Margell's influence was reinforced in 1456R, when a Rhiorian summit was held in Odressi, which elected Margell as the leader of the church.

Debate at the summit re-wrote existing church canon to include doctrine that prevented the stagnation of the faith. The views of youth were to play a significant part in the future direction of the Rhiorian religion. The summit introduced laws that made it compulsory for all senior officials within a Rhiorian temple to resign their position upon their twenty-seventh birthday.

While this revitalized the faith, making it popular with a growing young congregation, it also caused it to become even more insular; its clergy and followers becoming devoted to an increasingly hedonistic life style, free of the complications of long-term political agendas. Margell was the first senior member of the church to resign her position as high priestess, upon her 27th birthday, in 1461R.

The new age provisions that the church adopted also had a darker side. In 1668R, members of the Rhiorian church were brought before a hearing at the Congress of Odressi to answer for the actions of their priests and followers who were involved in a massacre that occurred in the previous year.

Lael Ghelliad, the high priest of a Rhiorian commune on the island of Bassamar, led his flock on a bloody series of attacks on all local residents who were aged over twenty-seven years. This was in a bid to 'rescue' the children of these 'sinners' and bring them into the grace of the Goddess. The zealous followers of Ghelliad managed to seize most of Bassamar and killed 106 locals who resisted them. Order was eventually restored by the Ormocean church of Odressi, which dispatched a detachment of the Paladin Order of the Silver Swan, to restore peace on Bassamar, after the Ormocean temple there requested aid.

Ghelliad was captured and hanged and, in the following year, the Rhiorian faith was held accountable for the incident on Bassamar at the subsequent Congress. Following this, the Rhiorian faith was forced to instigate a number of reforms to diffuse the more controversial elements of their elitist manifesto.

These changes are reflected in the modern dogma of the Rhiorians. The current Order calls itself the Post-Ghelliad church of Rhioria and its theology has been greatly changed from the practices introduced by the Margellan



Movement. The church has abandoned its restrictions on physical appearance and health, although it still maintains the policy regarding the limitation on age of any officials within the church. However, this age limitation was raised to thirty-six and retirement was considered voluntary (although it is thought of as being bad etiquette not to withdraw from office at the designated age).

Doctrine

Rhiorian theology has always taught that the younger a person is, the less susceptible they are to being turned away from the path of devotion to the Goddess. As we age we become cynical and are more easily lead down darker paths. Rhorians believe that true enlightenment

comes from living a simple, uncomplicated lifestyle free of contaminants to the body and mind.

Diet and exercise form an integral part of the rituals of the church. Equally important is the rejection of what the priesthood considers 'subversive' literature, which consists of many accepted scientific and philosophical works of the Pre-Redemption era. For this reason, Rhorians are often looked on as being self-obsessed and ignorant by other major religions.

At the heart of Rhorian religious belief is the concept of the perfect being, which Rhoria represents (in any of her twenty-seven beautiful incarnations). To cross the void and reach the Ivory Dome (Rhoria's palatial residence in the afterlife) true followers must aspire to achieve their physical peak and be judged by the Goddess on their thirty-sixth birthday, a day on which they make a sacrificial offering to Rhoria and achieve a place in the Ivory Dome. This judgment ceremony is called Unification.

In addition to the demand for physical perfection, the Rhorian faith preaches a strict code of spiritual love. The religion states that perfection comes from the balance of the male and female aspect of the Saahn. Originally there were no sexes, until Gaien created women and the souls of the Saahn were divided and diminished into two aspects, in order to procreate.

For every two people born into the world there is but one soul. When a man is born, he is incomplete, because his feminine essence has been lost (and vice-versa for women). Upon conception, that soul is divided in two, between a male and female. Spiritual harmony is only achieved when the divergent souls are reunited in love.

Members of the faith are encouraged to seek out their *Kaselle* (or soul mate). The ideals of physical perfection upheld within the faith promote strict virginity (both male and female) as being a highly desirable commodity for the Unification ceremony. Therefore, most devout couples of the Rhorian church form non-sexual relationships and take long-term pledges to remain faithful and marry once they have passed the age of Unification and (preferably) discovered their *Kaselle*.

Under Ormocean Law, a Rhorian is allowed an annulment of marriage from a partner who is not their soul mate if, at a later date, their true *Kaselle* is found (as judged by the *Seervati* of the Rhorian church).

Organization

The Rhiorian cult has always had a loose organizational structure. During the 1100's R, individual followings sprang up across idyllic island communities in the Sea of Souls, the doctrine of the Goddess being carried by word of mouth. Although the cult formalized its existence by establishing a temple in Odressi, the separate churches that had arose before that time remained insular, although attendance at subsequent Congresses by senior priests led to similar practices and regalia being adopted by the 15th century R.

The cult does not actively recruit acolytes but many young people who face problems with elders often seek sanctuary with the Rhiorians and thus become a full-time cultist; the priesthood providing them food, shelter and spiritual guidance (of course you may need to conform to the Rhiorians standard of the ideal form to successfully claim sanctuary).

Above the rank of acolyte is that of priest. Only four priests are allowed in a Rhiorian temple and their role revolves around reinforcing the dogma of the Goddess and maintaining the health and well-being of the acolytes through rigorous physical activity.

The head of a temple is known as the Guide and has total control of their followers, although most Guides govern affairs with the advice of a council made up of the other temple priests. When a Guide reaches the age of thirty-six they give up their position to the youngest of their temple priests and join the ranks of the acolytes.

The head of the temple in Odressi is called the First Guide. They have authority over the other Guides at the Congress of Odressi but otherwise can only make requests of other temples to conform to practices and decisions of the temple on the Holy Isle; the other temples are not compelled to follow the orders of the First Guide. As a result there are many differences in the rituals and beliefs of the different followings across the Sea of Souls.

Regalia

The acolytes of the cult, both male and female, wear a short, sleeveless tunic that is white in color. Their holy symbol is a miniature spiral horn on a necklace. This is obtained from the unicorn crab that is prolific across the Sea of Souls, being a crustacean with small protective horns growing from its shell). Priests wear the same tunic with a gold-colored belt. Their holy

symbol is an arm-band, displaying an etching of a rampant unicorn.

Guide priests are identified by a gold circlet that they wear across their brow and a gold brocade stripe down the left side of their tunic.

The First Guide wears similar regalia to a temple priest Guide except their tunic is bright red in color.



Temple Design

Rhiorian temples have a central great hall, surrounded by a circular cloister. The hall is made of stone or wood painted white in color, with a high peaked roof of thatch. The interior of the hall is kept simple with no furniture except for the altar, which usually features a statue of Rhioria, depicted nude. The Goddess is often shown performing some athletic feat (e.g. aiming with a bow, running or hurling a javelin). She is sometimes portrayed riding a unicorn.

Worshippers seat themselves on prayer mats that are stored in wooden chests each side of the entry. The walls of the great hall are often hung with tapestries featuring various incarnations of the Goddess or with representations of unicorns. The cloister that encircles the hall is basically a roofed colonnade with a recessed floor filled with sand. The cloister is always constructed so that its circumference is the same distance. This serves as a place to walk and contemplate the divine and to perform the daily ritual of *Kesaerill* (see below).

Most Rhiorian communities dwell within a walled compound, with the great hall and cloister at its center. Other buildings, including dormitories, a refectory and the Guide's residence are usually contained within the same compound.

Ritual

The most common ritual of the Rhiorian cult is that of Unification. This takes place when a worshipper of Rhioria reaches the age of thirty-six. They withdraw from playing any active part

in the cult's administrative affairs and are reduced to the status of acolyte. The Unification ceremony is held in the great hall with the subject being divested of their clothing by the Guide priest. They then stand naked before the congregation and recite a litany that tells of the virtues of youth and how, by returning to the roots of the cult they will re-learn what they have lost in growing older. Many Rhiorians marry as part of the Unification ceremony.

If this marriage is to their Kaselle (their soul-mate as determined by the Guide priest) they receive a blessing from the cult, which includes a monetary consideration or grant of property.

A daily ritual of the cult is the Kesaerill, a physical test which all members of the cult must perform. The ritual takes place at sunrise and involves completing twenty seven circuits of the temple cloister. Anyone who fails to complete the Kesaerill must leave the cult and remove themselves from the compound by sundown that day.

Uushai

The Uushai of Rhioria are unicorns of the Sacred Herd. They dwell in the fields that surround the Ivory Dome in Tarrisada and travel to the mortal world to answer the prayers of the faithful. Chief amongst the Sacred Herd are the stallion Astrellin and the mare Star-fire, the most powerful of the unicorns. They are Kaselle.

Bonus Spell

The religion idealizes youth and perfection of the physical form. Although this spell was banned by the priesthood in the late 1800's, Seervati of Rhioria continue to secretly use *Eternal Youth*.

ETERNAL YOUTH

School transmutation (polymorph);

Level cleric 1 (Rhioria)

Casting Time 1 standard action

Components V, S, DF

Range touch

Target living creature touched

Duration permanent

Saving Throw see text;

Spell Resistance yes

This spell transforms a willing creature by reversing their aging process; the spell has no

effect on unwilling creatures. You make the target reverse their aging by up to 1 day per level of the spell-caster. The target's appearance doesn't change other than those directly associated with aging (for example, gray hair returns to its original color). The target cannot regress past the point that it reached maturity. If cast on a creature that is not fully grown, it has no effect. In addition, the target must make a fortitude save (DC equal to the number of days their age was reversed) failure results in a percentage chance equal to the DC that the creature will die from heart failure.

Assay Spell

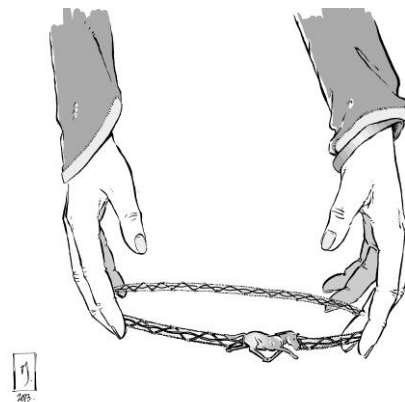
The religion of Rhioria teaches **Tap Inner Beauty** as its Assay spell; however a Rhiorian Cleric provides a +4 insight bonus when casting this spell.

Artefact

CIRCLET OF THE UNICORN

Strong abjuration, healing, charm, teleportation; CL18th; weight 1lb

The youth laughed and ducked under the blow directed at him by the guard. He nimbly avoided a second blow from the guard's companion, before out-maneuvering his pursuers and putting his back to a tree. He plucked an apple from the branches above. The guards split up to flank him and closed in with deadly intention. In the blink of an eye the youth vanished, leaving his half-eaten apple tumbling to the ground.



This is a thin head ornament made of platinum wire intertwined with Excellium. It features a small ornamental unicorn that rests on the wearer's brow. It is almost indistinguishable from the circlets worn by most followers of the Rhorian faith. However, this particular circlet was once worn by Helda, divine Mistress of Rhoria's unicorn herd, and is empowered with the following powers.

The Circlet of the Unicorn can only be used by characters of a Good alignment. Evil characters suffer 1d6+1 points of damage each round they are in direct contact with the artefact.

The circlet provides a similar magic that gave those legendary unicorn's their powers.

The wearer of the circlet is granted traits of a unicorn, including:

- Magic Circle against Evil
- Cure Light Wounds (three times a day)
- Cure Moderate Wounds (once per day) at 5th level ability
- Detect Evil (at will)
- Wild Empathy (as per the Druid ability) with a +6 racial bonus
- Teleport (once per day) but within a limit of one mile

Charm

ASCENDANCY RINGS

Description: A pair of matched gold rings. Ascendancy Rings are blessed and their magic created as part of a marriage ceremony officiated by a Rhorian cleric. Both partners wear a ring and both receive the benefits of doing so.

Trigger: Extremes of emotion by either wearer of one of the matched rings.

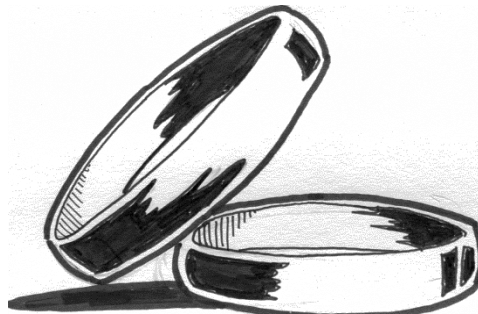
DC: 10

Effect: Each partner can sense any extreme emotions of the other, anywhere in the world

Cost: 10 gold trades per matched set

Frequency: Uncommon

Usage: Permanent, unless a Ring from a set is ever removed; then both become useless



TARIMTH **God of the Moon and Stars**

Other Titles:	The Lost God, Elf-friend, Emperor of the Stars.
Alignment:	Lawful Neutral.
Domains:	Law/Darkness/Night/Luck/Fate.
Favored Weapon:	Longsword.
Appearance:	A winged elf with ebony skin and silver hair.
Status:	Major Elven religion, with a small Human following in Odressi.
Following:	35% male, 65% female.
Power Centers:	Leezeria, Odressi and Llan.
Holy Day:	Gadwyzar, 7th Day of the Third Span of March of Shadows.
Clerical Dress:	A dark blue tunic with black piping about the sleeves and silver studs sewn about the chest and upper arms.
Holy Symbol:	A silver circle with ebony wings.
Associations:	Phelltar (God of Sentience) is the wife of Tarimth. Pharidor (God of the Sun) is their son. The Tarimth church has Recognition agreements with the other religions in the House of Light, the House of the Waters, the House of the Land and the Theydori church (only) of the House of Secrets.
Basic Goal:	To guide Tarimth back to Enshar through prayer and faith.
Religion Trait:	<i>Starchild.</i> You have knowledge of the position of the stars in the night sky. Benefit: You can automatically determine where true north is. You gain a +2trait bonus on Profession: Navigator. This skill allows you to know where you are and avoid becoming lost by checking the position of the stars in the night sky. This is a Class skill for you.
Bonus Spell:	Guiding Light.
Assay Spell:	Embrace Destiny.

History

Tarimth is the main deity worshipped by the Elves of Leezeria, with the religion tracing its ancestry back to the earliest days of creation; when the Emperor of the Stars beheld the second born mortal race and claimed them as his very own. The Elvish Bards tell of a paradise on Enshar, where the Leezari dwelled within the court of Tarimth, long years before they came to Mount Heliphera and beheld the full might of the Theledai in Godshome.

During the Twilight Years, SIRRITH's theft of the Rune of Making precipitated an escalation of disputes between the Gods that threatened the ruination of the world they had made. To resolve this, the Gods agreed to the Great Concordance, whereby they removed themselves to the realm of Tarrisada and govern the affairs of Enshar from afar.

In doing so, the Gods encountered the Ravening Horde, a race of Demons, with aspirations to be Gods. The Horde threatened the

boundaries of the universe and the Gods began a series of great battles to prevent the Demons from encroaching upon their domain. Tarimth had reservations about leaving Enshar and was the last to depart, because he perceived that some of these Demons had secretly entered the world and were waiting to assail his beloved Elves, once all the Gods departed. But Siritar called Tarimth to war and he eventually left to journey through the firmament and aid his kin with their struggle.

Soon after Tarimth's departure the Demons revealed themselves on Enshar, leading Goblinskynd hosts against the other mortal races. The Elves were at the forefront of the battle against these creatures and took great losses in defending the world. But Tarimth learned of the plight of his beloved Elves and abandoned the defense against the Ravening Hordes, returning to Enshar to drive out the Demons and destroy the armies they commanded.





In doing this, Tarimth had abandoned his duties to the Theledai and broken the rules of the Concordance. Ormocea summoned Tarimth to appear before his peers for judgment. Fearing that he would face imprisonment, in the manner of Sirrith, Tarimth chose to flee deep into Talyssar, to places that even he had never explored, hiding himself from the face of Ormocea. He has never been seen by God or mortal since that time.

The clerics who practice the worship of Tarimth call him the Lost God, for they believe that he is truly lost amongst the stars, seeking a way back to the world. They believe that he will be guided back to Enshar by the power of their belief and that the more followers they can get to worship Tarimth, the greater will be the light that will shine to guide Tarimth home.

The largest monument to Tarimth is the Eternal Lantern, which stands in the Elven capitol of Tarimthol-Irl. This is a vast beacon that is lit each night to guide the Lost God back to Enshar. It is one of the few permanent structures erected in the praise of the Gods in Pre-Redemption times which have survived to this day. The Lantern received minor damage when the city was sacked during the Third War of Tears, after the building that houses it was set ablaze.

Worship of Tarimth has recently attracted a Human following. This order arose in the late

1900's R as a result of scholarly traffic through the Elven University at Pharidor's Watch. After the Third War of Tears, the Elves of Leezeria allowed Humans to study at Pharidor's Watch, in recognition of their alliance and help in defeating the Goblinskynd of Ahr-Ganiz. The Theydori priest and renowned linguist, Lyann Paldan, visited the Watch and was granted the rare privilege of traveling to Tarimthol-Irl and gazing upon the ancient city of the Elves. Here he spent a great deal of time with the Elven priests of Tarimth and, upon his return to the Human realms, abandoned his old faith in favor of Tarimth. He spent the rest of his life translating Elven documents and songs about Tarimth into Sardellan and seeking wealthy patrons to fund his bid to establish a temple to the Lost God in Odressi. This was not achieved in Paldan's lifetime but his grandsons lived to see a domed temple built on the south-side of Odressi, which incorporated an observatory.

When Paldan sought to generate interest in a Human following of Tarimth, he had managed to attract a number of his colleagues from the Theydori church. Because of their familiarity and expertise with machines and devices, they constructed telescopes to watch the night sky and seek signs of the Lost God. In doing so, they learned about the moon and the planets encircling Pharys.

Telescopes are now a feature of all temples to Tarimth, including those of the Elves. The telescope in Odressi remains the largest example of this relatively new technology.

Doctrine

Tarimth is the Lost God and needs mortals to guide him back to Enshar. The rise in prayer and meditation will eventually become so powerful that his followers will be heard across the universe and this will help Tarimth return home.

Both Elven and Human worshippers of Tarimth maintain that Tarimth has made a new afterlife for his loyal followers, in a distant part of the universe, on the other side of Talyssar. In dying, the soul remains in stasis, unsure of the path to that new realm. Only when the Lost God finds Enshar will he summon the souls of the dead to him and lead them across the universe to their final place of rest.

The Elves consider that this as one of the reasons why their kin undergo Priatharia, the deathless sleep. The bodies remain intact and living, and the soul travels to the Holy Glade in the Unending Sea to await Tarimth's return. The

soul and the original body will be reunited when Tarimth returns.

Human doctrine has it that the body decays and the soul is transplanted into a new body that sleeps eternally on the dark side of Tarimshar, the moon. When Tarimth returns to Enshar, he will turn the moon so that the sun will awaken all the resting souls that lie there. The souls of the dead will be restored and they too will make the final journey with their God.

Organization

The Elves who follow the Tarimth religion recruit acolytes exclusively through related families. A priest will invite potential acolytes into the church by bestowing a gift upon a relative on their 16th birthday. With the gift will be a holy symbol of Tarimth and a formal scroll (known as a *Pelentheea*) that grants the bearer

entry into the priesthood if they so desire. It is considered a great tribute to have received a *Pelentheea*, especially amongst Elven clans.

Those who enter the priesthood serve as acolytes for five years before becoming eligible to be ordained as priests. A temple will have a number of high priests, referred to as Tellers. They run the administration of the temple and are skilled astrologers, interpreting future events through signs in the stars left for them by Tarimth. The head of a temple is known as the Seer, who has usually risen through the ranks to become the most expert amongst the Tellers.

There is no senior pontiff who governs all temples in Leezeria. Each temple is essentially part of a specific clan, representing the interest of a number of aligned families. Therefore, each Seer is the religious head of his clan.

The Human following of Tarimth borrows the titles used by the Elves and has a similar structure to its Elven counterpart but does not draw its membership exclusively from its allied families. There is no presentation of the *Pelentheea* to a relation, as is the Elvish tradition; anyone can strive to become an acolyte of the Human church.

The Human version of the religion also recognizes a single leader who has authority over all temples. This is the Tarimshar-Rell (Elven for the Light of the Moon; often simply called the Rell, The Rell is appointed for life during the Congress of Odressi by the Seers in attendance.

Regalia

Acolytes of Tarimth wear a knee-length robe of midnight blue, with black trim and silver studs worked into the shoulders and chest. The holy symbol is a silver disc from which project two black wings. Tellers are identified by a dark grey surplice worn over the blue robe and the device of the silver circle and wings embroidered into the cuffs of the surplice. Seers wear a very similar costume except they also don a tall miter bearing the winged disc and a black stole sewn with stars in silver thread.

The Tarimshar Rell wears the midnight blue robe and a heavily embroidered black cope bearing runic symbols of the known worlds. The cope is fastened by a chain of silver stars. In formal ceremonies he carries a tall staff with a small silver lantern fixed to its head.

Temple Design

A typical Tarimth temple features a large open nave flanked by aisles that are separated



from the nave by decorative screens that usually feature depictions of Tarimth or symbols representing the known planets. The screens are about four feet tall. A statue of Tarimth is usually featured on a podium, positioned within the choir, facing the congregation in the nave. Seating, in the form of low wooden pews occupies most of the central nave. The aisles have individual seats set on a raised gallery. These seats are reserved for important dignitaries



The winged device of the Tarimth church, emblazoned upon their holy symbol.

or more senior priests. The most distinctive feature of a Tarimth temple is the observatory tower. This is a tall steeple built into the apse with a winding stair leading to the top of the structure.

Early temples maintained an open air viewing platform at the top of the observatory tower, where priests gathered at night to study the heavens and sing hymns to Tarimth. However, since the introduction of the telescope, many temples have undergone renovations to include an enclosed dome at the top of the observatory, housing the temple telescope.

Tarimth temples are built on high ground with the living quarters and administrative buildings of the church located on nearby land at a lower level to the place of worship.

Ritual

On the final day of each March, the Tarimth temple holds a ceremony called the Sending. The congregation gather and are led in ritual prayer by the Seer. The Sending culminates in an hour long hymn, called “The

Lay of the Lost God”. This is a song originally written in Pre-Redemption times and has remained relatively intact through the ages. Traditionally it is sung in the tongue of the Uushai.

The Sending seeks to bring Tarimth back to Enshar. The priests of Tarimth go to great lengths to calculate the time that the Sending is performed, so that the ritual is held at the same time in each temple across Eldoria. It is thought that the power of the faith can be heard across the vast distance of Talyssar if all worshippers sing the same song at the same time.

Uushai

Tarimth has no Uushai. It is said that, when Tarimth fled into Talyssar to avoid the wrath of Ormocea, his Uushai remained to defend the Elves against any further threat from the Demons of the Ravening Horde.

Siritar and Trezkillian returned to the world to take Tarimth’s Uushai into captivity. Some of those Uushai assumed mortal form to escape and their bloodlines became mixed with true mortals. Occasionally children are born into the world with supernatural powers. People with precognition, such as oracles are often referred to as having “The Mark of the Lost God”.

Those Uushai who were taken into bondage by Ormocea’s decree were cast into the prison of Shadowland, where they came under the dominion of Sirrith. Many theologians and masters of arcane science believe that this is how the race of Vampires came into being.

Bonus Spell

Tarimth wandered away from the world and is lost in the stars. The priesthood seeks to guide him back to Enshar. This spell is a symbol of the goals of the Tarimth church.

GUIDING LIGHT

School evocation [light];

Level Cleric 1 (Tarimth)

Casting Time 1 standard action

Components V, DF

Range touch

Target an area of 5 foot square

Effect tiny sphere of light

Duration 1 hour/level

Saving Throw none;

Spell Resistance no



Artefact

STARGLASS

Strong divination; CL 20th; weight 6lb

Lady Fleyana had the distinct impression that someone was watching us and she motioned everyone at the table to silence. As her bodyguard, I stood to her left side, behind the high-backed chair, my hand upon the hilt of my sword. I studied the faces of the assembled council and my eyes quickly glanced about the room...nothing; only the silence of their compliance to my Lady's command.

"Perhaps you are being a bit too cautious," said the chamberlain but, as the words left his mouth, we all heard it; a crackling sound centered above the table, followed by the sound of the tearing of an enormous leaf of parchment.

In an instant, I pulled Lady Fleyana upright and away from the table, just as a bright flash of arcane light illuminated the room. An arc of lightning had struck from out of thin air and blasted a hole, the size of a fist, through the heavy wood of my Lady's chair. Chaos followed as the council erupted in panic.

A Starglass is a powerful scrying device created by Tarimth's followers after the God's departure from Enshar into the Void, so they could still maintain contact with him across the vast distances of Talyssar. Nine were said to have been made and placed in towers across Leezeria, homeland of the Elves.

With the fall of their lands in the east, the location of only three of the devices is now known – one is in Tarimthol-Irl (the capitol), one is in the University of Pharidor's Watch and the last is kept by the Leezerian ambassador in Port Lyrie.

A Starglass is a black sphere of Krystarrian Glass, six inches in diameter. Its dark surface appears to have the stars of the night sky twinkling within its depths. The artefact possesses the magical functions of all types of crystal balls and, in addition, it is possible for the user of a Starglass to direct spells over great distances.

This is achieved by targeting characters and locations that can be seen within the device; a spell is simply cast at the target visible within the glass and the spell's effects take place at the physical location that is being viewed.

Guiding Light is cast on a target area of 5 square feet. At any time after the initial spell is cast and the duration is still active, the caster can invoke a secondary effect whereby a small sphere of dim light appears five feet in front of the caster at their head height. The sphere moves slowly toward the target site that the spell was originally cast upon at half the movement rate of the caster, but never travelling more than five feet from the caster.

The sphere will take a navigable path to the target that was originally used by the caster (i.e. it will not take a direct path and travel through intervening obstacles such as walls etc.). once the sphere reaches the target site it will wink out of existence and the spell is negated.

Assay Spell

The priests of Tarimth are taught **Embrace Destiny** as their Assay Spell. This is spell is usually only available to the Oracle Class.

RELIQUARIUM ELDORIA

The GM should use their discretion as to where they believe the point of origin of the spell would be at the 'destination' site.

Note that casting a spell through a Starglass is a hit and miss affair, the Tas energy sometimes being dissipated or altered by the translocation process.

Roll a d20 and consult the following table when casting any spell via the Starglass:

d20 Result	Result	Effect
1-5	Rebound	The spell is deflected, with the user of the Starglass becoming the target of its effect
6-10	Failed spell-form	The spell fails to take form and is lost in the ether
11-15	Weakened spell-form	The spell loses power by a factor of 50% - all range, duration, damage etc. is halved
16-20	Perfect spell-form	The spell cast into the Starglass functions perfectly at the viewed site

The user adds their Spellcraft bonus to the roll, but subtracts the level of the spell cast through the Starglass (the higher the spell the

more difficult it is to send). The Starglass also becomes inert after a spell is cast through it and the device cannot be used again for a number of days equal to the level of the spell that was cast (or was attempted to be cast) through it.

Charm

KEEPSAKE

Description: A small coin with a device of a winged star pressed into the metal. This is usually kept in a money purse but may be placed or fixed into other possessions.

Trigger: If the object the Keepsake is attached to is stolen or lost.

DC: 18

Effect: Five seconds prior to the potential loss of the protected item, the owner is instantly aware that the item is about to be stolen or lost.

Cost: 5 silver trades

Frequency: Uncommon

Usage: Permanent; once the DC roll is failed, the Keepsake cracks and the trigger item is lost.



A Keepsake Charm is attached to a specific item and forms a precognitive bond with its owner. Five seconds before the warded item would be stolen or otherwise lost the owner is given a brief flash of the possible future and can act to prevent the loss of the item.

PHELLTAR God of Mortal-kind

Other Titles:	The Rune-Maker, Lord of Men and Elves, Giver of Life
Alignment:	Lawful Neutral.
Domains:	Community/Family/Knowledge/Protection/Liberation/Revolution
Favored Weapon:	Staff
Appearance:	A female humanoid with skin like polished chrome
Status:	Major Human religion across all Eldoria, especially popular in the lower to middle classes. A small following amongst the Elves of Leezeria.
Following:	65% male, 35% female.
Power Centers:	Llan, Elkia, Sard and Northland
Holy Day:	Festival Day, Holy March of Fire
Clerical Dress:	A knee-length robe of white linen trimmed with green piping about the neck and sleeves.
Holy Symbol:	A small mirror, commonly made of polished steel, is worn as a holy symbol.
Associations:	Tarimth (God of the Moon and Stars) is the husband of Pharidor. Pharidor (God of the Sun) is their son. The church of Phelltar shares Recognition agreements with the other member churches of its House, the Houses of the Waters, the House of Life and with the Theydori church (only) of the House of Secrets and the churches of Tarimth and Pharidor (only) of the House of Light.
Basic Goal:	The creation of a classless society.
Religion Trait:	<i>Patient Optimist.</i> You know that all things come to pass in time, and are used to having to repeat arguments over and over to convince even the most stubborn believer. Benefit: You gain a +2 trait bonus on Diplomacy checks to influence hostile or unfriendly creatures, and if you fail at such an attempt you may retry it once. This is a Class Skill for you.
Bonus Spell:	The Power of Three
Assay Spell:	Cultural Adaptation

History

In modern day Eldoria, after the centuries of dominance, the Ormocean church is facing a real threat from the rapid rise of the Phelltarist movement, as are the many institutions of government that have their roots in feudalism or a similar elite hierarchical control structure. Recent changes in church dogma by the Phelltarists and evangelical crusades by their charismatic preachers have had great influence on the hearts and minds of the common-folk in many realms.

In 2012R the Ormocean church introduced a policy of not entering any Recognition agreement with the Phelltarists and has remained steadfast in isolating the church. However this has only led to many of the Ormocean church's disenchanting followers simply abandoning the teachings of Ormocea on a daily basis.

For centuries the church of Phelltar was regarded as an obscure, intellectual religion with a belief system bordering on heresy (according to

the senior clergy of the Congress of Odrissi). However, all this changed when Rhaelan Sunder introduced the revisionist gospel of Edra Claarin and created a large following of Phelltarists throughout most of the Human realms.

The Phelltar church originally emerged in Llan around 200R and had early successes in acting as a mediating force in the terrible civil war that tore Llan apart between 600R and 800R (despite attacks on the church by some Llanish noble Houses). However the formal organizational structure of the Phelltar church in Llan was reduced in size by rival noble houses of Llan and snuffed out when Sardell invaded that country. Phelltarism continued only in isolated parts of Llan after that; the teachings being passed on from one cleric to another, as a form of apprenticeship. Its revival in Llan came centuries later, when Edra Sunder visited the country on a crusade in the last century.





Redemption times and their views on the world and the Gods were very different from the mainstream line of theological thought.

While they held Phelltar in reverence as their spiritual talisman, they did not deify the God but considered Phelltar to be a mortal who had achieved the perfect balance of body and spirit, a state that any mortal could achieve in time.

The threat of persecution for heresy by the Ormocean church kept the League of Light in quiet seclusion on Joffa for centuries. Joffa was considered a territory of the Holy Isle and the ruling factions of Baladara had known of the existence of the League of Light for years before the Treaty of Odressi came into being. They were particularly impressed with the fighting skills of the monks, who taught a martial art similar to the Trell-Korr style of the Esmian Order of the Relenting Hand. At times, the monastery on Joffa provided the nobles of Baladara with monks to serve as body guards or tutors to their families.

During the formative years of the Charter of Odressi, there were frequent disputes between rival religious factions resulting in the destruction of church property, bodily harm and even the deaths of priests. The Congress of Odressi voted to establish a secular authority to administer justice and maintain the peace. The nobles of Baladara were invited to select a leader to fulfill the role of Citylord and create a permanent force to keep order in the city. This was not so easy when you considered that most of the senior Seervati of a multitude of religions were present in Odressi and could (in theory) use their magical powers in defiance against any of the city-watch that were sent to deal with inter-denominational squabbles.

Inviting the League of Light to fulfill the role of a peace-keeping force in Odressi seemed to be a solution to this problem. The monks were adept at disarming and capturing opponents without inflicting a great deal of harm. They were also known to be exceedingly resilient to the effects of spells, particularly those that target the mind.

However, the appointment of the monks as a special force to deal solely with the clergy managed to unite the feuding temples in expressing their outrage to the Citylord. The Ormoceans and their allies considered the League's dogma as heretical and argued that the monks should be banned from Odressi (if not burnt at the stake). Other religions were

Back in the 1300s R a totally separate faction to the Llanish Phelltarist movement was established in Odressi.

This was a group of monks, known as the League of Light who sought to practice both mental and physical disciplines to cleanse the spirit of mortal distractions. These monks came from a reclusive monastery on Joffa, an island off the coast of Baladara (the Holy Isle). They claimed the League had existed since Pre-

concerned that the Citylord was appointing an order to police the affairs of the temples that had clear links to the Phelltar religion and that this was not the 'independent' secular authority that had been requested.

After a year of protracted debate, most parties agreed to a compromise. The League would train a secular force of monks but would not instill any beliefs considered theological in nature. Thus a separate order, called the Monks of Light evolved, divorced from the League of Light. The League, itself, was invited to establish a small temple in Odressi by the Citylord, although a number of churches, led by the Ormoceans, still objected to this.

In the centuries that followed, there has been criticism leveled at the Monks of Light concerning favoritism toward certain religions but, in reality, they have remained an impartial force and were instrumental in defeating the powerful Seervati Zykanthar and his followers from the cult of Sadir during the Rhull uprising of 2100R.

The Joffa monastery governed the chapter of the League of Light that had based itself in Odressi until divergent factions caused the Odressi temple to separate from the 'home' order and declare its independence as the Reformed church of Phelltar. The main change was that the Reformists shifted their core beliefs more in line with the ideology of the rest of the temples in Odressi, proclaiming Phelltar a God, who would always be above and beyond the grasp of mortals.

This appeased the Ormocean church who had continued a campaign against the League for years after the Citylord allowed them residence in Odressi. Some cynics claimed that the Phelltarists received a handsome amount of sponsorship from circles connected to the Ormocean church to rethink their dogma.

The Reformed Phelltarist church based its beliefs on the established creation myth, saying that Phelltar raised the consciousness of the Saahn above that of the Nender-Saahn (the animals) so that there would be minds (other than the Gods) to marvel at what the Theledai had created. The clergy took the line that Phelltar had created the divine spark of intelligence and that to worship Phelltar, one had to pursue scholarly activities and perfect the mind in order to pay homage to the God. In doing so, the Phelltarists appealed to a small clique of intellectual elitists, mainly from wealthy backgrounds (as education was costly).

In 1521R, Edra Claarin, the ward of a noted architect and scholar was accepted into the clergy and brought new debate to the church. She argued that a person did not need an astounding intellect to appreciate the Gods. Their work was evident in the majesty of the mountains and the depths of the sea. Both the lowliest mind and the highest could see the wonder in a rainbow. The views she expressed were a source of amiable arguments amongst the priesthood until Claarin also began sermonizing her belief that all souls were equal in the afterlife and that those who controlled wealth and power on the prime material plane were not necessarily appointed by the Gods, as many theocracies and monarchies proclaimed.

This was dangerous talk and when Claarin refused to recant her principles, she was cast out of the church and eventually found her way to Maedori on Southwind Island at a time of crisis.

Claarin established a temple to Phelltar in the Swampnest, a sprawling quarter of the city of Maedori, populated by urban poor. At this juncture in history, the Empires of Sard and Y'sira were both vying for the allegiance of Southwind in a looming war. A movement arose in the Swampnest demanding a relaxation of taxes and a more equitable distribution of farming land to the poor. Claarin became the spokesperson for this movement and wrote the *Saahn Manifesto*, a short document that outlined her doctrine concerning equality, in relation to the needs of the folk of the Swampnest. She marched on the royal palace in Maedori with a 10,000 strong crowd and presented the document to the king who (remarkably) agreed to implement her demands.

For the next ten years Claarin's reforms resulted in sweeping changes that improved the lot of the poor but, with the conquest of Y'sira by Sardell and the subsequent decline of the Empire after Taranae, many of the changes brought about by Claarin were revoked. Finally, Claarin was murdered in mysterious circumstances.

She had failed to create a clerical order on Southwind during her busy political life and, with her demise, her following declined and the Faarian church filled the void of Phelltarism on Southwind. The Priesthood of the Reformed Phelltar church in Odressi continued to preach their original gospel of intellectualism and remained an elitist organization in the centuries that followed. The brief rise of the Phelltar



church under Edra Claarin ended as swiftly as it had begun.

In 2100R, the Five Years Doom swept Eldoria, causing civil upheaval across many Human cities. During the Rhull uprising in Odressi, the clergy of Phelltar temple sealed themselves in the temple during the riots. The followers of Sadir subsequently burned the complex to the ground in response to their leader, Zykanthar being taken prisoner by the Monks of Light. The entire Phelltarian priesthood in Odressi perished.

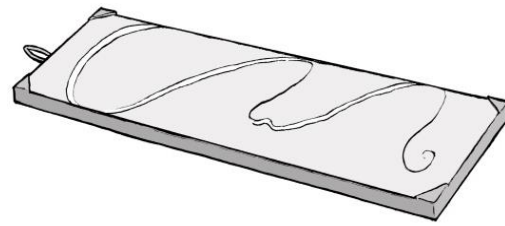
After the carnage across Eldoria subsided in 2105R and law was re-established in most regions, the Congress of Odressi moved to rebuild all that was lost. In the case of the Phelltarian church, civil funds were allocated to build a new temple and, as the clergy had been devastated, a new pontiff was sought to resurrect a following in Odressi.

The task fell to Rhaelan Sunder, a scholar in religious history, with an interest in Phelltarism. Finding that most of the documents of the church had been destroyed in the fire of 2100R, Sunder compiled a new bible based on readings from the Books of Law and whatever sources he could find.

He was delighted to discover a copy of the “Saahn Manifesto”, by Edra Claarin, and incorporated this into his new theology. It is thought that Sunder was selected for the task of resurrecting the Phelltar church because he was an ‘ivory tower’ scholar and would simply promote the dogma of elitism that the Reformists had maintained for so many centuries. The ‘powers behind the throne’ were taken completely by surprise by the new doctrine that Sunder had cobbled together and the evangelistic approach he took to spreading the word of Phelltar across Eldoria.

After establishing a large congregation amongst the lower classes of Odressi and creating a devoted priesthood from their ranks, Sunder left the Holy Isle on an arduous trek to both the cities and regional areas of Sard, Elkia, Llan and Northland, talking to the masses and setting up devoted ministries wherever he went. The Phelltarist movement swept through Eldoria between 2110R and 2116R, with dissatisfied worshippers dropping out of established religions in droves to join Sunder’s church.

In many places those flocking to the Phelltarist banner were persecuted by local authorities, fearing that the priesthood would incite the populace to rebellion. However, after



A polished piece of steel serves the church as their holy symbol.

Sunder returned to Odressi he delivered a speech to the Congress clearly stating that it was against the tenets of the church to condone violence in any form.

Gradually opponents to the new movement relaxed and relented from direct attacks upon the Phelltarists, although they still discouraged the worship of the God. Rhaelan Sunder was assassinated in 2122R during a second convocational tour and became the second of two personalities canonized by the modern church of Phelltar, the other being Edra Claarin. The perpetrators behind Sunder’s death escaped and remain unknown. There is also worship of Phelltar amongst the Elven clans of Tarimthol-Irl who simply venerate the God as the maker of the Elven race.

Doctrine

The modern philosophy of Human Phelltarist belief is that all persons are equal and you should treat your neighbor, as you would expect them to treat you. Their afterlife in Tarrisada, the Holy Realm of Elphora, is exactly like the mortal world except there are no social classes – all the faithful live a life of splendor and have nothing to want. Material goods and titles are stripped away, so all become equal.

Phelltarists believe in a limited non-violent code of civil disobedience toward those who would subject people to unjust laws and dictatorial rule. Their sermons promote the belief that Phelltar will intercede on behalf of the downtrodden, if they remain pious and faithful to their God. However, they do not expect their followers to simply allow others to wreak havoc and destruction upon their heads.

The Law of Three is an important part of the Phelltarian scriptures. It basically states:

Let the tyrant strike you once and show you mean to stand

Let the tyrant strike you twice, forgive their bloodied hand

Let the tyrant strike again, show that you are bold

But do not let them strike once more, serve them back three-fold

This creed instructs the followers of Phelltar to relent in the face of adversity but also to hit back with a vengeance against those who continue to harass them.

Organization

Acolytes of Phelltar are recruited during the evangelical crusades that are organized from the temple of Odressi every five years. Priests travel throughout Eldoria, particularly the regional areas, holding sermons to massed crowds to convert worshippers to their cause.

The Phelltarian crusade is likened to a travelling carnival, with many musicians, performers and artisans being employed to provide entertainment to encourage people to attend their rallies. An acolyte is given a holy symbol and a cassock and they immediately join the crusade and are fed and cared for until they are 'dropped off' at a Phelltar temple that lies along the route of the procession. Then their education begins in earnest. Acolytes are heavily involved in preaching to the community and providing their services to the community.

During their training at the temple they learn a trade and use their skills to assist local people for no fee. This practice has caused much friction with the powerful merchant guilds in Llan, where the Phelltar religion has had great success in recent decades.

After four years of service to the community, acolytes are sent to preach as part of a crusade, under the guidance of priests. Every crusade ends in Odressi, where the acolytes are ordained and become priests. They are then assigned to an established temple.

The head of a Phelltarian temple is called a Caretaker and governs a community of twenty priests and twenty acolytes (no more and no less). The Caretaker is assisted by two senior priests known as the Ministers, whose tasks are mainly centered around organizing the training

of the acolytes and liaising with the heads of the local community to arrange projects for acolytes to work on. The Caretaker acts as the administrator of the temple, responsible for its day to day operations and the delivery of a service given to the congregation on the first day of each span.

Temples are grouped into regions called Gatherings, which usually contain ten places of worship. Each Gathering will have a central temple that has authority over the others and is run by a High Caretaker. High Caretakers are appointed at the Congress of Odressi and must have led a minimum of two crusades. The pontiff of the Phelltarian religion is called the Redeemer and resides in the temple in Odressi. The Redeemer formulates Phelltarian policy with a council of six senior priests called the Consensus.



Regalia

The Phelltarian religion does not approve of the ostentatious displays and all clerical costumes consist of the same plain white robe, with green piping about the hem and neckline. Ranks are indicated by colored horizontal stripes on each sleeve;

- Priests have a single black stripe
- Caretakers have a single red stripe
- High Caretakers have two parallel red stripes
- Members of the Consensus have two parallel blue stripes
- The Redeemer has three stripes; red, blue and black

Lay worshippers and priests alike wear a holy symbol in the form of a small rectangular mirror (usually made from polished steel).

Temple Design

The design of the typical Phelltar temple reflects the austere attitude of the priesthood. The main building is a large hall made from stone and wood. Regional temples are often made of wattle and daub with a thatched roof. The hall is provided with plain wooden pews for the congregation to sit at and the altar takes the form of a raised stage. A large mirror is usually positioned on the wall behind the altar.

Unique to the temple design are two change rooms that flank the main entrance to the temple; one for men and the other for women. The change rooms are referred to as the “divesteries” by the clergy. All members of the congregation must appear equal in the eyes of Phelltar. Those who wish to enter the temple must pass through the divestery and change their clothing and remove any jewelry. They disrobe and wear a plain unadorned tunic provided by the church. A door provides access from the divestery to the inner temple and priests are assigned to approve of all those who pass into the great hall. Personal clothes and belongings are kept safe and looked after by those priests.

Ritual

The Holy Crusade is a ritual that all priests must participate in as soon as possible after their ordination. The church organizes a Holy Crusade to commence on Festival Day of the Holy March (Claarin’s Day) from the temple in Odressi. Priests from all over Eldoria will make a pilgrimage to Odressi to attend a

ceremony on that day, presided over by the Redeemer. The entourage is blessed and the hierarchy of the Crusade is established (having been previously agreed to and ratified at a Congress Meeting). The Crusaders are given a stipend by the Redeemer and set forth on a pre-planned tour of the realms to spread the word of Phelltar.

Every participating priest will be required to hold sermons to the faithful and to those the church seeks to convert to Phelltar. A Holy Crusade is usually undertaken by around 100 priests and takes about one year to complete. They can be quite arduous (and hazardous) with many priests leaving the Crusade along the way.

In turning aside from a Crusade, a priest is cast out of the church. A Holy Crusade also attracts a great number of non-clerical lay pilgrims who travel with the priests to provide their services and protection. Many bards and performing artists make their fortunes by travelling on a Holy Crusade, providing entertainment to the crowds that are drawn to the church sermons. The Phelltar church actively encourages this, realizing that many people in backwoods regions are initially attracted to see the entertainers and then listen to what the priests have to say.

One of the common rituals held in the temple is that of Forgiving. At the conclusion of the weekly gathering and sermon, the members of the congregation form a line and take turns in receiving a ritual blessing from the Caretaker of the temple before the altar mirror. Each person can confess any wrong-doings to the Caretaker and those sins are said to be transferred to their reflection in the altar mirror. Worshippers then move to aisles down the sides of the great hall and exit via the divesteries, reclaiming their clothes and possessions.

Uushai

The Uushai of Phelltar are called the Phellari and dwell in the realm of Pharaxor, in Tarrisada. There are twenty Phellari in existence, all being equal in rank and power. The Phellari are humanoid beings with no distinguishable features, however when they communicate with any sentient humanoid they immediately take on the features of that person or being.

Souls of the dead arrive in Pharaxor through the Mirror of the True Goddess, a great artefact that stands at the heart of the realm. All souls are equal in Pharaxor and the Phellari assign them tasks to complete regardless of their station in their mortal life. It is said that the



reflective skin of the Mirror of the True Goddess is actually the sleeping form of Phelltar and that when the Awakening comes the Uushai shall gather and sing the Goddess into life again.

The faithful will pass before the Mirror and the Goddess will take the form of the one person who best epitomizes the virtues of the religion. In that form she will lead her followers to distant Kalidath.

Bonus Spell

Phelltarrians are patient optimists but no fools. They preach a creed of the Law of Three, which basically says they will turn the other cheek only three times before striking back.

POWER OF THREE

School transmutation; **Level** cleric 1 (Phelltar)

Casting Time 1 standard action

Components V, S, DF

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

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

Duration 3 rounds + 1 round/level or until discharged

Saving Throw Fortitude negates (harmless);

Spell Resistance yes (harmless)



The target of the spell must take no combat actions other than movement for the duration of the spell or the spell ends (they can fight defensively so long as they do not actually attack).. While the spell is active, if the target is damaged in melee combat by the same opponent in three successive turns; the target may immediately (on resolving the third amount of damage) make three melee attacks in one round using its full base attack bonus, plus any modifiers appropriate to the situation. Their Critical threat range for those three attacks becomes 15-20 regardless of what weapon they are using.

At the end of the attacks the spell is ended and the target of the spell is staggered until the end of its next turn.

Assay Spell

Phelltarrians learn **Cultural Adaptation** as an Assay spell. A Phelltarrian priest is not limited to casting Cultural Adaption on themselves; they can cast this spell on up to four other creatures

Artefact

THE SIMULACRUM MIRROR

Strong summoning; CL 18th; weight 15lb

I took a deep breath and strode through the frame of ancient wood, never hesitating. Instead of meeting the hard resistance of the silver mirror, I felt it give; like a viscous liquid. As I continued through the space formed by the frame, I felt a sensation of icy coldness all over my body and a distinct feeling that I was trailing a mantle of fine silk in my train.

I was through and standing on the opposite side of the artefact and, all at once, I was seized by an overbearing desire to claw off my skin; it burned and itched unbearably, as though worms were burrowing just below the surface.

I gasped and tore at my left shoulder but, just as soon as the unpleasant wave of irritation had begun, so did it pass. I turned and was amazed to find the mirror was devoid of its silver surface; the frame stood empty. Instead, there was a humanoid figure standing beneath the frame, its features indistinct, its form made of flowing quicksilver. As I gazed at this apparition, its features changed and took on a shape; silver gave way to the hue of flesh and a face softly coalesced. It was my face and I was looking at my identical twin.

The Simulacrum Mirror is a free standing frame of Diamondwood, the frame being carved about with runic devices and inlaid with decorative threads of Excellium steel. Suspended inside the space encompassed by the frame is a membrane of, what appears to be, magical quicksilver. The quicksilver acts like a mirror, but it only reflects the image of any sentient being (i.e. a being with INT of 5+ which stands before it, all other background imagery does not appear.

RELIQUARIUM ELDORIA

It is said that, when Phelltar sought to improve on the form of Humans and so make the Elves, she made the Simulacrum Mirror, to create temporary subjects to experiment with. When she was finished, the Mirror was given as a gift to the church of Phelltar, on Kordass. Over the centuries, the priests came to understand the making of the Mirror and fashioned six replicas of the artefact.

The original and three of the replicas were destroyed in the wreck of Kordass, but the others found their way into Eldoria. Today, one is hidden away at the Monastery at Joffa and one is kept at the Elven University of Pharidor's Watch. The whereabouts of the third mirror remains a mystery.

If a sentient being passes through the quicksilver membrane of the Simulacrum Mirror, their form is coated with the material and, as they emerge from the other side, the quicksilver coating pulls away and a perfect copy of them is formed, the silver quickly dissipating to become natural flesh and bone. The frame is now empty. The frame creates a perfect simulacrum of the being which passed through the frame. Only one copy can be in existence at any one time.

When the simulacrum dies, the quicksilver membrane is magically restored to the frame.

The simulacrum has all abilities of the being that has been copied – including class, skills, feats and hit points. The simulacrum has the personality and foreground knowledge of its creator; enough to converse and use their skills and abilities and to pass as the creator.

However, it has no access to distant memories of its creator and its life-span is very short. It will lose 1 CON point every 24 hours from the time of its creation until it expires at 0.

The simulacrum acts in all other respects like the racial/creature type that has been duplicated, except that it bleeds silver blood. It is friendly toward its creator but not under any charm or compulsion to obey orders. When its CON reaches 0 it dissolves and the quicksilver is magically restored at its source, the mirror-frame of the artefact

Charm

TOILER'S CHARM

Description: A piece of melted glass twisted into a spiral

Trigger: Making a Craft or Profession Skill Check

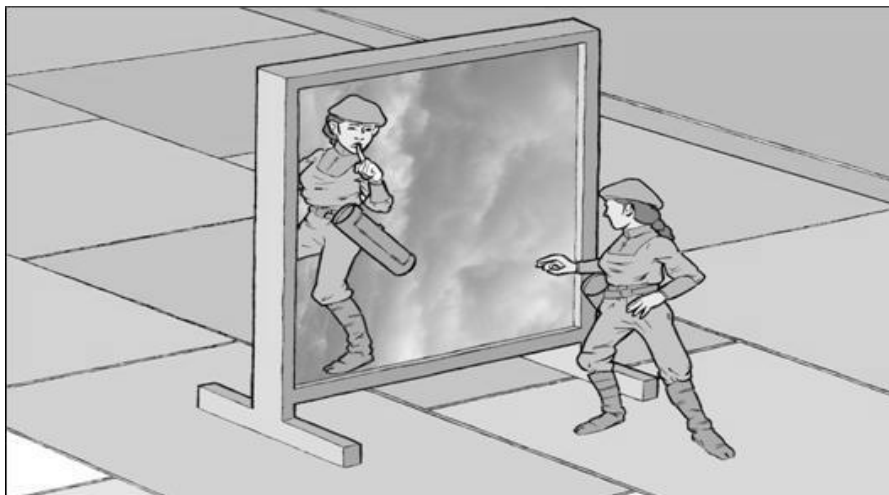
DC: 15

Effect: Gives the owner a +2 bonus to the Skill Check roll

Cost: 5 copper trades

Frequency: Common

Usage: Permanent, unless any unmodified DC roll is a natural 20. In this case the magic is extinguished.



The Simulacrum Mirror can create temporary copies of a person. The Toiler's Charm (above right) helps tradesmen with their daily work.

PHARIDOR **God of the Sun**

Other Titles:	Lord of Light, the Golden Serpent, Nightbane
Alignment:	Lawful Neutral
Domains:	Sun/Light/Law/Strength/Knowledge
Favored Weapon:	Bolas
Appearance:	A great winged serpent with shining scales of burnished gold and the head of a male elf.
Status:	A major Elven religion; minor Human religion.
Following:	40% male, 60% female.
Power Centers:	The Elven center of power is Pharidor's Watch and Odressi. There are Human temples Y'sira and there is totemistic worship amongst tribes of the Bloodmane barbarians of Llan.
Holy Day:	Pharianzar, 13th Day of the First Span of the March of Light.
Clerical Dress:	Short white toga and a yellow sash, worn with sandals and a turban-like head covering (called a sheeris). Where social customs and climate permits, the clergy wear as little as possible, often preferring just a short kilt and sandals.
Holy Symbol:	A polished steel or glass disk with a serpent running about its circumference. Followers of Pharidor also paint stylized serpent and sun symbols upon their brow and body.
Associations:	Tarimth (God of the Moon and Stars) is the father of Pharidor. Phelltar (Goddess of Sentience) is his mother. The Pharidor church has Recognition agreements with the other religions within its House, the House of the Waters, the House of the Land and the Theydori church (only) of the House of Secrets.
Basic Goal:	To bring praise upon Pharidor so that the sun (Pharys) continues to ride the sky each day.
Religion Trait:	<i>Power of the Sun.</i> While the light of Pharys shines, you are instilled with courage and confidence. Benefit: During the day, you gain a +3 trait bonus on all saving throws against fear-based attacks. At night, you incur a -1 saving throw penalty against all fear based attacks.
Bonus Spell	Sundrop
Assay Spell:	Mastery of Pharos

History

The religion of Pharidor has its largest following amongst the Elves of Leezeria, with some worship amongst human settlements in Y'sira. Of course, a temple also exists in Odressi.

Due to the longevity of the Elves, the religion was largely preserved intact from the Dawn of Time to present day, with little influence from the references contained within the Books of Law. Even the Human clergy devoted to Pharidor derive their doctrine from Elven traditions.

Elves tend to worship at small family chapels so there are few grandiose temples dedicated to the God, that are typical in Human cultures. Each clan or community usually has a person who is their spiritual guide (a High Priest)

and that person has a small retinue of assistants (priests), who are instructed in the traditions of the Pharidor faith. There is less rigid organization and training than comparative religious orders in Human realms. All Elven high priests and their selected attendant priests are Seervati, which is to say they are able to cast spells.

Pharidor's Watch, the center of all Elven learning, contains one of the two major formal temples to the sun god. This temple was founded in 7R, when four clans, each with high priests devoted to the Pharidor faith, settled the southwest region of Leezeria. There was such a high concentration of devout followers of the God living in the one place, their elders agreed to establish a permanent place of worship. The Priests of the Watch were also entrusted with the



literary records and works of craft and art of the Leezari community and they created an extensive library to house this collection. Many of the ancient relics in the capitol Tarimthol-Irl were destroyed during the Second War of Tears. Most of the surviving documents were sent to Pharidor's Watch for safe-keeping for future generations.

The Watch became a place where Elven scholars came to study, regardless of their religious backgrounds. By 1100R there were so many visitors that a permanent residence of formal learning was established by the priesthood in conjunction with a number of renowned Elven seers. This became the University of Pharidor's Watch. Although resourced primarily by the church, its teachers were mainly sages and sorcerers (principally experts in divining). The clergy took a background role and provided religious knowledge to those who sought it and retained control of the great library.

After the Third War of Tears, the Elvenking made Leezeria more receptive to commerce with Human realms and the University opened itself to allow foreigners to reside and study at the Watch. At the bequest of the King, the Pharidor Priesthood, along with the church of Tarimth, also sent religious ambassadors to Odressi and, in 1956R, a temple was established in that city.



In 2017R, H'zuur Rajeen, a physician from Y'sira came to the University to learn about Elven medicines and became intrigued by the doctrine of Pharidor and sought permission to become ordained as a priest. He was allowed access to its scriptures and sacred rituals and became an adept Seervati.

There was a great deal debate amongst Elven theologians over allowing a Human to be an official within the Pharidor church but, in the end, it was agreed that Rajeen would be fully indoctrinated into the religion and that he would return to his homeland and teach the gospel of the sun-god to his people.

Rajeen sailed back to Byalliz in 2023R, accompanied by two Elven clerics and began spreading the word of Pharidor. His efforts were met with harsh opposition from the established Daugron theocracy. His two Leezerian compatriots were arrested and executed on charges of spying for the Elvenking; Rajeen only escaped the same fate because he was the son of a wealthy merchant and instead was flung into the K'luud's dungeons for five years.

After his ordeal, Rajeen continued to preach the religion of Pharidor but in more regional areas, where the Daugron priesthood has less influence. He had particular success with the Sumari tribesmen of Ikle's Head, who had been persecuted by the authorities in Byalliz for centuries and had no love for the Daugron faith.

A temple was built at Terl and Songarch Reach and, despite periodic visits from soldiers of the K'luud to defile the buildings and arrest the clerics, the religion continues to prosper and grow, uniting the Sumari against the regime in Byalliz, much to the consternation of the priesthood of Daugron.

Doctrine

Pharidor is the bringer of life to the world, for without Pharys (the sun) the Saahn would soon perish. Sunlight brings health and healing to Pharidor's faithful; the power of the God being felt as warmth upon the skin.

Followers wear clothing that leaves the arms and legs bare, so as to provide maximum exposure to the sun's radiance. Where the cultural restrictions and prevailing climate permit, ardent disciples attire themselves in short kilts and go bare-chested (male and female alike).

All of the clergy must be Seervati and capable of casting spells. The belief in the power of sunlight is carried through into their teachings,

in that priests ritually greet the dawn to absorb Tas energy that they use in performing miracles. In addition to the dawn ceremony, prayers are also offered to Pharidor at midday and sundown.



The serpentine holy symbol of the Pharidor church is used by both Elven and Human followings of the Sun God.

The ceremonies at that time are meant to keep the sun performing its daily circuit in the sky. The priesthood believes that Pharidor sleeps to gather his strength for the return to Kalidath, when the Awakening comes. While he sleeps it is the faith of Pharidor's worshippers that keeps the sun on its path.

The testaments of Pharidor regarding the afterlife follow along the lines of the common Elven belief in the Holy Glade, which lies beyond the Undying Sea. Since only Elves walk that hallowed realm, when H'zuur Ranjeen wished to create a Human following of the God, there was much theological debate amongst the Elves of Pharidor's Watch over the fate of non-Elves who worshipped Pharidor. The testament of Pharidor proclaimed, "The gateway to the afterlife is within the light and that by passing into its radiant glory a true believer will find a place beside the Shining Lord".

This was interpreted to mean that a person could find their way to Pharidor by entering the light of Pharys itself. Rajeen taught his followers to cremate their dead and that their souls would rise up as smoke and touch the sun, crossing over into Silver Hall of Perpetual Light.

Organization

The Elven following of Pharidor has been imbedded in the Leezari clan system for centuries. Family members of clans are invited to become priests of the order through tradition, providing they have an affinity for magic. Each clan has a High Priest and attendant priests who serve the religion and the clan. Often, a clan head is also a High Priest of Pharidor.

Understandably the organizational structures of each clan-based order are fluid and very different from each other. They base much of their administration and hierarchy on the traditions of the clan they are part of. No clan has seniority over the other and the High Priest of a clan owes no fealty to a High Priest in another clan or to Pharidor's Watch or Odressi.

The orders established at Pharidor's Watch and Odressi are the only two groups with a more formal structure. Although each of those temples maintains similar principles to the Leezerian clans (e.g. all officials of the religion must be Seervati) they have a defined hierarchy within their priesthood. The head of the temple is called the Pharysundai (Guardian of the Sun) and is supported in the administration of their duties by three High Priests, called Consuls. Each Consul has a specific duty:

- The Consul of Rituals ensures that the daily prayers to Pharys are performed at dawn, midday and sundown.
- The Consul of the Seervati is in charge of selecting new priests and maintaining the arcane lore of the temple.
- The Consul of Prosaic Affairs runs the day-to-day common needs of the temple

The priests of the temple are all divided into three chapters, each under the watchful eye of a Consul.

The Human order based of Ikle's Head, Y'sira, recruits new priests by an annual testing that takes place on the Holy Day of Pharianzar (the 13th Day of the First Span of the March of Light). Young hopefuls come to show their skills at casting orisons and, if they impress the High Priest, they are accepted into the order. The Y'siran order is integrated into the Sumari tribe structure and its High Priest, who is the superior of all other priests, sits on the sacred council of the Sumari chiefs as an advisor.

Regalia

Although the colors may differ according to clan traditions, most priests of Pharidor wear a short sleeveless toga and a yellow sash about the waist. Sandals are the preferred footwear. High Priests wear a headpiece called a *sheeris* that resembles a turban. This has a flowing length of material that is attached to the rear of the turban and falls to the waist.

The temples of Pharidor's Watch and Odressi both have additional regalia to distinguish the roles of the Consuls. Each Consul has a different colored piping added to the hem of their toga and they wear a stole of the same color:

- The Consul of Rituals' color is yellow
- The Consul of the Seervati's color is blue

- The Consul of Prosaic Affairs' color is red

The Pharysundai wears a gold-brocade *sheeris* and three stoles, the colors of the Consuls.

The Elves of the Diasmari and Elenthian clans of southern Leezeria wear a short kilt and no other clothing, painting their bodies with stylized symbols of the sun and snake sigils, representative of Pharidor. During their ritual Sun-Ceremonies they disrobe so that Pharidor's power touches every part of their body.

Temple Design

The priesthood believes that the closer you are to Pharys, the more at one you become with the God. Temples are constructed in high locations – many Elven places of worship are located on wide platforms in the tree-tops.

The Human Sumari priesthood has its main temple in a cave positioned on the highest cliff face in Ikle's Head. Most of these temples are very different in design, although they all have an altar where the three daily Sun-Ceremonies are held.

The temple in Odressi and Pharidor's Watch are identical and their design is based around a great hall where the congregation can gather enmasse. A tall spire is located at the center of the hall with a spiral stair leading to its lofty heights. At the top is a small prayer room with a protective metal dome, which can be opened by means of mechanical pulleys. The altar is positioned at the heart of the tower top



and is usually enchanted with Continual Light as a beacon against the dark of the night. All lighting within a Pharidor temple also is provided by magical luminescence.

Pharidor temples are also known for their intricate sun-dials, essential to determining the exact time for holding the Sun-Ceremonies each day. These are usually mounted on top of the altar in the tower. The temples in Odressi and Pharidor's Watch possess mechanical chronometers, in addition to the sun-dials, to ensure that time is accurately kept on days when the weather compromises the daylight.

Ritual

The daily Ceremony of the Sun is the most important ritual of the Pharidor church. The Consul of Rituals is responsible for scheduling an on-going roster of priests who must sing the prayers that will keep Pharys travelling through the heavens. There are three ceremonies (the Dawnsong, the Noonsong and the Nightsong) and a cadre of six priests performs the service, reciting an hour long dirge at the appointed time. The group who performs the service is called the Pharancia-Tahl (Singers to the Sun).

It is a great honor to serve with the Pharancia-Tahl, for the priesthood firmly believes that it is only through their prayers that Pharys continues to provide its life-giving warmth to Enshar. It is crucial that the services are performed at a specific allocated time so that all ceremonies across the world are held simultaneously.

A relatively new position within a Pharidor temple is that of the Timesayer, who is an expert in reading the chronometers of the church and signaling the commencement of each Pharancia-Tahl service.

Uushai

Pharidor is served by Kalath and Sarafir, two great Nagas who dwell in the afterlife, which is called Pharendia. This is a region of Tarrisada that is bathed in perpetual light, where darkness never reaches. At its heart is the Tower of the Sun, a high spire, at the top of which, Pharidor sleeps. It is said that he hears the prayers of his worshippers and so dreams of Pharys and his dreams keep the Sun travelling in the heavens.

Bonus Spell

Pharidor priests are devoted to the worship of the sun. Sundrop causes a light with attributes of the sun to burn upon the caster's palm. It can be used as a light source and it has flame properties which ignite combustibles and inflict damage on opponents.

SUNDROP

School evocation; **Level** cleric 1 (Pharidor)
Casting Time 1 standard action
Components V, S, DF
Range touch
Target one creature or object
Effect tiny globe of light

Duration 1 round/level or until discharged (D)

Saving Throw none;

Spell Resistance yes

Sundrop causes a tiny globe of light with attributes of the sun to burn upon the caster's palm, shedding normal light in a 20-foot radius and increasing the light level for an additional 20 feet by one step, up to normal light (darkness becomes dim light, and dim light becomes normal light).

It can be used to make an unattended flammable object catch on fire. *Sundrop* can also be used as a touch attack and inflicts 1d4 points of damage per caster level (maximum 5d4).

An undead creature takes 1d6 points of damage per caster level (maximum 5d6), and an undead creature particularly vulnerable to bright light takes 1d8 points of damage per caster level (maximum 5d8).

A construct or inanimate object takes only 1d3 points of damage per caster level (maximum 5d3).

Assay Spell

The priests of Pharidor are adept at the spell **Mastery of Pharos**. This is the same as the spell *Marid's Mastery* but the bonus of +1 applies to targets in direct sunlight and the penalty of -4 applies to targets in darkness.

Artefact

THE LAMP OF PHARYS

Strong evocation (Sun Domain); CL 20th; weight 6lb.

Diarmor was wounded in several places, his breast-plate spattered with the black-ichor of at least twenty ghouls. Something with red eyes, wreathed in shadow, came at him from the rocks but he managed to bring his holy symbol to bear and cursed the creature in the name of Pharidor. There was a glow of radiant light and it retreated back into the dark. The other men, who could still stand, formed a loose cordon about Diarmor, facing outward, looking into the night, where our enemy marshalled their forces.

Five figures crested the rise, defiant and gaunt, their tall bodies wreathed in leather and tattered lace. They exuded a confident power; a pall of fear that eroded the will of the surviving warriors.





“Hold your ground!” cried Diarmor and, as he did so the creatures erupted into violent action. They charged into the defenders, scattering them, tearing out throats with their talons and revealing fangs that sought out the necks of the unwary.

During the initial fury, Diarmor had thrown his shortsword to the ground and drew from his backpack a strange device, like a lantern set atop a short rod. As the first of the unstoppable creatures leapt to attack him, he drove the base of the strange device into the ground. White light engulfed us all, blinding everyone. When at last our sight was restored, we saw that the things that had opposed us were no more; only piles of ash and pieces of splintered bone marked where they had met their end.

In the time before Ormocea commanded Trezkillian and Sirtar to set Enshar turning upon

its axis, the dark side of the world was lit by the Phreleen, the seven angels who served Pharidor, creator of Pharys, the sun. Each of the Phreleen bore a Lamp that contained the light of Pharos and they took turns at illuminating the dark places from the high mountains of the world.

Five of the Phreleen perished in the War of Powers and their Lamps were lost and claimed by mortals. Two are known to be held by the Elves: one at Pharidor’s Watch and the other at Tarimthol-Irl. The K’luud of Byalliz is reputed to have one of the artefacts in his treasure vault. The other two have been lost over the ages.

The Lamp is a short, thick rod of Diamondwood, two feet in length and decorated with Excellium wire and emerald heartstones. At its head is a sculpted piece of Krystarrian Glass, shaped to resemble a stylized sun symbol. The Lamp has the following unlimited spell-like abilities, activated by command words:

- Endure Elements
- Heat Metal

In addition, its key power of Sunburst (as per the spell) can be activated every 24 hours by striking the heel of the rod on the ground.

Charm

SNAKE SIGIL

Description: A serpent painted on the forehead or arm with a gold stain, blessed by the Pharidor church.

Trigger: Any saving throw that is made against a source that causes cold damage



DC: 15

Effect: Gives the owner a +2 bonus to the saving throw

Cost: 8 copper trades

Frequency: Uncommon

Usage: The Sigil will fade away in 2+2d6 days after it was applied and it will then be rendered useless.

ULLIAH

God of the Forests

Other Titles:	King of Trees, the Green Walker, the Old One
Alignment:	Neutral
Domains:	Plant/Growth/Decay/Strength/Protection
Favored Weapon:	Staff
Appearance:	A tall spindly humanoid with elongated features and a mane of leafy hair. His skin is marked and knotted so as to resemble bark.
Status:	Minor church
Following:	90% Male, 10% Female
Power Centers:	Druidical order amongst the Elves. The major Human religion in Rhenfara, with a cult Human followings in Llan and parts of Sard and Elkia.
Holy Day:	Xarizar, 5th Day of the Second Span of the March of Gold.
Clerical Dress:	Differs between orders but tends to be a variation on a hood and cloak, worn over a long robe. Colors are usually earth and forest tones.
Holy Symbol:	An equilateral cross formed by the joining of intertwined twigs.
Associations:	Ulliah is the senior male deity of the House of the Land. His spouse is Yhancia and their offspring is Hirath. There is no real Recognition Agreement between the churches of the House of the Land, although each has agreements with the House of Light and the House of Waters. The Ulliahns (alone) have an agreement with the Faar church of the House of Life.
Basic Goal:	The protection of sacred forest sites said to be the homes of the Malantha, nature spirits made by the Gods as part of the Creation process.
Religion Trait:	<i>Child of Nature.</i> The wild places are your home, and provide everything you need to be happy. Benefit: You gain a +2 trait bonus on all Survival checks, and it becomes a class skill for you.
Bonus Spell:	Fire Sanctuary
Assay Spell:	Tree Shape

History

Several druidical orders arose in the Darktime, as a result of contact with the *Malantha*, nature spirits that sought mortal aid to prevent the destruction of their domains during those cataclysmic times. The *Malantha* evolved indirectly from the magic used by certain Gods in shaping the world; they are a personification of a vast amount of Tas energy used to instill an area with living material. Most of the modern day druidical orders are servants of *Malantha* associated with the God Ulliah; other smaller groups worship Hirath, Gurthor, Liraan and Yhancia.

The orders that were established in the Darktime can still be found across modern Eldoria, existing in most racial groups and in most realms. They maintained their unique lore and rituals throughout the Darktime; this knowledge being taught to them by the individual *Malanth* each order associated with.

In providing protection to the *Malantha*, Ulliahn druids learned extensive knowledge of how the natural world works. Although there was also similar knowledge contained in the relevant chapters concerning Ulliah in the Books of Law, the druids that survived through the Darktime had a far greater understanding of nature and passed on their secret lore from generation to generation.

One of the earliest Human orders, the Druids of Mount Sark, claimed to possess documents of Pre-Redemption origin, written by the hand of Ulliah himself. That particular order came to blows with the early kings of Sardell and, for nearly a century, they fought a savage guerrilla war against the king and his followers across the forested heights of the Stonebrow Mountains. Eventually, their most influential leader, Izrach, was captured and sent into exile.

After this, the Druids of Mount Sark were diminished in the north. However, many members of Izrach's order followed him into



exile overseas and, after visiting the natural wonders of the world, they settled in Rhenfara. Here, the druids came to have a lasting influence on the indigenous Ziaddan people, and formed the Council of the Dead Tree; eventually ruling over all of Rhenfara. The druids made contact with the powerful Malantha that dwell deep within the Jungles of Po-Ka and devoted themselves to the protection of that rainforest. The Council of the Dead Tree continues to rule in Rhenfara today.

Another significant Ulliahn order is the Sisterhood of the Diamond, who serve the Malantha of Ironbranch Wood, on Southwind Island (also known as Londar's Land). They are an offshoot of the Order of Mount Sark and their spell-casters are exclusively female.

They are the only druids able to meld and shape the prized building material, called Diamondwood that comes from a tree sacred to their order. They undertake the periodic culling of Diamondwood on behalf of secular sources, in return for important concessions. The most important of these is the gaining of rights for Ulliahn worshippers to return to their beloved Mount Sark in Llan.

An Elven order that is active in Leezeria is the Shaedarfyn (Woodguard). In 95R they were invested by their king with the duties of protecting the immense forest of Eldarwood, in Leezeria's south and did so loyally for generations. However, in the last two centuries they have become a law unto themselves, preventing the current Elvenking from taking any wood from the forest and driving out Elven communities from its glades. Members of the Shaedarfyn were suspected of the recent theft of the Elvenking's royal vessel, "The Ashen Angel" (aka "The Ashen Avenger").

Doctrine

When Ulliah created the greater forests, the living energy he imparted into each one became a being; the personification of that forest. These creatures (collectively called Malantha) were bound to the location of the forest they were created in and could manifest themselves in various demi-human forms. As their life force was provided by the forest, when the Saahn came to the world and began clearing land to build their realms, so were the Malantha reduced in potency.

The word of Ulliah was given to mortals through those Malantha who survived the ravages of the Saahn, saying that they should guard the remaining Malantha otherwise the very fabric of the natural world would be unraveled and Enshar would become desolate and barren.

The Ulliahn orders, though different in their individual ways, are united in their code to protect designated areas from intrusion by outsiders, who would destroy the remaining forests and threaten the Malantha with extinction.

To an Ulliahn, the forest is a living entity, to be defended at all costs. There is no compromise and those who defile the trees in the region they protect must be dissuaded from their actions. If they persist, they must die.

The God Ulliah is said to sleep in Eldergaren, an immense forest in the plane of Tarrisada. When they die, the souls of worshippers of Ulliah do not travel to Eldergarren; instead their life-force is bound to that of the Malantha which they serve. They exist as wandering ghost like entities that can sometimes be seen in the quiet hours just before dawn. They are the eyes and ears of the Malantha and summon the spirit of the forest when they deem their realm is threatened.

Organization

The organization of each order differs from the others and is decentralized; however there are a number of commonalities. Each order has an extended clan structure that has evolved over the centuries.



Acolytes are not recruited as such; children of the clan grow up to serve the druids passively, or become a part of the Secret Circle. Members of the Secret Circle are all Seervati, having been tested for potential at the age of ten years.

The Circle will have a number of hierarchies and the druids must pass various tests of power and physical challenges to rise within the group. An Arch-Druid is the leader of the Circle and is the most adept and knowledgeable of the druidical order. It is the Arch-Druid who has personal contact with the Malantha of the region and acts as the voice between the spirits of nature and the community.



Regalia

Again, costumes worn by druids differ between orders. Most simply wear a hood and cloak, dyed in natural tones, over their regular clothing. The holy symbol of all Ulliahn orders is an equilateral cross made of intertwined twigs however some orders do have other icons that they use to distinguish their uniqueness.

These are often displayed on cloaks and on banners. Some examples are:

- The Brotherhood of the Dead Tree use the device of a withered tree
- The Sisterhood of the Diamond use the device of white diamond on a green field
- The Shaedarfyn use the device of three stylized trees joined at the roots

Temple Design

Ulliahn druids meet in designated sacred sites within the forests they protect. They do not raise buildings as places of worship, although their artisans often erect dolmen to mark areas as sacred sites. The most famous (and oldest) construction of this type is the stone circle of Yarandarg at the summit of Mt. Sark, in Llan.

Animal skulls decorate the trees that surround sacred circles, having been placed high in branches over the years after each Wild Hunt (see ritual).

Ritual

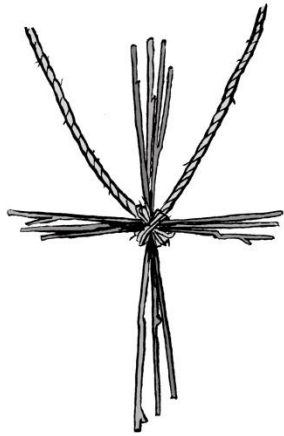
Common rituals of the Ulliahn druidical orders include the Spring Blessing and the Ritual of Izrach. On Drydanzar, 6th Day of the First Span of the March of Water (the beginning of spring in northern Enshar) the druids offer a blood sacrifice to their God. Most times this is an animal sacrifice but Human orders have been known to sacrifice captives at the Spring Blessing. These are usually persons who have transgressed the laws of the order and brought harm to the forest in some way.

The blood of the sacrifice is gathered in a basin. The Arch-Druid then proceeds to daub each tree that borders the sacred circle where the rite is performed with the sacrificial blood.

Spring Blessing culminates in the Wild Hunt. A forest beast, usually a stag or boar, is trapped and kept caged in the months prior to Spring Blessing. The beast is set free after the sacrificial rites and those druids who have put

themselves forward for the Hunt pursue the beast on foot. They are allowed a single melee weapon.

The druid who slays the beast is awarded great honor and recognition for the new year and officiates with the Arch-Druid at the next Spring Blessing.



The simple holy symbol of the Ulliahn druids consists of twigs bound together to form an equilateral cross

Ulliahn burial rituals involve purifying the corpse with various plants and herbs (each order has its own particular selection). The body is then buried in a vertical grave dug between the roots of a tree. Within a year of burial a ceremony takes place whereby the corpse is exhumed and the skull removed and hung amongst the skeletal remains of the animals of the Wild Hunt, so that their spirits can watch over the sacred site of Ulliah.

Uushai

The divine beings that serve Ulliah are the Malantha, spirits of nature that draw their power from the great forests that remain in the world. Unlike many other Uushai, the Malantha are bound to the prime material plane and do not dwell in Tarrisada with Ulliah. Instead they linger in the “Autumn World”, a realm that exists between the Planes; a place that was made by Ulliah and Faar at the beginning of creation to plant and nurture the seedlings that would later be planted on Enshar.

The Autumn World is covered by a single great forest, devoid of creatures other than insects and small birds. Sylvan beings that serve the Malantha also dwell there and move between that realm and the world of Enshar on errands for their Uushai.

There are two kinds of Malantha – the Lordaryth Tau (the living lords) and the Vorgraath (the dead ones). The Lordaryth Tau still govern sizeable tracts of forest on Enshar and can move between both worlds. The Vorgraath are bound solely to the Autumn World, their forests having been cut down over the ages, to such an extent that their power has become completely diminished on the prime material plane. They have come to hate the Saahn. The Autumn World can be a very dangerous place for many races of the Sahn. If the Vorgraath sense the intrusion of Saahn, they may rise from their dark sleep and destroy those mortals who dare show their faces in their domain.

The Uushai of Ulliah are shape-shifters and can adopt many different forms but they usually have a favorite that they use when communicating with the worshippers of Ulliah.

Some Malantha who walk the world are known in popular culture, having been documented in histories and songs of bards.

They include:

- Valardis (who dwells in Eldarwood and takes the form of a Centaur).
- Sareescha (who dwells in the Westerwood of Llan and takes the form of a middle aged woman).
- Gnaar (who dwells deep in Po-Ka and takes the form of a Treant).

Tales also mention the powerful Vorgraath known as Witherwood. For centuries parents in Llan and northern Sard and Elkia have warned their children about the dangers of straying into the woods by spinning stories about Witherwood. It is told that the Vorgraath lord has skin like blackened bark and a mane of hair made of entwined twigs. His eyes are a piercing blue in color. He sends his minions into the world to lure away unsuspecting children, where they are planted in his garden and harvested at the time of the Spring Blessing.

Bonus Spell

The greatest enemy of the priest of Ulliah is fire, to protect their forests they need to put fires out before they get out of control.

FIRE SANCTUARY

School transmutation [fire];
Level cleric 1 (Ulliah)
Casting Time 1 standard action
Components V, S, DF
Range Touch
Target one creature or object
Area a circular area with a diameter of 10 ft. per level of the caster
Duration 10 min per level of caster
Saving Throw Reflex half;
Spell Resistance yes

The spell creates a zone that is immune to non-magical fire. Nothing in the zone can burn or catch fire while the spell lasts. The area of effect has a diameter of 10 ft. per level of the caster and is centered on the target of the spell.

Creatures of the Fire subtype receive a -4 attack penalty if they enter the Fire Sanctuary. Their fire-based attacks still inflict damage but they cannot ignite combustibles with such attacks.

Similarly, spells such as Fireball will cause heat damage in a Fire Sanctuary but the effect will not cause combustibles to ignite.

Assay Spell

The Assay spell of the Ulliahn faith is Tree Shape. Ulliahn Druids are able to use Tree Shape as a 1st level spell and can maintain the spell for 2 hours per level.



Artefact

THE PENDANT OF THE SYLVAARI

Strong transmutation/summoning (plant); CL 20th; weight .25 lb.

Turnill rallied the group before him, imploring them to charge the gatehouse one more time. The defenders of the keep were on the point of breaking. But so were Turnill's companies, the siege had gone on much longer than anticipated and it was rumored help was being sent by Baron Tharlen. The keep had to fall by sundown.

Seeing the look of tiredness borne by his men and, knowing they needed something to stir them into action, Turnill relented and finally went to see the druid, who had watched the battle from the eaves of the nearby wood.

"My men are too weary to continue the attack this day and I fear tomorrow will bring reinforcements. Is there nothing you can do to help us? I will grant you domain of all the forest, east of the river, if you can lend us aid".

The old druid smiled and leaned upon his staff, "Come with me", he said. "I will lend you a soldier for your battle".

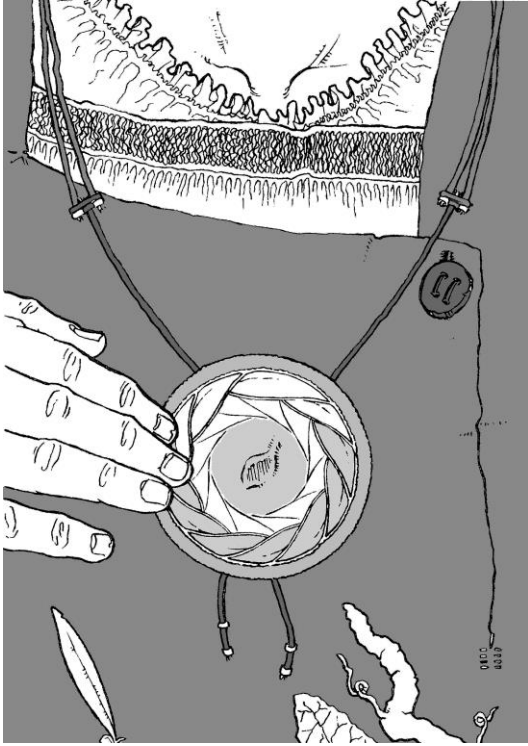
Turnill was confused by the response but followed the druid anyway, into a small vale. Much of the place was taken up with saplings and coarse bushes, but a large rowan tree leaned over the whole area, shading the vegetation from the setting sun. The druid stood before the rowan and placed his hand upon its ancient bark. His other hand clutched a small glass pendant, on a leather thong about his neck.

There was a rush of wind and leaves that suddenly blew through the vale, obscuring the druid and the tree. The branches of the rowan groaned in the wind, but as the leaves blew away and the wind died, Turnill saw that the groaning came from the main trunk of the tree. Two deep-set eyes regarded him from a rudimentary face, just visible, high up before the branches spread out.

There was a crack and a splintering sound and two knotted arms parted from the trunk and the whole tree uprooted itself to stand fully upright on its massive, twisted legs.

"A good enough soldier for you?" queried the druid, a twinkle in his old eyes.

RELIQUARIUM ELDORIA



When Ulliah invested a major part of his life force in the creation of the great forests of the world, he inadvertently created sentient life, long before Phelltar brought forth the Saahn. These were the spirits of nature, the Malantha, bound to the world of Enshar and independent from the Gods. For many ages, the Malantha were hidden from the Gods and during that time, they created many servants of their own to guard over the natural world; these were the Sylvaari, who took many forms (dryads, sylphs, satyrs etc.)

In later ages, the church of Ulliah came to pay homage to the Malantha and had commerce with the Sylvaari. Chief amongst these were the dryads of Western Leezeria, who bestowed upon the Leezari Lords, twelve magical gifts in the form of enchanted pendants. Four of these are still kept by influential Elven families, the rest have been scattered during the Wars of Tears; taken as booty by Goblinskynd.

A Pendant of the Sylvaari is a circular device of Excellium steel with an iris of Krystarrian Glass. Contained within the glass is a single seed, taken from the heart of a dryad.

While wearing the Pendant, its user has the following permanent spell-like abilities:

- Entangle
- Speak with plants
- Tree shape

They can also use the following spell-like abilities once per day;

- Animate Plants
- Control Plants

Finally, once per day they are able to summon and control a Treant that exist within a mile of the Pendant. The summoning lasts for 1 hour + 1 hour per level of the person using the Pendant to summon the creature. Only one Treant can be summoned at any one time.

The Treant will obey the person who summoned it as though it was under the effects of a Charm Spell.

Charm

FEY BRACELET

Description: A bracelet made of entwined strands of bark stripped from Balsian oak trees (a native species of Llan and Northern Sard).

Trigger: The presence of a Fey creature within 50' of the owner.

DC: 12

Effect: +2 save against any spells or spell-like abilities of Fey creatures

Cost: 5 copper trades

Frequency: Rare

Usage: The bark strands have a life of 10+1d10 days.

YHANCIA

Goddess of the Mountains and Underworld

Other Titles:	Queen of the Stonekin, Delver in the Deep, the Iron Maiden
Alignment:	Neutral
Domains:	Earth/Caves/Metal/Travel/Exploration
Favored Weapon:	Pick
Appearance:	A muscular woman whose flesh appears to be white marble She has a third eye in her forehead.
Status:	Major Dwarven religion practiced by a mendicant clergy. Some following amongst Humans, especially miners.
Following:	95% Male, 5% Female
Power Centers:	Odressi and Llan
Holy Day:	Samrozar, 2nd Day of the First Span of the March of Earth.
Clerical Dress:	No set ceremonial clothing is worn today by most Dwarven clerics. Old drawings show that the Dwarven priests used to dress in a black high-collared shirt over which was worn a quilted surcoat displaying an insignia of a triangle. The Human priesthood in Odressi has adopted this style of dress.
Holy Symbol:	The Dwarves display an emblem of a triangle with an eye at each apex - the Thrynn. Humans have a similar insignia except they use an inverted triangle with a single eye at its center..
Associations:	Hirath (God of the Nender-Saahn) is the husband of Yhancia. Ulliah (God of the Forests) is their son. Because of the great racial divide between the three religions of the House of the Land, there is no Recognition agreement between them. The religions do have individual agreements with the House of Light and the House of the Waters.
Basic Goal:	The Dwarves hope that by offering devotion to the Goddess, she will lead them back to their lost city of Dwarvenhold. Human worship tends to seek protection for those who work beneath the earth.
Religion Trait:	<i>Wanderlust.</i> You have a strong desire to visit the distant homelands of the Dwarves and are used to travelling great distances and delving into ancient ruins. Benefit: you gain a +1 trait bonus to Knowledge (Dungeoneering) and Knowledge (Geography). You may pick one of these as a Class skill.
Bonus Spell:	Gemfire
Assay Spell:	Magic Stone

History

The Goddess of the earth and mountains is a deity mainly worshipped by the Dwarves. They brought the religion with them out of the west, when they sailed across the Sea of Five Winds and settled on the island of Karashar-Zahl. From here, they sent out envoys that made initial contact with the lands of Humans, often including priests of Yhancia in their diplomatic missions. Few amongst those who made the journey from the Dwarves' forgotten homeland knew of the origins and the history of the Yhancian church before that time so what knowledge there is starts with the priesthood that was established on Karashar-Zahl.

Only one temple was ever built on the island but it was a mighty compound that

featured an immense place of worship with associated libraries, scriptoriums and dormitories. It was called Kaskor Durghaz (the Portal to the West) because it was built high into a mountainside that looked back across the Sea of Five Winds to their ancient homeland. The Dwarven kings were crowned in the great hall of the temple and, while the clergy did not rule the Dwarves of Karashar-Zahl, they still wielded great influence behind the throne. The High Priest of Yhancia officiated over the coronation ceremony of the Dwarven Kings, so it was important to garner the support of the clergy when making a bid for the throne during a time of succession.



In 1605R, the Dwarves fled Karashar-Zahl after an unspecified disaster on that island and the power of the priesthood was weakened. Most of the Yhancian clergy perished in the conflagration that engulfed Karashar-Zahl and, in the eyes of the Stonekin, the prayers of the priests had failed to protect them from a catastrophe of monumental proportions.

The royal line was severed and, with no clear contender for the throne, many Dwarven clans divided and relocated to the Grand Escarpment in Sard, to found several separate underground colonies, each with their own king.



None of the surviving clergy came to the colonies of Sard, so formal worship of Yhancia died out there, although the Goddess was celebrated in song and in works of art.

Other clans sailed from the wreck of Karashar-Zahl and left the region altogether,

never setting foot in Sard. Instead they sailed east around the Horn of Sard and on into the Sea of Souls.

It was with this group that a number of surviving Yhancian priests journeyed, taking with them the tomes and reliquarium that they had rescued from the temple of Kaskor Durghaz.

Just south of Londar's Land, they encountered a titanic storm that dispersed the fleet. The vessel that the clergy sailed aboard was wrecked upon the coast of far western Rhenfara, where the surviving Dwarves established a new colony in the Razorspine, a narrow mountain range separating the coastal wetlands of Khromah from the deserts beyond.

The priesthood constructed a temple deep within the Razorspine featuring a magnificent statue of the Goddess, cut from green marble. A new king was crowned and the colony thrived for around three hundred years, mining veins of silver that they found throughout the mountains. They remained a secretive kingdom but had the occasional contact with merchants in Rhenfara and Y'sira, trading silver for grain and livestock.

Then in 1777R, an earthquake rocked the area and the statue of Yhancia cracked. At the same time, the silver mines of the Dwarves became depleted. The priests read this as a bad omen and convinced the colony to migrate to another location. After much deliberation, the Dwarves traveled across the sea to Leezeria, after hearing of Dwarven kingdoms rumored to have been established in the east of that land.

Here, they were reunited with clans thought lost in the storm of 1605R and learned that the Elvenking of Leezeria had granted his eastern territories to the Dwarves, in return for the Stonekin's allegiance in defending the east from the Goblinskynd threat in Ahr-Ganiz. Four separate Dwarven kingdoms had been built in the Kallid Zahl Mountains, in a region known as the Crownless Lands.

Although shrines had been erected to pay homage to the Goddess throughout the Four Kingdoms, there was no Yhancian priesthood that had arisen to take the place of the clergy that had been lost during the voyage from Karashar-Zahl. The reintroduction of a formal church from the clans of the Razorspine was initially well received by the Stonekin who dwelled in eastern Leezeria. The Yhancian priests rapidly acquired sites to locate new temples.

However, despite their best efforts, the Yhancian ministry found it difficult to nurture a large congregation. The reasons were complex and not wholly related to issues of faith. A well-

known belief held by the Dwarves was that they originated from the Kingdom of Zarradanza (the Dwarvenhold) in the far west of Eldoria; a place only remembered through legends, where myth and history blurred. The Goddess was said to have dwelled in Zarradanza and, when they died, the souls of the Stonekin made the journey back there and dwelled in the deepest mine, a vast sacred place where Yhancia had her holy halls.

The location of Zarradanza had been a guarded secret and entrusted only to a few custodians of Dwarven lore in ancient times. After the fall of Karashar-Zahl, that knowledge was lost and all Stonekin kingdoms that had been founded since then were looked on as a pale shadow of the majesty of Zarradanza. Although the clergy tried to preach otherwise, most Dwarves believed that, as the path to Zarradanza was lost, so in death the way to the afterlife was lost.

Many Dwarves began to abandon their traditional lifestyles, opting to seek their fortunes in the world of Humans and adopting other Gods as their patrons over Yhancia. In addition, Dwarven priesthoods representing the other Gods began to emerge to rival the Yhancian Order. The Gods of the Holy Trinity had a special appeal and a strong Ormocean following arose in Taliz-Zahl, the most easterly of the Four Kingdoms of the Crownless Lands.

The final death knell for the clergy came with the Third War of Tears that saw the Four Kingdoms destroyed at the hands of a massive Goblinskynd invasion out of Ahr-Ganiz. After that time, the Dwarves were a scattered people, with even their mines in Sard going into cultural decline.

Religion amongst the Stonekin became a dying tradition passed on amongst the few remaining clerics, from father to son. They traveled the world as mendicant priests, preaching to those of their brethren that they encountered, always seeking knowledge of the whereabouts of lost Zarradanza.

A Human following of Yhancia emerged in Llan around 1681R, as a form of luck totemism practiced amongst members of the mining guild. The miners adopted a simple symbol of Yhancia (an inverted triangle with an eye at the center) that they painted on the walls of the shafts and galleries that they worked in. Many miners also had this image tattooed on their arm after their first year of service with the guild as the symbol was supposed to invoke the protection of Yhancia.



In 2001R the Llanish Mining Guild financed the building of a chapel in Odressi and the establishment of a small clergy. In 2006R, the temple in Odressi was visited by Sharder Stonethrall, a wandering Dwarven priest. He provided the Human order with a wealth of traditional Stonekin lore about the Goddess and he was invited to become their High Priest. Stonethrall continues to officiate at the temple which has attracted a further four Dwarven clerics into the mostly Human following.

Last year the Yhancian church released “The Revised Testament of the Twin Faiths”, a bible that fused the beliefs of both Human and Dwarven cultures toward Yhancia.

Doctrine

According to “The Revised Testament of the Twin Faiths” which is the official doctrine of the Odressi chapter of Yhancia, all who worship the Goddess will find salvation in the afterlife in the great underground realm of Deepmine. This exists beneath Tarrisada, where Yhancia is the light by which all her faithful see.

All reference to Zarradanza has been removed from the new bible and many traditionalists are at odds with those changes. The religion requires its followers to value the land and give thanks for the bounty that Yhancia provides in the form of stone, metal and precious gems. A true follower of Yhancia will work in harmony with the land just as a worshipper of Ulliah works in harmony with the forests.

Dwarven purists still talk of the mystical realm of Zarradanza and that the Goddess never entered the Eternal Sleep but remained on Enshar after the Last Battle, protected in her underground fortress. Dwarven priests encourage their followers to seek knowledge of lost Zarradanza or even to travel into the distant west to find the ancient realm. For this reason, many of the old guard are ostracized by Stonekin who have settled in the cities of Men. They are accused of putting the lives of the young and the foolhardy in danger by sending them on impossible quests, when they should be learning the skills of a blacksmith or similar trade.

Organization

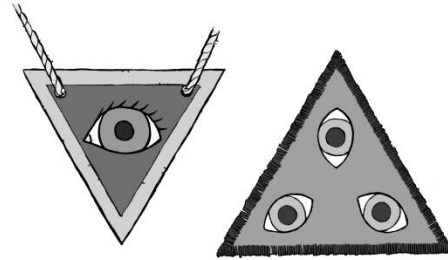
As mentioned, the Dwarven priests who spread the original word of Yhancia are individuals who pass their lore on from father to son. They have no strict organization as such but all preach from a book called “The Secrets of Stone”. Similarly the Human Priests who base themselves in mining communities of Llan and Sard are individuals who have gained lore from interaction with the church in Odressi or from wandering Dwarven priests.

The hybrid Dwarven/Human church in Odressi is the only order with a formal structure. The pontiff is referred to as the High Priest and is served by five senior priests called the Synod who control the administration of the temple. The rest of the clergy are made up of ordained priests and acolytes. Acolytes are usually sourced from local families and, since the temple has aligned itself with a Dwarven hierarchy, many important clans scattered all over Eldoria

have been sending their offspring to the Odressi as prospective priests.

Regalia

The Odressi order of Yhancia bases its clerical costume on drawings of traditional clothing worn by priests at the time that the Stonekin occupied Karashar-Zahl. Acolytes wear a black shirt with a high stiff collar and charcoal grey britches. When they become priests, a quilted surcoat is worn over the shirt, the surcoat being the same color as the britches. Senior priests are identified by a white surcoat and the High Priest wears a similar costume except for the addition of an intricate head-piece of gold, set with precious stones.



The holy symbol of Yhancia is made of salamite, a rare mineral that is resistant to heat. It features one eye on the front and three eyes on the back.

The holy symbol of Yhancia is usually made from salamite, a rare stone that is impervious to heat. The device is triangular and is inscribed with a single eye on the front and three eyes on the reverse side.

Temple Design

There is only one temple that has been built in modern times that is devoted to Yhancia; the cathedral in Odressi. The Dwarven priests who continue to spread the old doctrine act as individuals and have no need for a formal setting, preaching from “The Secrets of Stone” to congregations gathered about mountainsides or in the deep caverns of the world.

Most of the temple in Odressi is housed beneath the ground and consists of a labyrinth of chambers and halls used for religious services and as living quarters for the clergy. Above ground there is a wide area of paving, sheltered by a triangular stone roof that is supported by

three massive columns; one at each apex. The columns are 50' in height and each has a circumference of 10'. Hanging from the center of this construct is a huge stone bell, carved all about with scenes from the ancient travels of the Dwarves. This is the Karashar Bell; a relic saved from the fall of Karashar-Zahl and eventually brought to the Dwarven mines in the Four Kingdoms of the Crownless Lands. After the fall of the Four Kingdoms to the incursions of the Goblinskynd out of Ahr-Ganiz, the Karashar Bell was moved and eventually brought to Odressi by the Stonethrall Clan.

Many decades later, members of that Clan, led by the legendary Shale Stonethrall, mounted an expedition to retrieve the Bell and successfully brought the relic out of Leezeria and across the sea to Odressi. Here he made the Karashar Bell a gift to the Human following of Yhancia and became their High Priest.

Ritual

Upon death, followers of Yhancia are buried in the earth or preferably beneath a cairn of stones or a stone marker, often decorated by the *Thrynn*, a triangular device featuring the three eyes of the Goddess, said to possess the sight of low-light vision, darkvision and far-sight.

Worship of Yhancia includes principles such as the allocation of a plot of a tenth of the land that you own to the Goddess. This land remains unused except for the purpose of hosting all family ceremonies (such as Recognition, weddings and funeral rites). Those who are not wealthy enough to own land, keep an urn of earth, blessed by a Yhancian cleric. This earth is sprinkled to mark the boundary of family ceremonies taking place on land that is not owned and dedicated to Yhancia, when such ceremonies take place.

Uushai

The Uushai of Yhancia are powerful stone elementals who reside either in Deepmine, beneath Tarrisada or in the mortal realm of Zarradanza (depending if you follow the old faith or the new faith). They are known by the names of Karak, Crackenrock, Gemsoul and Stonehewer.

If you summon an elder stone elemental in Eldoria, you are calling upon one of the Uushai of Yhancia.

Bonus Spell

Priests of Yhancia are devoted to discovering the ancient roots of the land and the bounty beneath it. They have learned to use the treasures of the deep to create unique spells.

GEMFIRE

School transmutation;

Level cleric 1 (Yhancia)

Casting Time 1 standard action

Components V, S, M (1 or more gem each of at least 100gp value)

Range touch

Targets 1 gem / three levels

Area 10 feet radius burst

Duration up to 1 round/level

Saving Throw Will negates (harmless, object);

Spell Resistance yes (harmless, object)

The caster imbues the gem(s) with Gemfire. The duration of the spell can be varied and must be decided at the time of casting.

The gem will explode at the end of the duration doing 1d6+1/level fire damage to all targets in a 10' area.

Assay Spell

The Assay spell of the priesthood of Yhancia is **Magic Stone**. When this spell is cast by a Yhancian priest the enhancement bonus to hit and damage is +2.

Artefact

MALIGRANT'S HAMMER

Strong evocation/abjuration; CL 18th; weight 10lb.

The line of cavalry swept across the grassed plain; lances began to lower as they neared the position held by Stonesinger and his company of Dwarven soldiers. Most of the other Sardinian regiments had withdrawn from the field, but Stonesinger held his ground so that the King could reach the safety of the river crossing.

Onward thundered the horsemen; lances all now pointed forward. The Dwarves locked shields and readied themselves. With the enemy a hundred yards away, Karne Stonesinger



leapt out from behind the shield wall and raised his mighty hammer high in the air.

With a guttural yell, he brought it down on the ground. Where it struck, there was a flash of sparks, like flint on steel. The ground around the hammer split...and kept on splitting; huge cracks opening up, snaking outward toward the charging cavalry.

Malagrant was one of the Dwarven Lords who survived the destruction of Karashar-Zahl and founded a Kingdom in the Grand Escarpment of Sard. His family was said to have been given a mighty warhammer in ages past by the Uushai of Yhancia. The hammer has a head of enchanted marble, encased in Excellium steel, which is set onto a shaft of Diamondwood. The shaft is inlaid with precious stones. It is a +3 weapon with the following spell-like abilities:

- Automatically conveys the effects of the spell Stoneskin on the user, while the user wields the hammer
- Earthquake (useable once per day). This is invoked by striking the hammer on the ground and calling a command

word. Note everyone inside a 10' radius of the wielder of the hammer is protected from the effects of the Earthquake.

Charm

IRON EYE

Description: A small token shaped like a stylized eye, made from iron. This is usually fixed to a personal item made of metal or stone that weighs no more than 50 lb.

Trigger: Any Break Roll made against the item

DC: 12

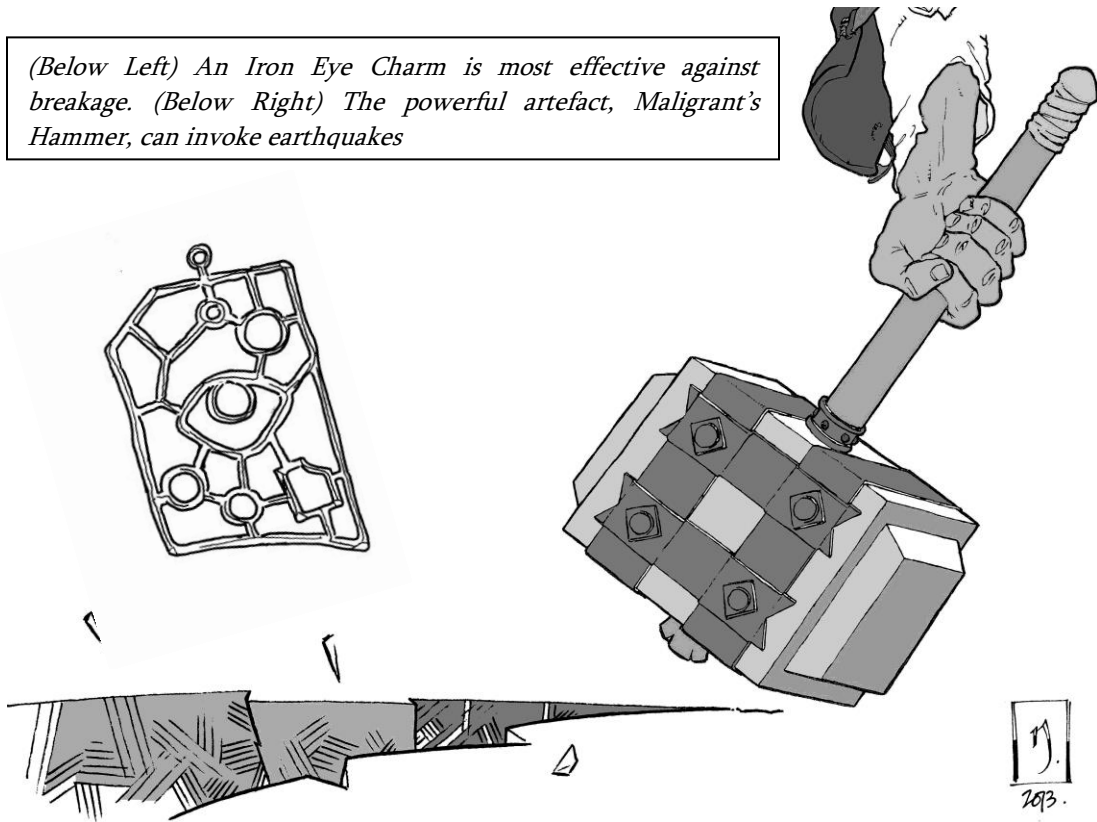
Effect: Temporarily increase the Break DC by +4 for the break roll

Cost: 5 silver trades

Frequency: Uncommon

Usage: If the Break Roll fails, the Iron Eye cracks and is useless

(Below Left) An Iron Eye Charm is most effective against breakage. (Below Right) The powerful artefact, Maligrant's Hammer, can invoke earthquakes



HIRATH **God of the Nender-Saahn (the Animals)**

Other Titles:	The Dragonking, Lord of Beasts, the Celestial Hunter
Alignment:	Neutral
Domains:	Animal/Fur/Strength/Ferocity/Travel
Favored Weapon:	Spear
Appearance:	A large muscular man with long black hair and a full beard, striped like a badger. He wears a heavy cloak of furs and carries a large hunting spear.
Status:	Minor church with cult following amongst small Druidical orders and ranger cadres.
Following:	95% Male, 5% Female
Power Centers:	Minor religion in Char-Endl and Druidical following in Odressi. A cult following amongst the Elves of Leezeria and with isolated groups of Druids and Rangers in Western Sard.
Holy Day:	Drydanzar, 6th Day of the Third Span of the March of Earth.
Clerical Dress:	A robe of patchwork animal hides and a head-piece made from a wolf pelt is the official costume of the Odressi order. The Char-Endl order wears a black cassock and a red stole emblazoned with dragon motifs.
Holy Symbol:	A rampant lion is the main symbol of the Odressi druids, while the Char-Endlese order use the dragon icons, associated with clan chieftains.
Associations:	Hirath is the son of Yhancia (Goddess of Mountains) and Ulliah (God of the Forests). Because of the great racial divide between the three religions of the House of the Land, there is no real direct cooperation between them. The Hirathian church has individual Recognition agreements with the House of Waters and the churches of Pharidor and Tarimth (only) from the House of Light
Basic Goal:	The protection of wildlife so that souls of mortals may pass on to the afterlife.
Religion Trait:	<i>Eyes of the Hunter.</i> You have learned how to make yourself unseen and unheard by animals. Benefit: You gain a +2 trait bonus to Stealth Checks against animals only. You gain a +1 trait bonus to Handle Animal checks. You can select one of these as a Class skill.
Bonus Spell:	Mercy Killing
Assay Spell:	Hold Animal

History

The religion of Hirath has both a Human and Elven following. The latter, like most Elven faiths, survived through the Darktime due to senior members of clans passing on the doctrine from one clan member to the next. So long as the clans survived, the lore of Hirath was passed on. The Human following of Hirath arose after the Redemption and, like the majority of Human versions of the Twenty-Seven religions, it based itself on dogma drawn from the Books of Law.

Hyass Forlonsar, a native of Khalisant, viewed the Books of Law in Jasper in 707R, while seeking refuge from the civil wars in his homeland. He was a scholar interested in dragons and their demise from the world and the texts devoted to Hirath, contained within the Books of Law, were a valuable source of

information on the great Wyrms. Forlonsar later went to live in the borderlands between Khalisant and Sardell and had regular contact with the druids who worshipped Ulliah and dwelled in the Stonebrow Mountains. He eventually joined the Order of Mount Sark.

In 725R, Forlonsar left the Order to establish his own druidical group devoted to Hirath. He drew a number of his brethren from Mount Sark, who also had an interest in the animal aspect of the natural world. They called themselves the Order of the Wurm and their main goal was to seek out all that they could concerning dragonkind.

Following references from the Books of Law, Forlonsar put together an expedition into the frigid north. This was a journey to the last





known bastion of the dragons in the Darktime before a terrible malady called the Wasting wiped them all out.

The expedition wound its way through southern Khalisant to the shores of the Greater Inner Sea and, from there, they traveled along the coast and into Char-Endl, crossing the treacherous glaciers of the Plains of Ice and entering Midwaine Headland on the 1st Day of Spring in 731R. The arduous journey claimed the life of Forlonsar and only five of the original thirty people who set out on the quest made it to Midwaine, where they were immediately captured as slaves by local Char-Endlese clans.

Leadership of the Order of the Wyrn fell upon the shoulders of Forlonsar's young niece, Heriosta. She was intrigued by the usage of the dragon as a decorative motif by the Char-Endlese clansmen and, once the language barriers were overcome, she discovered that the dragon was a mark of strength and importance in the region, only to be used by chieftains and their immediate hierarchy of warriors.

The clans had no organized religion, although each group usually had a learned skald who recounted tales of the ancient times. These included many stories that concerned dragons having discourse with the Humans of the North

and forging alliances with the great chieftains and mythological characters of old.

Heriosta was freed from slavery by one of these skalds who recognized both her beauty and her intelligence. The man was named Duragand the Firegazer and, through him Heriosta was able to garner interest in Hirath, weaving the God into existing Char-Endlese stories. Before her death in 766R she had managed to free all the other druids who had accompanied her uncle from Khalisant and establish a solid following of Hirath amongst the Char-Endlese. This dogma was spread through the clans between 750R and 950R.

When the first envoys from the Sardellan Empire arrived in Cetairi in 1051R they were amazed to find a druidical Order negotiating for the chieftains, who were able to speak their tongue. The Order of the Wyrn had a firm political base and continued its activities in seeking out knowledge about dragonlore, managing to gather an important collection of Pre-Redemption records, fossils and art from the Sixteen Tribes of Char-Endl. This collection was housed in Cetairi, the principal meeting place of the Hirathians of the North.

The Order of the Wyrn still seemed to be infected with a wanderlust and a number of expeditions continued eastward into the Northern Outlands and westward, into the Barren Plateau, home to the Bloodmane barbarians. They struck up a rapport with the Bloodmane shamans, who practiced their own beliefs, investing animals as representatives of deities. Although they were unable to convince the shamans of the divinity of Hirath and the pantheon of Twenty-Seven Theledai, the druids were able to have the dragon included amongst the sacred animals of the Bloodmane.

In addition, the Bloodmane told the druids of a people who dwelled on the island of Revertoll, across the western sea. They had embraced aspects of the Bloodmane beliefs. They offered to lead the druids to the shores of the Sea of Five Winds and across to the island of Revertoll. The expedition never returned but centuries later, stories from merchants plying the Sea of Five Winds spoke of a highly organized society based on Revertoll. It was divided into strict clans, each with a different animal as their totem. A druidical order governed spiritual affairs on the island and it is thought that some of the druids did make it to Revertoll and influence its culture.

The Order of the Wyrn, based in Cetairi, was responsible for negotiating a formal end to the Char-Endlese practice of raiding coastal settlements and island communities across the Greater Inner Sea. As a result, many merchant captains of the North looked to Char-Endl to trade both in produce (mainly furs and ambergris) and services (the hire of mercenaries).

Representatives of the Order of the Wyrn visited southern cities to negotiate trade agreements and some came to Odressi, where they were encouraged to establish a temple. After much debate amongst the Sixteen Tribes at the Na-Tagwah (an annual clan meeting) held in Cetairi in 1734R, it was agreed that a permanent temple would be built in Odressi and a number of druids moved south to take up residence there.

The Odressi Order was fascinated by the diverse wildlife of the southern lands of Eldoria and came to establish a large menagerie on a grant of land outside of the city. Here, they collected a great variety of creatures and created a renowned library of scholarly and artistic renderings of the animals that passed through their collection over the years.

Realizing that their theological and political paths were becoming divergent, the Odressi druids formally became a separate sect from the Order in Char-Endl in 1864R, acting against the wishes of their kinfolk. They renounced the concept that dragons were even a real creature and adopted the lion as their new symbol, changing their name to the Society of the Lion. There has been bad blood between both druidical followings ever since, especially after the Society of the Lion was accepted as the true representatives of the faith at the Congress of Odressi.

Because of this, the Order of the Wyrn has been accused of actively manipulating politics between Char-Endl and other realms in a bid to have the Lions ousted. The recent resurgence of attacks on shipping by rogue Dragoncarls is rumored to have been encouraged by the northern druids in a bid to bring pressure to bear on the Congress of Odressi to reassess the legitimacy of the Society of the Lion representing the Hirath church.

Last year, the Order of the Wyrn declared a blood feud against the Society of the Lion and, as a result, Char-Endl druids are expected to attack members of the Odressi following on sight.

Doctrine

Common to both Human orders of Hirath is the concept that Hirath made the Nender-Saahn (animals) of the land and that, given time, the Nender-Saahn would have evolved spiritually and come to achieve sentience in their own right. Phelltar, in creating the Saahn, bypassed the vision of Hirath and populated the world with destructive races, gifted with reasoning minds but not mindful of the natural world.



The druids of Hirath act as guardians of wild beasts. This does not mean that they do not believe in hunting, for the predator is a natural part of the animal world. They do object to hunting for pure sport; what a mortal slays should be sufficient to feed the individual and their family. They also believe that animals slain for food should receive a ritual prayer of thanks for the provision of its sustenance, for the spirit

of the dead animal may be a mortal soul, revisiting the world.

In the afterlife, Hirathians believe that the souls of Humans are reincarnated into the bodies of animals and only, after living a full life in this form in the mortal world, can they pass into Avalar, the paradise set aside by Hirath. In Avalar, the Nender-Saahn are born again and can evolve into the true forms that Hirath wanted for them. By saying a ritual prayer over an animal that has been slain before its time, its spirit is bound to the world and reincarnated again for another chance to gain entrance to Avalar.

The souls of animals who are killed by hunters and not consecrated become the prey of Sirrith and are consigned to Shadowland. Hirathian druids will not eat unconsecrated meat. Similarly, they will not touch the flesh of domesticated animals as they consider the animal damned, referring to the meat as Shadowflesh; already bearing the taint of Sirrith.

Note that the Elven druids who follow Hirath are strict vegetarians. They believe in the common Elven afterlife concept of the Holy Glade but consider that once you make that final journey to the afterlife the only way you can ever return to the mortal world is in animal form.

Organization

The Order of the Wyrms in Char Endl has three circles of hierarchy, with a Grand Druid at its head. The First Circle is made up of neophytes and people who support the Order but are not adept at magic. The Second Circle is made up of Adepts, those druids who have achieved 6th level of experience. The Third Circle is made up of Masters, being those druids who have exceeded 6th level.

The Grand Druid acts from an autocratic position and determines the dogma and administration of the Order, nominating talented individuals to specific roles on an ad-hoc basis. These are usually drawn from masters of the Third Circle but there have been instances of neophytes being given important administrative roles due to their exceptional skills.

The Order is centered in Cetairi, where it has its only permanent temple. Each Char-Endless clan has a Master of the Third Circle assigned to it to provide its leader with spiritual guidance (and to keep an eye on the rivalries between Clans). A Master who serves a Clan usually has a small cadre of neophytes to support them. New neophytes are recruited from the Clans and inducted into the service of the Order.

Those who show promise are sent to Cetairi for further training.

The Society of the Lion operates out of Odressi. Their structure is based upon the Order of the Wyrms, from which they are descended but there are a number of significant changes to the upper levels of their hierarchy. The Society has three Circles and the First Circle of neophytes operates much the same as the Order of the Wyrms. However, the Second Circle has four permanent positions that are appointed by a council made up of Masters of the Third Circle. The positions (referred to as Keepers) are:

- The House Keeper (responsible for the administration of the temple).
- The Den Keeper (responsible for the administration of the Society's menagerie).
- The Far Keeper (responsible for liaison with sub-groups across Eldoria who follow the teachings of the Society).
- The Word Keeper (responsible for the evolving dogma of the Society).

The overall direction of the Society is determined by the Synod of the Lion, a council made up of ten Masters of the Third Circle. The head of the Synod, who is simply called 'the Lion', acts as the pontiff of the Hirath religion. The position on the council is permanent unless the individual dies or wishes to retire. That individual has the right to nominate three druids from the Third Circle as a replacement and the council votes on who will become a member of the Synod. The Lion serves for seven years and then must retire from the Synod, which then elects a new Lion from their current ranks.

Regalia

All circles of the Order of the Wyrms wear a black cassock with various insignia that differentiate the hierarchies. The neophytes wear a plain cassock with a dragon motif emblazoned upon their sleeves. The Adepts add a red stole to the costume that has the names of the dragons of legend stitched upon it. The Masters of the Third Circle wear a head-piece of black hardened leather with stylized dragon wings sweeping backward on either side,

The Grand Druid wears a long cape of red-stained leather, which is embroidered with a large dragon motif. This is a relic of the order,



having been made and worn by Heriosta Forlonsar and passed on to successive Grand Druids. The holy symbol of the order is a dragon shaped amulet. The amulet worn by Masters who serve a Clan chief bears the personal rune of that chief, in addition to the dragon.

The neophytes of the Society of the Lion wear a patch-work robe of animal hides. Adepts add a head adornment in the form of a stylized wolf head and a pelt that covers their shoulders. Masters wear a similar head adornment and shoulder cape but theirs is based upon a lion head design. The pontiff adds a hood and cloak fashioned from a bearskin, with rampant lions set about the hem. The holy symbol used by the Society is an amulet of a rampant lion.



Holy symbols of the two rival Orders of Hirath – the Lion and the Dragon.

Temple Design

There are only two recognized temple structures – that of the Order of the Wyrn in Cetairi, Char-Endl and the Society of the Lion in Odressi, on the Holy Isle. Due to the nomadic life of the Clans of Char-Endl, the Masters of the Third Circle who serve chieftains, operate out of large tents. Similarly the smaller groups that worship according to the teachings of the Society of the Lion hold ceremonies in natural settings.

The temple in Cetairi is a blend of fixed building and a traditional nomadic tent. It is a large stone roundhouse, crowned with a hide dome stretched over whale-bones. Inside is one large chamber with polished wooden panels for flooring. The walls are hung with thick furs, antlers and the skulls of large animals of the region. There is a great circular fire-pit in the middle of the chamber. A number of chests positioned about the walls hold sacred texts, ancient relics and druidical regalia. The inside of

the hide roof is painted with the image of a great red dragon.

Surrounding the temple proper is a tent community that provides housing for the local druidical community; places to eat and to hold meetings. The whole area, including the temple building and tent compound is surrounded by a wooden stockade, located on a rise of ground on the western outskirts of Cetairi.

The temple in Odressi is a very different building being designed and rendered by local builders. Its features incorporate the traditional architectural styles of the Sardellan Empire, which continued to influence Human urban design even after the collapse of the Empire. The temple consists of a large central hall with a high roof, supported by two rows of internal columns and an external flying buttress.

A massive altar of polished white marble supports a statue of a lion fashioned from solid gold, the lion being twice the proportions of an actual beast. The main temple holds no pews for seating, other than a series of benches around the interior walls. There are eight large locked grates positioned in the floor between the colonnades and the outer walls. These block ramps that descend to a series of underground tunnels that connect to the menagerie maintained by the Society of the Lion.

Animals can be moved securely between the menagerie and the temple, using these tunnels. A number of the columns in the temple are fitted with stout collars and chains to secure beasts when they are used in Hirathian rituals.

Two separate complexes are linked to the temple by ornate arcades, renowned for the beautiful work on the columns supporting each walkway. Each column was carved with a capital in the form of a different beast and the feature of the temple is considered a modern masterpiece of architecture amongst scholars.

Many lore-masters and travelers come to visit the temple in Odressi and walk the length of the Arcades of the Beasts (as they are known). The arcades connect to an administrative compound positioned to the east of the temple and the large menagerie compound to the west. The administration compound is made up of a central chapter house, refectory, dormitories and an extensive scriptorium (where drawings of the animals in the menagerie are made and bound into exquisitely detailed reference books).

The menagerie occupies a wide tract of open land and consists of a series of purpose-built structures to house and care for all kinds of animals and an open-fenced area where beasts

can roam free. All manner of exotic animals (and a few monstrous beasts) are maintained at the menagerie.

Ritual

Both the Order of the Wyrms and the Society of the Lion have a common core belief. This is that animals evolve spiritually and that their souls eventually become *Saahn* (sentient Humans and Demi-Humans). Therefore it is a sin to slay an animal without offering a ritual prayer over the dead body; the prayer ensuring that the slain soul is not lost but can be reborn as an animal and continue the path to enlightenment.

If a worshipper of Hirath slays an animal, whether through the need to provide food or self-defense, they must perform a prayer over the dead creature and make an offering of their own blood. This is achieved by using a small sharp sacred dagger, called a *krivv*. Blood is drawn and smeared on the forehead of the dead animal while the ‘Song of Forlonsar’ is uttered.

The Order of the Wyrms cremate their dead on funeral pyres while the Society of the Lion performs last rites over the dead and later, remove the body to the wild. Here it is set on a small raised bier of intertwined branches and left for animals to consume.

Uushai

Both Orders recognize a number of fantastic mythic were-creatures as the servants of Hirath. They dwell in the wild realms of Tarrisada, running free with the spirits of animals who roam there. The Uushai guide those spirits back to the mortal world and see that those who have achieved enlightenment enter the bodies of new born mortals. The Uushai are named;

- Korvaxx (Lord of the Wolves)
- Bastaar (The Bear King)
- Tarimaz (The Tiger Spirit)
- Magagdori (The White Boar)
- Skabatanta (Queen of the Rats)



Bonus Spell

Hirath priests believe that an animal that is suffering should be dispatched as quickly as possible.

MERCY KILLING

School necromancy;

Level cleric 1 (Hirath)

Casting Time 1 standard action

Components V, S

Range touch

Target living animal touched (land mammal)

Duration instantaneous

Saving Throw Will negates;

Spell Resistance yes

This spell allows the caster to instantaneously remove a suffering creature’s remaining life force.

The target must be of the normal animal sub-type and also must be a land mammal. The creature does not have to be helpless but must have only 10% of its initial hit points remaining. The spell is delivered by a touch attack that removes the animal’s soul and, if successful, instantly kills the creature.

Assay Spell

Hold Animal is the Assay spell of the Druids who serve Hirath. Hold Animal is treated as a level 1 spell by Hirathian Druids and can be maintained for 2 rounds per level.

Artefact

THE SPEAR OF THE SLAYER

Strong necromancy; CL 20th; weight 10lb.

The rogue mammoth had trampled through the encampment and killed seven of the porters in its first charge. Arrows were sticking out all over its hide but they only seemed to drive the beast mad. It crested the snow-covered embankment and turned, ready to charge again.

Seasoned hunters scattered, not wanting to face such a dangerous opponent, but Forjen Narn, our shaman, stood his ground, unafraid. He was swathed in a battered old coat of fur that had seen many winters and he carried a long spear, which looked more ceremonial, than functional.

As the mammoth bellowed and pawed the ground before it, Forjen plucked something from one of the bodies left in the trail of ruin which the beast had cut across the camp.

It was a long strand of mammoth hair that was caught on the axe of one of our fallen comrades. Forjen seemed to be trying to wind this about the shaft of his fancy spear, just below its polished head. He continued to fiddle with his weapon as the mammoth charged down toward him, intent on claiming the shaman's life.

Our arrows buzzed about the beast or struck it and broke. Forjen raised his spear and stood poised. As the mammoth bore down on him, he flung the spear and rolled away to one side. The weapon flew true and struck the creature low in its body. Then there was a light, like the green glow of sunlight in the canopies of the deep forest. The mammoth bellowed and fell forward, crashing onto its side in the heart of the camp. It was dead, killed by Forjen's single blow.



In the First Age, Hirath sent abroad his Uushai to bring game to the table of the Gods in their hall on Mount Heliphera. He equipped his servants with enchanted spears that would make their hunt quick and painless for the animals they hunted. Some of these spears were lost during the hunt and, currently, two have been

discovered in the mortal world, both possessed by the Order of the Wyrms, a druidical order based in Char-Endl.

The Spear of the Slayer has a Diamondwood shaft, seven feet in length and a solid razor-sharp head of Excellium steel. Where the head meets the shaft is a small cavity, covered by a metal collar; the collar can be rotated to expose the cavity. If a part of a non-sentient creature (a piece of fur, bone, skin or even droppings) is sealed inside the cavity, the spear becomes a +2 Spear of Slaying of that creature type. It takes a standard action to equip the spear.

The target creature is killed outright if the Spear inflicts any damage on it and the creature fails a FORT Save at DC 20. The material placed inside the cavity is consumed if the creature is slain by the power of the Spear.

The Spear functions as a standard +2 weapon against all other targets.

Charm

DRAGON'S FANG

Description: A boar's tusk inscribed with mystical letters, attached to a leather cord.

Trigger: The owner of the Charm is attacked by a normal land animal subtype

DC: 15

Effect: If the player is in a group, then the animal will target another character. If the owner of the Charm is the only viable target, the animal is automatically flat-footed on round 1 of combat and has a -4 adjustment to attack rolls against the owner of the Charm.

Cost: 1 gold trade

Frequency: Uncommon

Usage: If the owner is ever damaged by a normal animal (mammal) the Charm is rendered useless.

RELIQUARIAM



GURTHOR God of the Seas and Oceans

Other Titles:	Lord of the Bottomless Deep, King of the Merfolk, Keeper of the Tide
Alignment:	Chaotic Neutral
Domains:	Water/Oceans/Travel/Animal (aquatic)
Favored Weapon:	Trident
Appearance:	A muscular merman with a head resembling that of an octopus.
Status:	Minor Human religion with a limited following amongst the Elves. Major temples in Odressi, Fairhaven, Tempest and Tritonia.
Following:	90% Male, 10% Female
Power Centers:	Major temples in Odressi, Fairhaven, Tempest and Tritonia.
Holy Day:	Draelinzar, 1st Day of the First Span of the March of Water.
Clerical Dress:	Dark blue robe offset with green and gray trim. A belt of shells is worn by senior clerics.
Holy Symbol:	The holy symbol is a shell on a leather cord. The type of shell denotes their rank.
Associations:	Se (Goddess of Storms) is the daughter of Gurthor and Liraan (Goddess of the Rivers and Lakes) is his wife; they all share Recognition agreements. Gurthor also has Recognition agreements with the House of the Land and the House of Light.
Basic Goal:	The appeasement of Gurthor who would otherwise flood the last remaining land masses.
Religion Trait:	<i>Salt Heart.</i> You are used to travelling by sea. Benefit: You gain a +1 trait bonus on Profession: Sailor and Swim. You may choose one of these as a Class skill.
Bonus Spell:	Sounding
Assay Spell:	Air Bubble

History

The worship of Gurthor was carried on throughout the Darktime by mariners who feared, rather than revered the sea God and sought to appease him by making offerings before they set sail. This fear was fueled by the cataclysmic destruction of the continent of Kordass and subsequent tsunami that destroyed many islands of the equatorial oceans of Enshar at the end of the First Age.

There was no formal church during the Darktime, just prayers and ritual practices passed on by word of mouth, from captain to crew. The dogma and traditions associated with Gurthor had a number of core common themes, mainly revolving around the great flood but there were such a diverse number of regional beliefs and mythological tales that made the religion very different in each port of call.

The formal religion of Gurthor was not recognized until many centuries after the Redemption. The Llanish scholar, Druelan Hald, who sailed on an extensive voyage about the seas of Eldoria between 1098R and 1100R, painstakingly compiled most of the tales and beliefs of sea-going folk that he met along the

way. Hald reworked these stories that he had gathered from all over the length and breadth of the known world and combined them with the knowledge of Gurthor that existed within the Books of Law. The result was a great tome of work that became known as the 'Lexicon of the Seafarer'.

Hald died in 1113R and his work may have just been left as a notable, but forgotten, academic work. As luck would have it, a copy of the Lexicon was presented as a gift to the king of Llan. The king was said to be so impressed by the Lexicon that he ordered a shrine dedicated to Gurthor to be built in the harbor of Quorull, in order to bless all the ships built in the dockyards there. Subsequently, sailors came to make offerings at the shrine and a clergy arose to administer to their needs.

A requirement of the training of Gurthor novices was that they must sail five seas of Eldoria before being ordained as priests. As Llanish and Sardellan ships extended the trade routes of their respective countries between 1120R and 1300R, novices of the Gurthor faith sailed with them, spreading the word of the Lexicon and settling in far-flung ports to



establish temples there as well. The financial cost of founding these new churches was quite an easy exercise as the church was equipped with a number of innovative ways to raise revenue amongst the nautical fraternity. These usually revolved around forging strong links with the local seamen's and shipwright's guilds and taking a share of their fees in return for providing sailors with sacred tokens to save them from denizens of the deep. In addition tithes were paid to the church for blessing ships prior to them putting out to sea.

By 1600R, the Gurthor religion had established itself in all major ports throughout Eldoria and had entered into the Charter of Odressi, building a major temple on a small island outside the harbor of the holy city.

Since the 1100s the center of ecclesiastical power for the Gurthor church had remained in Quorull but with the occupation of Llan by Sardell and the wars that followed the collapse of the Empire, the senior clergy chose to relocate to the Odressi temple and this became the new seat of power through to the 22nd century R.

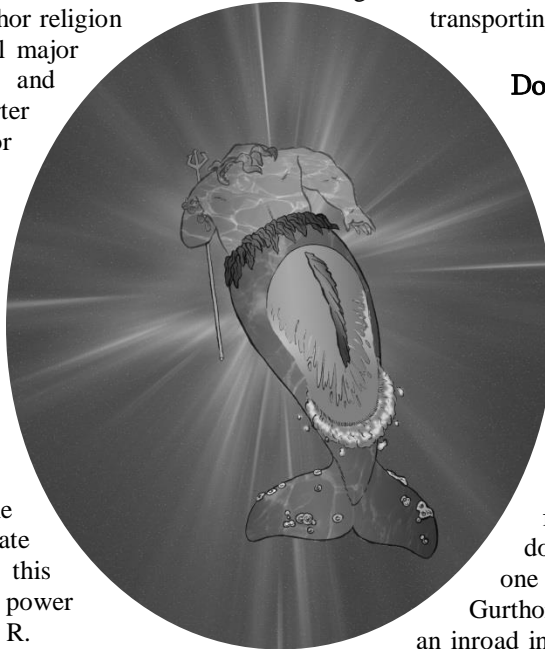
With the rise of the city state of Tempest, the mercantile giant of the Great Inner Sea, the Guild of Gold provided funds for the building of a magnificent cathedral dedicated to Gurthor. The merchant fleet of Tempest had become the largest in Eldoria by 2000R and the Guild thought it prudent to invoke the protection of Gurthor on their investment. Following the founding of the cathedral, there was a gradual shift of the more important Gurthor priests to Tempest, from Odressi.

The Guild of Gold also sponsored priests to take up a permanent position on their vessels, acting in the role of spiritual advisors to their captains. Seervati priests were particularly encouraged to fulfill this role and were well paid by the guild.

As a result of the lucrative relationship with the Guild of Gold, there has been a recent backlash amongst the churches in southern ports, which feel that their northern counterparts have lost their way and are overly concerned with their purse strings rather than their devotion to

the God and the protection of the faithful who sail upon his waters. Although there has been no official division within the church, it is rumored that the topic will be hotly debated at the next Congress of Odressi.

There is limited worship of Gurthor amongst the Elves of Fairhaven who build the *Quesiri*, ocean-going trimarans used to hunt the Merdathian Maelstrom and thereby gain entry to the tween-world of the Undying Sea. There is a single temple maintained at Fairhaven that gives guidance and solace to those Elves traveling or transporting kinfolk to the Holy Glade.



Doctrine

Gurthor's realm is the oceans and he once dwelled in the great undersea palace of Oceandeeep, said to lie beneath the depths of the Unending Sea, between the prime material plane and Tarrisada.

The God and his Uushai can manifest as any large sea creature and therefore the religion forbids the hunting of sharks, dolphins and whales. This is one of the reasons why the Gurthor church has failed to make an inroad into Char-Endl. Its people are amongst the most intrepid of mariners and the harvesting of whales remains an important part of their economy.

The basic belief of the church is that, in the ages before the Darktime, the Saahn lived in paradise with the Gods on the continent of Kordass. When mortals were deceived by Dhamikohn the Usurper, the Saahn stole from the powers reserved for the Theledai alone, challenging the divinity of the Gods. Gurthor was so angered that he drowned the land of Kordass with an enormous tsunami.

"The Lexicon of the Seafarer" states that Gurthor continues to harbor resentment toward the Saahn and his wrath is only assuaged by the dedication of the priesthood in performing daily ceremonies to honor him. In a sense, the clergy of Gurthor see themselves as protectors of Eldoria. Should they fail in their duties the seas will rise and swallow the known world.

Organization

Acolytes of the church are called *Selkidai* (a slang term for small fish). They are usually recruited from the families of sailors or guilds with a vested interest in transporting their goods by sea. In Tempest, many acolytes are drawn from poorer families who live in the Underquay, the floating community that lies beneath the massive platforms of the city.

Acolytes are housed at a regional temple and go through a one year period of indoctrination into the mythos of the religion. During this time Seervati are identified and sent to separate temples specializing in teaching the spells of the clerical Order. The Seervati schools are based in Quorull, Tempest and Odressi.

When it is deemed that their training is complete, acolytes are apprenticed to a sea captain and serve for a period of five years with

a vessel as its *Serandai* (spiritual guide). Although they are given the title of priest, their domain is only that of the ship they serve. Only when their apprenticeship as a *Serandai* is complete does an apprentice attain true priesthood and is received into the church as a *Selkidar* (big fish). As priests, they either serve a temple directly or can opt to be assigned to the Order of the Seafarer, where they continue to travel with a ship and provide spiritual guidance for the captain and crew.

Whereas the *Serandai* are usually apprenticed aboard smaller vessels and are billeted below decks with the crew, seafarer priests command greater respect and are afforded a private cabin and a small chapel on the vessel that they serve.

Selkidar advance in the priesthood to take on the management of various administrative roles within each regional temple. Most temples have a hierarchy of six senior *Selkidar* who govern local affairs in conjunction with the High Priest. The High Priest must be a Seervati and besides being responsible for the religious affairs of his or her domain, they also identify the potential Seervati amongst the acolytes. The High Priests also attend the Congress held in Odressi every four years.

The supreme head of the Gurthor religion is called the Sea-Lord and resides in Odressi. The Sea-Lord serves until their death or retirement from office. The succession is dealt with at the next Congress. Until that time, the Sea-Lord's nominated proxy assumes control of the title.

Regalia

Acolytes of the church of Gurthor wear a light blue sleeveless, knee length robe, girdled by a belt of grey leather. Their holy symbol is a periwinkle shell strung on a leather cord.

As priests they wear a dark blue robe trimmed with grey and green leather. The holy symbol is a cockle-shell. Senior priests add a belt of small shells to their clerical costume.

Seervati are identified by a dark green version of the priestly robe and priests of the Order of the Seafarer wear a dark grey robe.

The Sea-Lord wears a dark blue robe with a green cope embroidered with a motif resembling entwined tentacles. His holy symbol is a polished cowrie.



Temple Design

There was no formal temple design until the construction of the cathedral in Odressi, which was built upon a small islet in the harbor. A few decades after the cathedral was finished, pre-established Gurthor temples across Eldoria began renovations, copying aspects of the design used in Odressi. New temples followed the Odressi cathedral design to a tee.

The Odressi cathedral is square with a large stone dome. There are four main entrances that provide access to the place of worship. This is a sizable area only adorned by a statue of Gurthor, mounted on a raised dais. The floor of the temple is beautifully decorated with a mosaic of lapis-lazuli and polished shells, featuring depictions of sea creatures. The dome ceiling features similar work depicting Gurthor destroying the continent of Kordass.

The southern side of the cathedral has a series of stairs that descend to three stone groyne. Structures that provide accommodation and places of learning for the priesthood are built along the two outer groyne. The inner groyne serves as a pier for vessels bringing worshippers to the cathedral and as a place for certain ceremonies.

Ritual

Priests of Gurthor perform a ceremony at the turning of the tide, whereby they sing praises to their God. The ceremony is performed upon a floating platform, moored close to their temple. They launch miniature boats made of plaited reeds from the platform, into which they place writings dedicated to the God and his domain. On special holy days, offerings include precious gems and works of scrimshaw that are sent away on the tide.

As part of their daily routine, bathing in the sea is essential to devotees of the religion and, in cases where a priest knows they will be traveling inland for an extended period, they will often take a quantity of seawater with them, contained within a sealed chalice called a *Taurine*. As long as they wash the hands with this water, it is considered that they have met their daily bathing obligations.

Gurthor tolerates the intrusion of mortals into his realm only because of the prayers of the priesthood. He is a temperamental God and will often work with his daughter, Se, to create great storms to destroy ships at sea. Those who are not amongst the faithful and have not paid homage to Gurthor before they enter his realm are at

peril. If they leave the fragile safety of their vessels, Gurthor will pull them below the waters to drown or send his servants to devour them. The most popular token sold by the priesthood to those setting to sea, is a green or blue ribbon, often threaded with seashells and blessed by the clergy.

Known as ‘Gurthor’s Garter’, the ribbon is tied around the calf of one leg so that, in the event of falling overboard, the God and his creatures will know those who have paid their due tribute...and those who have not.



A simple periwinkle shell is worn by priests of Gurthor as their holy symbol

When they die, Gurthor worshippers are buried at sea; their bodies wrapped and bound in a weighted canvas. It is believed that the merfolk (considered to be ‘angelic’ servants of Gurthor) unwrap the funeral shroud and draw the spirit from the corpse and guide then southward to the equator. Here, the spirits are caught up in the Merdathian Maelstrom and so enter the Unending Sea.

Uushai

Gurthor slumbers in Oceandee, waiting for the time of the Awakening. Oceandee is a vast underwater fortress located in the deepest part of the Unending Sea, the realm that divides Tarrisada from the mortal world. Here also dwell the Kelipiri, the twelve Sirens, who are the Uushai of Gurthor. They take the form of merfolk and often visit their mortal cousins in the oceans of Enshar.

The leader of the Sirens is named Uella and, then in order of rank, there is Carriasa, Wennith, Rosara, Delendar, Sarrith, Golwyn, Oon, Valandiath, Trynn, Pelindor and Aelas.

All souls who worship Gurthor find their way to Oceandee rather than Ascending to Tarrisada. Their new physical form is that of the

merfolk and they serve the Sirens. They often aid those souls who get lost in the Unending Sea and it is said that they, of all mortals, can return to the world for a brief time, in their merfolk form. For this reason it is a mortal sin for a person who has Gurthor as their patron to bring harm to merfolk – they are considered the angels of the sea.

Bonus Spell

SOUNDING

School divination;
Level cleric 1 (Gurthor)
Casting Time 1 standard action
Components V, S, M (shell)
Range touch
Target single target
Duration 1 hour per level
Saving Throw No
Spell Resistance no

The material component for this is a small shell (typically a conch or cowrie). The caster places a spell on the shell and is able to clearly hear anything within 10' of the shell, during the spell's duration.



The caster can be up to 100 ft. per level distant from the shell and still hear what the shell hears. In order to do so, the caster must concentrate and perform no other action. The spell is broken if the caster moves out of the maximum range for hearing.

Note that Gurthor priests are taught how to use this spell to check the depth of water at sea. There is an ambient background noise from beneath the ocean and, if the shell strikes the bottom, the cleric senses this and by reciting a litany can estimate the depth at which the shell struck the bottom.

If the water is deeper than their maximum hearing range, the spell ends and the caster can also estimate the depth at which this occurred.

Assay Spell

The Gurthor religion uses **Air Bubble** as its Assay spell. When a Gurthor priest casts Air Bubble the duration is increased to 5 minutes per level.

Artefact

SHIP IN A BOTTLE

Strong transmutation; CL 20th; weight 2lb.

It was such a wonderful little ship, trapped inside a bottle - truly a testament to some sea-dog's skills at whittling. I was curious to learn how the little ship was kept suspended inside its glass container, as I could see no fine wires when I studied it up close; it just seemed to just float there. I decided to have a poke about inside and unstopped the silver cap that sat firmly on the bottle's fluted neck.

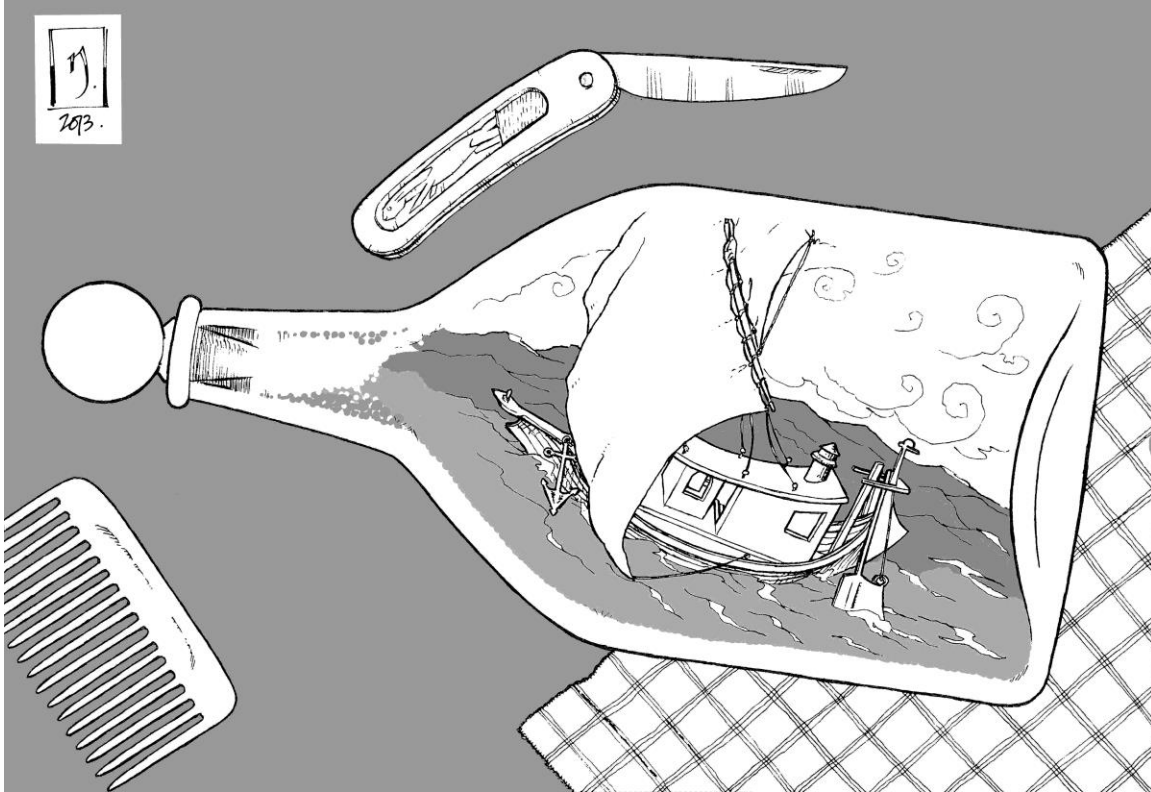
Instantly there was a resounding crash somewhere outside; the sound of splintering wood and falling masonry echoed across the street; my house shuddered and the walls cracked. Earthquake! It must be an earthquake!

But the sounds of calamity ended as abruptly as they had come, except for the odd sound of a smaller crash, here and there, and the cry of someone in pain.

I dared to go to my door, which looked out onto the main street and gazed upon an incomprehensible site; the wreck of a sailing ship lay across the building opposite mine. It seemed to somehow have ploughed through the house, destroying most of it and splintering its own hull in the process. Split planks lay everywhere and the broken bowsprit had penetrated my second-storey wall. Its mast was still intact and a colorful red and yellow sail fluttered in the breeze.

Red and yellow...just like the ship in the bottle. I had a sinking feeling and turning, I saw that the bottle still stood on my table but the miniature boat was missing.

In ancient times Gurthor provided his faithful with ships to sail the seas and so explore the wonders of his demesne. These vessels were enchanted with a powerful magic so that they could be stored and easily transported across the land so one could set to sail from the further shores. A single ship is known to have survived today and is kept in the vaults of the Gurthor temple in Odressi; however, the records that



escaped the wreck of the First Age mention four such vessels that were used to evacuate priests from the sinking of Kordass.

This artefact is a bottle shaped from clear Krystarrian Glass that appears to contain a miniature replica of a single masted sailing ship. The ship is actually a full-sized vessel, with a beam of 80' that is shrunk and held in a containment field within the enchanted bottle. The bottle has an ornate stopper of Excellium steel connected to the neck of the bottle by a length of fine chain.

If the stopper is removed, the ship vanishes from the bottle and is translated to full size 50 feet away from the bottle, in the direction that the bottle neck is pointing. If the stopper is replaced, the ship is returned to miniature form in the bottle. The bottle must be within 50' of the vessel to translate it back inside. Note, that any person aboard the ship, when it is translated back to the bottle, is not miniaturized

If the ship is damaged or destroyed when outside the bottle, it is completely repaired if summoned back into the bottle. Again, the bottle must be within 50' of the ship to work the

translation. Once summoned back into the bottle, the artefact cannot be used again for 24 hours.

Charm

GURTHOR'S GARTER

Description: A short length of blue ribbon blessed by a Seervati of Gurthor.

Trigger: Entering any seawater with a depth greater than 10'.

DC: 15

Effect: The garter acts like a Sanctuary spell against normal sea-creatures, if there is no other viable target for the creature to attack. If the wearer of the garter is the only viable target, all attacks are made at -4.

Cost: 5 copper trades

Frequency: Common

Usage: If the owner sustains damage from a sea creature the Charm is rendered useless.

LIRAAN

Goddess of the Waterways

Other Titles:	The River Queen, Watcher in the Reeds, Lady of the Crystal Waters
Alignment:	Chaotic Neutral
Domains:	Water/Travel/Flotsam
Favored Weapon:	None
Appearance:	A young woman with a pale body and long hair, wreathed in river reeds. Water continually cascades down her form.
Status:	Minor church
Following:	25% Male, 75% Female
Power Centers:	Minor Human religion with a moderate following throughout Sard, Elkia, Rhenfara and Y'sira. Some limited following amongst Elven and Halfling clans.
Holy Day:	Draelinzar, 1st day of the Second Span of the March of Waters.
Clerical Dress:	Pale grey robe with wide sleeves and green tassels.
Holy Symbol:	A vial of fresh water on a cord.
Associations:	Se (Goddess of Storms) is the daughter of Liraan and Gurthor (God of the Sea) is her husband. The church holds Recognition agreements with the other religions in the same House and with the House of the Land and the House of Light.
Basic Goal:	The protection of the fresh water sources from the incursions of mortals.
Religion Trait:	<i>River Dweller.</i> You have always lived beside a waterway and are used to intricacies of river life. You gain a + trait bonus to Profession: Boatman and Knowledge Nature (freshwater ecologies). Choose one of these as Class skill.
Bonus Spell:	Enquiring Taste
Assay Spell:	Marid's Mastery

History

Liraan has a minor following amongst Humans, with some Elven clans of western Leezeria also holding the Goddess of the Waters in high esteem. The Human sect traces its origins back to the Llanish highlands where Pre-Redemption rituals and ceremonies were practiced in the latter years of the Darktime, well before the discovery of the Books of Law. The ancient temple at Lake Revelation is said to be the birthplace of the theology of the Liraanian movement and remains a hallowed site for pilgrims to visit, although the temple based in Odrissi has become the center of its theological dictates.

Holy men from Lake Revelation traveled to Jasper in the century that followed the translation of the Books of Law and scribes copied matters of relevance from those tomes to embellish their existing doctrine. They returned to their temple and the religion remained in isolation in the Llanish wilderness for many centuries after that.

In 1278R a charismatic priestess named IIswynn Ersenwyll took over the position of head of the Liraanian order at Lake Revelation and her first act was to write a holy scripture that was

called the "Ersenwyll Compendium". This document became the foundation of the modern Liraanian church. In a matter of twenty short years Ersenwyll spread the religion of Liraan across Eldoria after delivering an inspiring speech to her adherents, in which she said, "The Goddess has left us many roads to travel the world and deliver unto all Saahn the word of the Compendium. Go forth with tome in hand and follow Liraan's waters and wherever your life's journey takes you, tell all you meet of the pure blood of the Goddess that flows as water in the world and gives life to everything it touches".

During Ersenwyll's lifetime there was an exodus of priests from Llan who followed the waterways of Eldoria to spread the religion of Liraan, preaching from the Compendium. Where there was sufficient support for the religion to flourish amongst a community, they settled and built temples beside (and sometimes amidst) the rivers and streams they traveled, forming a new chapter of attendant priests. This boom petered out in the decades following Ersenwyll's demise but the missionaries who went forth in those years were able to take the word of Liraan to places as distant as Y'sira and Maritaan and,





although there was never a large congregational following of the Goddess, the myths of the priesthood was deeply imbedded into the culture of the river-side communities that they visited.

In 1561R, a group of Liraanian clerics from south Elkia (with the financial support of the Gurthor Priesthood) were able to establish a major temple in Odressi. Besides Odressi and Lake Revelation, five other major temples were built between 1300R – 1500R. Two of these were in Llan; at Lake Arrowhead and Clearbrook; one was at the headwaters of the Foaming Gauntlet, in Y'sira; one in Sunhillow, Elkia; and the most magnificent in Gablehead, Sard.

The religion continues to grow slowly in popularity, especially in regions where great rivers wind through the land. Five years ago, a deal was struck between the Guild of Llan and the Liraanian church in Odressi to build chapels at the many way-houses that the Guild finances throughout that kingdom. The way-houses provide accommodation and protection for people travelling the regions by Llan's extensive river and canal system. The church now has over thirty chapels spread across Llan.

Doctrine

Both Human and Elven beliefs in Liraan acknowledge that the Goddess's lifeblood is the clean, fresh water that flows in the rivers, streams and lakes of the world and that to dam or pollute these waters is an affront to the Goddess. Water is essential to all life and every cup that is downed cleanses the soul and brings the true believer closer to Liraan. Thus many rituals of the church revolve around water, requiring the ceremonial drinking of or bathing in water.

Alcohol and beverages are forbidden to a true follower of Liraan, being considered tainted water. With regards to the recent establishment of chapels throughout Llan, the church had to agree not to openly criticize the alcoholic beverages served up at the Guild way-houses in return for the Guild providing building and infrastructure. There has been division between the clergy over this decision.

Similarly, the church has proscribed the preparation of many magical potions and certain medicines in a liquid form as an affront to the Goddess. In areas where the water quality is poor, ale is acceptable so long as no more than four cups are drunk per day.

Humans believe in the afterlife of the Last Lake, a realm in Tarrisada where Liraan dwells on an island at the center of a vast body of still water.

Followers of Liraan bury their dead in the ground but the body is placed in a water-filled container; in northern realms this usually consists of a wooden coffin sealed with pitch. Y'siran worshippers of Liraan prefer the use of large urns made of terracotta or brass to bury their dead.

It is believed that the soul emerges into the waters that surround the body and is thereby translated to the Unending Sea. Following Ascendancy the renewed physical form travels via the River of Salvation, a vast and turbulent watercourse, ending in an immense waterfall that pours into the Last Lake. Only the faithful survive the deluge, buoyed by their trust in Liraan.

Common with most religious lore, is the belief that the souls that do not survive are delivered to the shores of Shadowland, where Sirrith dwells. Elven clerics teach that the Last Lake forms part of the Holy Glade and that living Elves can also reach that realm from the Unending Sea.

The clergy of Liraan make it their personal quest to bring fresh water to communities that do not enjoy this basic necessity. Their Seervati are adept at locating springs and sinking wells and their services are often called upon by secular authorities. They also seek to punish those who would contaminate a water supply through intention or ignorance; their Seervati being ordained to use their powers to deliver retribution to such defilers.

This has often caused friction between the church and merchants that control such commercial enterprises as tanneries, smelters and other similar polluters of waterways. The recent agreements that have been struck between the church and the Llanish Guilds resulted from previous feuding between both groups.

Organization

Liraanian Orders are very small; most usually consist of a High Priestess, two ordained priests and up to twelve acolytes. The temple in Odressi and the sacred site of Lake Revelation have a larger clergy, with ten ordained priests and up to twenty acolytes serving in each Order.

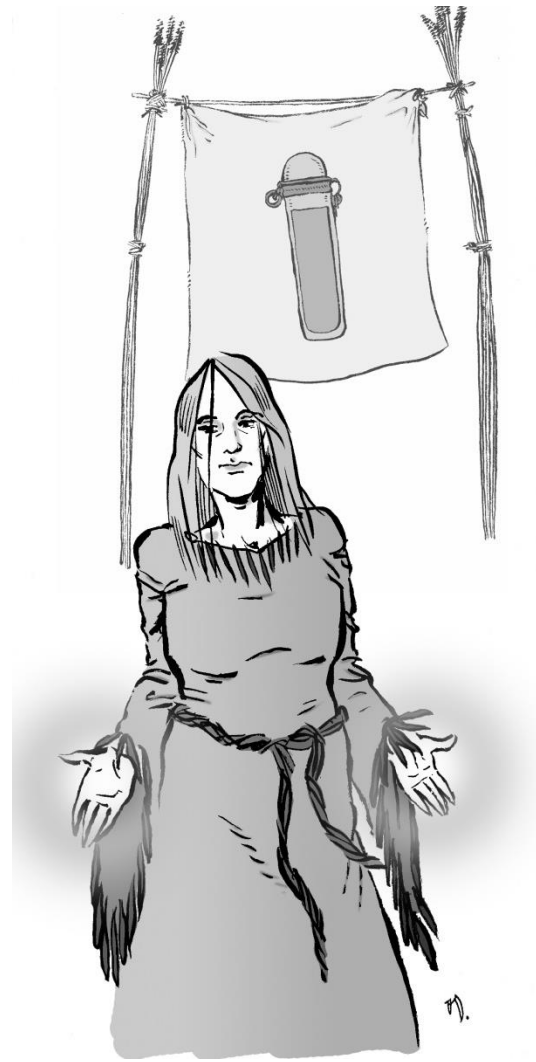
Acolytes are recruited from the local community with most of the ordained priests being trained in Odressi or Lake Revelation and then given an appointment in one of the regional temples or Llanish chapels (the latter being manned only by a priest and an acolyte).

The High Priest of the temple at Lake Revelation has administrative control of the clergy based in Llan, while the High Priest in Odressi controls all Human chapters outside of Llan (except the Elven followings in Leezeria).

In theory, the High Priestess of the Odressi chapter is the supreme head of the Liraanian church but there is a division in the clergy with many priests believing in the sanctity of Lake Revelation. Nothing has arisen (to date) that has forced the issue of dominance, although clerics are watchful of the emerging relationship between the Llanish chapter houses and the local guilds.

High priestesses in both Lake Revelation and Odressi are elected to their position by a council of priests for a period of ten years. Positions at smaller regional temples are appointed by the councils of the two major temples, with final approval by the relevant High Priestess.

Elven followings of Liraan use the traditional clan mode of decentralized organization, with affairs being governed by a



hereditary religious leader and ordained followers within each clan. Their belief system is very different to the Human version of the religion (although there are a few common threads, such as the sanctity of water).

Regalia

The clergy all wear a robe of pale grey linen with wide sleeves. Tassels hang from the ends of the sleeves and from the hem of the robe.

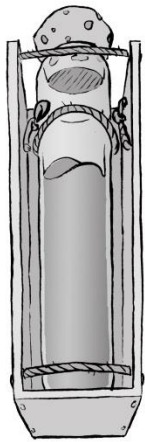
The colors of the tassels indicate the ranks of the priesthood;

- Acolytes are identified by brown tassels
- Ordained priests are identified by green tassels
- A High Priestess is identified by dark blue tassels

Priests in senior positions (such as serving on a council or in a specific role within a temple) may also wear additional colors to indicate their position. For example, the clergy of Lake Revelation who serve the council of the High Priestess wear a combination of green and gold tassels.

Priests also don an alternate version of the traditional clerical costume when performing ceremonies that require them to enter the waters of a river or stream. This is a much shorter version of the grey robe and has no sleeves. It is called a *lirinn* and is made of a woolen fabric spun from the fleece of the marandoc sheep; the wool has the property of not retaining water.

The holy symbol of Liraan is a vial of water. Most Priests keep a polished wood or clay phial on a cord about their neck and refill this at a morning ceremony. More senior priests have known to possess a silver or glass phial.



Temple Design

There are three large complexes that have been raised to honor the Goddess; the churches already mentioned at Lake Revelation and Odressi, plus the Laughing Shrine that is built atop Mount Pyrrad in Gablehead.

The temple at Lake Revelation is a large, single storey stone structure built upon the shore of the lake. This houses the functional parts of the complex, including council chambers, libraries, living quarters and refectories. The place of worship, referred to as the Chamber of the Waters, is a separate circular structure built out on the lake and connected to the shore by groyne of earth and stone.

The Chamber of the Waters has a 60' high ceiling and a circular well in its cobbled floor that the lake waters fill. Tapestries hung about the walls depict images of the Goddess and display cabinets spread evenly about the walls contain relics and sacred documents of the church.

The temple in Odressi is a three storey rectangular building that extends from the shore into the waters of the Tal-Uhrl River. The lower level is devoted to worship and contains a larger than life statue of Liraan that rises from the river and through an opening built into the floor at the southern end of the temple. A fountain mechanism allows water to be drawn from the river and to pour from the extended hands of the statue into a silver ceremonial basin. The second storey of the Odressi temple is devoted to living quarters, while the third story contains libraries, scriptoriums and council chambers.

The third major temple is located in Gablehead, Sard. The city is built around a small mountain with an aquifer at its summit. The Liraanian temple was constructed to consecrate those waters that fed the capitol and ensure they remained untainted. The building features a high colonnaded dome that has hundreds of small fountain outlets crafted into its circumference.

Water falls continuously to a wide channel that surrounds the structure, forming a curtain through which the faithful must pass. Although this is considered the most beautiful and intricately constructed building devoted to Liraan, the priesthood here is small and has no real influence in Liraanian affairs.

The majority of other temples to Liraan are very small and usually have no more than four or five attendant clerics. They are of plain wooden construction and tend to be built on stilts and located out in the middle of watercourses or lakes, accessible only by boat. The recent deal with the Llanish Guilds has seen the building of small two room buildings as part of the existing way-houses, with one room devoted to worship and the other a bunk-house for the attendant clergy.

In western Leezeria, the Elves who revere Liraan tend to worship in natural grottoes or in the vicinity of picturesque waterfalls. Here they set up statues of the Goddess and sometimes altars carved from local stone or wood. As with most Elven religions, following a deity is an individualistic affair and a small group of spiritual guides exist within each clan, devoted to the Goddess.

Ritual

The imbibing of fresh water every morning is an important part of daily ritual for a worshipper of Liraan. Shortly after daybreak they fill their holy symbol with water and recite a prayer before drinking half the contents. At sundown they repeat the same ritual and drink the rest of the water.

Water also performs a part of a worshipper's Recognition Day celebration. The common practice is for the person to host a dinner in honor of the Goddess on that day and to pour each guest a cup of water that has been blessed by the church.

As described above, the bodies of the dead are contained in coffins sealed with pitch and filled with water, so that their souls become part of the waters of the River of Salvation and thereby make their way to the Afterlife.

Uushai

There are hundreds of Uushai who serve Liraan in her realm of the Last Lake in distant Tarrisada and also are active in the waterways of Eldoria. They take many varied forms but mainly manifest as water-nymphs or nixies. The most famous of these is the nymph Landira Silverheels, the Uushai of Lake Revelation, who makes an appearance at the Liraanian temple every seven years. Hundreds of devotees make a pilgrimage to the lake to witness her rising from the waters when the holy year falls due.

Bonus Spell

ENQUIRING TASTE

School divination;

Level cleric 1 (Liraan)

Casting Time 1 standard action

Components V, S

Range touch

Target self or single other person

Duration 1round per 3 levels

Saving Throw no

Spell Resistance no

This spell allows the caster to drink one sip of any mundane liquid and determine what its properties are while receiving a +4 save against all ill effects of the liquid (including poison or acid). They instantly are aware of what the liquid is and what its effects are.

In the case of a magic potion the target of *Enquiring Taste* does not instantly know the properties of the potion but can make a Spellcraft Check at DC15 with a +2 bonus. A successful roll indicates the caster knows what the potion is and what its effects are.

Assay Spell

The Assay spell practiced by the Liraanians is **Marid's Mastery**. When used by a Cleric of Liraan this spell provides a +2 bonus to attack and damage.

Artefact

SILVERHEEL SLIPPERS

Strong evocation, transmutation; CL 18th; weight .25lb.



Not to be deterred, Naora gathered up her skirts and stepped from the bank into the cool water. Her slippers glittered in the shallows as the sun caught their metal skin. She spread her arms wide, inadvertently dropping her gown into the water. As she did so, a line of bubbles erupted across the breadth of the river, in a line from where Naora stood.

Fountains suddenly gushed upwards, combining, into a wall of water, then the river waters parted, seamlessly and effortlessly,

moving backward, so that a muddy path was revealed, strewn with river plants, stones and the flopping bodies of fish that had been too slow to avoid the dividing of the waters.

Naora looked over her shoulder and signaled for her sister to lead their herd of sheep through.

At the Dawn of Time, Liraan was served by the nymphs of the streams and lakes, so that they could travel the land and bring the mortal races to worship her. So that they would not be discomforted in their travels away from the waters that they loved, she gave them slippers made from the silver scales of the fish that spawned in the pristine waters of the Lake Revelation.

When their task was finished and they returned to their homes, the nymphs gave their slippers to those mortals who became the first priests of the church of Liraan. In doing so, they blessed them with their own powers, adding to the enchantments already woven about them.

Silverheel Slippers appear to be made of fine silver metal scale mail and are flexible enough to fit any small to medium humanoid foot.

Two Slippers must be worn in order to use their powers, which include:

- *Water Breathing* (this provides the wearer the ability to breath underwater (as per the spell Waterbreathing, except it is not limited by duration)
- *Beauty of the Nymph* (increases the wearer's CHA modifier by +4)
- *Stunning Glance* (as a standard action, the wearer can stun a creature within 30 feet with a look. The target creature must succeed on a DC 17 Fortitude save or be stunned for 2d4 rounds. The save DC is Charisma-based. This ability can be used four times a day.
- *Divide Water* (this allows the wearer to create a passage through water, based on their level).
- The base dimensions for the passage are as follows:

- 2 feet wide x 5 feet deep x 20 feet in length. Each dimension is multiplied by the level of the person wearing the slippers (e.g. a 6th Level character could construct a passage across a river that is a maximum of 12ft wide x 20 feet deep x 120 feet in length).

The Waterbreathing, Charisma Increase and abilities are all permanent while the user is wearing the slippers. The Stunning Glance ability is limited to four times per day. The Divide Water ability is useable once per day and is invoked by a command word, while the user is in contact with the body of water that they wish to affect. The passage that is created collapses as soon as contact is broken.

Charm

SWEETWATER REEDS

Description: A short length of plaited sweetwater reeds, worn around the waist.

Trigger: Drinking any liquid that is contaminated (including poisons)

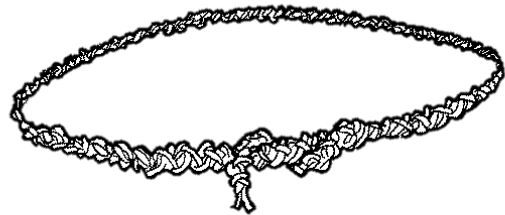
DC: 12

Effect: Provides a +2 save vs poison

Cost: 5 gold trades

Frequency: Rare

Usage: If the owner sustains hit point damage or ability reduction from a contaminated liquid or poison, the Charm is rendered useless.



SE

Goddess of Storms

Other Titles:	Wind-Dancer, Stormbringer, Lady of the Clouds.
Alignment:	Chaotic Neutral.
Domains:	Weather/Storms/Air/Cloud/Wind
Favored Weapon:	None
Appearance:	A young girl clothed in a translucent shift. She rides upon swirling clouds, her hair a wild unruly mane and coils. Electricity snakes long her forearms and arcs outward to nearby objects.
Status:	Minor church.
Following:	80% male, 20% female.
Power Centers:	Minor Human religion with a moderate following throughout Sard, Elkia, Vharizia and Llan
Holy Day:	Festival Day, March of Air
Clerical Dress:	Dark blue chasuble with a vertical white stripe running down the front. Senior priests wear a ceremonial headdress of feathers (similar to those of American Indian Chiefs).
Holy Symbol:	A circular ring of steel or bone from which hang bird feathers.
Associations:	Se (Goddess of Storms) is the daughter of Liraan and Gurthor (God of the Sea). The Se church has Recognition agreements with the other religions within its own House, the House of the Land and the House of Light.
Basic Goal:	To summon the power of the Goddess and draw it from the heavens. The protection of avian creatures.
Religion Trait:	<i>Bird Lore.</i> The church maintains aviaries in honor of the Goddess and you have great familiarity with avian creatures. Benefit: you gain a +1 trait bonus to the Handle Animal (Avian Creature) skill and a +2 trait bonus to Knowledge (Avian Creature) and can take one of these as a Class skill.
Bonus Spell:	Lightning Shield
Assay Spell:	Air Walk.

History

The religion of Sé totally vanished from all Eldorian realms during the Darktime and its revival as a formal institution for the worship of the Goddess took place in Jasper in 981R.

King Alladan II, who was the ruler of the Sardellan kingdom at that time, was known for his excesses and decreed the creation of a menagerie. Merchants, dealing in livestock, procured animals from all over Eldoria and the most successful of these was a man called Tarrid Norr, who specialized in the capture and taming of both hunting birds and more exotic avian creatures.

Norr brought a diverse number of bird species to the court of Alladan and the king's daughter, Delesara, adored them to such an extent that a separate aviary was built for her on the grounds of Greenridge Palace, near Denhaven. Norr became the permanent caretaker of Delesara's aviary and spent a lot of his spare-

time in the library housed in the palace, where he was allowed to reference ornithological tomes and illustrative works, procured from all over Eldoria.

It is here that he first came across copies of the original Books of Law that were part of the regal collection and became intrigued with the sections relating to the Goddess Sé and the practices of her religion. Although primarily, Se's domain was viewed as being rain and storms, Norr's attention was drawn to the fact that she was the deity of all birds and creatures of the sky.

Norr became thoroughly conversant with the religious writings devoted to Se and was determined to bring the deity to the attention of people in Sardell. He was influential enough to have Delesara build a shrine on the grounds of Greenridge and, for most of his later years, Norr devoted himself to the offering of prayers to the Goddess and in compiling a religious tome

dedicated to Se. He was supported in this by Delesara and her husband, Lord Khannin, who became the first patrons of the new church of Se and who were instrumental in the spread of the religion in its formative years, after Tarrid Norr passed away in 1017R.

Over the next forty years, seven major temples were established throughout the Sardellan Homelands and, although the congregations they attracted were small, the clergy enjoyed the privilege of its royal connections and wanted for nothing. The patronage of the Se religion by the royal family of Sardell ended with King Xerdon, who was a religious fundamentalist and refused to provide financial support to any church except for the Ormocean faith.

The temples in Sardell went through a period of reorganization but most had accumulated sufficient wealth and lands to sustain themselves in their own right without continued funding by the monarchy.

They also were able to generate their own income by providing an efficient messenger service to local lords and guilders.

The various temples of Se were separated by great distances but had always kept in regular contact by using *twin-tail falcons*, a particularly intelligent migratory bird that could be easily trained to carry messages with great reliability and speed. The temples of Se always maintained an extensive aviary of these falcons and found their services constantly in demand as the Empire of Sardell expanded across the face of Eldoria and communication became an issue.

The military leaders of Sardell actively encouraged and financed the establishment of small Se temples in strategic locations throughout the Empire to create a most effective

communication network. When Sardell collapsed, many of the Se temples remained intact and the clergy continued to preach the gospel of the sky Goddess.

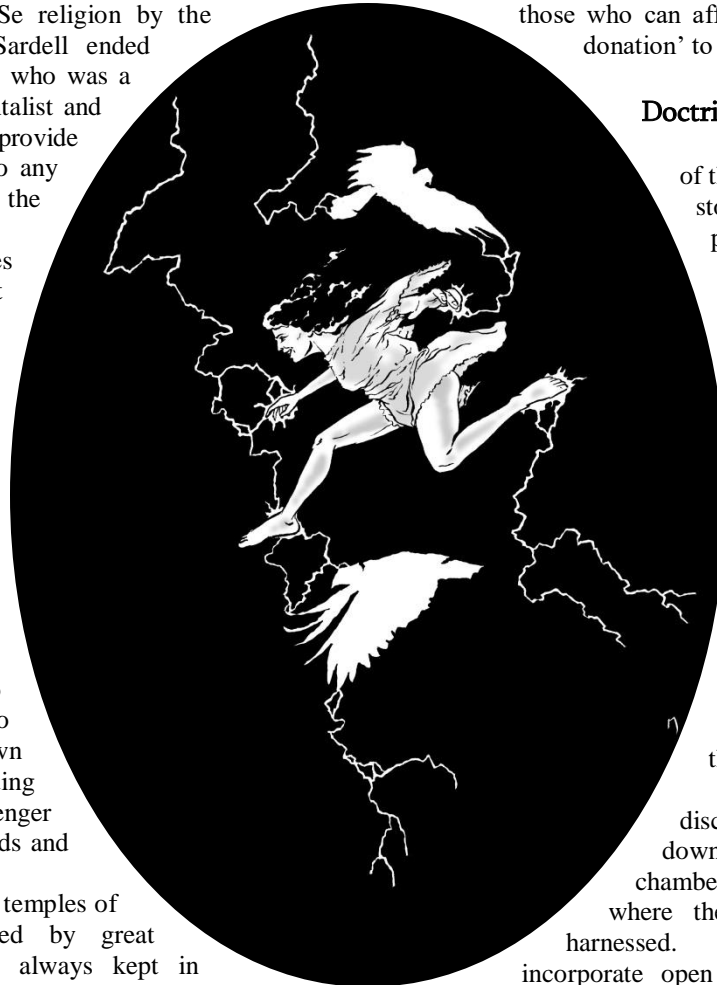
Today, there are fifteen major temples remaining; four in Sard , three in Elkia, two in Llan, two in Maritaan, and one in Northland, Y'sira, Londar's Land, Tempest and Odressi. In addition, there are numerous smaller abbeys and shrines to Se dotted across the Human realms, especially in mountainous regions. The church continues to provide a winged courier service to those who can afford the 'appropriate donation' to the glory of Se.

Doctrine

Se is the mistress of the sky and bringer of storms. The religion preaches that the Goddess invests her clerics with spiritual energy by channeling it from her domain in *Seeriss*, a heavenly realm that exists within the clouds. This energy is what mortals call lightning and Se temples often feature a number of elaborate lightning rods across their tall roofs.

The electrical discharge is carried down into a special chamber beneath the temple where the power of Se is harnessed. church structures incorporate open platforms on their roofs, where priests offer praises to Se during storms. It is not an uncommon occurrence for a Se cleric to be killed during a severe lightning storm and this is considered a particular holy sacrifice, referred to as being 'kissed by the Goddess'.

Se clerics are devoted to the protection of bird-life, as birds are the sacred heralds of the Goddess. They do not eat any kind of domestic or game bird but their values do not extend as far as being offended by the caging of birds, so long as they are well treated.



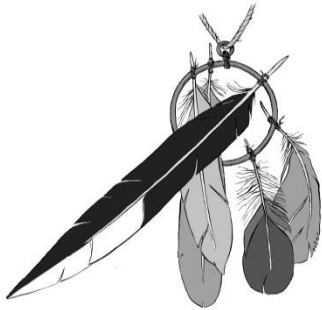
In addition, the gospel that is taught, regarding the afterlife prepared by Se, reinforces a respect for bird-life. When a follower of Se dies, the body is cremated and, during the subsequent funeral ceremony, a bird is anointed with consecrated oil that is mixed with some of the ashes. It is released and takes the soul of the dead person to Seeriss.

Here they can choose to remain in the world and reside in a paradise within the clouds that float over Enshar. Alternately they can seek the Unending Sea and achieve Ascendancy. If they decide to return to the prime material plane in the form of a bird, they face a doom. The soul of someone who is killed while in bird form becomes the property of Sirrith, Goddess of the Undying. Understandably, followers of Se are, particularly careful about harming avian creatures.

Organization

There are four hierarchies in the Se clergy:

- Novice
- Priest
- Storm-Priest
- Temple-Lord



Se temples incorporate bird feathers from species unique to their region into their holy symbols. The lightning bolt is also often used to denote rank.

Novices are traditionally recruited from influential families who have contact with the Se church. Those families usually make a payment to the church for their children to study for five years at a local temple – the curriculum being a mix of secular learning and religious dogma. At the end of five years, a novice can opt to be ordained as a priest or return to society.

Priests are usually assigned to specific duties within a temple or to a distant temple in the same diocese that they studied in. They continue in service and can rise through administrative ranks. One of the commendable duties that can be assigned a priest is that of the Keeper of the Cages; a person who administers the temple aviary.

The Keeper is both responsible for the well-being of the birds kept by the church and for the incoming and outgoing messages sent via twin-tail falcons to all parts of the world. The messenger birds of Se temples are used by many noble families and the Keeper takes an oath never to divulge the messages that pass across his or her desk. Any Keeper who would betray the oath is disgraced and cast out of the church.

Seervati priests can achieve the special rank of Storm-Priest which is an honorary title that gives them great status in the church. The major churches of Se capture lightning and channel its energy into magical storage devices housed deep below their temples. These are called Lightning Wells.

Upon achieving 5th level, a Se cleric is tested to see if they can understand, access and manipulate the raw power of Se. This special training takes one week and the cleric must make a successful Spellcraft check at DC 20 to understand the power of Se. If they are successful, they gain the ability to harness electrical energy from the storage device in a Se temple.

They gain the ability to cast the wizard spell Lightning Bolt but only under the following circumstances:

- To cast Lightning Bolt they must draw power from the Lightning Well.
- They must make a Fortitude saving throw at DC 15. If successful they draw energy that will allow them to cast 1d4 Lightning Bolt spells. If they fail they take 5d6 electrical damage and no spell ability is gained. A cleric can only store a maximum of 4 x Lightning Bolt spells at a time. Any attempt to draw more energy simply causes an additional 5d6 damage regardless of the saving throw made.
- A Se cleric can hold the Lightning Bolt spells as long as they want but every 24 hours that passes since they absorbed the power of the Lightning Well, there

is a 10% cumulative chance that all the power will discharge automatically and strike the nearest target (GMs discretion). If the cleric is holding multiple charges at this time, the GM will determine the target of each spell.

If the cleric fails to learn the art of casting Lightning Bolts upon reaching 5th Level, they must take damage as though they failed to draw energy successfully. In this case the Fortitude save is DC 20 and the cleric cannot attempt training again until they reach the next level. Storm-Priests usually are given positions on advisory councils and are called upon for important assignments by the Se church.

A Temple-Lord is the supreme authority of a Se temple and makes policy with the aid of a circle of more senior priests, although the Temple-Lord can ignore any suggestions of that circle. Se Temple-Lords tend to be headstrong and are powers in their own right. The church in Odressi supposedly has authority over all other temples in Eldoria but, in reality, the larger temples in Sard, Elkia, Vharizia and Llan retain a great deal of independence and control the smaller temples within their region.

Regalia

The Se clergy all wear variations of the same basic costume, being a thigh-length chasuble of dark blue wool with a vertical white stripe running down the front. This is worn over a lighter linen alb that is grey in color. The blue and white colors represent the sky and clouds.

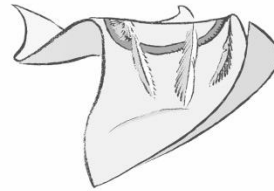
The chasuble of a novice features two small parallel stripes, off-set to the right. An ordained priest wears a chasuble with a single solid white stripe down the center. Priests appointed to positions of seniority in a church wear head-pieces adorned with bird-feathers – each church incorporating the specific birds native to their region into the design.

A Storm-Priest is distinguished by a collar adorned with black raven feathers with a small stylized lightning bolt at the center, rendered from polished bone or silver.

A Temple-Lord wears a skull-cap made of silver that is decorated with feathers, sapphire and lapis-lazuli. The stripe that runs down the center of his robe is also lined with the same stones.

Temple Design

Most traditional temples devoted to Se take their basic design from the first place of worship that was erected at Greenridge Palace. Their architecture encompasses a large central nave with a lofty roof to create a sense of open space. The walls and ceiling are painted with frescoes to resemble the sky, often with circling storm clouds at the center of the depiction. A statue of Se, rendered in white marble or silver hangs from the eye of the storm, suspended by fine wire that is almost invisible.



The outer roof of a Se temple is decorated with a forest of tall lightning rods, often wrought in the likeness of birds. These connect to the Lightning Well in the deepest cellars of the temple structure. Functional buildings that accommodate living quarters, libraries and work-rooms for the novices and priests are always

located in a separate compound at least a mile away from the temple. There is a small series of chambers located beneath the temple that is the abode of the senior priests and Stormpriests. They maintain the Lightning Well and the aviary which is usually an extensive structure located on the east side of the temple and accessed via the atrium. The aviary can take many forms – the Odressi temple has a long rectangular walk-in cage structure that encompasses that entire eastern side of its structure; the temple located in Yarcia, Sard, has a tall tower with cages built into its outer walls and on its summit.

Most regional temples to Se are built in high places, at the top of high cliffs or on mountain summits, making them difficult places to access. In addition to the traditional layout they also make use of the surrounding landscape and have complex networks of halls and chambers leading into the mountains on which they are located. Many Dwarven masons have praised the Se temples located across the Grand Escarpment in Sard and the Stonekin traveling through that region are frequent visitors and friends of the church.

Ritual

Dawn prayers are an important ritual of the Se church. Priests and their congregation make their way to the temple the hour before sunrise and as the chorus of birds greets the dawn, songs of praise to Se will be sung in unison. Birds are said to embody the souls of the dead and that they fly between the mortal world and the heavenly realm of Seeriss, when the dead wish to visit the world again. By performing the morning prayers, the faithful send messages back to Seeriss via the birds, confirming their faith in the Goddess.

The Storm Offering is another key ritual of the Se church. If a storm approaches, the priesthood and congregation will gather in the nave of the temple and offer up songs to the Goddess. The priest conducting the service will offer the protection of Se to the faithful who have gathered. This protection will be provided by three blessed members of the clergy who will appease Se.

The trio of Priests is referred to as the *Sireeda-Se* (the Witnesses of Se). They ascend to the roof of the temple during the storm and take up positions at three ceremonial platforms, positioned at the perimeter of the lightning rod assembly. Their task is to encourage Se to direct her lightning into the rods, using chants and songs of praise and defiance.

Each time there is a strike one of the Sireeda-Se may retire from the rooftop to the safety of the inner temple. In many cases, more zealous members of the priesthood prefer to ride out an entire storm. Sireeda-Se are often killed when taking part in the Storm Offering. This is a particular holy occurrence and the priests ‘kissed by Se’ are cremated with great reverence.

Also, during a Storm Offering, the Storm-Priests and the Temple-Lord will gather about the Lightning Well to witness to power of the Goddess as her life-force empties into the chamber beneath the temple.

Uushai

Se is served by two Uushai who take the form of the giant eagles, Kezrinn and Far-Eye. They are the king and queen of all birds and they hold court in Seeriss, granting the dead passage back to the mortal world if they so desire. If the dead wish to depart the mortal world, the Uushai migrate twice a year and take their flock to Tarrisada where they are granted Human form once more and dwell in Hydarra, the mountainous realm of Se in Tarrisada.

Bonus Spell

Se priests harness and handle electrical energy. This spell helps prevent damage from such sources.

REDIRECT LIGHTNING

School transmutation [electricity];

Level cleric 1 (Se)

Casting Time immediate action

Components V, DF

Range personal

Target you

Duration instantaneous

Saving Throw none;

Spell Resistance no

You can redirect any form of electrical damage in another direction if you are standing on solid dry ground. You may direct it harmlessly into the ground (you cannot damage other targets this way). Ten points of damage per level may be redirected this way.



Assay Spell

The Assay spell of the Se priesthood is the 2nd level spell **Air Walk**. Se Clerics use Airwalk as though it was a level 2 spell and the duration is 2 minutes per level.

Artefact

LIGHTNING GAUNTLETS

Strong evocation (electricity); CL 18th; weight 4lb.



At the head of the formation of horsemen was their captain, attired in dark armor and wearing a helm that covered his face. His standard unfurled in the wind behind him, displaying a skull, pierced cross-wise by two bolts of lightning.

He uttered a loud battle-cry, to inspire his men to charge into the bloody fray in the valley below. As he did, his horse reared and the rider raised an arm into the air, stabbing at the bleak sky with a fist encased in a steel gauntlet. A streak of white lightning pierced the air and struck down out of the heavens to meet the captain's raised gauntlet.

A crack of thunder followed in its wake, causing all the horses to rear and move uneasily. Miraculously, the captain was unharmed and, as his horse broke into a furious gallop toward the

melee, he pointed ahead with his left hand and a long white bolt of energy flew from it, crashing into the enemy ranks and scattering men like dolls. The lightning had come from the steel gauntlet and not from the sky.

Before the Last Battle, Se instructed her priests in the art of manufacturing devices to harness the power of lightning, so that they would be formidable opponents in that climactic engagement. Most effective of these were the Lightning Gauntlets. At least five sets of the Gauntlets are known to still exist in the world today; three held by the church, one by the College of Arcane Science and the last by the charismatic Sardinian warlord, Baron Khanis (whose personal emblem is a skull set above crossed lightning bolts).

Lightning Gauntlets are made of Excellium with an inner lining of soft hide. Stylized lightning bolts decorate the backs of the Gauntlets, surrounding heartstone rubies. The artefact can only be used by a spell-user and converts any spell of level 1 or greater that is cast while wearing the Gauntlets into the spell Lightning Bolt.

The lightning bolt that is created is always 5d6 (regardless of the character's level or the spell level used to create the effect). 0 level spells will not activate the gauntlets, nor will spells cast from scrolls or other magic devices.

Charm

KEZRINN'S FEATHER

Description: An eagle's feather, blessed by a Seervati of Se.

Trigger: Any form of natural or spell-generated lightning that strikes the owner.

DC: 15

Effect: Negates the first 6+1d6 points of damage

Cost: 5 copper trades

Frequency: Rare

Usage: If the owner sustains 10+ points of damage from the source of lightning, the Feather is incinerated and rendered useless.

TREZKILLIAN God of War

Other Titles:	Master of Battle, the Serpent Lord, Keeper of the Black Sword.
Alignment:	Lawful Evil.
Domains:	War/Blood/Tactics/Destruction/Rage.
Favored Weapon:	All martial weapons.
Appearance:	A reptilian humanoid with four arms. He is usually depicted wearing black plate armor and holding four different weapons - a sword, a mace, a battle-axe and a spear. His eyes radiate prismatic light.
Status:	Major church
Following:	92% Male, 8% Female
Power Centers:	Major Human religion in Sard with moderate followings in Maritaan and Char-Endl. Trezkillian is also the chief deity worshipped by most organized Goblinskynd tribes, especially those native to Ahr-Ganiz.
Holy Day:	Zharazar, 8th Day of the First Span of the March of Fire.
Clerical Dress:	The attire of war. Black clothing, offset with silver ornamentation is most common amongst Human followers.
Holy Symbol:	An amulet in the form of a skull pierced by a spear. Goblinskynd shamans adorn themselves with real skulls.
Associations:	Immar (God of Magic) is the son of Trezkillian. Daugron is his spouse. There are no Recognition agreements between the religions of the House of Power. The Trezkillian church does have a Recognition agreement with the Tien religion.
Basic Goal:	The domination of the weak by a strong ruling warrior faction and the perpetuation of war in the name of the God.
Religion Trait:	<i>Battle Veteran.</i> You have fought in several battles, and each time felt the presence of Trezkillian guiding your sword-arm, making you ready to act at a moment's notice. Benefit: You gain a +1 trait bonus on Initiative checks, and if you are able to act during a surprise round, you may draw a weapon (but not a potion or magic item) as a free action during that round.
Bonus Spell:	Battlecry
Assay Spell:	Magic Weapon

History

Trezkillian has a popular following amongst many organized martial orders throughout the Human realms. The God is also the chief deity worshipped by the Goblinskynd of Ahr-Ganiz. Such is the strength of the Goblinskynd following, that there are seven major temples devoted to Trezkillian, strung throughout the Mountains of Terror. Their warrior-priests are leaders of a number of important tribes, including the Orcs of Death-Hold.

The dogma of the Goblinskynd does not exist in any written form but has been passed on from shaman to shaman across the ages and certainly through most of the Darktime and into the modern age. Their core beliefs are not too dissimilar to those of the Human church and

their followers even display a certain code of honor in battle, a far cry from most of their ilk.

The Human chapter of Trezkillian evolved at the time of the Sorcerer Kings, during the most bloodthirsty wars of the Darktime. Erason Snakesoul, one of the more powerful sorcerers of that age maintained a large honor guard for protection. Erason used his knowledge of Pre-Redemption times to raise their morale before battle, inspiring his followers with tales of Trezkillian, the God of War. It was not long before his men were offering sacrifices before going forth to conquer territory in Erason's name; singing hymns and battle-songs upon their return.

They represented Trezkillian as a serpent headed humanoid, attired for combat, in deference to Erason, whose personal symbol was that of an asp. When Erason was ultimately



defeated and slain by Vyle the Necromancer, the men who served in Erason's guard were left without purpose, having become disenchanted with waging war in the name of rival magicians.

They were instrumental in leading the movement that opposed the remaining Sorcerer Kings, saying that it was those individuals who craved the power of the Tas who had led the Saahn away from the Gods and brought an end to the glory days of the world. They advocated that Trezkillian would protect truehearted soldiers from the power of the master magicians and their most charismatic leaders became the first true priests of the order.

The Sorcerer Kings were usurped by the sheer number of people who came to oppose them and their territories were divided up amongst a great many warlords who had forgotten their differences and rallied their tribes against the common enemy.

Many of these warlords were either already numbered amongst the hierarchy of the Trezkillian church or had taken up the worship of Trezkillian during the campaign against the Sorcerer Kings. Although their new kingdoms were made up of diverse cultures, they shared a common religion at the time.

This brought a period of relative stability to the Human realms in the early centuries of the Darktime. However, the very ethos of the Trezkillian faith promoted the virtues of battle and the priesthood yearned to serve their God by showing their prowess in war. It was inevitable that peace could not reign for long. A continual series of protracted wars, actively encouraged by the priesthood, hampered any attempt by leaders to civilize the region of Akalastia until the Prophet Samroth convinced Balagar to take up the worship of Ormocea and break the cycle of war.

The Trezkillian church did not see the Ormoceans as much of a threat to their superiority in Akalastia, viewing Samroth and his followers as weak and unable to defend themselves if it came to a battle for control of the realm. Being a militaristic order, Trezkillian priests respected the law and they considered the work of the Ormocean church in establishing common secular laws throughout the kingdoms of Akalastia to be a benefit to their own faith in the long run. They believed that they could sweep aside the Ormoceans any time they wanted.

Indeed there were a number of struggles that arose again across the Akalastian kingdoms, especially following the demise of Samroth, but the Trezkillians underestimated the power of the

spoken word and the unseen effects of a number of the laws that were introduced that limited their ability to raise funds for a Trezkillian war chest.

Many of the nobles who ruled fiefdoms in the outer regions forsook the Trezkillian cause and rallied around the banner of the Ormocean faith, especially those in the east who were fortunate to be offered the protection of the emerging Siritar church based in Castle Thungar.

Through conquest and alliances, the many kingdoms that made up Akalastia gradually coalesced into two nations; Sard

that was predominantly ruled by nobles sworn to Trezkillian, and Elkia, where the Houses of the Holy Trinity ruled.

War between the two looked inevitable until a meeting took place in 427R between the Grand Marshall of the Trezkillian church and the Archbishop of the Ormoceans, in which they mapped out the vision for a great empire that would be built on the foundations of both religions.



It was agreed that the Ormoceans would maintain their control over the laws of the land and the Trezkillians would have supreme command of all military affairs and would be allowed to pursue a policy of expansion in order to bring Ormocean law to the rest of the world. Thus the Sardellan Empire was born.

Despite having to share power with the Ormocean church, the Trezkillians thrived as Sardell expanded and its wealth increased, allowing the central church in Jasper to outfit its own military orders, commanded by senior members of the priesthood. By 1100R two elite units had been formed, the Legion of the Red Sword and the Legion of the Sundered Skull. They were based in Jasper and Denhaven respectively and had their own chapter houses, which were basically small, fortified manors.

In theory, the Trezkillian Legions' ultimate loyalty was to the King of Sardell but many wondered if their connection to their faith would ever compromise their allegiance. It is interesting to note that, as the legions grew in number, the royal house allocated more funds to the Holy Trinity, so that it could raise the prowess of its paladin orders (as an insurance policy against the Trezkillians).

By 1500R, four other permanent Trezkillian military Orders had come into being; the Legions of the Black Wolf, the Serpent's Mace, the Broken Spear and the Raging Dragon. In a bid to limit the power of the church, King Galdehar decreed that all his armies were to be commanded by secular captains and not the clergy. The Trezkillian Grandmaster in Jasper did not take this change lightly and argued that inexperienced men would be given command over the Imperial forces and that these unseasoned generals would lead Sardell's forces to destruction. He convinced Galdehar into at least allowing Trezkillian priests to act as military advisors to the captains of all of Sardell's legions.

In the short run, this seemed to defuse any potential threat of an attempted coup against the throne but, in the long run, it gave even greater power to the Trezkillian church. The priests who took on the role of military advisors were often highly charismatic, highly motivated individuals with exemplary careers in battle. They instilled regular troops with a sense of worth and converted many soldiers to the worship of Trezkillian.

In several engagements between 1500R and 1560R, a number of regular commanders of Sardellan troops faltered in battle and the day

was won only because their Trezkillian advisors took control of the situation. The regular commanders of the Sardellan legions were put on notice and, after that time, the role of the Trezkillian attaché was to act not in the capacity of an advisor, but more as a watchdog on the competence of the secular leaders. The priests were ready to replace them if they failed in their duties to the Empire.

After the collapse of Sardell and the civil war that followed, the Trezkillian church relocated its main temple to Odressi until the Treaty of Four Swords ended the conflict in the Homelands in 1677R. The land was divided into Sard and Elkia once again and the church then based itself in Gablehead and began the fortification of its northern borders.

Under the leadership of High Cardinal, Paldar Zharne, the Trezkillians established a theocracy and attempted to prevent the worship of all other religions in Sard. Between 1695R and 1790R they forcibly removed clerics of several religions established in the country and seized their temples and valuables, handing them over to nobles with allegiance to the Trezkillian church.

The Lord Protector of Elkia accepted refugees across the border and imposed a trade embargo on the Sardian regime, eventually soliciting support from Llan and Tempest. This caused a tense situation between Sard and Elkia and many skirmishes occurred between troops based along the northern border, as well as engagements between warships in the Lesser Inner Sea. The situation improved in 1891R, when Kyneth Xalidori became the head of the Trezkillian church. He was a moderate and believed in a separation between the powers of church and state.

Xalidori allied himself with the more powerful noble families and was able to create the parliament of Khazilin, made up of thirty-two nobles and four of the Trezkillian church's senior Cardinals. Due to resentment within the ranks, he resigned his position from the church and became the first elected Chancellor of the parliament.

The Khazilin Parliament remains the current form of government in Sard today. In the years that followed, the parliament has relaxed the laws preventing the building of other temples other than those of the Trezkillian faith and other religions have slowly flowed back into Sard. In particular, Phelltarism has swept through the northern reaches of the country, while the Sirth church has been allowed to explore the Grand



Escarpment in order to locate its ancient temples that were destroyed long ago by the Ormoceans.

Doctrine

Trezkillian invests his worshippers with strength and power so that they may conquer other Saahn and bring them all to the fold of their God. The strong have the right to rule over the weak and guide them to the faith. Only by victory on the battlefield can followers of Trezkillian earn a place in the Legion Eternal, in Khallarghad, the Citadel on the Edge of the Universe. Here they take their place and defend the Realms of Tarrisada from the Ravening Horde, creatures from the Great Shadow who continually seek to bring down existence.

Trezkillians believe there is no greater honor than death in battle and those warriors who die in the service of the God are guaranteed passage to Khallarghad. Those who are not suited to battle, but still swear obedience to the Trezkillian faith, are also rewarded. They may also find an afterlife in Khallarghad, where they serve and support those numbered amongst the holy warriors of the Legion Eternal.

Those who fight in battle and who worship Trezkillian bear the coat of arms of their local temple, regardless of their station in life. These arms are typically displayed on an embroidered patch, along with the name of the wearer. The patch is blessed by a Trezkillian priest, and then sewn onto the owner's tunic, usually over the heart.

These patches are called *Mandannen* (spirit bearers) and the soul of the wearer is transferred to them when they die. It is then up to their comrades to remove the Mandannen and return it to its church or origin, where it is sewn onto a tapestry of remembrance and rites are performed to release the soul to Khallarghad. Other forms of Mandannen are displayed by persons in the higher echelons of military orders and can take the form of an emblazoned surcoat or even a breastplate decorated with the coat of arms. These Mandannen usually become part of

the holy relics of the temple to which the wearer belongs.

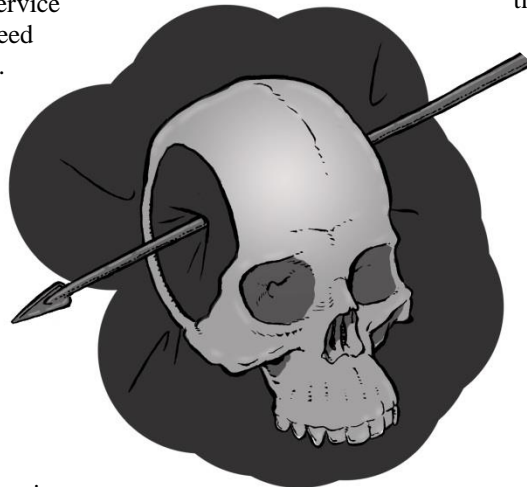
Organization

The organizational structure of the Trezkillian church is based strictly on military rank from the lowest level of a Legionnaire Regular to the Holy Commander. Above the rank of Knight Commander is that of Cardinal. Cardinals serve a non-military function and have no jurisdiction over the Sardinian army. Instead, they control the administrative and religious affairs of specific regions and serve on one of four positions on the Khazilin Parliament. Cardinals also serve the Grandmaster, the head of the Trezkillian church.

In its most early incarnation, Orders of the Trezkillian church existed as a legion consisting of 1,100 men, all devoted to the God. The hierarchy of the priests was based on an extensive military rank structure. However, after King Galdehar dissolved the autonomy of the Trezkillian Legions in 1501R, the church went through a radical restructure, curtailing the number of ranks in its drastically reduced orders.

The modern Trezkillian Order consists of 202 warrior priests, the revised ranks being as follows (lowest to highest):

- Legionnaire Regular (each legion supports 150 regulars)
- Sergeant (an Order supports 3 sergeants each assigned to a company of 50 regulars).
- Captain (an Order has 1 captain who has command over his sergeants and regulars).
- Knight (an order has 45 mounted knights who are independent from the command chain of the foot soldiers).



- Knight Commander (a single Knight Commander leads the knights of the Order).
- Holy Commander (head of a Trezkillian Order)
- The Invigilator (a position independent of the ranks who serves the Holy Commander. He is an expert in military command and law and his role is to observe the performance of officers in the regular army when they are engaged in battle. He has the authority to replace the command structure of a Sardinian legion with knights and officers from the attached Trezkillian order if deemed necessary).

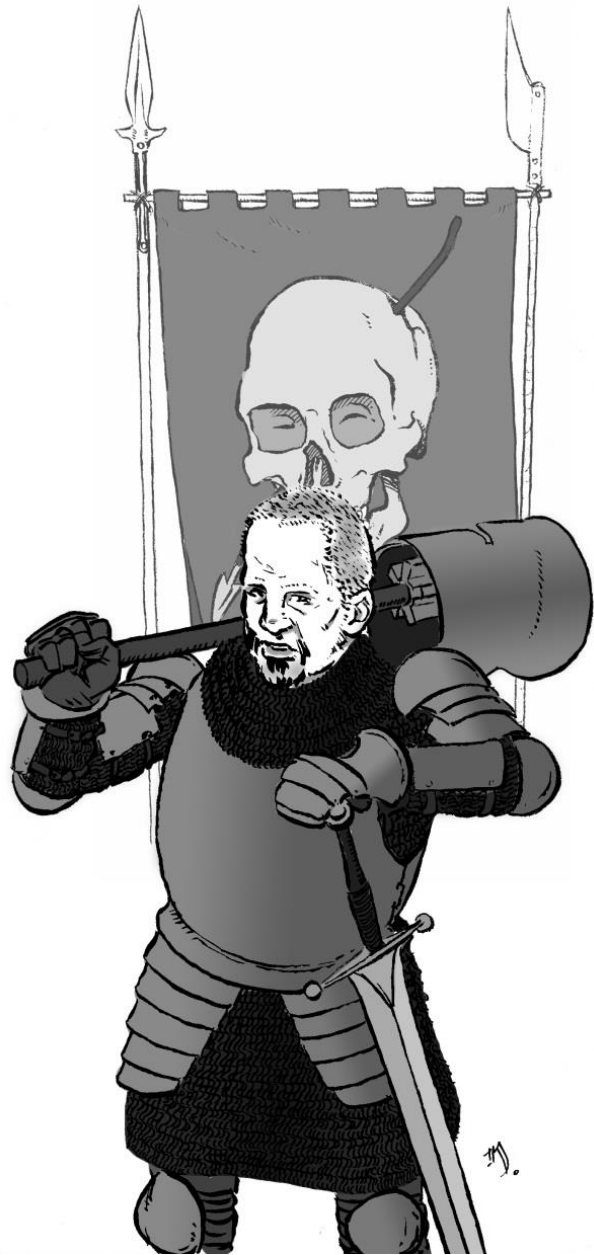
Each order maintains its own fortified compound and is responsible for providing compulsory martial training to the towns and villages within its diocese. In times of war, an Order will be attached to a regular Sardinian legion and it will fight as a company with that legion, taking orders from its higher ranked officers.

However, if the officers in the regular legion are responsible for questionable decisions in battle, the Trezkillian Invigilator can remove them and replace them with officers of the Trezkillian order on a temporary basis.

Sard currently maintains a standing army of ten legions that each has its associated Trezkillian order that shares its name. They are the Legion of the Red Dragon, the Legion of the Sundered Skull, the Legion of Doom, the Legion of the Black Sword, the Legion of the Winter Wolf, the Legion of the Checkered Shield, the Legion of Terror, the Legion of the Reaper, the Legion of the Crimson Shield and the Legion of the Widow.

Regalia

Clerics of Trezkillian wear the livery of war being various styles of armor, combined with surcoats and/or cloaks that distinguish the ranks within their orders. The armor and clothing are colored black with silver ornamentation. Legionnaires of Trezkillian typically wear black leather armor with a black and white checked surcoat. Sergeants wear black chainmail and are identified by a silver star on each shoulder. Captains are attired in a similar fashion to sergeants except they display the insignia of a silver star and silver skull on their shoulders. Most tend to wear a long dark cloak that has



earned them the name of 'Blackcloaks' in most parts of Eldoria.

Knights of Trezkillian wear plate armor on most occasions, believing that a true Trezkillian warrior must live in his metal skin and be ready for battle at all times. Their rank is indicated by a silver skull encircled by a serpent, shown on the upper arms and often on the breastplate.

Knights also display extravagant ornaments on their helmets, inspired by the

legions they are attached to. Some even have special helmets created for this purpose; for example the knights of the order that serves the Legion of the Winter Wolf all wear a helm shaped to resemble a snarling wolf.

Knight Commanders dress in a similar fashion to the men they lead into battle, however they are easily identified by armor stained a bright red in color and the insignia of three silver skulls pierced by a spear. The Holy Commander is attired in black armor and wears the device of the three pierced skulls circled by a wreath of silver.

Invigilators, who are attached to Holy Commanders are the only clerical ranks of Trezkillian who do not wear armor. They dress in a black shirt and britches and wear a long coat with an upright collar. The collar bears a silver skull on the right and a silver star on the left.

When an Invigilator exercises their right to replace a military command structure in the heat of battle, they will don a face mask wrought in the form of a silver skull as an indication of their authority over all ranks. All worshippers of Trezkillian wear a holy symbol in the form a single skull pierced by a spear. Most are wrought of bone and iron. Senior clerics prefer silver versions.

Temple Design

Temples devoted to Trezkillian are usually fortifications set aside for the use of the religious Orders. These may be purpose built garrisons or parts of established castles. The main place of worship will usually house a life-size garish statue of the serpent-headed God, its four arms holding the traditional weapons associated with the deity. Hanging on the wall behind the statue will be the Tapestry of Remembrance that will contain the Mandannen patches retrieved from the fallen in battle. They are sewn onto the tapestry by the Widows (a special group of revered women who serve the church and officiate at funeral rites). They are the only women allowed inside a Trezkillian temple and are usually invited into the role due to their relationship to heroic Trezkillian clerics or other followers of the God who have died in battle.

Ritual

There are three main rituals that devotees of Trezkillian observe – First Blood, the Mandannen Rite and Call to Arms. First Blood is celebrated when a Trezkillian slays his

first opponent in real battle. A real battle is determined as an ‘official’ action fought by an Order attached to a Legion. A high ranking cleric who participated at the action (usually a captain or above) holds a ceremony after the battle whereby individuals announce their claim to a first kill. This claim is supported by comrades and/or sergeants who survived the action. If the officiating captain accepts their word, the names of the First Blood claimants are entered into the records of their Order. They now receive an annual stipend of money, arms and armor to serve the will of the God for the rest of their life.

The Mandannen Rite is the funeral celebration of a Trezkillian worshipper, slain in battle. The bodies of the dead are usually cremated within a few hours death; the dead body not being seen as important. There is no ceremony connected with the disposal of the body, all rites revolve around the Mandannen token. The Mandannen usually takes the form of an embroidered patch, worn by followers of Trezkillian. It is sacred, as it is believed that the souls of the dead are mystically transferred and contained within its embroidered runes when its owner dies.

The Mandannen is removed by clerics whose task it is to ensure that the patch finds its way to the temple where the deceased received Recognition. There it is sewn onto the Tapestry of Remembrance, maintained by the Widows of the Order, with a ceremony performed by the head of that Order.

The third Trezkillian ritual of note is the Call to Arms rite. Before battle, clerics of the rank of captain or above will invoke the power of the God to instill power and protection upon Trezkillian’s true servants. They ride before the assembled ranks and sprinkle the men with holy water conveying the blessings of Trezkillian upon them. Trezkillian followers are very superstitious and Orders have been known to have refused battle because a Call to Arms rite had not been performed. On the other hand, those troops who have received the correct rites have been known to fight to the last man.

Uushai

The Uushai that serve Trezkillian are two great Lizardmen who command the forces of Khallarghad in the eternal struggle against the Ravening Horde. They are the generals Sesh and Ssarras. Their role is to provide the Reborn with the training, weapons and armor to do battle against the creatures of the Ravening Horde and



they are aided in this by a host of minor-divine creatures who are the officers of the Legion Eternal.

Sesh, in particular, is worshipped as a deity in his own right by Goblinskynd tribes in Ahr-Ganiz, particularly by the Ironskin Orcs of Death-Hold.

Bonus Spell

Trezkillian priests support legions in battle. *Battlecry* is a blessing that is bestowed upon allies within 50 ft. of the priest casting the spell.

BATTLECRY

School enchantment (compulsion) [mind-affecting];

Level cleric 1 (Trezkillian)

Casting Time 1 standard action

Components V, S, DF

Range 50 ft.

Area The caster and all followers of Trezkillian within a 50-ft. burst, centered on the caster

Duration 1 min./level

Saving Throw none;

Spell Resistance yes (harmless)

Battlecry fills followers of Trezkillian with his power. Each follower gains a sacred bonus of +1 per four caster levels (maximum +5 at 20th level). on attack rolls and on AC.

Assay Spell

The Trezkillian church teaches **Magic Weapon** as its Assay spell. A Trezkillian priest enchants a weapon with a +2 bonus.



Artefact

SPELLBANE ARMOR

Strong abjuration, CL 18th; weight 20lb.

The Elven archers parted their ranks upon the command of their marshal. Feararill stepped forward and spread his arms, his robe billowing out behind him majestically in the wind. He was one of their most adept sorcerers and was trained in the ways of battle. The Goblinskynd warband surged forward, the orcs and hobgoblins hungry for an easy victory.

Feararill brought his arms down and a bright star sped forward from between his hands, a haze of heat marking its passage. It reached the front ranks of the Goblinskynd and exploded into a blaze of fire and radiant white heat. There were screams and cries of fear from the Goblinskynd; more than thirty lay dead or dying. Smoke and tendrils of flame rose from the center of the blast.

Suddenly, a tall figure leapt through the smoke. It was a huge half-orc, attired in plate mail and carrying a blood-stained cleaver. A cry went up from the survivors of the fireball. "Ukkas! Ukkas!" they called and, as one, they rallied and surged forward again.

Feonarill assessed the threat before him. The big half-orc was attired in armor that was obviously beyond the skill of the Goblinskynd to fashion; it must have looted the body of some former victim. But that was still no match for Feonarill's magic. He would take down this 'hero' and break the morale of the remaining fighters of the warband.

The creature in the armor bore down on Feonarill who stood his ground and pointed at the half-orc's metal-clad chest. There was a flash of blue light from the sorcerer's fingertips and thin lines of energy cut through the air, heading unerringly at the half-orc. At the last minute, the bolts of blue, veered away from their target and petered out into nothingness.

Still the half-orc came on and swung its cleaver at Feonarill's head, before the sorcerer could react or the first archer could loose a shot. Thus perished the last adept of the House of Varnelle and thus began the rise of Ukkas, who would unite the scattered tribes of the Goblinskynd.

Trezkillian forged armor for his loyal captains to aid them in the defense of Baladara from the armies of the Faithful. These were enchanted so that the wearers would be immune to magical attacks in the Last Battle.

Ten suits of armor were made and three are known to exist today; one is in the reliquary of the Trezkillian temple in Odressi, one is an heirloom of Baron Xorl of Yarcia, in Sard, and the last is worn by King Ukkas of the Iron-Skin Orcs of Ahr-Ghaniz.

Spellbane armor is +2 half-plate and each set is made of shaped Excellium steel, trimmed with decorative line-work in platinum. The armor is distinguished by its motif of a skull, encircled with the words (inscribed in Uushai); "No hex shall quell my hungry heart, no charm shall stay my bloody sword".

The armor is made for medium sized humanoids and is not suitable for smaller races such as, Halflings and Gnomes and even Dwarves.

Spellbane armor is enchanted with its own Antimagic Field (as per the spell) but (of

course) the field does not negate the armor's power and is a permanent effect. The spell effect is activated once all pieces of the armor are in contact with an individual's Aura, so it is most important never to lose any of the component parts. Unless complete, the armor's magical powers are rendered inert.

Charm

MANDANNEN

Description: A small cloth badge embroidered with the crest of the owner's temple and the owner's name. It is sewn onto the owner's clothing, usually their tabard or cloak.

Trigger: The death of the owner.

DC: 12

Effect: The owner's life-force becomes trapped within the Mandannen. The body cannot be possessed or raised as Undead. If the Mandannen is returned to its temple of origin, a Seervati can perform a ritual to release the soul and allow it to travel to Tarrisada (Heaven).

Cost: 1 gold trade

Frequency: Rare

Usage: Permanent, unless the Mandannen is damaged or the owner is slain and is not wearing the clothing that the Mandannen is sewn onto.



A Mandannen patch is of special significance to a worshipper of Trezkillian. It captures the soul when the owner dies. Trezkillian devotees are honor bond to return the Mandannen of a slain warrior to its temple of origin so that rituals can be performed to release the soul and send it on its way to Tarrisada.

DAUGRON Goddess of Fire

Other Titles:	The Searer of Souls, Firebringer. Queen of the Eternal Fire.
Alignment:	Lawful Evil.
Domains:	Fire/Ash/Smoke/Law/Destruction
Favored Weapon:	Scimitar
Appearance:	A skeleton wreathed in flame with long tresses of blazing fire
Status:	Major church
Following:	90% Male, 10% Female
Power Centers:	Y'sira, Tempest and Odrissi
Holy Day:	Balanzar, 4th Day of the Second Span of the March of Fire.
Clerical Dress:	A gaudy robe of red silk and cloth of gold, emblazoned with stylized flames.
Holy Symbol:	A rectangular piece of salamite, inscribed with the wards of protection against fire.
Associations:	Immar (God of Magic) is the son of Trezkillian and Daugron. There is no Recognition agreement between the Daugron faith and the other religions of the same House or any other religion.
Basic Goal:	The appeasement of the Goddess who would otherwise rain fire upon the world.
Religion Trait:	<i>Adept of the Flame.</i> Fire plays a great part in the ceremonies of Daugron and you have come to have great knowledge and respect for fire. Benefit: You receive a +2 trait bonus to all saving throws from fire-based damage. Given access to tinder you are always able to start a fire within 1d3 rounds (subject to GM's discretion).
Bonus Spell:	Extinguish
Assay Spell:	Sun Metal

History

While the discovery of the Books of Law influenced a great many revivals of contemporary religions, it is apparent that they had little to do with the emergence of the Daugron priesthood. The distinctive brand of uncompromising fundamentalism that typifies the faith is not reflected in any of the passages dedicated to the Goddess within those Holy Books. The religion of modern times was revived in ancient Tariz, an early Y'siran kingdom that existed in the century prior to the Redemption. Migrations of Zurandi tribesmen from the Outlands at that time brought the faith to the region, where it prospered and became an influential political force in the west of Y'sira.

The religion remained centralized in the west and only spread eastward after the destruction of the major cities of Tariz by a series of natural disasters, precipitated by a large meteor falling in Zuvinar Bay. In the power vacuum that followed the fall of Tariz, the more zealous and opportunistic factions of the priesthood made claims that the loss of the western cities was a sign of Daugron's wrath. They used the cataclysm to scare the people of the east into giving their priesthood inroads into

their cities and by 285R they were the dominant force in Byalliz, which became the new capitol.

Although Byalliz was supposedly ruled by a secular leader (known as the K'luud) the Daugron church rapidly became the real power and maintained a theocracy that ran all administrative affairs on the K'luud's behalf. The church encouraged the institution of slavery, in order to maintain a supply of victims for its rituals, which included Human sacrifice.

Huge festivals were held annually in high summer, whereby scores of people were burned alive at the stake or cast into giant braziers of fire. The clergy demanded absolute obedience of its subjects, banning the worship of other Gods. They ruled with an iron-fist, which is to say they controlled the cities (only), for they were despised by those tribesmen who lived a more carefree lifestyle in the remote parts of Y'sira. Here worship of other deities such as Liraan, Phelltar and Pharidor continued.

In 300R, the first contact was made with the Keljak barbarians from the Outlands and the Daugron church was quick to recognize their worth as great fighters. The Keljak were recruited as mercenaries in a campaign to

subjugate the outlying parts of Y'sira. Despite the fact that they worshipped Kavast (a God not numbered amongst the divine Twenty-Seven), Daugron missionaries who travelled to the Outlands had been able to convince the Keljak holy men that Kavast was an aspect of Daugron and had told their leaders that their people would be welcome in Y'sira.

So it was that in 489R, when a great migration of Keljak left their traditional homelands for Y'sira, they made a pact with the church and virtually became the new power in Byalliz overnight, going on to conquer all of Y'sira by 500R.

The original Zurandi people became second-class citizens in their own country but the Daugron priesthood still retained its position of power, indoctrinating the holy men of Kavast in the basic dogma of their religion and winning the hearts and minds of the more powerful of the Keljak chieftains.

The church and the Keljak retained control for the next 900 years and the religion of Kavast was assimilated and forgotten. But not so in the Outlands, where the *Rhajeer* movement had arisen, deposing the traditional chieftains of the Keljak.

The Rhajeer were a hardline version of the Kavast faith and, when a prolonged famine devastated the Outlands in 1515R, their religious leader, Viritath, led a second great migration into Y'sira. The Daugron priests welcomed the new influx of Keljak, being confident of their abilities to 'convert' the Rhajeer to their faith. But they did not count on the tenacity and political shrewdness of Viritath, who rejected their theological arguments and deposed the Daugron church, replacing it with the religion of Kavast.

This was the low-point for the faith of Daugron. Many of their senior clerics were

executed after an abortive attempt to assassinate Viritath and the clergy found that the dominant population of the Zurandi had no love for their priesthood, since they had made them a lower social caste in favor of the Keljak. The surviving hierarchy of the Daugron church was forced overseas to seek sanctuary in their temple in Odressi. However, the Zurandi's celebration of the ousting of the Daugron priesthood was short-lived. The Rhajeer proved to be even worse in restricting the freedom of the people and instilling a new regime of fear.

It was not until 1534R, with the defeat of Viritath by the armies of Sardell, that the Keljak's long reign over Y'sira was broken.

Most of the desert warriors made the great trek back to their home territories in the Outlands. The Daugron faith emerged as the most unlikely of allies of the Sardellan Empire, supporting the Ormocean and Trezkillian churches in ousting the followers of Kavast, whom all factions agreed were heretics. The Daugron priests even agreed to the introduction of Ormocean law to the land, so long as the followers of Kavast were driven out.

Of course, when the Sardellan Empire went into decline and the Kinstrife depleted the military garrisons of Y'sira, the Daugron priests were also the first to incite the local population to rise up against the Sardellan 'oppressors' and their religious institutions (although many of the Ormocean laws brought to Y'sira remained intact afterward).

The Daugron church again managed to attain control in Byalliz and effectively ruled Y'sira after the Sardellan occupying forces withdrew. It was still a dogmatic and aggressive order and had learned little from its past mistakes. The church reinstated the line of the



K'luud and for three centuries, successive rulers in Byalliz remained puppets of the priesthood.

However, in 1978R, Jazeer K'pora became K'luud and proved to be both a charismatic and capable leader. He demanded that the church make a number of social reforms, particularly with regards to slavery. In response, the priesthood tried to have him arrested but the royal guard sided with the K'luud and in a bloodless coup, K'pora gained real control of Y'sira.

The Daugron church was purged of its zealots and a more moderate faction governed affairs in Byalliz in conjunction with a secular authority created by the K'luud. But the fundamentalists were still a force to be reckoned with and in 2101R, during the Five Years Doom, a powerful Seervati priest called Kasinn led them back into power. Kasinn deposed the existing regime and made himself both K'luud and High Priest of the Daugron faith, reintroducing ritual sacrifices to the Goddess and maintaining authority with a new guard made up of Black Keljak, warriors exiled from their tribes in the Outlands. He imprisoned and slaughtered most of the existing Daugron clergy, installing his own followers in their place.

Kasinn and his faction were eventually ousted by the efforts of a small but dogged resistance led by a young Daugron priest who had survived the carnage. Simply known by his followers as 'the Avatar' the priest managed to infiltrate the sanctum of Kasinn and kill the despot, with the aid of a band of elite warriors. Without the powerful magic of their leader, most of Kasinn's supporters fled or surrendered.

The enigmatic Avatar was offered the title of High Priest but declined, preferring to devote his life to other personal goals. Once he had overseen the formation of a new, unified priesthood and given stability to Y'sira, the Avatar left on a quest to explore Enshar and try to cross the Sarkoshian Ocean. His fate is unknown.

In the wake of the Five Years Doom, the church has consolidated the eastern lands of Y'sira but there has been civil unrest in the west. The old heretical religion of Kavast has arisen again and grown strong in Tariziach. An army sent to restore control of the eastern cities to the Daugron faith met with disaster on the battlefield. This has been a blow to the priesthood in Byalliz. All efforts of the church are focused on the west and on ways of undermining belief in Kavast.

Doctrine

Fire is the gift of Daugron and is evidence of her power in the mortal world. Fire is a cleansing medium that can be used two-fold; to both destroy the enemies of the faith and to cleanse the souls of the true believers and so bring them to the divine realm of Scorah, the Inferno, which exists as part of Tarrisada.

Every Daugron temple is consecrated by the lighting of a brazier, using a holy torch lit from the sacred fires of Daugron's own realm. This torch has been kept burning over the millennia. It is said that this torch was brought from the Outlands by the earliest settlers of Tariz and that it traces its original source back to the first fire given by Daugron to the Saahn, a flame that has never died. It is the solemn duty of the clergy to maintain the fire of their temple brazier and to never let it be extinguished. It is a great portent of doom if this occurs, necessitating the closure of the temple.

Most rituals and ceremonies of the church include fire. As a test of ordination, a priest must walk a pit of hot coals unharmed and clergy who aspire to higher ranks within the church must face other fire-related ordeals, including branding and holding aloft white-hot artefacts of the temple.

Human sacrifices to the fires are still conducted but only on the high holy day of *Z'charazar*, that occurs in the March of Fire. These sacrifices draw their victims from convicted criminals or enemies of the state (such as heretics of Kavast).

The firestorms that occur in the March of Fire hold special significance for the priesthood. The teachings of the church describe how Daugron reveals those who are enemies of the faith by reigning down fire upon them. If someone is lucky enough to survive a fireball strike in Y'sira, they find themselves ostracized by others; their possessions seized by the Daugron church. These unfortunates are often offered as sacrifice to Daugron at the *Z'charazar* festival.

Naturally, those sworn to Daugron are cremated when they die. Their ashes are kept in small decorative phials that are housed in traditional family storage chests (called *Kanz-Saludars*, 'heritage boxes'). It is an important part of Y'siran culture to maintain the ashes of the family and the heritage boxes are often displayed as a centerpiece of pride during important family gatherings such as high feasts, weddings and funerals.



It is believed that, during a Daugron funeral rite, when the last flames of the cremation pyre die, the soul journeys to the threshold of Scorah and stands before the Inferno to be judged by the celestial servants of the Goddess. Those who are deemed to be among the faithful pass through the walls of fire that surround Scorah without harm, while those who are not are devoured by the flames that feed the eternal appetite of Daugron, their soul ultimately being consigned to Shadowland.

Organization

There are four ranks of office in the Daugron faith;

- an Initiate of the Divine Flame
- an Adept of the Searing Fire
- a Master of the Inferno
- the Flame of Daugron

Formal temples are established in major cities, although smaller shrines are maintained in regional areas and lands foreign to Y'sira. A temple is ruled over by a Master of the Inferno who has supreme authority over the religious affairs of a city located in Y'sira, even to the extent of intervening in the religious affairs of other faiths. The Master also sits on the supreme judicial tribunal of their city.

Each temple has a minimum of fifty adepts who administer the ceremonies and policies of the Daugron faith and from their ranks are drawn the temple hierarchy, known as 'the Eternal Twelve'. There are always twelve adepts (no more, no less) who have specific responsibilities in each temple. They report on an individual basis to the Master of the Inferno and there is often rivalry between the Eternals, resulting in a high attrition rate. Most Eternals are Seervati, although there have been a few exceptions over the centuries.

Initiates are recruited from the families of existing clerics or from the wealthy and receive training for a period of three years before attempting to pass a series of theological exams and physical tests, which include the ability to handle fire and resist its effects. The acceptance as an adept culminates in an attempt to walk over a twenty foot long bed of hot coals while reciting the rites of passage.

As part of their service to the church, a recently appointed adept will usually spend five years of service at a shrine located in some

forsaken part of Y'sira or at an overseas appointment (Odressi and Tempest are key places where adepts serve their time).

To rise to a Master of the Inferno, involves having your abilities and talents recognized by one of the Eternals who will that cleric as a confidante and apprentice. An adept in this position is referred to in the church ranks as an "Aspirant of the Twelve".



In time, an aspirant will be put forward to the Master of the Inferno as a replacement by an Eternal who wishes to retire from their position. If the master agrees, the aspirant assumes the position and duties of the outgoing Eternal.

The supreme pontiff of the faith is the Flame of Daugron who is appointed by a synod held in Byalliz every twelve years. It is basically a vote of faith in the reigning Flame of Daugron by the masters of each city. There is rarely any challenge to the pontiff as historical attempts to depose incumbents have resulted in bloodshed

between rival factions. Only a master who believes they have overwhelming support would attempt to unseat the Flame of Daugron as they could find themselves and their followers facing severe retribution if they were unsuccessful.

Regalia

The following clothing is worn by clerics of the Daugron religion:

- *Initiate*: a black knee-length cloth robe with stylized flames embroidered about the hem.
- *Adept*: a red full-length silk robe with cloth of gold stole that circles the neck and is pinned by a holy symbol so as to fall centrally down the front of the robe.
- *Master*: a full-length red silk robe with golden flames embroidered into the shoulders and a do-rag with a short train that covers the back of the head and neck
- *Flame*: a full length red silk robe with golden wire embroidered into the arms and hem in the form of stylized flames. The Flame of Daugron also wears a crown of gold with twelve points wrought into the semblance of flames. In formal high ceremonies a skull mask of gold is worn and a heavily ornamented staff that burns with a pale blue flame is carried.

The holy symbol worn by the priesthood is a rectangular piece of salamite, a black stone found in deep caverns, which is highly resistant to heat. It is usually inscribed with runes of protection from fire and attached to a leather thong or fine chain. Clerics who are part of the Eternal Twelve wear the robes of an adept but their role within the temple is distinguished by a badge of their authority embroidered onto their ceremonial stole.

Temple Design

Daugron temples take the form of a four step circular ziggurat. There is a main entrance at the base of the structure with stairways and/or inclined planes, positioned both outside and inside the walls, providing access to the upper levels.

The ground level houses the administrative and domestic halls of the temple complex, where day-to-day mundane activities are performed. The general public that have business with the church, rarely visit any other parts of the ziggurat

The second level houses the general living quarters of the temple for all ranks other than the Eternals and the Master of the Inferno.



The holy symbol of the Daugron faith, like that of the Yhancians, is made of salamite – a rare mineral that is impervious to fire.

The refectory, reliquarium and meeting chambers are also contained on the same level. The third level of the temple has rooms for the hierarchy of the priesthood and guest rooms for visiting dignitaries, such a senior clergy from other cities. A private chapel for the priesthood is located on the same level. The chapel is an austere room with no seating, the only adornment being a skeletal statue of the Goddess, who stands inside a wide brazier kept burning at all times. It is the duty of one of the Eternals to maintain this fire and failure to do so is punishable by death.

The fourth level is a small domed structure that stands at the center of the open flat roof of the ziggurat. It contains a private altar for the master of the temple and is a store-house for religious paraphernalia used for large public ceremonies, including formal clerical attire, braziers and combustibles. There is usually a cage positioned within the dome to keep prisoners who are to be sacrificed to the fires of Daugron.

Regional shrines devoted to the Goddess take the form of a single rectangular hall in which an eternal flame burns in a brazier.

The Daugron faith has taken on a special role as ‘fire-caretakers’ in a number of northern cities in Eldoria, especially those that have a high fire risk, such as Tempest and Quorull. Here, local laws prevent the owners of commercial businesses (e.g. bakers, smiths, taverns) from lighting fires. They must pay for an initiate of the church to light any fires and for them to ensure they are properly extinguished at the end of the day.

Ritual

One of the more important ceremonies of the Daugron church is the Sanctification Rite, which formally establishes a new temple or is used to honor a great secular supporter of the faith. At the Dawn of Time, fire from Tarrisada was brought to the mortal world and given in trust to the Daugron church that existed at that time. That fire has been used to light all ceremonial braziers since and has never been extinguished. All braziers that burn within a Daugron temple, burn with a flame that can be traced back to the original fire from Tarrisada.

Fire from an existing temple is used to light a small censer containing blessed oil. A master transfers the fire to the new brazier and performs the Sanctification Rite. With the gift of fire comes great responsibility. During the Rite, a Keeper of the Flame is appointed. This is usually a role of great honor that is awarded to one of the temple Eternals. The sacred flame must be fed forever once lit and if the fire ever fails, the life of the Eternal is forfeit – they must be sacrificed as part of a new ritual to re-ignite the sacred flame.

The best known rites of the church in the public arena are the sacrificial offerings to Daugron held as the culmination of the Z’charazar festival, a three day event held at the start of the March of Fire. The masters of the city temples ask for the protection of the faithful from the firestorms that occur at that time of year. On the last day of Z’charazar, human sacrifices take place before massed crowds, the unfortunate victims being covered in holy oil and set ablaze. Most sacrifices are criminals languishing in local dungeons who have received a sentence of being offered up to Daugron for their crimes. However some sacrifices are willing zealots who offer themselves to the church for the Z’charazar festival.

Uushai

Daugron is served by two echelons of Uushai. The first are the fire elementals who dwell on the boundaries of Scorah, in Tarrisada. They are the guardians of that realm and incinerate any who would intrude and do not wear the mark of the Goddess. At the heart of Scorah is the Burning Palace, which is built upon the shoulders of an active volcano. Here dwell the fire giants who look after the affairs of the Goddess in the mortal world and are commanded by their king, Kaziraad Flameheart.

Bonus Spell

Daugron priests often work with fire and need to quickly extinguish flames if they get out of control.

CONTROL FLAME

School transmutation [fire];

Level cleric 1 (Daugron)

Casting Time 1 standard action

Components V, S, DF

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

Target one area of fire up to 10 cu. ft. + 1 cu. ft./level

Duration concentration, up to 1 min./level (D)

Saving Throw none;

Spell Resistance no

You can control the flames of one non magical fire source. As a move action you can completely extinguish the flames in the target area or move the area of your control. As a standard action you may alter the shape or color of the flames. As a full-round action you may raise the height of the flames to within the spells area limit or direct the spread of flames to your will.



Assay Spell

Sun Metal is the Assay spell of the Daugron faith. When cast by a Daugron Cleric it has duration of 2 rounds per level and does 1d6 fire damage.

Artefact

THE ETERNAL FLAME

Strong transmutation (fire); CL 20th; weight 20lb.

Da-Neputah and his battalion of spearman had been assigned the defense of the west tower, which was built on a small promontory that projected into the river. As such, it was closer to the Keljak positions and first came under attack from ballista that the enemy had brought in their train.

Stone and fire rained down on the fort all morning and Da-Neputah and his men coped well, with minor losses. The militia kept the fires under control, while Da-Neputah repulsed an assault by about one hundred men in make-shift boats, in the late afternoon. Just on sundown, I heard from my terrace the sound of chanting from across the river and Toh-Hakko, being well-versed in the Keljak tongue, told me that they were making offerings to Kavast and celebrating the arrival of the Eternal Flame.

I joined Da-Neputah a short while later, to assess the damage and he was confident the walls of Bhiritaan would stand forever. As he said this, the Keljak began another series of attacks with their ballista. A fireball arced over the wall where we stood and crashed down upon the roof of a house in the street behind. More followed. The ever-efficient militia moved in with their bucket brigades to douse the flames but, after a short while, it became apparent that they were experiencing difficulty. No matter how they tried, they could not quench the fires. They were spreading with alarming voracity, consuming everything they touched. I watched a man pour an entire bucket over a small ember that had floated onto the straw of a nearby stable. It had no effect at all and the straw burst into flame.

At a ceremony in the First Age, Razeer and Skara, twin elemental avatars of Daugron gave the gift of fire to mortal priests. To each they gave a crucible in which burned a fire that could never be extinguished by mundane or magical means. These artefacts were lost during

the War of Powers and it was only when the Keljak crossed the Dunewall from the Outlands that they were discovered again. The Keljak had seven ancient urns kept by their priests but no fire burned within them and it was prophesized that they would ignite with flame, when the time of the Keljak was at hand and their people would bring fire and sword to all nations. When their priests brought the sacred relics into Y'sira, each urn burned again with an unquenchable fire and the Keljak horde was poised to conquer all of Eldoria.

An Eternal Flame burns within a crucible that resembles a cooking pot, with no handles. It is made from salamite, glazed with a white exterior, which is painted with stylized flames. Its lid is made from the same material and can be fixed firmly shut by means of two Excellium clamps. Inside burns a white hot flame that cannot be extinguished by water, by smothering or any known magical spell. This fire needs no fuel source to burn and if an object is set alight from the Eternal Flame, it too cannot be extinguished and will burn until it utterly consumes all fuel that it touches. The damage that can be inflicted by the Eternal Flame can be quite devastating and the Keljak used the crucibles to great effect during the siege of Bhiritaan, when the Rhenfarans lost over 10,000 people to the all-consuming fires that were hurled into their city in fire-pots

Charm

BURNING SKULL

Description: A miniature skull made of salamite, painted with stylized flames.

Trigger: Any damage from a natural or magical source of fire.

DC: 12

Effect: Provides a +2 save against fire-based damage

Cost: 1 gold trade

Frequency: Uncommon

Usage: If the owner sustains damage from a fire-based source the Charm is rendered useless.



The powerful artefact, "The Eternal Flame", (above) was brought to Y'sira by Keljak shamans. Seven are known to exist. The Burning Skull Charm (right) is used to ward off the effects of fire.

IMAAR God of the Tas

Other Titles:	Lord of True Magic, the Spirit Incarnate, Master of the Tas
Alignment:	Lawful Evil
Domains:	Magic/Arcane/Divine/Knowledge/Rune
Favored Weapon:	All simple and martial weapons
Appearance:	A pulsating sphere of blazing energy
Status:	Minor cult
Following:	80% Male, 20% Female
Power Centers:	The following of Imaar is limited to a small cult which operates out of Odressi, on the Holy Isle.
Holy Day:	Tabiazar, 10th Day of the Third Span of the March of Shadows.
Clerical Dress:	Black close-fitting shirt and britches over which is worn a loose orange robe resembling a short kimono.
Holy Symbol:	Averaach is the holy crystal used by the cult to cast spells. A Tas-Catcher (a gold stylized lightning bolt) set with a piece of averaach is the Imaar holy symbol.
Associations:	Trezkillian (God of War) is the Father of Imaar and Daugron is his mother. There is no Recognition agreement between the cult and other religions of the House of Power.
Basic Goal:	The elimination or conversion of all non-Imaarite magic practitioners.
Religion Trait:	<i>Arcane Depth.</i> You have studied the great masters of Spellcraft, and your knowledge is exceptional. Benefit: You gain a +1 on Spellcraft checks and +1 on Knowledge (Arcana) checks. You may choose one of these as a Class skill.
Bonus Spell:	Arcane Purge
Assay Spell:	Magic Missile

History

Along with the worshippers of Priath, the Imaar Cult is one of the most secretive orders in Eldoria. The modern day version of the cult traces its origins back to the Twilight Years, when the Gods still dwelled in the world and a secret Human order (known as the *Pedagogues of the Tas*) worshipped Imaar, whom they called the God of True Magic.

The current hierarchy of the cult claims that these early Human followers of Imaar were the first Saahn to understand the real powers of the Tas, honing their skills long before the Darktime. The priesthood maintains that they knew of magic before the other Gods taught priests how to bridge the gap to the Tas and weave its energy to a desired shape. The Imaarites insist that their lineage makes them the true sorcerers of the world. This is based on their belief that the Pedagogues practiced the arcane arts millennia before petty magicians usurped the powers of the Tas and waged war against the

Theledai eventually turning on their own kinfolk. In addition, they steadfastly believe the cult itself wields far greater power than the reviled 'schooled' wizards who are trained at the pathetic College of Arcane Science.

The Pedagogues of the Tas were in decline prior to the Darktime, many of their masters having fallen in the great battles meant to return the world to rights, after Dhamikohn and his usurper sorcerers defied the divinity of the Theledai. The most powerful of the surviving Pedagogues asserted their dominance again during the Darktime, becoming powerful ambitious rulers. They became known as the dreaded Serpent Kings, and waged terrible wars against other magicians and even those from their own Order.

The Serpent Kings were figures that wielded such power, the populace deified them and a religion arose that was devoted to them. It preached that the Serpent Kings were the new Gods who had come to sweep away the memory of the old Theledai. As powerful as they were, the Serpent Kings proved not to be Gods and, in

time, a general uprising against all who used magic ended their reign. The Pedagogues were finally destroyed but their lore lived on in the teachings of the new order that had worshipped them.

The priesthood that devoted itself to the Serpent Kings went into hiding and had to reinvent itself, as its 'deities' proved to be nothing more than flesh and blood. Instead, they argued that it was the Tas that defined the powers of the dead Kings and that the Tas and Imaar were one and the same. The Serpent Kings were simply extensions of Imaar wearing a mortal guise in order to restore magic to the world. However, the Sorcerer Kings had been led astray by their own mortal weaknesses and so the God had abandoned them.

A new religion was needed to bring Imaar to the world again. This religion was made up of petty spell-casters, attempting to emulate the power of the Serpent Kings who went before them. They were but a shadow of those mighty magicians but this still did not stop the brash and brutal ethics of the Serpent Kings being used as a defining part of the new Imaarite principles, as is still evident within Imaar Cult circles in modern times.

About the time of the discovery of the Books of Law, the cult had its center of power in northwest Sard where it maintained a small temple in the isolated heights of the Grand Escarpment. They had remained in hiding because of the fact that they practiced a form of magic that was based upon the lore of the Serpent Kings. They were, in essence, a band of sorcerers united by a common religion.

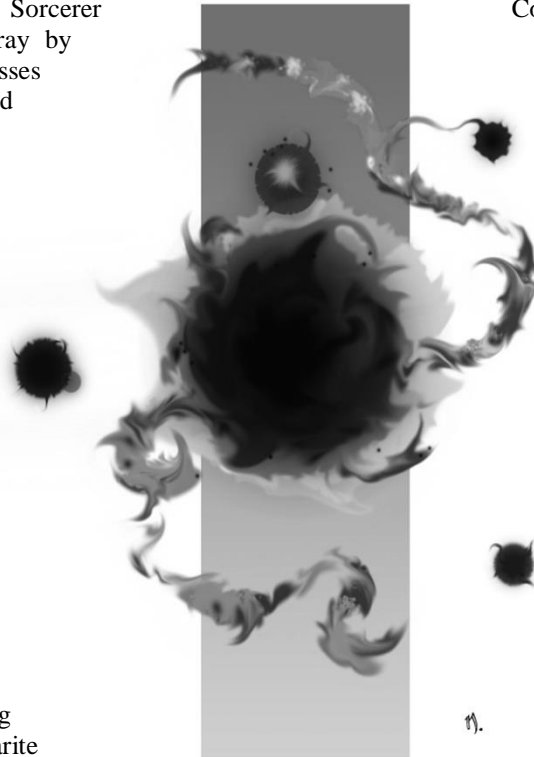
Practitioners of the arcane arts were universally despised and hunted down by most people at that time. It was the Ormocean church that did much to restore some faith in those skilled in magic (especially as it needed learned

people to translate the Books of Law and most sorcerers of the day were the only ones who could read the texts).

The Imaarites slowly made their Order better known to the general community and used their religious façade as an added means of protecting their sorcerers from persecution. They even sent a delegation to Jasper with an offer to assist with deciphering sections of the Books of Law, cementing good relations with the Ormoceans.

Sometime between 150R and 600R, the Imaar cultists discovered the properties of averaach, many centuries before the College of Arcane Science. It is not known where they learned this but the better theories suggest it was either sourced from an ancient Uushai site in the Stonebrow Mountains or that the Vollardi people, of the Canyon of the Stone Giants, imparted the knowledge. The net result was that, in a relatively short space of time, the cultists became adept in the manipulation of certain destructive forms of magic using averaach and, emulating the legacy of the Serpent Kings, they threatened to wage war on the emerging Kingdom of Sardell.

Fate stepped in to deal the Imaarites a blow that was to set them back for centuries to come. Firstly, the Rose Plague swept through the lands of Sardell and Llan and the cultists were decimated, with several influential priests of Imaar succumbing to the deadly disease. In the confusion that followed, there was a struggle for the position of head of the Order and at some point in the dispute a cache of averaach, stored in the temple, was detonated (by intention or accident it is not clear). There were only a few survivors from the lower echelons of the church and they gathered together what they could of



the remaining records and artefacts from the ruined temple and then faded into obscurity.

The cult reemerged in 1173R when a woman named Talmira Foror petitioned the Congress of Odressi to build a temple to Imaar in the city. Her request was granted and basic funding was provided by the Congress for Foror to construct a place of worship. It became an imposing piece of architecture, the city funds being supplemented by a wealthy alchemist from Elkia, who was a patron of the cult. It was made of tigerstone, a black marble, flecked with gold striations and resembled an enormous trapezoid, tapered inward at the top and devoid of windows.

The cult had little to do with many of the other religions, even those of its own Aercharn. They rarely had a representative at the Congress of Odressi unless it was of crucial importance to their own interests and those interests remained largely insular. Little was known about them or their activities except that they were continually sending clerics abroad and that they had an elitist attitude, being particularly scornful of any person able to channel Tas energy other than the members of their own church. They treated the use of magic as though it was the God given right of the Imaar cult alone and that nobody outside their circle should be allowed access to the arcane arts.

Between 1400R and 1470R, cultists were active across Eldoria and were found guilty of several attempts on the lives of notable Sorcerers and Wizards. This extended to the cult developing a burning hatred for the College of Arcane Science and all it represented. In 1467R, there were a number of minor acts of violence against apprentices billeted in the city of Vharizia, where the College is based. The Imaar followers, who were responsible, were caught and dealt with. Then in 1468R, the Archmage of the College was assassinated and the College petitioned the Congress of Odressi to address the situation.

The Imaar priesthood was brought to account before the Congress and their representatives claimed that the attack was the work of independent zealots and was not an act instigated by the church hierarchy. As a result, the Imaar Cult was not banned but was made to make repatriations to the Guild of the Magi in Odressi. After the assassination of the Archmage, the cult kept a low profile. Isolated incidents of violence toward magicians (particularly Wizards from the College of Arcane Science) still occurred, but the attacks were well

planned with little evidence available that could be traced back to the church in Odressi.

The assailants carried vials of Garridia (a deadly poison) and were quite prepared to commit suicide in the event of an arrest. In the rare instances when suspects were apprehended alive and found to have a connection to the cult, they were always persons who had supposedly been outcast by the cult years before and had no 'apparent' link to the Imaarite movement anymore.

During the Five Years Doom, there was another attempted attack upon the College of Arcane Science itself, with a sizable quantity of averaach being smuggled onto the grounds of the institution for an undisclosed purpose. The averaach was discovered and seized before any damage could be done and this time there was sufficient evidence to implicate the church in Odressi.

A further inquiry into the cult's activities was undertaken by the Congress in 2105R but, again, the Imaarites escaped severe penalties. This was due to the sheer number of hearings and tribunals being held in the wake of the Five Years Doom; there were insufficient resources available to bring the instigators of rebellion to account. The actions of the Imaar cult seemed less important than the multitude of other brutal uprisings and civil wars that were tearing apart the world at that time. The cult were reprimanded and made to pay financial restitution to the College but, again, they escaped a ban of practicing their religion.

Since that time, the cult has been relatively quiet, although no love is lost between the temple in Odressi and the College of Arcane Science on the nearby island of Ghardon.

Doctrine

The God Imaar was the only Theledai able to fully perceive and master the manipulation of the Tas; the energy form that permeated the world of Enshar. It was Imaar who performed the ritual that allowed the Gods to align themselves with the Tas and, in doing so; he became one with the Tas and vanished from the world.

In the view of the Imaar cult, Imaar does not dwell in Tarrisada alongside the other Gods, instead he is part of the fabric of Enshar and will always remain there, even after the other Gods awaken and set sail for long lost Kalidath. Accordingly, the followers of the God do not believe that their souls travel to Tarrisada when





they die. Instead they become one with the Tas and increase the power of Imaar. Many zealots who follow Imaar have been known to have connected themselves to the Tas and deliberately withheld from creating a form with the power, allowing themselves to be consumed by the energy.

Imaar cultists are proud and arrogant, having a strong belief that they are the chosen ones of the Gods. Although they acknowledge the existence of the other Theledai they believe that the Gods are weak and in decline. The Theledai slumber in Tarrisada and plan to travel home, forsaking the world that they created. Imaar however, has bound his spirit to Enshar and remained active if inconspicuous. Imaar theology states that the worshippers of the other Theledai have been fooled into thinking that their Gods will take them on the return voyage to

Kalidath, the First Heaven. They will be left behind and will have to fall into line under the authority of the Imaar church and give themselves to the Tas, lest their souls be left to wander the world forever.

Above all others, Imaar cultists have disdain for Sorcerers and Wizards who they consider to be uncouth miscreants who meddle with the Tas and have no true understanding of its power. Imaar cultists believe that it is their divine right to change the way that magic is used in Eldoria. They are grudgingly accepting of the Seervati of other churches being able to perform spells (after all, Imaar grants his devotees power) but do not tolerate anyone else using magic. They consider that, unless you pay devotion to Imaar, you have no right to 'steal' energy from the Tas, which is Imaar incarnate.

Cultists are intolerant of Sorcerers and Wizards but more so of the latter, whom they hold in utter contempt. They are also competitive within their own cult and to rise through the temple hierarchy, a priest needs to defeat his superior in a magical duel.

By ridding the world of those who continue to drain the power of Imaar without paying the God due homage, the cult will empower their deity to such an extent that he will return to the world and raise his true believers above all others. There is no traditional form of a utopian afterlife in Imaar teachings; all souls of the faithful feed the Tas and, in doing so, further the ends of Imaar and the cult.

Whereas the Sorcerers and Wizards of the modern world rely on a combination of vocal vibrations, ritual gestures and the presence of organic and inorganic materials to draw Tas energy and give it form, all that an Imaar cultist needs is *averaach*. They had learned far more than the Wizards of the College of Arcane Science about the nature of *averaach*, especially how to balance the exact amounts of gold and crystal to make a device they called a Tas-Catcher. This is all that is required to connect them to the Tas and allow them to achieve magical forms. What's more, Imaar cultists use *averaach* without consuming or flawing the crystal (although overzealous cultists sometimes abuse their Tas-Catcher and ruin the *averaach* it contains).

Every Imaar cultist is a Seervati (although their defined character class by the Pathfinder Rules set is that of a Magus – see Pathfinder Ultimate Magic). They usually wear a Tas-Catcher as a holy symbol and this takes the form of an *averaach* gem set in a piece of gold

jewelry, shaped like a lightning bolt (the emblem of Imaar). This allows the cultist to cast spells as a magus but without any other material components or gestures being required.

In addition, cultists who achieve the rank of Master (level 5 in game terms) are given a Rod of Power when they return to the temple in Odressi and their acquired powers are successfully tested by their peers. This is a weapon, resembling a short metallic rod tipped with an averaach stone. The rod can be used to direct an explosive burst of Tas energy and has a range of 50'.

The Tas-Catcher and the Rod of Power both have a weakness, in that if they overused there is a danger of the averaach fracturing and consuming its user in a fiery blast but this seems to be risk Imaar cultists, in their arrogance, are willing to take.

Further details about averaach are detailed in the culture Section of the 'Encyclopedia Eldoria'.

Organization

Overall, the cult is very loosely organized. The religion only exists as a centralized group in the city-state of Odressi. All cultists are Seervati and there are no ranks other than that of the Tasaanlaar (Keeper of the Tas). The Tasaanlaar is the recognized leader of the cult and has achieved that position by being cunning and the most powerful of the Magi.

The more dominant Magi who serve the Tasaanlaar are given roles within the temple for the governance of various administrative functions. Those roles are often contested, with rival Magi making claims that they are the best for the position. All disputes are settled by magical combat in an arena, in the chambers beneath the temple.

In their quest to understand the Tas and gain more knowledge and control of magic, many cultists travel the world and seek out ancient lore and artefacts stored in forgotten repositories or lost in labyrinths beneath the earth.

Regalia

The vestments of an Imaar cultist consists of a tight fitting shirt and britches, black in color. A bright orange, loose-fitting robe with wide sleeves is worn over this. Those cultists who control one of the administrative functions of the temple are identified by a runic device

embroidered on the robe. The Tasaanlaar dresses in a similar fashion, except his robe is black, in addition to his other garments.

All cultists wear a Tas-Catcher as their holy symbol, consisting of a stylized lightning bolt, in which is set a piece of averaach. As well as being the symbol of their God, the Tas-Catcher is the device that connects them to the Tas. It is all that a Seervati of Imaar needs to cast spells. Without it they are powerless.



Temple Design

The temple in Odressi is a large windowless trapezoid made of tiger marble. It has a main entrance facing the street on which it is located. Two small postern doors at the rear provide an entrance for tradesmen and merchants having business with the cult.

The ground level of the cult is a wide open area with illumination provided by a pulsating globe of blue energy that hovers at the apex of the ceiling, 50' above the floor. This is a permanent link to the Tas and was created by an ancient artefact called the Fororian Aperture (named after the founder of the Odressi chapter who discovered the device and had it built into the heart of the temple).

There is little ornamentation in the Odressi temple; all rituals are performed around the *Thraad*, an altar-like device that contains a great amount of averaach, used to channel energy into the Rods of Power, magical weapons carried by masters of the order.

The Fororian Aperture is a complex mechanism that appears partly constructed and partly organic. It is positioned at the center of the

temple and a stream of scintillating energy connects it to the globe above it.

Around the middle of the Aperture is a gold band that encircles the mechanism. This band has fifty narrow shafts that are used as receptacles to charge the Rods of Power. The Rods are weapons that are awarded to Magi who prove that they have attained a certain level of mastery over magic or by Magi who have defeated rivals in duels sanctioned by the cult. There were originally fifty Rods that were part of the Aperture when it was discovered but, over the centuries, many have been lost or destroyed. Only thirty-two Rods of Power remain and are coveted by cultists. Details of the Rods can be found in the Encyclopedia Eldoria.

Two staircases lead to a sub-level beneath the main temple. This level contains the individual living quarters of the cultists (which are small austere cells), the more expansive suites of the Tasanlaar and functionary rooms such as a refectory, library and store-rooms. Located beneath this level is a large open hall with a high ceiling supported by a circle of twenty stone columns. This space is used as an arena where rival priests fight duels to advance through the temple hierarchy.

Ritual

The cult of Imaar promotes the strength of the individual and as such there are few formal ceremonies designed to unite the priesthood as a congregation.

The most notable ritual is known as “Dalcarith” – the winning of a Rod. This involves the presentation of a Rod of Power to a Magi by the Tasanlaar. The ceremony takes place in the main chamber of the Odressi temple before the Fororian Aperture.

The cult gathers and recites a litany honoring the God and demanding that the Magi who is receiving the Rod uses it to destroy those practitioners of magic who do not serve Imaar or one of the other Theledai. The initiate then swears an oath before the Tasanlaar that they will use the Rod for such purposes and the Tasanlaar completes the ritual by removing a Rod from the Aperture, discharging its power into the radiant sphere, located high above the ancient artefact. The Rod is then handed over to the Magi.

If a cultist is challenged to duel by another Magi, he can accept the challenge or opt to give himself over to the Tas. If he chooses the latter path, he takes part in a ceremony presided over by the Tasanlaar that honors him. Then the

candidate must immolate himself by casting a spell but not allowing it to take form.

A cultist who chooses to do this is said to have given his soul to Imaar to enrich the power of the God. Their name is recorded in the annals of the temple and their image placed in a chamber of remembrance that is maintained on the lower levels.

Uushai

Imaar has no Uushai. He became one with the Tas millennia ago and whatever beings served him at that time have allied themselves with other Theledai or on passed into obscurity.

Note on Character Class

Imaar Cultists are considered the Magus Character Class and not the Cleric Character Class. They are still priests who are devoted to Imaar. They use a combination of weapons, magical devices and spells in combat.

Bonus Spell

Imaar priests hate Wizards and Sorcerers and anyone who is an arcane spell-caster other than other clerics (who they grudgingly tolerate).

ARCANE PURGE

School enchantment [mind-affecting]; **Level** cleric 1 (Imaar)

Casting Time 1 standard action

Components V, S, DF

Range touch

Target creature touched

Duration instantaneous

Saving Throw Will negates;

Spell Resistance yes

You cause the target to temporarily lose one arcane spell slot (as if they had cast the spell) up to any level of spell you can cast. The target chooses which spell they lose but it must be of the highest level possible.



Assay Spell

The Imaar Cult teaches **Magic Missile** as their Assay Spell. When cast by an Imaar Cleric, Magic Missile inflicts 1d6+1 points of damage per missile.

Artefact

NULL STONE

Strong transmutation; CL 20th; weight 2lb.

I watched helplessly; held fast by the two swordsmen who had fought alongside the cultist. Master Randyll was being pinned on the stony ground by two other burly men; they had gagged him and had taken his staff. Beside him knelt our chief protagonist, dressed in a close-fitting tunic, all of one piece and dyed as black as the night sky. In contrast, a short loose-fitting coat of some light material was worn over the black garb; this was a lurid orange color, stitched here and there with sigils of a most arcane nature. A gold amulet hung from a chain about his neck and set into this was a red gem that flickered with an inner light.

With care, the cultist produced a small golden box and placed it beside Master Randyll's head. He pulled a weathered leather glove onto one hand and opened the lid. With the gloved hand he withdrew a curious thing; a piece of rock, looking like it had been dipped in treacle. Its glossy surface caught the light like a pool of oil. As Randyll struggled, the cultist seized his fine white hair in a cruel grip and prevented him from moving. He placed the black stone against Randyll's brow and moved it in a circular motion, quietly uttering words in a foreign tongue.

The stone seemed to become semi-liquid and tendrils of the black material oozed downward and seemed to burrow into Randyll's forehead. He convulsed, his back arching, and gradually his tortured form relaxed. Although he now seemed at ease, Randyll's eyes bore a terrible sadness and I could not but help feeling that something had been lost.

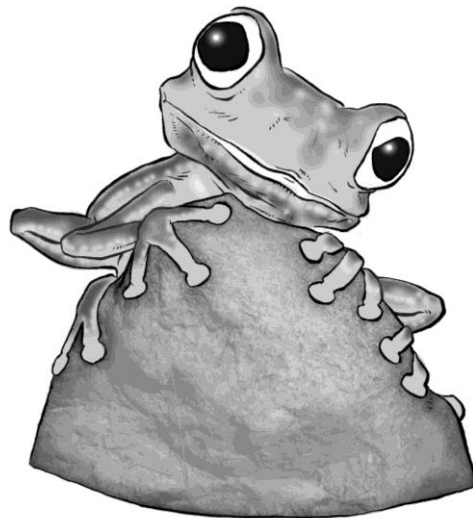
The cultist stood up, still holding the evil-looking stone in his gloved hand. He looked directly at me and grinned; the smile of a dangerous predator.

"Now, it is time for the apprentice", he said coldly, "Bring her here".

The Imaar church uses a unique method of casting spells, by means of averaach, crystals

that channel the destructive threads of Tas energy. They have always abhorred the magic practiced by Wizards and Sorcerers and tolerated the divine magic of clerics. Only the power of Imaar is pure and true; any other magic is a perversion.

When Sadir destroyed the Weirding Stone and ended the reign of the Gods on Enshar, some fragments of the arcane device remained and survived the destruction of Kordass. Fifteen pieces of the Stone were brought to Eldoria by mortal servants of Daugron, who had been part of the attack upon Godshome, at the time of the Last Battle. In a bid to unite the House of Power, in the turbulent power struggle that followed the passing of the Gods, the Daugron faith divided the fragments of the Weirding Stones amongst its Aercharn; five each to be shared by the churches of Trezkillian, Imaar and Daugron.



The churches of Trezkillian and Daugron lost the stones that they possessed during the Darktime, but the Imaar Cult, unlocked the power that lay within them and kept their artefacts safe, renaming the relics the Null Stones. In modern times they still possess three of the five they were given, which are kept in the temple in Odressi. It is thought that some of the missing artefacts ended up in distant Vheridane.

A Null Stone appears as a piece of rough uncut stone, about as big as plum. It has the luster and color of wet tar. The reason they are so prized by the Imaar church, is that they

have the ability to permanently disrupt the Aura of spell-users and magical constructs, so that they can no longer translate the Tas into a spell-form.

If a Null Stone is placed in contact with a magic item, after a short while (1+1d4 rounds), it connects to the Tas energy of the device and begins to drain it. The item receives a standard saving throw for magic items at DC25, once the process of draining begins. If the save is successful that item cannot be affected by the Null Stone and is permanently immune to any further attack from that source.

Failure results in the item losing one quarter of its power over four rounds until it is rendered useless. If the drainage process is interrupted the magic item will be left permanently weakened. This means a device will have all of its functions and powers reduced accordingly (e.g. a Staff of Charming that is depleted of three-quarters of its Tas energy would have the quality of its Charm Person and Charm Monster spells affected. Their range, duration and saving throws would all be adjusted by -75%. A +3 suit of plate armor would only have an armor bonus of 0.75 (3 - 75%).

A Null Stone affects a spell-caster in a similar way, leeching their Aura and draining their potential to connect to the Tas. The saving throw to avoid this is a special roll based upon a standard WILL save but with the target's CHA bonus also added to the roll as well. The DC is 25. Failure means the character loses a quarter of their level per round of contact with the Null Stone, but only as it pertains to the casting of spells (e.g. an 8th level Wizard, drained of two quarters of their power would still have the skills, feats and hit points of an 8th Level wizard,

however they would cast spells as a 4th Level wizard. Round down fractions of character levels).

The effects of a Null Stone can be reversed by a Restoration or a Wish Spell, unless the effective casting level is reduced to 0. In this case the magic item or spell-user can never cast spells again. In the case of spell-users this often instils a terrible craving for magic, whereby they feed off the Tas Aura of other wizards and clerics, as a form of magic vampirism.

Charm

AVERAACH CIRCLET

Description: A small crystal of clear Averaach worn about the brow on a thin circlet of gold.

Trigger: Any spell cast by a non-Imaar magic user at the owner of the Charm

DC: 10

Effect: Provides a +4 save against the spell

Cost: 500 gold trades

Frequency: Unique

Usage: If the Charm fails to prevent a spell affecting its owner, the crystal is converted to a Red Averaach Gem (see Encyclopedia Eldoria). It no longer functions as a Charm. There is a chance of immediate detonation of the crystal equal to 5% + 1% per every level of the spell that caused the conversion. Treat damage as a coup de grace.



The zealous priests of Imaar wear a charm of clear averaach designed to fend off the effects of spells cast at them. In doing so, they risk death as the averaach may become unstable and transform into the dangerous explosive variety of the crystal, which may detonate and take the head clean off its wearer!

XULLIA

Goddess of the Dark

Other Titles:	Lord of the Shadows, Mind-Flayer, King of the Night
Alignment:	Neutral Evil
Domains:	Evil/Darkness/Night/Fear
Favored Weapon:	Dagger
Appearance:	An area of intense shadow, within which gleam two baleful green eyes and images that the observer is afraid of.
Status:	Major religion of the Goblinskynd; minor Human cult
Following:	50% male, 50% female
Power Centers:	Ahr-Ganiz , Odressi and the Haunted Isles
Holy Day:	Festival Day, March of Shadows.
Clerical Dress:	A thick black hooded robe, worn with black leather gloves and a full-face mask or veil.
Holy Symbol:	The holy symbol of Xullia is a four-pointed star made of black iron with an emerald at its center
Associations:	Sirriith (Goddess of Death) is the wife of Xullia and Tiewa is their daughter. Although the three religions form a voting bloc in the Congress of Odressi, they do not share Recognition agreements between each other. The Xullians do have their own Recognition agreement with the banned religion of Kharic-Ohrm.
Basic Goal:	To confront mortals with their most dreaded fears and so bring their souls before Xullia.
Religion Trait:	<i>Resistant Mind.</i> You are used to dealing with illusionary forces, Benefit: You gain a +2 trait bonus on saves against Illusions and fear effects.
Bonus Spell:	Aura of Fear
Assay Spell:	Darkness

History

While perhaps the smallest of Eldoria's Human cults, the religion of Xullia traces its roots to the Goblinskynd races of Ahr-Ganiz. Here, it had a large following amongst the many light-sensitive breeds that dwell beneath the mountains of that region. However, there are few records kept by Goblinskynd shamans so it is unclear who actually originated the worship of Xullia and for how long the practice has been going on. General knowledge of the religion begins when the Human prophet, Islan Whitmane, set up a temple in Northland in 1336R.

As a teenager Islan was captured by a raiding party of Orcs striking out of the Ruby Ranges at the farmlands along the Iriss River valley. This was in the days before the Treaty of the Blue Feather, which forged an alliance between the people of Northland and the Lizardmen, for the protection of the northern realm. Islan was put to work as a slave in the mines of Rivenhill, deep in Ahr-Ganiz and would have been worked to death by Orcish taskmasters was it not for the fact that the boy

was an albino. A shaman of Xullia who saw Islan declared that he bore the 'stigma of Xullia' and had him taken from the mines to serve as a slave to the Xullian temple of Utterdark, deep below the lowest grottoes of Rivenhill.

For thirty long years Islan served in the temple but not solely in the role of a menial. His quick wits and ability to read the languages of Humans earned him a place as an acolyte and, in time, he became quite respected amongst the Orcish shamans. When word came to Utterdark that the ore deposits of Rivenhill were exhausted and that all slaves were to be butchered and made into food supplies, the shamans spirited Islan away and eventually placed him into the hands of a Lizardman tribe, who in turn, saw him safely to the trading post of Fort Thoris, in the Fervent Downs, near the Ruby Ranges. Here he was immediately known as Whitmane, due to his colorless hair, which had grown long during his service to the temple of Utterdark.

He became a well-known figure in Fort Thoris. His already light sensitive skin had become even more susceptible to damage from



the sun due to his long years spent below the earth and he took to wearing dark clothing that covered all his body, along with a leather mask and gloves. Clothed as such, he appeared a sinister character and this was not helped by both his public declarations that the Goblindynd were a misunderstood race, and by his religious convictions concerning the Goddess Xullia.

He became isolated in the community and was eventually driven out of Fort Thoris. He lived his life as a religious hermit and created a makeshift temple to Xullia in a cavern, located in the hills east of the fort.



In the years that followed, the officials in the region began a long process of negotiation with the Lizardmen to strengthen their mutual pact against the Goblindynd of Ahr-Ganiz. Whitemane was called upon to assist them as he had intimate knowledge of the Goblindynd language, which was also spoken by the Lizardmen.

Because of his treatment at the hands of the locals, he initially refused to provide any help. Finally he was persuaded by the promise of a reward of considerable recompense for his skills. He used this fortune to have a formal temple constructed and to outfit a small priesthood that that he recruited over the following years.

The beliefs of the Xullian Cult that emerged under Whitemane's guidance were very different from the church that exists in Odressi today. He basically preached reconciliation between the Goblindynd and Human races, which is a far cry from the obsession with fear that was to evolve much later under the doctrine of Kallin Morde, who was later to have a great influence on the church.

Whitemane's cult continued to be ostracized by the common-folk of Northland. The people who did express an interest to join the cult were usually misfits and social outcasts. This reinforced the opinion that the Xullians were part of a lunatic fringe. After Islan Whitemane died in 1360R the Northland following of Xullia continued on under the direction of a succession of lackluster leaders, gradually losing members. Then Kallin Morde assumed the role of High Priest in 1499R.

Morde joined the cult as an orphan after his foster parents abandoned him in the woods near to the Xullian temple (either hoping the priests would take him in or sacrifice him). The youth possessed natural latent psionic abilities that manifested in his late teens and he concealed these powers for many decades, using them to dominate and control others. He had the ability to delve into a person's mind and draw out their most dreaded fears. He used these against his victims in a physical manner or by the creation of terrible illusions.

Under Morde, the cult of Xullia became an institution of fear in the Fervent Downs. People no longer joked about the 'funny masked priests'; they locked their doors and windows at night and prayed to their patron God to protect them. But if you made an enemy of Kallin Morde, hiding yourself away was not a sufficient means to escape his wrath. Kallin Morde could send his nightmare visions anywhere he wanted to invade a person's dreams.

The cult even practiced rituals whereby Morde tested his priests in a bid to have them confront and overcome their worst fears. In addition, locals were abducted and used in ceremonies where they were virtually scared to death by the things they feared most. Whereas Whitemane had preached that the cloak of darkness protected the faithful and hid them from their enemies, Morde taught that evil dwelled in the dark waiting to be summoned and used by those who dared.

In 1505R, the people of Fort Thoris banded together and a group of fifty of them marched upon the Xullian temple to express their

discontent with Morde. They all vanished except for two people who were found wandering in the woods, totally insane. The residents of Fort Thoris called upon the Sardellan forces that occupied Northland at this time to provide assistance. A company of Trezkillian infantry was sent to the Fervent Downs to deal with the problem.

Seeing that the writing was on the wall, Morde pulled up stakes and he and most of his clergy traveled to Odressi and petitioned the Congress for a position within the Holy City. This was granted after a brief debate with a number of the more conservative religions, including the Ormocean and Esmian churches. Morde suffered a stroke, shortly after the Odressi temple was completed and the rest of his time spent in the City of Temples was comparatively quiet compared to his years in Northland. He devoted himself to the writing of 'The Compendium of Fear', the bible of the cult, and he began work on a special tactile runic system called *Darkscript*, prior to his death in 1546R.

A female Priestess, Naehar Srell, who continued and perfected *Darkscript*, succeeded him. By 1900R, this writing style had spread beyond the Xullian cult and had, ironically, been adopted by the Esmians in their efforts to assist the blind. The cult continued practicing the rituals outlined in 'The Compendium of Fear' but, as nobody with natural psionic talents akin to the fearful Kallin Morde arose in the ranks of the priesthood to replace him, the Xullians began to forge links with Sorcerers and Wizards specializing in illusionary spells. They paid handsome wages to those magicians who were willing to attend the high festivals of the temple and use their powers to frighten sacrificial victims to death.

Because of these practices, the cult often ran afoul of the Congress of Odressi, which was restrictive of sacraments involving sacrifice of Human victims (they subsequently banned all such activities in 2002R). However, the Xullians avoided any severe retribution by setting up a special monastery on a deserted island chain, located in the Sea of Souls. These islands soon earned the title of the Haunted Isles from mariners who observed the black clad priests from afar and heard the horrific screams of their victims. Slaves purchased from markets in Y'sira and from pirates were imprisoned at the monastery and, twice per year, the hierarchy of the Xullian faith conducted mass sacrificial ceremonies in concert with the illusionists they had employed.



Pirates of the Sea of Souls often sold their captives to the Xullian Cult. They prisoners were held in dungeons on the Haunted Isles, awaiting sacrificial rituals that would virtually scare them to death!

The Xullians were very nearly involved in the uprising in Odressi that occurred in 2100R, after making an early alliance with the Sadir church in their bid to take religious control of the city. But the Xullians betrayed them at the eleventh hour and thus managed to weather the Congressional inquiry of 2105R relatively unscathed.

In recent times, the cult has become enemies with the church of Pharidor, ever since that Order ignited a perpetual beacon atop the spire of their temple in Odressi. The Xullians see this as an affront to the Goddess, as the radiance illuminates the city and keeps the cloak of night's darkness away. They have challenged the Pharidor priests over this issue before the Congress but, to date, there has been no resolution.

Doctrine

Followers of Xullia believe that their patron God dwells in the darkness where no masks are worn and all are equal. Only by blotting out the riot of confusion created by the other Theledai can mortals hope to have

tranquility of mind to perceive the presence of Xullia. In the shadows lies solace and beyond that is the realm of the *Uhgaroth*, a place ruled over by the bane of each person, an individual demon that clouds the mind and prevents mortals from passing from the Small Shadow to Talysaar, which is the universe that Enshar exists in.

Only by entering Uhgaroth and overcoming your greatest fear can you hope to transcend the world of Enshar and become at one with the Small Shadow in death. Those who fail the test of the Uhgaroth die or lose their minds; those sworn to Xullia, who never aspire to the test prior to death, are lost to the Great Shadow or consigned to the twilight world of Shadowland, Sirth's domain.

Xullians believe that the radiance of Pharys (the Sun) is an unclean taint and avoid exposing themselves to daylight wherever possible.

Organization

There are four levels of hierarchy in the Human ordering of the Xullian religion:

- Neophytes (newcomers to the cult who carry out menial duties and aspire to become *Shadows* (Xullian clerics).
- Shadows (ordained priests who have learned the lore of 'The Compendium of Fear' and passed ritual tests set by the cult.
- The Enlightened (priests who have passed the test of Uhgaroth and assumed a more senior role in the cult).
- The Dark One (the supreme pontiff of the cult)

The Dark One resides at the temple in Odressi and is responsible for determining the theological direction of the religion. The overall administration of the temple is the responsibility of one of the Enlightened, who is given that position by the Dark One. That person goes under the title of the Appointed.

There are only two Appointed clerics in the Xullian religion – one residing in Odressi and the other in the Haunted Isles. Other clerics who have received Enlightenment serve under the Appointed as functionaries of the temples.

Regalia

All cultists wear clothing designed to limit their exposure to daylight. They don a black hooded robe that covers them from head to toe. If they are forced to engage in outside activities, during the day, they will also wear gloves and a black face-mask or veil.

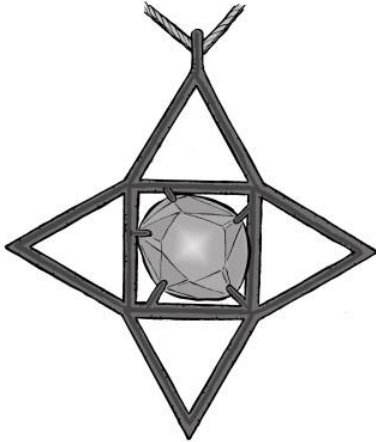
Shadow priests are identified by green embroidered trimming to their sleeves and the edge of their hood; the Enlightened have stylized green eyes sewn about the cowl of their robes.



The Appointed clerics of Odressi and the Haunted Isles wear an amulet set with a large emerald as a mark of their office.

The Dark One dresses in a hooded robe that is dark green in color with emeralds sewn into the cowl. While other clerics go unmasked when out of the reach of daylight, the Dark One wears a black velvet mask at all times. The mask is decorated with green metallic thread that highlights the facial features.

Cultists wear an iron four pointed star as their holy symbol. Neophytes wear a plain version of the star while higher ranked cultists wear emeralds of varying sizes and value, set at the heart of their holy symbols.



Temple Design

The temple in Odressi is a large featureless rectangular structure made of black granite. There is no ornamentation and no windows, although there are a number of discreet vents that channel air into the complex, set high in the walls under the eaves of the roof. Entrance to the temple is via a single locked portal. A bell-pull summons a door-keeper who allows admittance to those who know the passwords of the temple or have official business with the cult. The entry door opens into a large foyer which has a second inner door that provides access to the temple proper. The outer and inner doors are constructed so that neither door can be open at the same time; only when the outer door is closed and locked can the inner door be opened. This is to prevent the intrusion of unclean sunlight into the temple.

The foyer leads into the main sanctum of the cult where religious ceremonies take place. It is a cavernous empty space that is dully illuminated by a green radiance that comes from squidlights* positioned within two large recesses above the altar. These recesses are shaped in the form of two eyes, the whole effect made to give the appearance of two glowing green eyes suspended in the darkness.

The altar is a low plinth of black marble on which rests a large copy of 'The Compendium of Fear' bound with jade plates and brass wire. Standing directly before the altar

is a font, consisting of a wide basin that rests atop a waist-high column. It contains a green, glowing liquid that is the holy water of the cult. The liquid imbues a cultist with Darkvision for a period of 1d4+4 hours if drops are applied to the eyes.

The temple has no seating but there are numerous prayer rugs laid about the floor. There are several side rooms that run off the main chamber; many of these are for the storage of tables, chairs and other paraphernalia used in temple ceremonies. Other rooms contain numerous items used in the Enlightenment ritual; items designed to invoke abject terror in a subject and assist them in overcoming their fear and becoming one with Xullia.

Two staircases, located either side of the entry to the temple provide access to a sub-level where the living quarters and functional rooms of the cult are maintained. There is also a secret section in the sub-level used for holding kidnapped victims to be used as sacrifices on the holy days of the church.

The temple on the Haunted Isles follows the same internal layout as the one in Odressi but is built into a mountainside rather than being constructed as a free-standing building.

* squidlights are lamps filled with the ink from the grey mottled squid. If fresh water is added to the ink the liquid glows with a green radiance for 4+1d4 hours.

Ritual

The main ceremony that is performed in the cult is that of the Rite of Uhgaroth (or Enlightenment). Sometime within six years of ordination, a Shadow priest is expected to ask to be initiated into Enlightenment via the Uhgaroth ceremony. One March prior to the rite being undertaken, the initiate will undergo a series of 'confessionals' with one of the senior priests who have already passed the rite. The meetings are designed to draw out what are the true fears of the subject, much the same way a psychiatrist identifies the hidden phobias of their patients.

On the day of the rite, the initiate is brought before the assembled congregation and a litany is performed by the Dark One and attendant Enlightened Ones. The litany is consummated by the initiate drinking a dose of *Ryzill* from a ceremonial bowl; Ryzill heightens awareness to the senses of sight, sound and smell.

The Initiate is usually restrained in a high backed chair by means of iron manacles and is subjected to the source of their worst fears. This part of the ceremony can use physical props and items; for example, if the initiate's main fear is something simple like spiders, live spiders would be placed upon their person.

With more complex fears, the temple may engage the services of a local Wizard or Sorcerer who is adept at creating masterful illusions to induce the required fear response. While the initiate attempts deal with their fears and so by pass the veil of Shadows and become Enlightened, the priests performing the rite by reading from 'The Compendium of Fear' and encouraging the initiate to steel their mind and cast aside all mortal distractions.

Two things will happen in the Rite of Uhgaroth. The initiate will not conquer their fears and the ritual will be ended (it is up to the presiding senior priest to make that decision after asking the initiate if they wish the rite to be stopped). Alternately, the initiate will reach Enlightenment and demonstrate that they are in control of themselves and have passed the Shadow of Uhgaroth and are now Enlightened.

Priests who have undergone the rite and failed can attempt it three more times. If they fail a fourth rite they are sacrificed to Xullia at the next Holy Day. Many priests who survive the rite are often driven insane by the ordeal and, if unable to function effectively within the cult, they are also sacrificed.

Sacrificial victims from outside of the cult are also sought for celebrations held on the Holy Day of Xullia. The rituals invoked on these Holy Days follow a similar format to the Rite of Uhgaroth; however illusions are always used to induce fear, not mundane processes.

There is no premature end to the sacrificial ceremonies; the victim is terrorized endlessly until they die from heart failure, lose their mind or come through the ordeal unscathed. Regardless of the outcome, the surviving victim is sacrificed to Xullia. This involves the top of the skull being surgically removed and the Dark One cutting away small pieces of the exposed brain while the victim is still alive. The cultists come forward in order of hierarchy and are blessed by the Dark One before a piece of the victim's brain is placed into their open mouths and devoured.

All ceremonies of this nature are supposed to only take place on the Haunted Isles after the banning of Human sacrifice by the Congress of Odressi in 2002R. Despite the ban,

it is rumored that the cult residing in Odressi still performs sacrificial rituals in secret and the Ormocean and Pharidor churches have been very vocal in voicing their suspicions to other religions at meetings of the Congress over the past decade.

Uushai

Xullia has a single Uushai, which takes the form of a large humanoid shadow with burning red eyes. This is Uhraas, the Gatekeeper of the Lesser Shadow who dwells in Xullia's domain in Tarrisada. That realm is called Evernight, where the rays of Pharys have never shone.



Uhraas guards the borders of Xullia's resting place and accepts the souls of those who have reached Enlightenment. Only the Enlightened will have the strength of mind to cope with the terrors that dwell in the Great Shadow, when the ships of the Theledai set sail for Kalidath after the Awakening.

Bonus Spell

Xullian priests often force their converts to face their deepest fears.

AURA OF FEAR

School necromancy [fear, mind-affecting]; **Level** cleric 1 (Xullian)

Casting Time 1 standard action

Components V, S, DF

Range persona area 10-ft.-radius emanation around the caster

Duration 1 round/level

Saving Throw Will negates;

Spell Resistance yes

This spell creates a radius of fear around the cleric. Each living creature in the area with HD equal to or less than the caster level becomes shaken at the start of its turn unless it succeeds on a Will save. Fear effects are cumulative. A shaken character who is made shaken again becomes frightened, and a shaken character who is made frightened becomes panicked instead. A frightened character who is made shaken or frightened becomes panicked instead.

Assay Spell

The priests of Xullia are able to cast the 2nd level spell **Darkness** as their Assay spell. They cast the spell as though it was a 1st level spell. Its duration is increased to 2 minutes per level and it covers a 30' radius.

Artefact

NIGHTMARE BOX

Strong necromancy/illusion (phantasm); CL 20th; weight 6lb.

In the deserted chamber I found a wooden box, sitting on a tall plinth of granite. It had a simple hasp and did not appear locked. Being ever-cautious, I searched its surfaces and

inspected the opening mechanism very carefully for a good five minutes.

Convinced the box was not trapped, I proceeded to open it and find what riches lay within...only to find nothing; it was totally empty.

I could not reason why the priests had squirreled this box away here for safety. Perhaps the treasure it contained was elsewhere, being polished or counted. Just my luck!

Suddenly, I felt the distinct sensation that something was watching me; something that wanted me dead. I looked about the room but I was alone. Still the sensation of being scrutinized continued and I thought I saw a movement in the shadows to my left.

Was that a tentacle that coiled quickly back into the darkness there? I stepped backward and let out a small cry, as a slithering sound came from behind me. I spun around but it was too quick for me.

There was a dull clunk and, turning back, I saw the last vestiges of something black and shapeless sliding into the box on the plinth. I stood frozen and heard the wet impact of its appendages. I plucked up the courage to see what was there, slowly edging closer and closer to get a view of the thing in the box.

I was about three feet away, almost in view, when a keening, mewling sound came from within. There were a number of understandable words in that horrible cry, including my name.

I turned and fled as fast as I could, not bothering to seal the secret door I had come by, running blindly down the tunnel and hoping to the Gods that the thing in the box was not following.

This is a featureless box, 12 inches square, made of black Diamondwood, with a hinged lid and simple hasp and latch to close it. It is said that Uhraas, the Shade that serves the dark God, Xullia gave three of these artefacts to shaman of the Goblin Tribes in the First Age, so that they could instill terror in their folk and so have some degree of command over their affairs.

The prophet Islan Whitmane brought one of the Boxes out from Utterdark in 1335R and the artefact has remained within the Xullian church since then, currently kept by the temple in Odressi. The other two are lost, perhaps held as relics still by Goblinskynd tribes.

The Nightmare Box has a permanent power, a minor power (usable once per day) and a major power (usable once per week). If the lid



is opened, the permanent power is manifested. This is a form of Fear (as per the spell) except it radiates from the box in a 100 foot diameter circle. It is negated by closing the lid.

The secondary power is the creation of a Phantasmal Killer (as per the spell). This can only be activated if some piece of the subject (a hair, or nail clipping) is placed into the open box. This creates the Phantasmal Killer spell, which will seek out the person from whom the personal components were obtained from. The Killer is negated by the death of the subject, their successful save or by the removal of the item from the Nightmare Box and the closing of the lid.

The third (and most powerful) effect is activated by casting a Darkness spell into the Nightmare Box. The simple spell is augmented; the artefact creating a sphere of Darkness, centered on the Box, with a diameter of 500 yards for every level of the spell-caster who cast the Darkness spell.

The sphere of Darkness remains in place for a number of hours equal to the level of the spell-caster using the Box or until the lid is closed. In addition to the Darkness effect, the Box unleashes a number of Phantasmal Killers equal to the level of the spell-caster who activated the major power of the artefact. They will attack anyone, other than the caster. They move through the Darkness to prey upon the

fears of others who remain within the sphere of Darkness. The Phantasmal Killers are only revoked by the closing of the lid. If saved against and disbelieved, they simply withdraw and seek out someone else. They can only exist within the Darkness and are dispelled when it goes.

Charm

BAT WING TOKEN

Description: A bone taken from a bat's wing, broken into three smaller pieces and bound together with cord.

Trigger: Any fear-based spell or ability that targets the owner

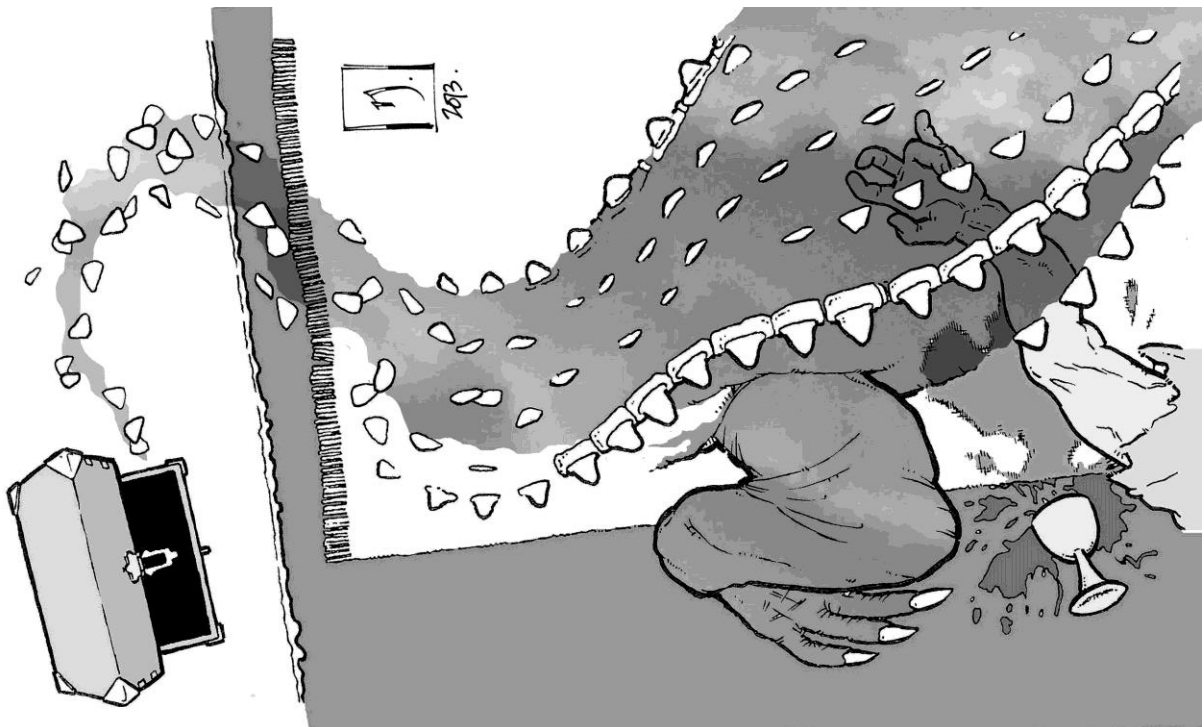
DC: 15

Effect: Provides a +4 save against the spell or ability

Cost: 50 silver gold trades

Frequency: Rare

Usage: If the Charm fails to prevent a fear-based spell or effect it is rendered useless



SIRRITH

Goddess of Death

Other Titles:	The White Lady, the Pale Queen, Prisoner of the Gods
Alignment:	Neutral Evil
Domains:	Death/Undead/Repose/Ancestors/Darkness
Favored Weapon:	Mace
Appearance:	A gaunt woman with white skin and long black hair. Her head is crowned with ram's horns.
Status:	Minor cult.
Following:	95% male, 5% female
Power Centers:	Odressi and Gablehead (Sard),
Holy Day:	Pharianzar, 13th Day of the Third Span of the March of Shadows.
Clerical Dress:	A black cassock, over which is worn a surplice divided vertically into black and white halves. Senior priests wear a face mask rendered in the form of a skull.
Holy Symbol:	The holy symbol of SIRRITH is an amulet in the form of a miniature upside down Human figure. Bones are used extensively as decoration and blood is considered sacred.
Associations:	Xullia (God of Darkness) is the husband of SIRRITH and TIEA is their daughter. Although the three religions form a voting bloc in the Congress of Odressi, they do not share Recognition Agreements with each other.
Basic Goal:	The destruction of Shadowland (the prison within which SIRRITH is trapped) and the preparation of SIRRITH's new realm in Enshar.
Religion Trait:	<i>Friend of the Undead.</i> You are familiar with dealing with the undead and know ancient rituals that allow you to negotiate with them. Benefit: You gain a +2 Diplomacy bonus (when dealing with intelligent Undead). You gain +1 Knowledge (Undead). You may take one of these skills as a class trait.
Bonus Spell:	Negative Energy Ward.
Assay Spell:	Restore Corpse

History

The church of SIRRITH existed as a cult since the Darktime, with most of its members being active in the isolated regions of the Grand Escarpment, in Sard. It is not recorded how the word of SIRRITH was delivered to her followers and no prophet is credited with the writing of 'The Book of Shadows', the bible of SIRRITH. Most of the clergy attribute the contents as the work of SIRRITH herself. However, there are numerous tales that date back to the Darktime that tell of the older history of the church although this information is only known to a few learned clerics.

Legends within the cult tell of a time when SIRRITH, having learned that the Gods had departed the world of mortals, strove to use all her might to break the wards of her prison in Shadowland. She used every reserve of energy she possessed and was diminished for many centuries afterward by her efforts. In the end her

attempt to free herself from Shadowland bore no fruit; she failed to break the wards. But her exertions were not totally wasted. SIRRITH indirectly caused a weakening in the fabric of the universe that separated her realm from the prime material plane.

These were small temporary fissures that came and went with little way of predicting their occurrence. This did not allow SIRRITH to pass into Enshar herself but, at times, she was able to communicate with the world of the Saahn and send her servants back and forth between Shadowland and the world.

During the early formative years of the Kingdom of Sardell, an ageing nobleman, Lord Varren, ruled over a mountain community in the Grand Escarpment. He became the first mortal to follow the Pale Lady of his own free will. She promised him immortality in return for his service and invested him with powers of the

Shadow. Lord Varren was made a vampire at Ssirith's command and she gave him knowledge and devices to harness the weak points in the fabric of existence and create the first permanent doorway between the worlds, not sufficient to allow a God to pass through but effective enough to allow Lord Varren and similar less powerful beings entry and egress to Shadowland.



The portal was known as the Well of Shadow and resembled a bottomless shaft plunging into ground. It was the first of thirteen Wells that Varren and the Ssirith Cult later went on to contract to join Shadowland to sites across Eldoria.

Lord Varren entered the realm of Ssirith and was made aware of her great design. He returned to the Grand Escarpment and brought with him 'The Book of Shadows' which espoused the basic dogma of the Ssirith religion. The vampire coerced a number of mountain communities into paying homage to Ssirith and

had them build a temple honoring her name at the site of the first Well.

At the direction of Lord Varren, the cultists began the practice of waylaying travelers in the mountain trails. A clergy arose amongst them, instructed in the rituals demanded by Ssirith. They offered sacrifices in her name and infused the corpses of their victims with the Shadowlife granted to them by the Goddess. The Grand Escarpment became a place that people feared, a region of villainy where the Undead walked.

In 500R, the noble lords who governed lands to the east of the Escarpment petitioned the King of Sardell for aid in dealing with the evil that lurked on their borders. A large force of troops, headed by three senior Seervati of the Ormocean church was dispatched to deal with the problem. Amongst the Seervati was Farwic Stormwatch, a blood and thunder cleric, considered to be the most powerful miracle worker of his day. After a three-year struggle, Stormwatch claimed to have cleansed the mountains of the followers of Ssirith and to have defeated their vampiric leader. Following their victory, the Ormoceans returned to the king's court in Jasper and, in a bid to outmaneuver their political opponents, Stormwatch made a solemn public vow to act as the guardian of the realm against the incursions of the Undead. Since then, the faiths of Ssirith and Ormocea have become mortal enemies, devoted to the downfall of each other's churches.

For centuries, the Ssirith Cult remained dispersed and weakened. Most of its followers had been killed or driven out of the Grand Escarpment; one Seervati priest survived and relocated to the Horn of Sard, taking with him a few followers. Here, he maintained a secret temple that remained the focal point of worship for the cult until news of the founding of the sanctuary city of Odressi became known to them.

With the power-brokers behind Odressi throwing the doors open to all religions, the Ssirith High Priest of the day became a signatory to the Treaty of Odressi and the cult moved to the Holy Isle. The Holy Trinity was infuriated about the acceptance of the cult but the Congress of churches voted in favor of allowing them residential status (albeit by the narrowest of margins).

The cult was far less openly aggressive in its stance toward the Ormocean church and instead, operated subversively against their old enemy. After the arrival of the Yaarnayan and Sadir priesthoods in Odressi, the Ormoceans had

more immediate and direct threats to concern them and lost interest in the Sirth church for many centuries.

The cultists established contact with Sirth once more via her minions, after they were guided to a second weakness between Shadowland and the mortal world. This existed in the countryside due east of Odressi and the cult was quick to buy the lands from a farmer and establish a seminary there. Here they went through the rituals to open up another Well of Shadows.

In the years that followed, priests of Sirth were gradually directed to a total of thirteen separate locations across the face of inner Eldoria and opened up the portals that they found, creating a network that allowed both travel between the worlds and a most effective means of moving across Eldoria. A priest of Sirth simply entered a Well in one location in the world, traveled to Shadowland, returning to the world via a different Well.

The areas where the Wells were located became places that Sirth's servants came to quickly control. Fell creatures crossed over from Shadowland and by 1500R, reports concerning the proliferation of Undead across Eldoria reached the concerned ears of clerics in the Ormocean church.

Following up on tales of an Undead village in a remote part of Maritaan, they discovered a Well of Sirth and, after a brief struggle, secured the area and managed to capture a senior Sirth cleric. They placed wards about the Well to prevent the intrusion of any more servants of Sirth and subsequently learned a great deal from the captured cleric concerning the nature of the Wells and activities of the cult.

By 1800R, the Sirth clergy in Odressi became bolder in its practices and encouraged the ritual of 'purification' amongst its acolytes. In this ceremony, zealots offered themselves up to be bled dry and to have their dead body reanimated with the power of the Shadow. Even more audacious was the public display of these Undead followers in street processions, during Holy Days.

The general populace of Odressi became nervous at having these shambling creatures in their midst but the Congress was slow to rule against the Sirth church, as death and the Undead were the domain of the cult's deity and it was argued that the priesthood were merely expressing their devotion to Sirth.

The Treaty of Odressi precluded the members of a religion from bringing harm to the persons or property of another religion or to citizens of the city itself but as the Undead were created from willing volunteers who were members of the cult, it was not clear if the cult was in violation of the Treaty.



However, when a number of children in the Eastside district of Odressi vanished, it was discovered that they had been abducted and devoured by a ghoul, who dwelled in the sewers beside the river and wore the tattered robes of a Sirth priest. The cult faced severe condemnation before the Congress and was almost banned from Odressi. But, following days of deliberation, the affair ended with the cult being forbidden to continue its purification rituals and having to pay a heavy amount of repatriation to the families who had lost children.

Understandably, the cult curtailed its activities and also began to assume a lower profile both in Odressi and in areas where the Wells were located, especially after the cult's elders learned of the capture of its Maritaani site.

There were several attempts made to reclaim the Well in Maritaan but the Ormoceans maintained a highly trained and well-provisioned force there and it proved beyond the means of the SIRRITH Cult to secure it. Even worse, shortly after the Five Years Doom, the SIRRITH church in Odressi received information that three Wells in the north of Eldoria had become inactive and those servants of SIRRITH who guarded the Wells had been slain or had simply vanished.

The crisis continued with more Wells being attacked and shut down, despite the best attempts of the cult to hide and protect them. Today only five portals remain operational and the SIRRITH cult in Odressi is desperately trying to find out how the portals are being rendered useless and who is behind these attacks.

Of course, they suspect the Ormoceans and have gone to great lengths to infiltrate the ranks of their enemy and learn more about their agenda.

A major schism rocked the Odressi temple to SIRRITH in 2148R. News reached the priesthood of a war in Shadowland itself. SIRRITH had been deposed by the Nethergrim, powerful Demons who served as the guardians of her borders. They drove her from her Keep of Thirteen Towers and thereby captured the nexus of the portals into Eldoria.

The agents of the Grim traveled to the prime material plane and demanded the loyalty of the SIRRITH cultists to the new order in Shadowland. There was division and bloodshed amongst the priests but those who supported the Nethergrim won the day and took control of the temple in Odressi.

Since then, the loyal supporters of SIRRITH have been trying to learn more of the events in Shadowland and have been gathering allies in regional areas, from the last remaining communities that have grown up around the Wells. The loyalist faction has consolidated itself in Sard, where the Chancellor of that country has managed to convince the entrenched Trezkillian church to allow the cult to establish a temple in Gablehead and explore its old sacred sites in the Grand Escarpment.

Doctrine

True SIRRITH cultists live only to serve the Queen of the Dead. They work toward gaining knowledge that will lead to the removal of the wards that encircle the realm of Shadowland, the prison that contains the Goddess. Whereas the other Gods have withdrawn from the world, SIRRITH has vowed to return and make Enshar her personal domain, flooding the world with the power of the Shadow so only those instilled with Shadowlife can dwell there. By serving this cause in life and beyond, a true follower of SIRRITH is guaranteed an immortal place in the new order to come.

Because of the past actions of the House of Wisdom in trying to have the SIRRITH Cult removed from Odressi and declared a banned religion, the cult instills its members with a fierce hatred of the priesthoods that serve Ormocea, Esmia and Siritar.

Any cultist who is able to bring harm to their followers (without attracting the attention of the Congress of Odressi) is highly regarded by the hierarchy of the cult. Elves are equally hated by SIRRITH cultists for, in death, they enter the state of Priatharia, denying SIRRITH any claim upon their souls.

Organization

The structure of the SIRRITH clergy, detailed here, is based upon the loyalist faction that remained faithful to SIRRITH during the recent war in Shadowland. They are based in Gablehead, Sard. Little is known of the faction that now controls the temple in Odressi and has pledged its support to the Nethergrim. The loyalists plan to challenge the right of the Nethergrim faction to continue to occupy the temple. They will take their case to the next Congress of Odressi, when all the religions meet.

The cult in Sard maintains four ranks amongst its followers;

- *Tyro* (responsible for menial tasks of the temple. A talented Tyro can become a Novice and be instructed in the formal doctrine of the cult).
- *Novice* (Novices receive tutelage under the priests; those who are tested and display a penchant for magic join the ranks of the Camarilla).



- *Priest* (Novices graduate to the level of priesthood after four years of training and after passing the initiation rites of the cult).
- *High Priest* (the High Priest of SIRRITH is the supreme leader of the cult and is elected by a council of senior priests and members of the Camarilla).

There are two special Orders within the cult, that of the Camarilla and the Keepers of the Dead. The Camarilla are those cultists adept at magic. They are equal to priests in rank but their role in the temple has an outward focus. They are tasked to wage an unseen war against the House of Wisdom and are the equivalent of the Ormocean Order of the Stormwatch. They are a secret society and often undertake activities that the High Priest is not even aware of.

The Keepers of the Dead specialize in communication and control of the Undead creatures that are servants of the temple and those Undead who are free agents; those who are allied to the cult and come and go as they please.

Regalia

A Tyro wears a plain white cassock with a black Roman collar. Upon being accepted as a novice they wear the reverse – a black robe with a white collar. Upon being ordained, priests wear a surplice over the black cassock, the surplice being divided lengthways into black and white.

Priests who have been appointed to an administrative or theological position within the cult wear face masks in the form of skulls when

attending formal ceremonies. The Keepers of the Dead wear a mask made of jade, while the Camarilla wear a blood red mask.

The High Priest of the cult wears a robe similar to those of the priests, except the cassock is red and the surplice all black. The High Priest dons a gold skull mask at ritual ceremonies.

Upon becoming a priest, a cultist is presented with a blessed holy symbol, in the form of an upside-down man, hung from a cord. A small, sharp blade is sheathed within this holy symbol and is used to draw blood necessary for rituals and spell-casting.

Temple Design

The SIRRITH temple in Odressi is a large gothic structure. It features a high vaulted roof and two narrow towers located on the shoulders of the transept. There is a limited amount of clerestory that brings dim illumination within the nave and choir, most light being provided from great ornamental lanterns that hang throughout the temple, suspended from the high ceiling by chains.

The main entry is by the ‘Screaming Portal’, two enormous doors carved with a thousand skeletal faces, shrieking in agony. They give way to an alcove that is screened off from the temple proper, where Tyros tend to visitors and escort them to other rooms within the SIRRITH complex to meet with officials of the cult.

The main temple has rows of pews about the walls and a large altar and pulpit positioned at the intersection of the nave and transept. A wide bowl shaped depression is carved into the stone floor in front of the altar and is used to catch blood that is spilt during rituals. This is called the Purification Pit. The altar itself is fashioned from hundreds of Human bones bound together and coated with a translucent red varnish.

Stairs at each end of the transept descend to a lower level and there are a number of buildings that surround the main temple, such as a dormitory, a bath-house, a lecture hall and a refectory. The SIRRITH complex in Odressi is surrounded by a high fence of black iron railings.

Beneath the temple are the private rooms of the High Priest, the Camarilla and the Keepers of the Dead. The latter also maintain a labyrinth of chambers and caverns secreted away below the sub-level, which are used to house Undead who serve the cult.

The loyalist faction that has retreated to Sard currently occupy an old Ormocean



monastery that was abandoned during the Kinstrife. A temple modeled on the building in Odressi is being built at a location in the Grand Escarpment, where the original Well of SIRRITH still exists.

Ritual

Blood plays a significant part in the sacraments of SIRRITH; their Seervati have orisons that preserve blood so that it can be kept fresh for use in ceremonies. In addition, any spell in excess of level 4 that is cast by a cultist of the SIRRITH faith, also requires blood in addition to any other listed material components. For these purposes, Seervati priests often carry a small razor sharp knife or a long needle on their person (or incorporated into their holy symbol).

An unholy font rests atop the altar in the temple and cultists donate blood to the font as part of the 'Giving Rite'. After the recitation of a long benison by the presiding priest, the gathered cultists approach the font one by one and their blood is drawn using a consecrated dagger.

Spells woven about the font keep the liquid fresh. A 'Giving Rite' is called at the discretion of the priest whose duty it is to maintain the supply of blood in the font. This is the 'holy water' of the cult and is often carried in silver vials by priests and used to control Undead.

On SIRRITH's Eve (the last night of winter) the High Priest of the temple totally immerses their body in a bath of blood in emulation of the Goddess, who is said to bathe in the Crimson River of Shadowland when she has need of greater power. The 'Ritual of Purification' is also performed on this night.

Priests who seek to embrace the power of the VORG and become Undead undergo a ceremony whereby they are hung upside-down over the temple Purification Pit and bled dry. The High Priest officiates and imbues the dead body with the energy of the Shadow, using the Skull of Vargranda (an ancient artefact said to have been given to the cult at the Dawn of Time, by SIRRITH herself. Cultists resurrected this way become a Zombie Lord.

Uushai

Naturally, there is no afterlife, as such, for followers of SIRRITH. If they have not already undergone the 'Ritual of Purification' and become Undead, last rites performed as part of the funeral service binds the soul to the mortal world where they become spirits that dwell on

and continue their service to the Goddess, awaiting the time when Shadowland is undone and the world becomes SIRRITH's new domain, shared with her servants.

SIRRITH's Uushai are the Drusadi, the most ancient of vampires. Over the centuries, the Drusadi have been the ambassadors of SIRRITH, moving between the prison of Shadowland and Enshar, manipulating affairs in the mortal world. Varren is the head of their Order but he was made a vampire by the Drusadi at SIRRITH's command. Although he is their master in the eyes of the Goddess, the Drusadi secretly despise Varren.

When the Nethergrim seized control of SIRRITH's realm, it was the Drusadi who led the Undead hordes in battle. As a result, many were slaughtered or captured and only eleven managed to escape to the lands of Eldoria via the Wells.

The war against the Nethergrim is now directed by the Clave, a council of three vampires, made up of Lord Varren and his two senior lieutenants, Maedranna and Koall.

Bonus Spell

Priests of SIRRITH deal with the Undead on a regular basis. This spell prevents energy level drainage.

NEGATIVE ENERGY WARD

School necromancy; **Level** cleric 1 (SIRRITH)

Casting Time 1 standard action

Components V, S, DF

Range touch

Target living creature touched

Duration 1 round/level

Saving Throw Will negates (harmless);

Spell Resistance yes (harmless)

The subject is immune to energy drain and any negative energy effects, including channeled negative energy. This spell does not remove negative levels that the subject has already gained.

Assay Spell

The SIRRITH Cult uses **Restore Corpse** as its Assay spell. When a priest of SIRRITH casts this spell, they can restore up to one corpse per level instead of one only (regardless of level).

Artefact

DREADSTEEL

Strong necromancy; CL 18th; weight 8lb

The leader of the group was attired in crimson-stained armor and, as I fought my attackers, I saw him strike his black sword against Hallen's gorget; the evil blade giving off a hideous metallic scream as it bit into the metal. He had pierced Hallen's armor and my comrade fell, blood gushing from the wound.

I dealt quickly with my two opponents, driving my blade through the midriff of one and hamstringing the other. I turned, in time to defend myself from an attack launched by the crimson knight and managed to catch his terrible weapon on my own sword. As we tested our strength against each other, I saw Hallen, slowly recovering and standing up behind my foe. He was alive and planning to strike our enemy a mortal blow from behind!

Suddenly the crimson knight mouthed the words, "Kill him!" and I saw the awful, vacant look upon Hallen's face. He had risen as some creature of the Undead, controlled by my enemy and now intent on helping him dispatch me.

This is a legendary blade, forged of Vurgonmir iron, once wielded by the Wraithlord Ikaradis during the Wars of the Serpent Kings. It is a +2 shortsword with the ability to animate the dead (as per the Level 3 CL spell). Any intelligent humanoid that dies as a result of a killing blow caused by Dreadsteel rises as a zombie, under the control of the wielder of the

sword. The sword's power allows the wielder to control a maximum number of zombies equal to their charisma score.

Dreadsteel suffers the penalties common to all weapons made from Vurgonmir. Humanoids killed by Dreadsteel rise as zombies within 1d4 rounds. Apply the zombie template when creating them (Refer Pathfinder Bestiary Book One).

Charm

VORGIAN CHARM

Description: A small ram's head made of Vorgian Steel. It is usually worn on a cord or chain beneath a tunic.

Trigger: An attempt to drain energy on the owner of the Charm.

DC: 14

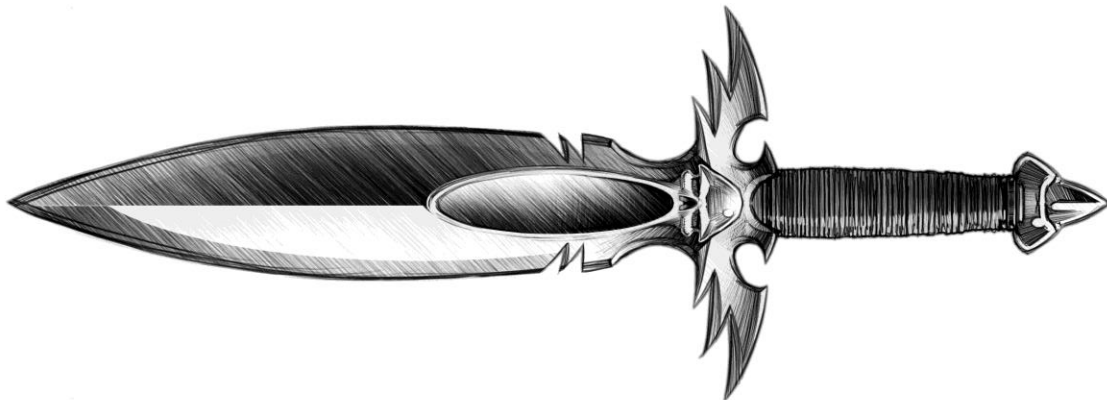
Effect: Prevents the drainage of one energy level

Cost: 100 gold trades

Frequency: Unique

Usage: The Charm is only useable once. The negative energy destroys the Charm instead of draining a level from the wearer.

Also if the Charm is exposed to sunlight, it is rendered useless (in the latter case it turns to metallic dust).



RELIQUARIAM



TIEA

Goddess of Thieves

Other Titles:	The Trickster, Mistress of the Six Fates, Daughter of Deceit
Alignment:	Neutral Evil
Domains:	Trickery/Thievery/Luck/Curse/Fate
Favored Weapon:	Stiletto dagger
Appearance:	An innocent maiden of early teenage years, often depicted balancing a stiletto dagger on one finger.
Status:	Minor Human cult
Following:	75% Male, 25% Female
Power Centers:	Odressi
Holy Day:	Samrozar, Second Day of the Third Span of the Holy March.
Clerical Dress:	A smock-like robe of white linen, embroidered with the symbols of the Six Fates.
Holy Symbol:	The Cult of Tiea uses a number of icons, including a child at prayer and the glyphs representing the Six Fates. Their holy symbol is a small cube, with each side being emblazoned with a different Fate Glyph.
Associations:	Tiea occupies the House of Shadows with Sirrith (her mother) and Xullia (her father). There are no Recognition agreements within the House, although the Tieans have a solitary agreement with the Trezkillian church.
Basic Goal:	Tiea shapes the known universe through acts of randomness. Mortals try to shape their world in defiance of the Goddess. The cult attempts to correct this by subverting the goals of those who obtain too much power in the eyes of Tiea.
Religion Trait:	<i>Backstabber.</i> Pledging your faith to Tiea gives you the skill to make a brutal attack against an opponent who cannot fully fend you off. Benefit: When you hit a foe you are flanking, you deal an additional 1 point of damage (this damage is added to your base damage, and is multiplied on a critical hit). This additional damage is a <i>trait bonus</i> .
Bonus Spell:	Lord Fate's Bane
Assay Spell:	Murderous Command

History

References in the Ormocean Books of Law clearly show that the Goddess Tiea was actively worshipped in the Pre-Redemption Age and she continued to be remembered through the centuries that followed, during the Darktime, long after the original Tiean clergy had vanished from history. As the patron Goddess of Thieves and Mistress of the Six Fates, her name was still invoked every time a cutpurse needed the confidence to steal a money-pouch or a gambler drew a hand of cards. It was a superstitious ritual that many used to bring them luck, even though most who whispered a prayer to Tiea had no real idea of the exact theology that surrounded the Goddess.

Although thousands of people spoke the name of Tiea on an almost daily basis, it was not until Odressi was established that there was sufficient interest in Tiean lore and beliefs, to enable a cult following of the Goddess to build a

permanent temple in her honor. In the years that followed the founding of Odressi, two people emerged who preached the word of Tiea. They were Kanazar and Hielda Tormos, a husband and wife from the Sardellan city of Zaramoor; high-ranking members of a noble house, whose family were embroiled in a long-standing feud over the fortune and lands owned by their clan.

After an attempt to poison him, Kanazar's life hung by a thread and he claimed to have experienced divine revelations during the delirium he suffered. Upon recovering, he took to living in isolation with his wife Hielda, so that he could not easily be targeted by those who would see him dead.

Kanazar devoted a great deal of his time in solitude to studying old myths and lore concerning the Six Fates, a cabal of demonic creatures said to influence the destiny of mortals. The Fates were considered a rustic piece of folklore, attributed to stories told by the Nalarian

people in their wanderings across Eldoria. The Fates were not mentioned in the Books of Law and were considered an interesting, though fictitious piece of work.

Kanazar became obsessed with finding means of summoning the Six Fates and began to invite strange scholars and like-minded people to his manor. It was said that forbidden rituals were carried out in secret by Kanazar in his bid to contact the Fates. Some of his followers were spies of his rival kinfolk and they reported these activities to Kanazar's enemies and they, in turn, denounced the couple to the Ormocean church in Jasper.

Kanazar and Hielda fled Zaramoor and went into hiding, disappearing for a number of years. Although never proved, it is thought that Kanazar made contact with senior members of

the Cult of the Withered Blade, after his flight from his estates in Zaramoor. The Withered Blade was a notorious Assassins' Guild of Y'sira that had made many enemies in their home country and had secretly relocated to the Homelands of Sardell.

The story goes that Kanazar used part of his personal fortune to have the Withered Blade assassinate key members of the House of Tormos, whom he suspected of being ring-leaders in plots against him. Certainly there were several mysterious deaths of six senior nobles of the Tormos clan during the years 1012R and 1013R. The official judicial inquiries determined death by misadventure in each case, giving rise to the belief in a Tormos family curse that is still feared today.



In 1018R, Kanazar and Hielda surfaced in Odressi and petitioned the Holy Congress for the right to establish a temple devoted to the Six Fates. Of course, their request was denied outright. The Six Fates were not an accepted part of the pantheon according to the Books of Law and Kanazar was either overconfident or simply naïve in expecting his ‘religion’ to be accepted under terms of the Charter.

However, this did not deter him. Four years later, when the Congress met again, he was back, but this time preaching belief in Tiea, Goddess of Trickery and Fortune. He presented a long oration that managed to convince the authorities of his sincerity (though it was only by a handful of votes). Afterward, there was some evidence that bribes and threats have been made to certain delegates of the Congress in order to obtain these votes, but nothing could be traced to Kanazar. So it was that a modest temple was erected and completed in 1020R and Kanazar and Hielda began the teachings of Tiea to a small, but devote group of followers.

Of course, many clerics at the Congress had argued that Kanazar’s doctrine was a fabrication, blending aspects of Tiean lore, gleaned from the Books of Law, to justify his incorporation of the Six Fates into the religion. ‘The Tome of Fate’, the core religious book read by Tiean novices and written by Hielda Tormos, includes many concepts not detailed in the Ormocean Books or from any other recognized source.

The most drastic change to established Tiean lore was Kanazar’s claim that, in ancient times, Tiea made a bargain with the Demons who are the Six Fates, whereby she could spread her influence in the world once more, upsetting the plans of mortals. In return, the Demons became one with Tiea, sharing her God-like powers and residing in her heavenly paradise of Talishra, the Hall of Thieves. Hielda claimed that Tiea herself had visited Kanazar in his dreams and told him that this was so.

Regardless of the validity of Kanazar’s philosophies, they became the accepted doctrine of the cult and were adhered to after his death in 1034R. The followers of Tiea practiced in Odressi for the next century without any real incident of change to their gospel. They believed that Tiea asked her followers to strive to undo the social order of mortals that were an affront to the divinity of the Gods. They were to achieve this by spreading lies and mistruths, undermining the strength of people and institutions who tried to gain some degree of control of the world

order. In extreme cases they were to take the life of individuals who held the reigns of too much power or to destroy the works of such people.

On the basis of this philosophy, you would consider that the authorities of Odressi would have quickly ended the activities of the Tiean Cult but, for centuries, they were able to keep their core beliefs a secret and the other religions in Odressi saw them simply as an obscure half-baked religion, perhaps having an unsavory connection with some of the thieves’ guilds of the Holy City, who gave Tiea their patronage. The cult itself was very careful in keeping its many nefarious activities a secret and their past actions have only come to light in recent times at the inquiry that followed the assassination of the Citylord of Odressi in 2012R.

In the 14th century R, long after the passing of Kanazar and Hielda, the Tiean cult suffered an internal schism, when several female elders of the cult fought to establish permanent matriarchal control of the temple. The priestesses were tired of the male dominance of the religion, put into place during the time of Kanazar Tormos. They believed that the true founder of the temple was Hielda Tormos, as she was the one who wrote the sacred texts of Tiea. They suspected that Kanazar had used his position over Hielda to set up the religion.

The rebel priestesses were led by Ioerth S’cora; a talented Seervati. She united a number of other female Seervati and they slew all who opposed them in a midnight coup. Ioerth put into place a bizarre form of matriarchal succession for the position of Cleric Magister (the highest rank in the cult), based on some of the more obscure passages of ‘The Tome of Fate’.

Ioerth and her supporters perpetuated the belief that Tiea, not only sought to influence the world spiritually, but desired to do so in person and could manifest herself in the world within a mortal shell. To this end, Ioerth created, what is referred to as, the ‘Tiean Crèche’. The cultists kidnapped or, alternately, bought young girls from destitute parents and identified if any of the girls had Seervati potential. Those found to be gifted were raised within the Crèche, a special part of the temple devoted to the accelerated teaching of the cult’s rituals. Those unfortunates who showed no affinity for divine magic or failed to master the higher Rituals of the Seercandum were sold into slavery (or worse).

The Children of the Crèche were the Chosen of Tiea and from their numbers, a new



Cleric Magister was selected to guide the cult whenever the incumbent died or sought retirement. Up until this time, it had been difficult to maintain control of the temple for any significant length of time. The creed of the religion endorsed the destabilization of anyone who achieved some degree of power and authority. To survive for at least a short time at the top, a Cleric Magister had to rule the cult through fear and ruthlessness. There was always someone in the wings plotting to usurp the leader, once the new Cleric Magister started building a 'loyal' following - such was the very nature of the cult and the philosophies at its heart.

When Ioreth managed to change the cult into a matriarchy, she also shifted the hierarchy so that the Seervati dominated the senior ranks. This, at least limited the number of rivals who continually contested the top position. Since a new Cleric Magister could only be selected from the ranks of the Crèche, it also defused direct conflict between rivals; instead, rival factions worked to nurture and support a claimant to power from the members of the Crèche.

Over time, two distinct circles of influence emerged in the cult. The first were the young, female candidates for Cleric Magister who were of the Crèche; adept with magical power but inexperienced. The second group was the older manipulative women's circle which was responsible for teaching the members of the Crèche. Although they lacked magic, they excelled in persuasive tricks and deceit. They were known as the Matrons. In true Tiesan tradition, shortly after she had the new regime installed, Ioreth was ordered executed by the first of the Children she groomed to take up her reins of power.

It is hypothesized that the Withered Blade renewed its acquaintance with the cult of Tiesan sometime after it became well-established in Odressi, probably in the 15th century R, as mention is made of the assassins taking control of one of the major thieves' guilds in Odressi in 1451R.

The exact extent of the relationship that emerged is not clearly understood but documents seized from the temple, during the tribunal hearings in 2012R indicated that the Cult of the Withered Blade were given the divine protection of the Tiesan church and, in return, assisted the Tiesans in achieving some of their goals; carrying out killings, threatening key individuals and

gathering information that could be used to bribe or blackmail public figures.

The two organizations complimented each other and may have been a greater threat than they were if the Tiesans had maintained a more stable administration.



But, with a different Cleric Magister coming and going in rapid succession, the cult found itself often without a clear direction. Despite this, the two organizations did still instill fear and manage to corrupt officialdom, wherever and whenever it did decide to take action against some person or institution.

In addition to countless murders and other criminal acts, some of the more infamous deeds the cult has been responsible for (or suspected of) include the assassination Harlan Medarra II, the Citylord of Odressi and the repeated attacks on Wizards of the College of

Arcane Science (that have mostly been blamed on the Imaar cult). Some theologians even say that the Tieans orchestrated many of the rebellions that occurred during the Five Years Doom and were successful in laying the entire blame upon the Unholy Trinity.

Since 2140R the Tieans have had a Recognition agreement with the Trezkillian church. The Trezkillians see an advantage in using the extensive spy network that the Tieans have access to, in order to give them an advantage in the rivalry between Sard and Elkia. The Tieans simply see a benefit of being associated with the Trezkillians because it affords better protection to their agents who are abroad in that region.

Doctrine

Two brothers played beside the ocean, shaping castles from the wet sand. The more talented of the pair made a beautiful sculpture, spending many hours making his castle just right, using shells and jetsam in its decoration. The other brother made a shapeless lump, barely recognizable as a castle. But when the talented brother went to the rock-pools to find some seaweed to add to his work, he returned to find his castle destroyed.

“Why did you do this, my brother?” said the talented child, grief-stricken.

“Because you strived so hard to make it perfect, my brother. Such pride you must have in your skill; so much so that it has attracted the contempt of the Goddess”.

Lesson Forty-Two, from the ‘Tome of Fate’.

To understand this lesson is to understand the core basis of Tiean philosophy - if someone or something ‘shines’ sufficiently to draw the attention of the masses, then it diminishes the attention that should be devoted to the Goddess and should be undone or otherwise diminished. This can be as simple as an entertainer gaining a strong following at a local tavern where he or she performs or as grand as a King who unites several warring factions and averts a full-scale conflict. In each case, Fate is affected by the machinations of mortals and power must be restored to Tiea, the Mistress of the Six Fates.

The Fates are six Demons who made a pact with Tiea, sharing her power in order to allow Tiea to awaken from her divine slumber for a short time and enter the mortal world in the form of a twelve-year old girl.

Certain circumstances arise that precede Tiea’s ability to do this (e.g. the demise of an existing Cleric Magister of the cult, an eclipse, a falling star or similar dramatic natural portent). Tiea’s powers are diminished when she takes mortal form and she can only occupy the host body for three Eldorian Marches, before her powerful spirit consumes the mundane form and she returns to sleep in Tarrisada, until the portents are right for her return.

The Six Fates have distinct attributes that are said to guide the cultists in their activities. The names of the Demons, the signs they go by and their nature are described below:

Kax (the Hammer) Kax signifies physical destruction of an object, building or similar work of mortal design.

Lurn (the Blind Man) Lurn spurns knowledge and requires that some form of new teaching or finding is discredited or is somehow erased from the world.

Taslaz (the Broken Crown) Taslaz defies authority and requires the overthrow of an influential person or institution.

Zaira (the Crow) Zaira demands blood; nothing less than the murder of a person of prominence will placate Zaira.

Yurgh (the Cup of Gold) Yurgh pertains to wealth and requires the transfer of prosperity between factions, so that the wealthy are bereft of their valuables.

Hidion (the Jester) Hidion is the purveyor of K’turah, the Divine Joke. It demands an act of (what is best described) as ‘black irony’. For an Ormocean priest to be set-up so that it appears he has broken the law is an act of K’turah. For a famous bard to lose his tongue is K’turah.

When a new Cleric Magister is declared, according to the rituals of the cult, she is revered as being the eyes and ears of the Goddess Tiea, as well as being empowered by one of the Six Fates to give the cult new direction. The first act of the Cleric Magister is to invoke one of the Fates by the drawing of a random lot (using cards or a die bearing the symbols of the Fates). Whatever the result, it is that Fate which determines the machinations of



the cult until a new Cleric Magister assumes power.

As an example, an inquiry by the Congress into the affairs of the cult, held in 2012R, clearly determined that, at the time the Citylord of Odressi was assassinated, the Tiean temple was devoted to the auspices of Zaira, demanding the death of someone in a position of prominence. Fate had demanded death and the cult had pursued the appropriate path.

In summation, although the beliefs and activities of the Tieans may seem bizarre, the cultists do not act like a bunch of crazed terrorists, killing people in the streets. It is considered a heinous act against Tia for a cultist to attract attention to their temple in Odressi, when engaged in subversive operations. To avoid this, Tieans go to great lengths infiltrating institutions that they wish to bring down, creating false organizations and setting up others, outside of the cult, to take the blame from the authorities for the acts of the Tieans.

Members of thieves' guilds across Eldoria continue to invoke the name of the Goddess when they commence a robbery, burglary or similar act of larceny. A statuette or image of Tia is usually kept beside the entrance to the thieves' hideout along with a bowl. Offerings, in the form of coins, are tossed in the bowl as the cutpurses and footpads leave the premises. This money funds the Tieans and is collected, on a regular basis, by representatives of the Cult of the Withered Blade. In effect, it is a form of 'protection money' extorted on behalf of the Tiean temple in Odressi.

Organization

The factional rivalry within the Tiean religion, combined with its doctrine of adopting a random theological direction every time a new Cleric Magister seizes power has made the Tiean religion an unstable organization. As such, its structure is loose and changes at the whim of each new Magister.

The only real person of rank is the Cleric Magister; all other cultists are of equal status but have power within the temple on the basis of their allegiances to the factions that constantly vie for control. The key to this control is in forging pacts in support of one of the aspiring young Seervati of the Crèche. The Matrons that serve and teach the children of the Crèche have some degree of influence over their charges and, as such, are the more dominant of the factions and have an entrenched position. However, other cultists are often able to curry

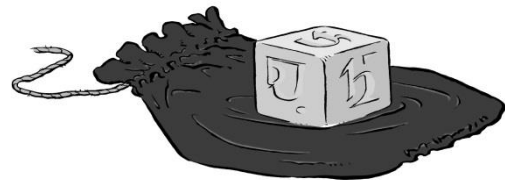
favor with individual members of the Crèche as well and, if that Seervati becomes Cleric Magister, the stranglehold of the incumbent Matrons is broken and new cultists are appointed as Matrons. Often, the accession process of the new Magister can result in a bloody purge of rival factions.

New recruits into the Tiean religion come as a result of direct invitation from an existing cult member. The new inductee usually joins the cause of the faction that invited them into the temple (at least until they find their feet and learn how to scheme their own way to the top).

Regalia

All cultists dress in a loose linen garment that resembles a smock or apron that is white in color. This is worn over their clothes when they are in the temple or formally representing the cult. At all other times they wear no adornment that would give away the identity of their religion, especially as they are often undertaking subversive activities.

The Seervati of the Crèche are identified by a dark blue smock. The Cleric Magister wears black. The holy symbol of the religion is a die that features the runic devices of each of the Six Fates. These can be made from a range of materials, from bone to the purest gold.



Temple Design

When the Congress of Odressi provided the Tieans with funds to build a temple, the cult used the money to acquire a block of connected tenement buildings in the poorer quarter of the city. They then commissioned an architect to arrange for the interior of the buildings to be gutted in such a way that the exterior remained the same, while inside a series of purpose-built chambers and rooms were constructed for use by the cult.

The tenement buildings have thirty-six doors and one hundred and eighty shuttered windows. Only three doors actually give

entrance to the temple; the rest have been sealed shut from the inside and plastered over. Similarly, there are only twenty functioning windows and these are mostly on the second storey. This served the secretive and subversive purposes of the Tieans, in that their temple was hidden from plain sight of the public.

Over two thirds of the interior on the ground floor is devoted to the nave. It has polished wooden floors and walls of white plaster. The ceiling and upper rooms of the original building where the nave stands was removed to give the area height. The nave features a raised dais at one end on which is mounted an ornate high-backed chair.

This is where the Cleric Magister sits to officiate at ceremonies and hold court with the rest of the cultists. The dais is flanked by two wall hangings with depictions of Tiewa nimbly balancing a dagger on her fingers. There is a small plinth made of black wood that stands in front of the dais. On this rests an oversized silver die, each face engraved with one of the signs of the Six Fates. This is actually rolled along the polished floor of the nave as part of the Accession Rite.

There are benches arranged along the left hand side of the temple, where the Seervati of the Crèche sit during official meetings. Benches directly opposite them are used by the Matrons of the cult. All others stand in the open area between them.

Most of the remaining third of the ground floor consists of a foyer and rooms that guards and functionaries use when dealing with persons seeking an audience with any of the leaders of the factions or the Cleric Magister. Stairs from the foyer provide access to the basement level where the common dormitories, refectory and wash rooms are located. Stairs also lead upstairs from the foyer, providing access to the private chambers of factional leaders, the Crèche and the Matrons. The apartments of the Cleric Magister are also located here and are heavily guarded by cultists with unwavering loyal to the Magister.

Ritual

The Accession Rite is perhaps the most formal ceremony of the Tiewan religion. The records of the cult describe a series of portents that occur on a predetermined schedule, spanning thousands of years. Each time one of these portents is determined to have occurred, they signify that a change in leadership of the temple is imminent. This usually triggers one or more of

the existing factions into making a challenge against the authority of the reigning Cleric Magister and her supporters. The Magister may step down and offer the position to one of the challengers but most often there are a series of violent clashes between rivals groups, culminating in the murder of one or more of the claimants from the Crèche and their key followers.

When the outcome is finally clear, the cult swears fealty to the new Magister and that person recites a litany that calls upon the Six Fates to guide the future direction of the Tieans.

A ceremonial silver die is rolled and the symbol that lands face up determines the nature of the activities that the cult will engage in until the accession of the next Cleric Magister. For example, if Taslaz (the broken crown) is rolled, the cult will devote most of its resources to toppling monarchs or high officials from office.

One of the most divine rituals of the religion revolves around *K'turah*, the dark will of Tiewa. *K'turah* involves an act that results in an ironic twist of fate (e.g. a famous cavalryman being killed by a loose horseshoe thrown by a compatriot's steed). Tieans see *K'turah* as being the evidence of Tiewa's presence in the mortal world and a major act of *K'turah* is often a portent for an Accession Rite.

Members of the cult will attempt to fulfill their goals by creating circumstances that create an incident that can be recognized as *K'turah*. If the Cleric Magister is impressed by their achievement they can be rewarded and invited into the reigning faction. All such acts are documented before an assembly of the cult and the person seeking to be rewarded, dramatically describes the *K'turah* to the gathering. If the cultist fails to impress the Magister, they often find themselves discretely dealt with by means of a beating or worse.

Tieans cremate their dead and reserve the ashes in a leather pouch in a mausoleum. Cultists will later scatter the ashes at a specific location, at the direction of Magister. They believe that the spirit of the dead Tiewan will cause mischief at the place where the ashes were scattered, furthering the causes of their religion. Only when the spirit has served the cult in life and in death, may it find acceptance in the Hall of the Thieves, in Tarrisada, where their worth is judged by the Six Fates.

Uushai

As described above, Tiewa is served by six Demonic creatures known as the Fates. They were originally part of the Ravening Horde and



found sanctuary from the eternal war with the Gods by making a pact with the Goddess. They now dwell in the Hall of Thieves, in Tarrisada, and can briefly visit the prime material plane in a weakened state.

Bonus Spell

Tiean clerics often leave decisions to Fate.

LORD FATE'S BANE

School divination; **Level** cleric 1 (Tiea)

Casting Time 1 standard action

Components V, DF

Range 50 ft.

Area All enemies within a 50-ft. burst, centered on the caster

Duration 1 round/level

Saving Throw Will negates;

Spell Resistance yes (harmless)

Your enemies have a 50% miss chance on all attack rolls, however, if their attack succeeds in hitting while the spell is in effect, it automatically becomes a critical.

Assay Spell

The Cult of Tiea teaches initiates **Murderous Command** as its Assay spell. When cast by a Tiean Cultist the duration is equal to a number of rounds per level.

Artefact

THE CHARMS OF ILL FORTUNE

Strong evocation; CL 20th; weight 2oz

“Do not say you are my friend,” said Gwynfarrah, “for I am cursed and should you seek my acquaintance I would lose you ere the span was complete”.

I looked at the lady and was moved by the earnest look upon her countenance and the melancholy in her eyes. I responded, “I wish more than to be your friend Gwynfarrah; you know that. I would pledge my troth and ask that you marry me ere the year has passed”.

Tears welled in Gwynfarrah’s eyes, a mixture of joy but also of pain and grief.

“I know your mind sir and that I cannot sway you from this, but know that, by your suit, you have doomed yourself and nothing can prevent your untimely death. Come to my chamber this evening if you will - if love we must, we cannot tarry with this affair”.

With that, she took my hand and I noticed that, in addition to the symbol of Esmia suspended on a chain about her neck, she also wore a simple silver bracelet, from which hung a delicate charm in the shape of a bird. I wondered if she also paid homage to Se, Mistress of the Sky.

The Six Fates, bound as servants to the Goddess Tiea, gave cursed tokens to her priesthood in ancient times, so that they would experience betrayal and downfall and pass that lesson on into the world. Of the Six Charms, the Tiean church now holds none, indeed having let the cursed artefacts pass on beyond the church to work their evil.

There are Six Charms, each being miniature objects crafted from Excellium and made to fix to a bracelet. If the charm is worn for a period of six consecutive days, it will manifest its curse. Each Charm carries a different curse, as follows:

Kax (the hammer)

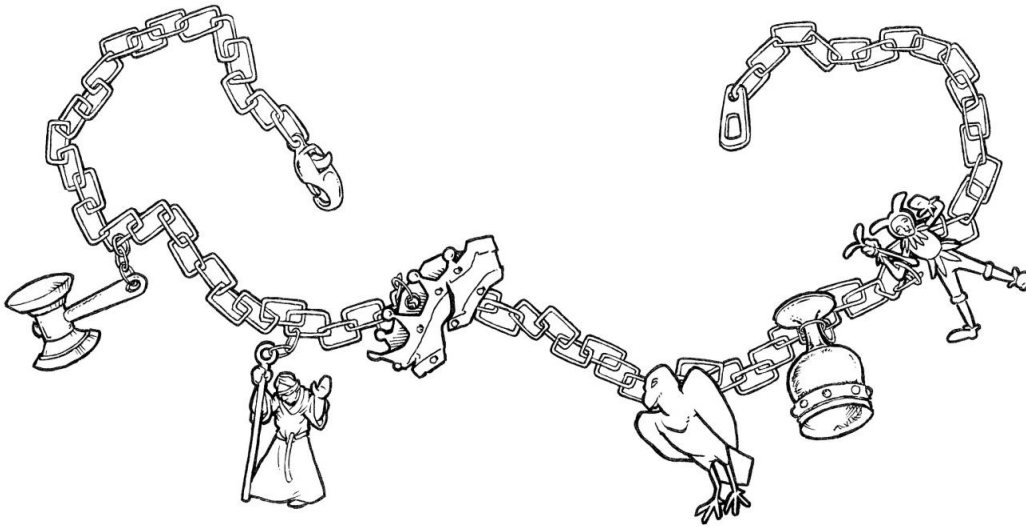
The Curse of Kax works to bring about the loss or ruination of a physical object or possession, treasured by the cursed owner of the Charm.

Lurn (the blindman)

The Curse of Lurn works to corrupt or destroy existing knowledge so that the cursed person is disaffected (e.g. any documents that prove their claim to an inheritance may all mysteriously vanish).

Taslaz (the broken crown)

The Curse of Taslaz works to usurp the cursed wearer’s position. If an aristocrat, they will be cast out of society to the status of a slave; if a thief, they may lose their hands and become a beggar.



Zaira (the crow)

The Curse of Zaira causes great harm or death to someone close to its wearer.

Yurgh (the cup)

The Curse of Yurgh works to lose the wearer all wealth and monetary gain.

Hidion (the jester)

The Curse of Hidion works to create the K'turah, a Tiean concept that views 'dark irony' as a form of divine manifestation. It would be K'turah for a Bard to be afflicted with deafness so they could no longer hear music; or for a charcoal burner to be killed in a house fire.

It is up to the GM to bring down an appropriate curse on those who wear any of the Charms but, whatever is concocted should be a significant challenge for the affected character, considering the Charms are divinely wrought artefacts.

Note that the curse is triggered in a cycle, every six days. So if a character, who wears the Charm of Zaira, loses their brother in an accident one day, in six days' time the Charm will be seeking another victim.

The Charms are masked by a permanent enchantment of Misdirection, so that their true nature is hidden. True Seeing however will reveal the Charms for what they are. Remove Curse will neutralize the existing curse on a wearer but on the sixth day of the cycle, a new Curse will commence.

The Curse will be active again, if the Charm is still worn. If all six Charms are found and put together on a bracelet, the wearer gains the ability to call down any of the six Curses on an entire region of six square miles, where the same calamity affects everyone. When this power is exercised, the Charms used are consumed.

Charm

LUCK COIN

Description: A silver trade with the face of Tiewa on one side and a curved dagger on the other.

Trigger: Tossing the coin and invoking the name of Tiewa for aid.

DC: 15

Effect: If the coin comes up heads (Tiewa) the bearer will receive a 20 on the next die roll (excluding to-hit and damage rolls). The bonus must occur in the round following the coin toss.

Cost: 5 gold trades

Frequency: Uncommon

Usage: If the coin comes up tails, then the Charm is rendered useless and, by tradition, must be given to the first person the owner sees or meets.



RELIQUARIAM



SADIR

God of Destruction

Other Titles:	The Destroyer of Worlds, the Crystal King, Lord of Oblivion
Alignment:	Chaotic Evil
Domains:	Chaos/Destruction/Death/Madness/Evil
Favored Weapon:	Dagger
Appearance:	A humanoid made of crystal. The fingers on his left hand are missing and black acidic blood drips from the stumps.
Status:	Minor Human cult
Following:	80% Male, 20% Female
Power Centers:	A proscribed religion that once had power centers in Odressi, Zaramoor and Trith.
Holy Day:	Farazar, 11th Day of the Second Span of the March of Life.
Clerical Dress:	A sleeveless hardened leather vest with a wide belt and a knee-length kilt of leather strips, studded with black iron.
Holy Symbol:	A sliver of crystal on a leather cord is the holy symbol of the cult.
Associations:	Kharic-Ohrm (God of Pain) is the son of Sadir and Yaarneya (the Goddess of Entropy) is Sadir's spouse. There is a Recognition agreement between the Sadir cult and the church of Kharic-Ohrm but not with the Yaarneyans.
Basic Goal:	To bring about the end of existence.
Religion Trait:	<i>Vandal.</i> You can easily identify the weak points in objects. When you make a Sunder roll in combat treat the target item's hit points as having half the indicated amount (rounded down). When trying to break an item with force, using a strength check, the DC is reduced by a -2 trait bonus.
Bonus Spell:	Fracture
Assay Spell:	Shatter

History

The cult of Sadir of the modern age was born in 1350R in Karhaven, then part of the Sardellan Homeland. Its philosophies and dogma all originate from the deranged mind of a man called Sylander Khriss, the son of the famous Trezkillian captain, Kalasyre Khriss.

At the age of ten, Sylander accompanied his father on a series of bloody campaigns across occupied Llan, the intention being to root out pockets of rebellion and dissuade the populace from mounting further resistance against Sardellan rule of their country.

The terrible slaughter and acts of unbounded cruelty ordered by his father, deeply affected the mind of young Sylander Khriss; so much so that he became comatose after witnessing the systematic torture and execution of over five hundred captives after the siege of Slaarn. Sylander was sent back to the family estate of Far towers, near Karhaven and spent the next thirteen years glassy-eyed, under the care of an Esmian healer.

Sylander is said to have made a miraculous recovery during a violent storm, after which he came out of his long sleep and claimed that he had visited 'places in his mind' where no one had walked for generations. Sylander said that he had been awakened to be the prophet of the God Sadir and went on to spend the next five years recovering his strength and putting down his thoughts on paper.

During this time he was known to fly into terrible rages. His father had him restrained on several occasions and was forced to make repatriations to a number of noted members of the local community of Far Towers, after two separate incidents.

The first occurred at a local inn and involved a frenzied, unprovoked attack by Sylander on a young man. Sylander bit off the man's nose and ears during the struggle. He was only spared the retribution of the law because of the respect the community had for his father. The second incident occurred a year later when, as

RELIQUARIUM ELDORIA

part of some obscure ritual, Sylander put out the eyes of serving girl, reputed to be his lover

In 1382R Kalasyre Khriss died in mysterious circumstances at Far Towers and Sylander inherited the family estate and fortune. Now, as lord of the family fortune he was free to do as he liked, no longer controlled by his father. Over a period of three years, Sylander systematically destroyed the magnificent ancestral home of the Khriss family and let the surrounding farmlands go to waste. He dismissed all of his servants and attracted a motley band of followers, drawn from vagrants, thieves and psychopaths of the region.

Sometimes 'pieces' of locals were found scattered about the fields or hung upon scarecrows. In the end, there was so much hue and cry about evil goings-on, that the Ormocean church acted to have Sylander arrested. They sent a deputation to Far Towers only to find the ruined hall ablaze and nobody (alive) at the estate. The Ormoceans uncovered evidence that captives had been held in the rooms and they had been thrown into pits containing starving wolves or boars. Of Sylander Khriss and his followers there was no trace. It was assumed they had died in the fire, as several skeletons were recovered in the ashes, days later.



Amidst the shambles of Far Towers' former glory, Sylander consecrated the first church of Sadir in the ruined Trezkillian chapel on the grounds of the estate. The locals feared to go anywhere near Far Towers; people went missing in the area, never to be heard of again.

What was discovered was a bound copy of Khriss's religious work, 'The Tabernacle of the Oblivion'. It was a five-hundred page document reputed to have been written in blood on parchment made of Human skin, the cover cut from the finest crystal and inlaid with runes

made from the delicate finger bones of infant children. It was a testament to an evil that lies beyond the comprehension of sane minds.

Nothing was heard of regarding Khriss or the Cult of Sadir until 1451R, when an advocate addressed the Congress of Odressi in a bid to establish a temple devoted to Sadir in the Holy City. Despite the reservations of several Houses, there was sufficient backlash against the excesses of the church of Ormocea, at this time, to garner support for a Sadir church. It was perceived that the temple would be a small affair; after all, what financial backing could such an endeavor have?



Sylander Khriss was a deeply disturbed individual whose madness created a doctrine embraced by insane and violent outcasts of society.

However, an imposing temple was erected that put some of the places of worship of other major religions to shame. The Sadir Cult that set up in Odressi was financed by a mysterious benefactor and many said that the

new High Priest bore a striking resemblance to old family portraits of Sylander Khriss; although, if it was Khriss, he hadn't aged a day for a man who would have been over 100 years old.

The Sadir Cult that was established in Odressi rapidly attracted the worst examples of humanity imaginable. They immediately became perpetrating vile acts against the other churches of the Holy Trinity and anyone else who fell afoul of their followers, late at night in the dark alleys of Odressi.

Worshippers of Sadir were accused of attacks on clerics and of attempting to desecrate and destroy the property of other temples. Individuals of the House of Wisdom struck back and a senior figure in the Sadir cult was cut down in the streets, in broad daylight by two vengeful paladins of the Sirtar faith. The inter-denominational feuding reached such a level that the Citylord of Odressi moved to create a secular body to enforce the laws pertaining to the churches. Thus, the Monks of Light were born to keep order between the religions.

In the aftermath of this infighting, the Sadir cult faced being proscribed by the Congress of Odressi. Its priesthood was not the best at diplomacy and the cult only survived because of an appeal by the Yaarneyan temple.

Valeira, their High Priestess, managed to persuade those gathered at the Congress to show clemency, saying that these were early days and that all should learn a lesson in tolerance. The famous historian, Cannard Ghull, remarked at the time that, "In allowing the Sadir church to continue to exist in Odressi, the members of the Congress allowed themselves to be influenced more by Valeira's revealing robes rather than by her rhetoric".

It was unclear what the motivation of Valeira was in assisting the Sadir Cult. Many believed the Yaarneyans saw the unruly followers of the Sadir as allies, as their deities were aligned in the same Aercharn. But the truth was documented in the memoirs of Valeira where she revealed that the Yaarneyans had been under scrutiny by the Holy Trinity for decades before the Sadir cult emerged in Odressi.

She believed the activities of the Sadir Cult helped turn the focus away from the Yaarneyans so, by supporting the continued existence of the Sadir Cult, Valeira hoped to continue to deflect attention away from her own indiscretions.

The Yaarneyan church had some influence amongst the religions of the House of Darkness and made a number of deals with them

and other factions to ensure that the Congress votes went against those who would ban the followers of Sadir. In later years, the Yaarneyans also acted as a calming influence over the appetite for destruction that the Sadir cultists pursued. Despite this, the Sadir Cult still managed to attract attention and, every time that they came under threat of expulsion, the Yaarneyans used their web of political blackmail to get them off the hook. The Yaarneyans were greatly assisted in these activities by the priesthood of Kharic-Ohrm, when it was granted a temple within Odressi in 1444R

One of the problems faced by those who claim to follow Sadir is that the 'Tabernacle of Oblivion' does not really inspire any long-term goals. It proposes that there is no afterlife to look forward to and that Sadir commands his followers to hasten the destruction of the world. Zealots of the faith follow the dogma of Sylander Khriiss, which encourages the mutilation or total destruction of 'perfection'. This includes anything from the disfigurement of a beautiful woman to the burning of a work of art.

For centuries the Sadir temple remained directionless and in danger of self-destruction; the kind of people that the cult attracted were not considered the most stable of individuals. Then in 1816R, the Mount Hallberg Scrolls came into the hands of the priests of Sadir. These were a Pre-Redemption document that revealed much of the ancient tales of Sadir and gave a detailed account of the loss of four crystal fingers from the God's left hand, as a result of a battle fought against Siritar at the Dawn of Time. It was claimed that each finger held baleful power and that when all four were brought together, the world of mortals would end.

This was the kind of direction that the Sadir Cult needed and they sent many of their dark flock out into the wide world to seek for the lost crystal shards, which were the fingers of Sadir. To date, only one of the crystal fingers has been known to have been discovered and was smuggled out of the temple in Odressi before most of the cult was rounded up and executed after the Five Year's Doom. The quest continues for the other fingers.

As a result of the search for the Fingers of Sadir, some of these wandering priests ended up founding their own churches outside of Odressi, although most were short-lived. The local people would drive the cultists out as soon as they began to perpetrate atrocities in their region. The only places where the cultists



founded long-term temples were in Zaramoor and on the island of Trith.

In 2100R, the revolutionary, Erlwick Rhull, recruited the Sadir Cult, during his abortive attempt to seize power in Odressi. They were promised supreme religious control over the city, to do with it (and its population) what they pleased. In return, their Seervati were to deal with any spell-casters that opposed Rhull's forces during his attempt to defeat the local militia of Odressi. It is doubtful that Erlwick Rhull would have kept his word if his coup was successful; he would most likely to have betrayed the priesthood once he had consolidated power. However, the uprising was defeated and

the cult could not escape the wrath of the Congress that met in 2105R to dispense justice.

The Sadir Cult was proscribed and removed from the Treaty of Odressi, along with the churches that had close associations with them, namely the temples of Yaarneya and Kharic-Ohrm. The edict of the Congress had a flow on effect and within the year the temples in Zaramoor and Trith were closed and the worship of Sadir and the Unholy Trinity banned in most realms of Eldoria.

Doctrine

'The Tabernacle of Oblivion' contains the core beliefs of the cult and is written in an obscure and rambling style that makes it both difficult to understand, yet easy to interpret what you want from its esoteric passages. One of its 'philosophies' that diverge from the writings of other prophets is the concept that there is no afterlife to share with Sadir. The souls of the dead dwell on in the world as spirits, condemned to an existence of watching the endless repetition of the folly of mortals. Only by working to bring about the Final Oblivion, the end of the mortal world, can the cycle be broken and these spirits finally be eradicated from existence.

How to go about achieving the Final Oblivion is 'glossed over' but Sylander Khriss made it clear that Sadir detests all that is ordered and flawless and demands that his followers put an end to examples of this in the mortal world. Hence the preoccupation amongst cultists with burning down grand buildings, destroying works of art and disfiguring and sacrificing charismatic captives.

The Mount Halbarg Scrolls may have given the cult a higher goal to aspire to, in seeking the lost Fingers of Sadir, but the basic drive to wreak havoc and injury on the world is still ingrained upon its perverse clergy. Finding the crystal fingers will only make the end come at a quicker pace.

Organization

There has never been a formal structure to the Cult of Sadir. Following the disappearance of its founder, Sylander Khriss, the priests who have led the cult have always been powerful and charismatic Seervati. They usually were entrenched as High Priests until they died and preached their own interpretation of the Tabernacle of Oblivion to their deranged followers. They handed over the reins of power

to the next rising star who served Sadir and, if one of their own children displayed natural talents for magic, it was most often their son or daughter who took their place. If you trace the history of the High Priests of Sadir, three main families appear to dominate the position – the Paelarians, the Sundars and the Krolls.

The High Priest runs all aspects of a temple and has a circle of trusted henchman who are given more important tasks. These henchmen also act as bodyguards to the High Priest and protect the leader from attacks by his own demented followers. Other lesser Seervati who serve the temple are called priests, all others are referred to as the Damned.

Regalia

Clerical clothing is rarely worn. Individual priests may don the old costumes that were popular around the time that the temple existed in Odressi. This consisted of a hardened leather tunic and a kilt of leather straps. The costume was often decorated with iron studs. The High Priest may wear the exact same garb at ceremonies, with nothing to distinguish higher rank. Clerics wear a sliver of crystal on a leather thong as a holy symbol. The Damned wear a shard of iron.



Temple Design

In stark contrast to their beliefs about destroying all that is beautiful or perfect in the world, the Sadir temple in Odressi is a magnificent architectural structure, constructed from the finest materials that incorporate marble from Elkia, jade from Y'sira and gold ornamentation from distant Rhenfara.

This is because of the Sadir belief that there is no afterlife; the spirits of the dead continue to live, unfulfilled, in the mortal world, until the world ends. Therefore the temple is their heaven and everything within must remain intact and unsullied. Some of the finest art-works of the Sardellan Empire hang within the glorious temple to Sadir; looked upon only by the eyes of mad-men.

The temple is a long rectangular building with a tall spire at its front, which towers over the large entry doors. The outer walls are made of blood sandstone, which was quarried from Ghardon and overlaid with the finest white marble. The doors that provide entry to the main place of worship are made of Diamondwood and are valued in excess of 200,000 gold trades. However it is the inside of the temple that is the most breathtaking as every surface of the nave is covered with panels inlaid with Krystarrian Glass, a most rare and valuable material. The reflections from the crystals create a dazzling rainbow effect in the air about the nave.

Positioned around the walls of the temple are paintings, sculptures and other works of classic art. At the opposite end of the nave from the doors is a statue of Sadir, being a 10' tall figure of the God, depicted with its arms upraised. A shaft that descends to the sewers beneath the temple is positioned at the base of the statue of Sadir. This is kept sealed with a lid made from iron with crystal and platinum inlay. The shaft is used to dispose of sacrifices, following the terrifying and bloody *Shadaar* rituals that the cult refers to as their formal 'ceremonies'.

There is a small basement to the temple that is accessed by a stairway located to one side of the statue. The basement contains a series of functional chambers that are used to store furniture and equipment, house the small library, and to hold sacrificial victims. There are also more secure areas for the temple treasury and reliquarium.

The living quarters and associated rooms such as a refectory and bath-house are separate from the temple. They are a series of

ramshackle and ill-maintained structures located on the grounds but hidden away from the magnificence of the church building, by a high wall of stone. A covered cloister connects the residential compound from the temple.

Note that the Sadir religion was proscribed after 2105R and the temple in Odressi was sealed, with all of its treasures intact. The College of Arcane Science did approach the Congress of Odressi to make an offer for the abundant supply of Krystarrian Glass and Diamondwood contained within the structure. There is a dwindling supply of these materials in the world, which are essential for the construction of premier magical devices. To date, the Congress has not approved the removal of the materials.

The cult was disbanded after 2105R and its leaders executed. Many other followers were also executed or imprisoned. Those who escaped the round up continued to go on and create new secret cells devoted to Sadir.

Ritual

The cult only has one real ceremony; that of Desecration. This takes two forms, that of the ritual killing of a living creature or person and that of the destruction of inanimate objects. The former ritual is called *Shadaar* and the latter *Kordarra*.

The *Shadaar* Rite is most often performed on a person who has achieved some form of perfection. This is often physical beauty or physique but can also include someone who has achieved recognition of some excellence in skill, such as being the best dancer or wisest man in the local community.

In the *Shadaar* ritual the sacrifice is tethered to a post or similar fixture. At the temple in Odressi, they were left hanging in the air, tied to the outstretched arms of the crystal effigy of Sadir. The gathered members of the cult are provided with razor sharp knives and one by one they advance upon the sacrifice and offer a ritual prayer to the God before slashing at the victim.

The *Shadaar* rite demands that the High Priest, officiating at the ceremony delivers the final blow that kills the sacrifice. All other cultists are encouraged to inflict as much damage as possible but without delivering a killing blow. A cultist who inadvertently denies the High Priest this privilege must offer themselves as a replacement sacrifice. Zealots have been known to deliberately kill the official sacrifice so they may give themselves up to the glory of Sadir.



The second rite of Desecration (that of Kordarra) is less terrifying, yet still disheartening. This involves the destruction of a unique work of art or piece of literature that the cult has acquired, often through legitimate means or sometimes by theft. The ‘sacrifice’ is burned in a brazier before the altar or destroyed under the blows of iron hammers.

The Shadaar Rites are performed on the last night of every March. The Kordarra rites are held on every Festival Day.

Uushai

Sadir is served by no Uushai and sleeps alone in Tarissada.

Bonus Spell

Priests of Sadir are devoted to the destruction of everything.

FRACTURE

School transmutation;

Level cleric 1 (Sadir)

Casting Time 1 standard action

Components V, S, DF

Range touch

Target one living creature touched per three levels

Duration 1 round/level or until discharged

Saving Throw Fortitude negates (object);

Spell Resistance yes (object)

You can attempt to break medium or smaller objects by succeeding in a touch attack - doing so discharges the spell. If the target fails its FORT saving throw, it gains the broken condition. If a broken item is affected by the spell that item is destroyed on a failed save.

Assay Spell

The Sadir Cult uses the 2nd level spell **Shatter** as its Assay spell. When a Sadir priest casts Shatter it affects a radius of 10’ and it inflicts 1d8 points of sonic damage per level to crystalline creatures.



Artefact

FINGER OF SADIR

Strong transmutation; CL 20th; weight 1oz



The youth hammered upon the glass wall, demanding to be released but no matter how hard he struck the pane, it would not splinter. The leering audience that gathered in the darkness beyond watched silently in anticipation as a narrow steel cylinder rose upward from the floor behind young man who was trapped inside the chamber. He was oblivious to its presence.

A small dome atop the cylinder divided, revealing a gleaming crystal shard within. A sickly violet light pulsed at its heart and, when the youth struck the glass again; his fist simply exploded into gobbets of flesh and shivered bone. He screamed shrilly and, as he did so, the sound took on a terrible guttural, wet sound; his whole head was distorting and beginning to run like overheated wax, melting in rivulets down his muscular body.

Four of these artefacts of the Sadir religion exist but only one has ever been found. During the War of Powers Sadir’s left hand was struck by Siritar, wielding his mighty sword, “Worldsblade”. Four fingers were cut from Sadir’s crystalline hand and were lost on the battlefield. The finger that was recovered

resembles a slim piece of clear cut crystal some four inches in length, one end of which is jagged and broken. A pale violet radiance pulsates in its depths. The crystal emanates a powerful destructive Aura that warps all organic matter within 10 feet of it; flesh slides of bones like hot treacle, wood rots and turns to splinters, linen rapidly deteriorates.

Any organic object that is within 10 feet of the Finger of Sadir takes 3d6 damage per round (a successful FORT save against DC20 halves this). For every 6 points of damage suffered in this way, a character suffers 1 point of permanent CON and CHA reduction. If all CON is lost, the character is dead.

The Finger of Sadir that was discovered by the cult was found inside a clear container of Krystarrian Glass, which effectively blocked its emanations. Once its properties were determined, the crystal shard was incorporated into Sardinian rituals, being reserved for special religious days and festivals. Sacrificial victims were placed in a cubicle of Krystarrian Glass and the Finger of Sadir introduced by mechanical means; the cultists would look upon the horrific results and work themselves up into a religious fervor.

The artefact was seized by the Ormocean church after the Five Years Doom and is currently kept under lock and key in a secure part of their temple in Odressi.

The only way to handle the crystal outside the safety of a Krystarrian Glass container is to cast Dispel Magic upon it. This

will counteract the crystal's emanations for 2d6 rounds.

Charm

OBLIVION DIAMOND

Description: A small diamond blessed by a Seervati of Sadir. This is inserted under the skin, through an incision, so as to be kept hidden from prying eyes.

Trigger: Any magic from a spell or device that would read the owner's mind or force them to divulge information. The Sadir cultists are very protective of their knowledge and this Charm prevents outsiders from learning anything about them.

DC: 12

Effect: Immediately links the owner's Aura to the Tas and causes immolation as a result of drawing in too much magical energy

Cost: 500 gold trades

Frequency: Unique

Usage: Permanent until the Charm successfully activates. It is consumed by the magical immolation.



YAARNEYA Goddess of Pleasure

Other Titles:	The Green Lady, the Divine Temptress, Whore of Heaven.
Alignment:	Chaotic Evil.
Domains:	Charm/Lust/Chaos/Liberation/Revolution.
Favored Weapon:	Stiletto dagger or long hairpin.
Appearance:	A voluptuous woman with the torso of a worm from the waist down.
Status:	Minor cult (banned by the Congress of Odressi)
Following:	95% Female, 5% Male
Power Centers:	Llan and Maritaan (Llan is the only realm where the religion is allowed to practice openly).
Holy Day:	Balanzar, 4th Day of the Second Span of the March of Air.
Clerical Dress:	There is no distinct clerical robe. In public, the clergy tend to wear exquisite clothing of the finest materials. Within their temples, they wear alluring, often provocative attire of semi-transparent silks. Green is a favored color.
Holy Symbol:	The sacred symbol of the cult is the <i>K'yundah</i> that takes the form of two inverted triangles. One overlaid over the other. .
Associations:	Sadir (God of Destruction) is the spouse of Yaarneya and Kharic-Ohrm (God of Pain) is their son. Collectively, the three religions are often referred to as the Unholy Trinity. Although the Yaarneyan church often conspires with the other two religions of its House, it has no Recognition agreement with them.
Basic Goal:	The pursuit of pleasure in all its forms and the abandonment of the mundane life.
Religion Trait:	<i>The Art of Seduction.</i> You know how to bend individuals to your will through the arts of seduction. Benefit: you can use your sexual allure to gain a +2 trait bonus on Diplomacy Checks. Diplomacy is a Class skill for you. This trait can only be used on humans and demi-humans of the opposite sex unless the GM determines the target's sexual orientation is otherwise.
Bonus Spell:	Bad Influence
Assay Spell:	Enthrall

History

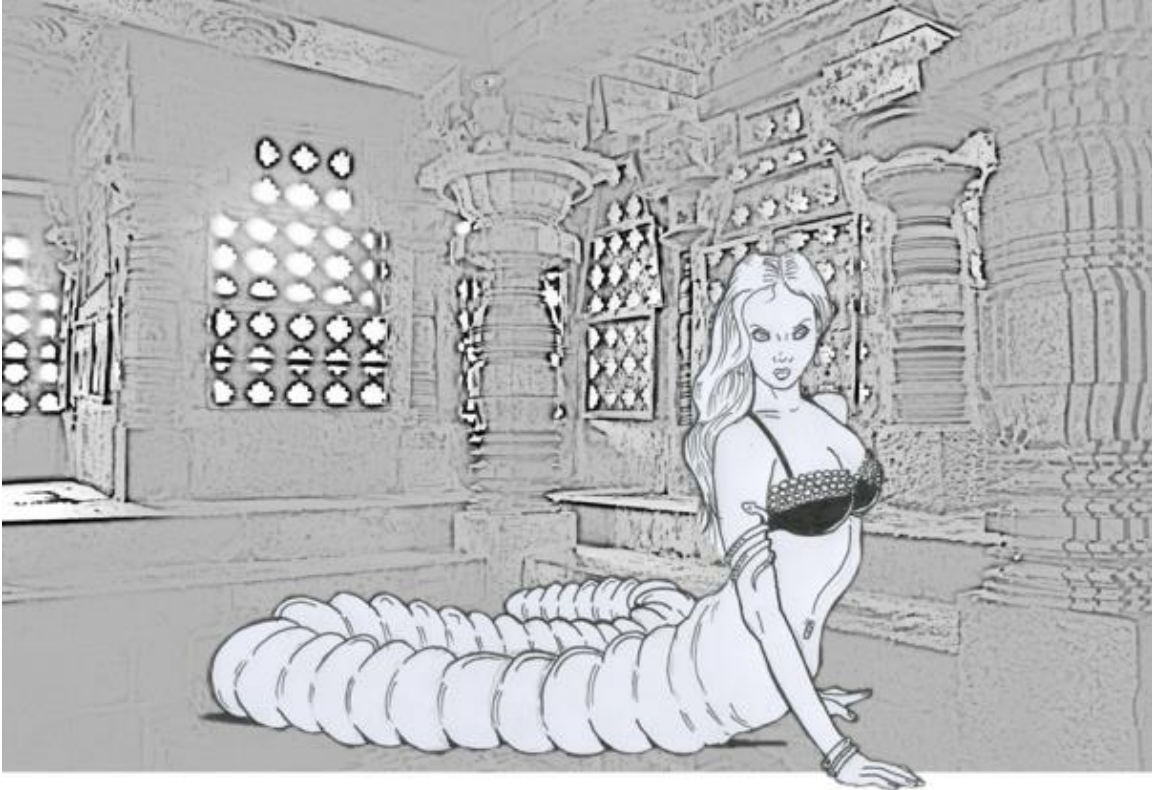
The origins of the modern cult of Yaarneya predate the discovery of the Books of Law. Indeed, the registers contained within the records of the Ormocean church would indicate that it is unlikely that any of the scholars who came to study the holy books, in the years that they remained available to the public, would have been responsible for creating the existing theology of the Goddess of Unending Pleasure.

It is surmised that the religion existed prior to the Darktime and its appeal allowed it to survive that period of chaos relatively intact, similar to the way that the worship of Trezkillian, God of War, never faded during the same era. Mention of the existence of the cult first appears in the histories of the Y'naari people who populated the eastern Outlands of Eldoria (northeast of Maritaan) in the Darktime. The Y'naari eventually migrated west and established the legendary city of Tai-Kaiyan on the shores of the Opal Sea.

The lords of Tai-Kaiyan raided the Sea of Souls and many islands east of Eldoria to bring slaves to their city. One of these slaves was a statuesque woman called J'taal. She was a devotee of the Goddess Yaarneya and a native of the distant isle of Suvveal, where she had been High Priestess over a small cult of primitive islanders. On Suvveal, J'taal did not have the power or resources to bring the masses to the feet of the Goddess, as demanded by the doctrine of her church. However, once she was enslaved and brought into the opulent surroundings of Tai-Kaiyan, she was able to sow the seeds of corruption that were to eventually bring down the Y'naari society.

J'taal was sold to a wealthy merchant of Tai-Kaiyan and within ten years she had bought her freedom and created the first temple to Yaarneya. She used her personal allure to ensnare followers of both sexes into the cult. Her temple was an unimposing building but it served





its purposes in hosting sumptuous banquets, divine entertainments and orgiastic rituals. From that point in time, the High Priestess set her sights upon the ruling noble families, providing them with forbidden acts, hallucinogenic drugs and sensual rewards, in return for their patronage and money.

She also recruited many acolytes from the poor quarters of the city, educating them and training them in the arts of seduction and lore of her religion. Gradually, her priestesses became accepted as tutors within the households of the nobles, where they preyed upon the families they were placed with, bringing more followers into the fold.

The wealth that flowed into the coffers of the religion allowed the priestesses who followed after J'taal to increase their hold upon the city. By 400R the Temple of Yaarneya in Tai-Kaiyan was a massive affair of jade and marble, its interior rooms decorated with the finest furnishings and erotic works of art. The priesthood numbered fifty and three quarters of the nobility of Tai-Kaiyan attended the regular Feast of Indulgence, which was notorious for its provocative and often lewd entertainments.

Over the next six centuries, as the Y'naari spread westward into Maritaan, and regional towns were established; clerics of the

cult attempted to bring the word of Yaarneya to the wider community. However, their efforts were in vain. The people who had left the confines of Tai-Kaiyan for the new settlements did so because the old regime was corrupt and in decay. The nobility had neglected their responsibilities and a deep divide had set in between the common folk and the aristocrats. Outside the rich houses of the nobles, life had become unbearable and the city of Tai-Kaiyan had become a place of squalor. The Yaarneyans were blamed for the decadence that had descended upon the Y'naari and their clergy were not made welcome in the outlying countryside.

However the corrupt city of Tai-Kaiyan still had life in it and continued on for a few more centuries, taking a darker turn as it did so. In the beginning, the pleasures that the cultists indulged in were simple and were to no-one's detriment other than their own selves. However, as time progressed, the clergy continually sought to fulfill the wishes of worshippers that wanted to continually go beyond the standards that had been set; they wanted to pursue wilder fantasies and more perverted pleasures.

Ultimately they wished to break every moral restraint, bringing pain and, humiliation and even death to innocents. The clergy of the

Yaarneya saw it as their solemn duty to help their flock achieve these goals regardless of how morally bankrupt they had become. Tai-Kaiyan became an evil place, shunned by the Y'naari of the western lands. They began to differentiate themselves from their corrupted kinfolk and renamed themselves the Y'naari-Su.

The regime in Tai-Kaiyan could not sustain itself indefinitely and it would most likely have eventually collapsed into complete anarchy. However, before that occurred, the Sardellan Empire invaded the western Maritaani coast in 1235R and found little resistance from the small force of militia that guarded the approaches to Sinkhole Deep, the default capital of the Y'naari-Su nation.

In fact, the Y'naari-Su quickly formed an alliance with the invading force and, in return, the Sardellans agreed to depose the regime in Tai-Kaiyan. A campaign began against the eastern nobles commencing in 1240R but it met stiff resistance and only after a good five years of determined fighting was Tai-Kaiyan taken and its treasures plundered.

The Yaarneyans were dealt with harshly by the Knights of Glory, a Siritar Order who were active in Maritaan. They hunted down and executed most of the Yaarneyan hierarchy and totally destroyed the temple of Yaarneya in Tai-Kaiyan. The Yaarneyans that survived documented the slaughter of the priesthood and the zealotry of the Knights of Glory and later the cult developed a special hatred for paladins of any of the orders that serve Siritar. A particularly divine act that was instigated amongst Yaarneyans in later years was the corruption of a paladin, bringing him to the worship of the Goddess.

After their expulsion from Maritaan, some of the few male clerics that served the priesthood fled to Rhenfara and had some

limited success in establishing the cult there. It was popular among young males where it became a following based on machismo, diverging from the underlying principles of Yaarneya (i.e. that of the abandonment of the mundane world).

Most of the surviving female clerics came to Odressi, via Dormos, and eventually established a temple there under the terms of the charter of religious tolerance. The temple thrived in Odressi and reasserted itself over the next two centuries, amassing wealth and redefining its long-term strategies.

Priests and priestesses were trained and indoctrinated and sent out to establish new temples throughout the Human realms.

They had greater success wherever there was money to be had, for many amongst the wealthy were easily led into new avenues of pleasure, and their fortunes were often required to pay for the lavish entertainments and feasts that the Yaarneyans were happy to provide.

By 1800R there were major temples to the Goddess in the cities of Odressi, Tempest, Byalliz and Gablehead and more covert followings in Sinkhole Deep, Vharizia, Denhaven and Darringmoor.

In Odressi, the temple allied itself with the priesthoods of Sadir and Kharic-Ohrm and thus became part of the infamous Unholy Trinity. However, the Yaarneyans did this for the purpose of forming a voting block at the Congress of Odressi and to sequester arcane secrets and lore from the other two priesthoods.

Although they were part of the same



(Above) Narees Tarkenmoor, High Priestess of the Yaarneyan Church in Quorull is the most senior member of the modern day cult. The religion was proscribed following the Five Years Doom but found a home in the northern country of Llan, where the church was accepted by rich mercantile guilds.

hierarchal House, as defined by the Books of Law, the Yaarneans quickly found that they had little in common with the other two cults that made up the House of Doom. The Yaarneans believed that you created paradise in the mortal world by indulging all the senses and fulfilling every desire and fantasy. Only by achieving this state could you be prepared for an existence in Nivaar, the Palace of Dreams, where the Goddess dwelled

The Sadir and Kharic-Ohrm cults seemed obsessed with pain, ruination and the ultimate destruction of the mortal world and thus were often at odds with the aspirations of the Yaarnean priesthood.

During the 17th century R, the Yaarneans were able to obtain seedlings of the Megallion flower from their contacts in Maritaan. At the height of their activities in the city of Tai-Kaiyan, they had formulated a powerful psychotropic drug to use in their rituals. They called this Illixia and it imbued the user with an intense sensation of energy and euphoria. The downside was that it was extremely addictive, although the clerics within the cult saw this as a valuable asset; a means of assuring continuing loyalty to Yaarneya.

The priesthood was able to propagate the Megallion seedlings and introduce Illixia to their temples once again; ensuring that the lesser circles within the cult had an ample supply of the drug. At some stage in the mid-1600's R, the formula for Illixia was made known to the notorious assassin's guild, the cult of the Withered Blade, who began to distribute the drug throughout the north of Eldoria, where it became a social problem in certain areas of Sard, Elkia and Llan.

In 1922R the cult achieved one of its greatest goals when they were able to corrupt Sir Morlon Erdyss, the Grandmaster of the Order of the Knights of the Holy Sword, and have him accept Yaarneya as his patron deity. Despite the refusal of the Siritar Order to agree to a formal transfer of his Recognition, this still created a serious scandal for the churches of the Holy Trinity, who had maintained a continual attack on the morals of the Yaarnean cult for centuries.

The High Priestess of Yaarneya, Isa Kisarra, had made Sir Erdyss her lover and caused a great spectacle in Odressi, by having the once noble Grandmaster appear in public places, fawning over her every whim and desire. This infuriated the stoic clergy of the churches of the Holy Trinity and the cult saw this as fitting

retribution for the slaughter of their clergy at the hands of Siritar followers in Maritaan.

In 1924R the affair between Sir Erdyss and High Priestess Kisarra had an almost theatrical ending, when a devout, young knight of the Holy Sword attacked and slew the lovers as they cavorted at the "Gray Unicorn", one of Odressi's finer dining establishments.

The Charter of Odressi meant that the Siritar Order in the city was found guilty of transgressing the laws of non-violence between religions and they were made to pay financial recompense to the Yaarneans. In addition they were made to hand over the knight responsible for the slayings for justice to be administered by the Yaarnean church. The knight committed suicide, rather than becoming the new 'plaything' of the Yaarneans.

Hostilities between the Yaarnean Cult and the Order of the Knights of the Holy Sword flared up at the Congress of Odressi in 1925R, when the Ormocean church tried to argue the case that the seduction of Sir Morlon Erdyss was itself an act that was in contravention of the Charter and that action should be taken against the Yaarneans. When brought to a vote, the Ormoceans' case was rejected, 16 votes to 11. The churches of the Holy Trinity were asked to let the issue rest.

However, there were six documented instances of the murder of Yaarnean cultists between the years 1926R and 1930R and, despite a thorough investigation by the Monks of Light; no evidence was found that connected the Siritar Order or its associated religious allies with the murders.

In 2100R, Eldoria went through a period of widespread civil unrest, called the Five Years Doom. In 2105R, the Ormocean church successfully accused the cults of the Unholy Trinity of having been responsible for much of the behind-the-scenes plotting and of supporting factions who sought to establish a new world order across Eldoria. Although there was no direct evidence that implicated the Yaarnean temple in any of these affairs, the clergy of the Sadir and Kharic-Ohrm Cults were proved to be allied to the military that had attempted a coup in Odressi.

By guilt of association, the Yaarneans were dragged in with the other two priesthoods of the House of Doom and they were outcast from the Charter of Odressi. A special meeting of the Congress saw the worship of Yaarneya, Sadir and Kharic-Ohrm proscribed throughout the realms. This was known as the Ban of



Odressi. The senior clergy were executed, the lesser priests imprisoned and their temples in Odressi sealed, in accordance with the Charter.

Overseas, most countries followed the lead of Odressi in religious affairs and city officials ordered the arrest of cultists serving the Houses of the Unholy Trinity. Their property was seized and their temples and shrines destroyed. A few countries chose to ignore the Ban of Odressi and allowed refugee priestesses to relocate within their borders. The Yaarneyan temple found a new home in Quorull, Llan, in 2130R. It has continued to prosper and grow, despite the presence in the city of the Ormocean fighting order, the Swords of Justice. The Yaarneyan have become popular with the merchant guildsmen of Quorull and have also attracted a following among the many artists and thespians of the city.

The current High Priestess is Narees of Quorull who maintains contact with the much smaller underground cells that still exist throughout the lands of Eldoria.

Doctrine

The core belief of a Yaarneyan cultist is that, when they die, they will spend eternity in the most pleasurable paradise ever imagined, the Palace of Unending Delights; the home of the Goddess. In order to prepare themselves for this, they must cast off the illusion of the mundane mortal world, indulging all their senses in a continual haze of realized desires and fulfilled fantasies. The achievement of this often requires considerable access to finance and a prime consideration of any Yaarneyan temple is to maintain a healthy treasury by establishing a network amongst the more wealthy and powerful parts of the social system that it becomes established in.

No pleasure or desire is denied a true follower of Yaarneya and the pursuit of hedonistic delight is held above the laws of any institution. There are six distinct areas of pleasure that are to be indulged in by a cultist, whenever and wherever possible. They are referred to as the Six Gifts of Yaarneya and the following is a section taken from the Yaarneyan Lexicon of Ritual that describes them:

1st Gift (The Pleasures of the Eye)

"I will forever surround myself with beauty, wonderful works of art, the shape and form of the sensuous and the blaze of discordant color. Nothing should be drab or plain;

everything should appear surreal and otherworldly".

2nd Gift (The Pleasures of the Ear)

"I will dwell in a state of constant auditory stimulation, whether it is by music, poetry, witty conversation or even simple birdsong. The world should never be a place of silence or mundane conversation".

3rd Gift (The Pleasures of the Feast)

"Food and drink should never be something taken lightly and treated as mere sustenance. Food should be of the best quality, heavily spiced or flavored with herbs and served with the most fragrant wines. Eating should be a ritual".

4th Gift (The Pleasures of Aroma)

"The body should be washed and scented with fresh herbs and potent perfumes. The air should remain free of noisome odors and be aired with the smell of flowers and the vapors of sweet incense. Even if blinded and struck deaf the world would still seem a place of pleasure unending".

5th Gift (The Pleasures of the Flesh)

"I will indulge in those private pleasures found from intimacy with others; from the delicate caress of skin upon skin, to acts most carnal, using others as I want and allowing myself to be used in return".

6th Gift (The Pleasures of the Soul)

"I will go beyond the limitations of the mortal world, abandoning the conventions, morals and laws of the uninitiated in pursuit of that which brings fulfillment. I abandon my soul to the Goddess and allow her to show me pleasures I would never have conceived".

The Yaarneyan cult would normally have been dismissed by other institutions as a bunch of orgiastic pleasure seekers - immoral perhaps, but harmless. But there are key parts of the doctrine of the cult that makes them very dangerous to any society. The fact that they believe they are allowed to go beyond normal laws and conventions in the pursuit of pleasure, combined with their practice of infiltrating the wealthy (and often the ruling) elements of society in order to fund the excesses of their temples, is what makes them one of the more insidious and evil cults in Eldoria.



Their theology leads to slow corruption and moral decline of those communities that the religion is allowed to become entrenched in. Civilization eventually collapses under the influence of the Yaarneyan church and, when this occurs, the clergy simply pull up roots and seek another place to grow anew.

Organization

The religion once had a pontiff who ruled over all temples but since the Ban of Odressi, the cult has become fractured and the affairs of each secret group are governed by the most powerful Seervati in their ranks. The High Priestess based in Quorull is looked on as the leader of the religion but the regional cults owe no formal allegiance to that branch of the church.

The head of a cult is called the High Priest/Priestess and they govern affairs with the aid of the Senechaus, six senior cultists (usually Seervati). The hierarchy in the cult has traditionally been dominated by women, although there have been a few (in)famous male priests holding senior positions throughout history (notably Pharruk Naed of Byalliz who was said to have a personal harem of over 500 women).

Each Seneschal is responsible for the administration and provision of one of the divine gifts of Yaarneya. It is their responsibility to provide entertainments and diversions requested by sponsors of the cult that fall within their portfolio. A High Priestess and her Senechaus will establish the cult in a specific region which they believe will allow them to thrive. They will use their existing treasury to purchase an abode, usually a large house or

manor.

This will be done in a clandestine manner; the High Priestess portraying the group to the local community as an extended family or guild (such as seamstresses or tutors).

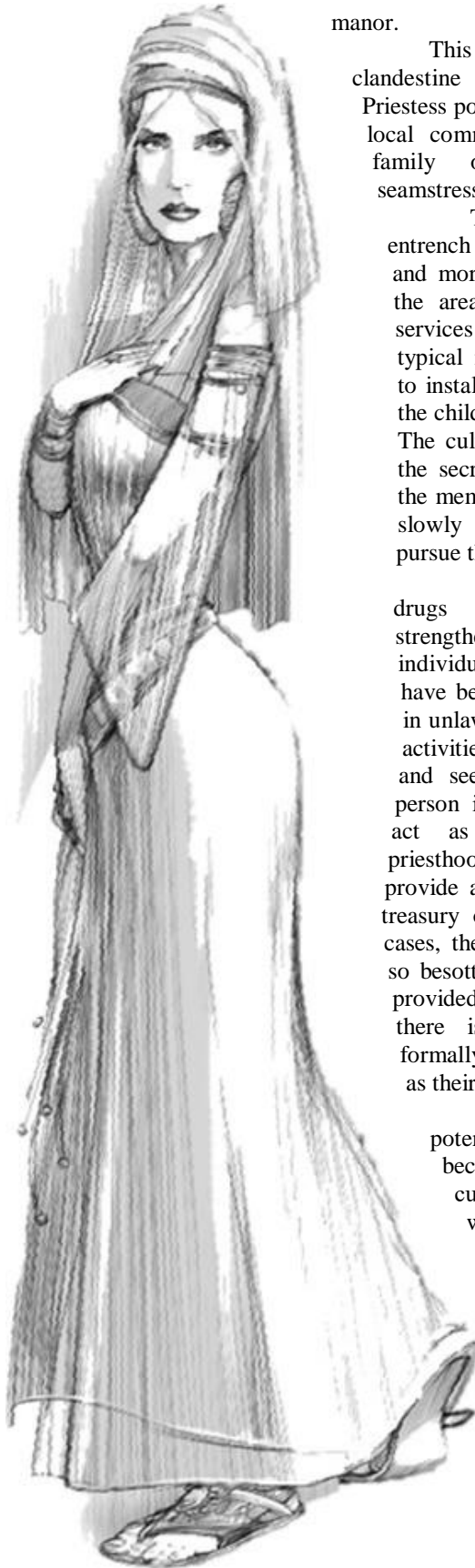
The cult then begins to entrench itself amongst the rich and more influential families of the area, usually by providing services to those families. A typical method of infiltration is to install a governess or tutor to the children of a targeted family. The cultist then begins to learn the secret wants and desires of the members of a household and slowly encourages them to pursue their dreams.

Often, Illixia or similar drugs are introduced to strengthen control over individuals. Once individuals have been persuaded to indulge in unlawful or immoral acts and activities, the cult reveals itself and seeks to indoctrinate that person into the religion and to act as a sponsor of the priesthood. They are asked to provide an agreed stipend to the treasury of the temple. In most cases, the individual has become so besotted with the indulgences provided by the Yaarneyans that there is no argument about formally accepting the Goddess as their patron.

In cases where a potential initiate rejects becoming a sponsor, the cult 'leans' on the person with threats of blackmail.

If this does not work, they will make threats against other family members. If the threats fail, they will resort to murder; the favorite method being poisoning.

The cult will also recruit new acolytes into the church by approaching



the poorer parts of the community and pretending to be a charity devoted to helping unfortunates. They provide handouts of food, clothing and money and ingratiate themselves with peasant families, especially those with adolescent children. When they have their confidence they will make a deal with certain families for the children to be educated and serve the ‘charitable’ institution, removing the children to the temple.

These children are rarely ever seen by their parents again. As acolytes they are tested for potential as a Seervati. Those who demonstrate an affinity for magic are taken under the wing of a senior cleric and receive a complete education. The remainder are referred to as the Galderen (Trinkets of the Goddess) and have no status in the cult other than to serve and obey without question. Galderen receive training in specific talents that will further the interests of the cult; skills as diverse cooking, dance, embroidery and seduction. Galderen are expected to perform any task demanded of them, no matter how abhorrent to the individual concerned. Galderen who refuse to obey are not tolerated and are subject to relentless abuse designed to bend their will to the cult.

Galderen are often sent as a tutor to the households of the wealthy with the task of corrupting families and converting them to the will of the Goddess. Those who are successful may gain the favor of the High Priestess and be granted status of Lector. As a Lector they have the protection of a senior member of the cult and only have to obey the directions of that person or the High Priestess.

A cult will keep its activities secret at all costs and all non-cultists, who become involved with the activities of the church through sponsorship ties, are sworn to an oath not to reveal the existence of the temple or those who serve the Goddess. Cultists who break the oath are excommunicated and marked for death. With a cadre of obedient Galderen at their disposal, not many people who have crossed the cult survive long; those who are wise flee the community.

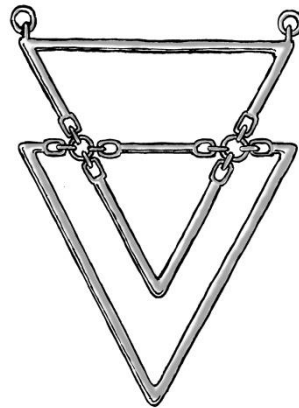
A cult will remain active in an area until it bleeds the local hierarchy of money and resources. Once the High Priestess determines that the region they are based in has gone into decline the cult will arrange to pack up bags and move on to another more prosperous community.

Regalia

The only distinct clerical clothing of the cult is worn by the Galderen. They wear a plain green robe and a metal torc about the neck. The torc is usually made of brass, inlaid with silver decorations and is fashioned so that it can only be removed with a special key, kept by the High Priestess or an individual member of a temple Senechus. Galderen who attain the status of Lector will wear a token on their torc that denotes the protection of a specific cleric within the cult.

There is no distinct dress style for senior members of the Yaarneyan clergy other than a penchant for rich and opulent clothing. Priests and priestesses robe in the finest silks and brocade gowns. They wear jewelry on every part of their body and their hair in intricate braids. A common color favored by clergy is green. A High Priestess or priest will always dress in shades of that color. In private ceremonies priestesses are notorious for dressing in alluring costumes that reveal just enough flesh to play to the fantasies of their sponsors.

The holy symbol of Yaarneya is the K’yundah. This is a gold pendant that takes the form of two upside-down triangles, one laid over the top of the other.



Temple Design

The cult in modern times has no established temple design. They acquire real estate that suits their needs, however there will always be one room set aside as an altar. This will feature a raised dais or table with a statue of Yaarneya flanked by two K’yundah symbols.

As many of the activities of the temple revolve around the fulfillment of sexual fantasies of the clergy and their sponsors, there will be many rooms set aside for various liaisons, often in secret parts of the building that the cult is operating from.

The church of Silent Pleasures in Odressi is the only remaining example of ancient Yaarneyan temple design. The church based its construction on sketches of the original temple of Tai-Kaiyan in Maritaan (the Maritaani temple having been sacked and destroyed in 1241R by the Knights of Glory. The Odressi church consists of a central circular structure with a high domed roof. This is the main place of worship where all rituals and ceremonies are carried out. A 50' tall statue of Yaarneya made from jade dominates the center of the temple. The walls are covered with intricate murals depicting the eighty-nine 'forbidden acts' of pleasure.

The temple is surrounded by an outer ring that contains the living quarters, meeting halls and administrative areas of the temple. A courtyard, covered with a stained glass ceiling, joins the outer ring to the inner temple. Beneath the church is a maze of rooms and dungeons that were once used for every imaginable purpose that the cult employed for the entertainment and fulfillment of their senior priesthood and their wealthy sponsors.

The church of Silent Pleasures was sealed by the authority of the Congress of Odressi in 2007R after the Yaarneyan cult was ostracized and their assets seized. Most of the treasures and opulence that decorated its halls and chambers were removed at that time.

Ritual

Marriage and child-birth is forbidden to members of the cult. Yaarneyans believe that any form of permanent relationship prevents a worshipper from fulfilling the pursuit of unfettered pleasure. Sponsors who come to join the cult, and who are already married or in a relationship, must go through a ceremony where they break those ties. This involves a long liturgy where an oath of allegiance is sworn to the Goddess, culminating in sexual congress with a Galderen who is dressed in a ceremonial costume for the purposes of the ritual,

The most famous ritual of the cult is the Festival of J'taal, which is a six day celebration dedicated to the priestess who founded the Yaarneyan religion. In the build up to the festival, the Seneschals of the temple prepare

specific entertainments to please the most important and wealthy sponsors that they are responsible for. No expense is spared for the festival and no indulgence goes unfulfilled.

The Ormocean church has condemned the festival, declaring it to be nothing more than a series of lewd erotic entertainments and drug-fueled orgies. In actual fact the majority of Yaarneyan temples conduct a highly cultured event, which includes a sumptuous banquet, fine music and dance. However, there is no denying that erotica plays a part in many of the entertainments provided at individual festivals and that works of art that are presented to the High Priestess as part of the celebrations are largely paintings or sculptures of nudes.

Uushai

The Uushai of Yaarneya is six Succubae who are the Senechus of the Palace of Unending Delights. They are each responsible for one of the Gifts of Yaarneya and are named (in order of rank):

Soorael (The Tattooed Seductress)

Zeelish (The Siren with the Silver Tongue)

Daelangar (The Souleater)

Kiish (The Scented Lady)

Xana (Mistress of a Thousand Lovers)

Valara (Queen of the Seven Unspeakable Acts)

The Uushai are known to move between Tarrisada and the mortal world where they assume a more Human appearance. Old records kept by the cult document visitations by Uushai to the temples of Tai-Kaiyan and Odressi as recently as 1990R.



Bonus Spell

Yaarneyans believe in total indulgence of all senses and the corruption of the pious.

BAD INFLUENCE

School enchantment (compulsion) [mind-affecting];

Level cleric 1 (Yaarneya)

Casting Time 1 round

Components V, S

Range touch

Target one humanoid

Duration 1 round/level

Saving Throw Will negates;

Spell Resistance yes

You can control the actions of any humanoid creature through spoken commands.

If you and the subject have a common language, you can generally force the subject to perform as you desire, within the limits of its abilities. If no common language exists, you can communicate only basic commands, such as “Come here,” “Go there,” “Fight,” and “Stand still.”

When you cast the spell you may give the target a command and the target will attempt to carry out the command to the best of its ability in its next turn.

Each round is a move action, the caster must issue a new command otherwise the target is free to act as it sees fit.

Subjects resist this control, and any subject forced to take actions against its nature receives a new saving throw with a +2 bonus. Obviously self-destructive orders are not carried out.

The target also receives a +4 save from the same spell from the same caster for the next 24 hours.

Protection from evil or a similar spell can prevent you from exercising control while the subject is so warded, but such an effect does not automatically dispel the compulsion.

Assay Spell

Yaarneyans learn the 2nd level spell **Enthrall** as their Assay spell. When cast by a Yaarneyan priestess this is treated as a 1st level spell.

Artefact

THE CHAMELEON MASK

Strong Transmutation; CL 18th; weight 1lb

The Lady Isaya was held fast by two of the acolytes while the priestess leaned over her and produced a curious alabaster mask. Despite her struggles, the mask was placed over Isaya’s face, eclipsing her features beneath. There was a momentary gleam of white light from beneath its porcelain surface and Isaya felt a strange sensation of pins and needles.

The priestess raised the mask to her own face and again there was that strange flash of light. When she removed it, Isaya stared disbelievingly at her own countenance now transposed onto her hated rival. It was her face, exactly, only the long auburn hair was different.

“Now let us see how loyal that husband of yours is, Isaya”, spat the priestess. “Do you think he will be able to tell the difference when I am in his arms, this evening”.



The outside face of the Chameleon Mask is made from fine white porcelain, its inside surface appears to be made of living tissue. The mask is designed to cover the whole face. The outer face that is depicted is generic and could be any of the core humanoid races.

Legend has it that the mask was made by the High Priestess J’taal, who refounded the Yaarneyan cult after the Darktime. It was said that she had relations with Veth, the divine spirit Naga that guards Yaarneya’s realm. It was Veth who gave J’taal her clerical powers and made a gift to her of the Chameleon Mask in her later years, so she could steal the faces of the young.

By holding the mask to the face, the device magically conforms to the contours of the subject, removing the facial features and bestowing the user with those of the last person who used the mask. This effect is permanent.

RELIQUARIUM ELDORIA

Unless the last identity of the mask's user is known, you may wish to consult the following table to randomly determine the basic

facial characteristics of the person who last used the device.

Roll a d20 on all three tables to create the person.

Race

Die Roll	Result
1-17	Human
18-19	Half-Elven
20	see Sub-table
Sub-table	
1- 15	Elven
16-17	Halfling
18	Gnomish
19	Dwarven
20	Half-Orc

Sex

Die Roll	Result
1-14	Male
15-20	Female

Charisma modifier

Die Roll	Result
1-4	Increase CHA +1
5-8	Increase CHA +2
9-11	No Change
12- 15	Decrease CHA -1
16-19	Decrease CHA -2
20	See Sub-table
Sub-table	
1- 4	Increase CHA +4
5-9	Increase CHA +6
10-14	Decrease CHA -4
15-19	Decrease CHA -6
20	Reduce CHA to 1

Charm

CHILDBANE LILY

Description: A small white lily that is blessed by a Yaarneyan Cleric. It is usually worn in the hair.

Trigger: Conception.

DC: 12

Effect: The Charm prevents conception of a child by the wearer

Cost: 1 silver trade.

Frequency: Common

Usage: The Charm is only effective as long as the lily remains fresh (1+1d4 days)



KHARIC-OHRM

God of Pain and Disease

Other Titles:	Prince of Pain, Plague Lord, Tormentor of Souls.
Alignment:	Chaotic Evil.
Domains:	Evil/Devil/Death/Magic/Chaos.
Favored Weapon:	Dagger.
Appearance:	A bloated reptilian humanoid with bat wings and a insectoid head.
Status:	Minor Proscribed Human cult.
Following:	95% Male, 5% Female.
Power Centers:	Though proscribed the cult secretly operates still in Odressi.
Holy Day:	Tabiazar 10th Day of the Third Span of the March of Water.
Clerical Dress:	Purple velvet surcoat trimmed with white leather. A broad belt of white leather is worn along with white gloves.
Holy Symbol:	A white rose is the main symbol of the cult. Their holy symbol is a rose, often carved from the bone of their little finger.
Associations:	Kharic-Ohrm is the son of Sadir (the God of Destruction) and Yaarneya (the Goddess of Entropy). A Recognition agreement exists solely between the churches of Kharic-Ohrm and Sadir.
Basic Goal:	To seek the word of Kharic-Ohrm by passing the boundaries of pain.
Religion Trait:	<i>Oblivious to Pain.</i> Cult initiation rites have given you a high tolerance for pain. All non-lethal damage inflicted on you by each attack is reduced by 1. You are not unconscious when you go below 0 hit points. You may still function as normal for a number of rounds equal to half your Constitution (rounded up). You are still dying and lose 1 hit point per round.
Bonus Spell:	Old Wounds
Assay Spell:	Advanced Scurvy

History

The worship of Kharic-Ohrm was revived in the late 15th century by Zharen Vharl, a noble lord and captain assigned to a legion of the Sardellan Empire. Vharl was captured by Llanish rebels, during a tour of duty in the north and was brutally tortured for several days, having the little finger on his left hand cut off by his tormentors during the ordeal. Eventually the camp in which he was held was discovered by Imperial troops, attacked and taken. Vharl was rescued.

In his memoirs, Vharl relates how, during his torture, he surpassed his threshold of pain and reached a state of divine tranquility in which he walked the blessed realm of Stavilor, the heaven set aside by the God, Kharic-Ohrm.

Here he received enlightenment and perceived something of the true nature of the universe. But his sojourn into Stavilor was brief and he returned to mortal consciousness after he was rescued and nursed back to health. After that

time, Vharl remained unfulfilled and traveled to Odressi to consult the Books of Law on the faith of Kharic-Ohrm. He dedicated most of his subsequent years to amassing a great wealth of ancient knowledge concerning the Lord of Pain, both from the Books of Law and other sources. Eventually he founded a small cult devoted to the God and built a modest temple in Odressi, where he undertook a series of terrible rituals, performed in order to commune with Kharic-Ohrm.

Vharl and his religion soon came under the criticism of the churches of the Holy Trinity and a number of other faiths. At the Congress of Odressi in 1499R, the cult was attacked over its practice of ceremonial torture. Vharl managed to garner the support of the churches of Sadir and Yaarneya in order to defend this practice as being integral to the core beliefs of its followers. In the end, it was ruled that the torture of people could continue as long as those who took part in the ritual were followers of the cult and did so of their own free will.





Vharl died in 1506R and the cult continued, although its appeal was limited. Up until the time that it was eventually banned (after the Five Years Doom) only two other temples were raised outside of the Holy Isle, one in Tempest and the other in Rhavizor, Y'sira. Both had small followings numbering less than twenty cultists.

During the 18th century R, the priests of the cult became excessive in both the number of tortures being performed on 'willing victims' and their severity, many of these resulting in the deaths of their followers. Even their more zealous initiates declined to get involved in 'communing with Kharic-Ohrm' and the officials of the church began to secretly source subjects from the chapter in Y'sira, where slavery was an institution. In 1767R, the priesthood ran afoul of customs authorities when a vessel carrying slaves to take part in its high ceremonies was discovered and impounded.

The Congress ruled that a slave could not be considered a willing participant in any religious ceremony and that the church of Kharic-Ohrm was in breach of its agreements under the Charter of Odressi. Their temple treasury and reliquarium were seized and the temple was closed for ten years. It reopened under the strict scrutiny of the Monks of Light (Odressi's authority that enforces Congressional law). They were also issued with a directive that forbade the church to "draw the blood, bruise the

skin or break the bones" of any person participating in its rituals.

Unfortunately, this only resulted in the priests becoming more 'inventive' in their torture methods, culminating in the formulation and use of Saritol by the 1900s R; Saritol being a drug that amplifies the nerve endings, causing a subject excruciating pain at the merest touch.

In the 22nd century R, the church of Kharic-Ohrm, under the leadership of High Priest Fendiss Vharl, joined with the other two faiths of the Unholy Trinity in supporting Erlwick Rhull, after he usurped power in Odressi in 2100R. Unfortunately they were unable to sway the House of Darkness and the House of Power to their side in the conflict and, as a result, they were eventually defeated in the brief civil war that followed.

The Congress of Odressi had the Houses of the Unholy Trinity proscribed from worship for all time and their churches in Odressi and most parts of Eldoria were closed; their property seized by local authorities. The senior clergy of Kharic-Ohrm were executed, although Vharl himself escaped and went into hiding; reputedly he is still rumored to be acting as the head of the cult (at the age of 95) and officiates at secret meetings.

Doctrine

Fundamental to the religion of Kharic-Ohrm is the belief that Stavilor (the afterlife) is a paradise that exists in unison with the prime material plane and that the gifts and pleasures bestowed upon the world by the other Gods are a distraction, that prevent true followers of Kharic-Ohrm from seeing and entering the realm of Stavilor. Unless a devotee sees Stavilor during their lifetime, they will never be able to find their way to paradise and will be claimed by Sirrith as one of the Lost.

Only under great duress can a mortal being hope to glimpse Stavilor. When subjected to intense pain, there is a threshold that is reached whereby the subject will either lose consciousness or transcend their physical limitations and enter the blessed realm. There are key descriptions of Stavilor, as originally documented by Zharen Vharl.

These are a closely guarded secret of the church hierarchy. When, under torture, a subject utters anything that remotely sounds like one of the required responses that describe Stavilor, it is deemed that the tortured initiate has truly seen that realm and can be admitted to an inner circle of senior clergy. Besides willing

initiates, the priesthood of Kharic-Ohrm will also torture people who are not associated with the cult, in ceremonies designed to simply establish divine contact with the Uushai of Kharic-Ohrm. The victim is usually sacrificed at the conclusion of the service.

As well as being associated with domain of pain, Kharic-Ohrm is also the deity of plague and sickness. The Brotherhood of the Wasted, a special Order within the cult, reveres this aspect of the God. A member of the Wasted, upon hearing of a region afflicted with a disease will travel there, in the guise of a healer and deliberately seek to contract the illness.

They will then go from town to town spreading the infection, until the malady overcomes them and they see Stavilor in their final delirium.

The Wasted were notorious for their spreading of the Rose Plague in 694R and 1303R. One of the theories concerning the origins of the name of that plague is that members of the Wasted left a rose on the doorstep of those they had infected, as a mark of their work.

The Brotherhood holds the followers of Esmia in contempt due to their doctrine of charitable healing and they will often engage in subversive attempts to bring harm to clerics of that faith and their hospices.

Organization

The cult has a strict hierarchy that consists of three ranks as well as two distinct Orders. A person who undertakes mundane tasks as part of the cult is called a Witness. They take no part in the formal ceremonies of the church and live to serve the priests. Witnesses who wish to learn the secret doctrine of the cult must undergo a rite of passage called Ruminatation.

Completion of the rite allows a Witness to rise into the ranks of priest and enter either the Order of the Wretched or the Order of the Wasted. The heads of the Orders are known by the title of Rector. The former concentrates on communing with Kharic-Ohrm by means of torture; the latter is dedicated to the spread of disease.

The cult is ruled with an iron-fist by a High Priest who is the descendant of its founder, Zharen Vharl, whose line has been unbroken since the 1400's. The High Priest usually performs all of the major ceremonies of the temple and is supported in his work by the two heads of the orders. Often those senior priests are

also members of the Vharl family. Most of the direction and theology of the cult is formulated by the High Priest and the Rectors.

Regalia

Priests of Kharic-Ohrm dress in a long robe made of purple velvet. The hem and sleeves are trimmed with white leather and a broad belt of the same material is worn about the waist. The Rector of the Order of the Wretched is distinguished by a black yoke embroidered with stylized purple rose at the throat.



The Rector of the Wasted wears a similar accessory to his clerical robe except the yoke is white with a red rose embroidered at the throat. The High Priest wears a black velvet robe with white leather trim and a black yoke embroidered about with alternating red and white roses.

All priests wear a small rose made of polished bone as their holy symbol; the bone used to make the holy symbol is that of the finger bone from their small left finger, removed during their ordination.

Temple Design

The temple in Odressi is a squat structure made from basalt bricks with a square tower at its center. Small effigies of Kharic-Ohrm line the gables along the roof. The main entrance is via a set of tall wooden doors carved

with a repetitive pattern of stylized roses. Directly inside is a foyer in which a statue of Zharen Vharl stands. A small area devoted to the administration of the temple is located in the foyer and doorways lead to the private apartments of the senior clergy and to the nave.

The temple has an extensive underground complex, housing living quarters for cult members and several chambers devoted to ritual torture. A special area that is sealed away from the rest of the temple is used by the Order of the Wasted. It contains a dormitory for the sick and an alchemy laboratory used to propagate disease. A tunnel runs secretly underneath the streets of Odressi with a guarded exit located in the sewer outlets of the city, in the poorer quarter, known as Gurthor's Lap.

The temple in Odressi was sealed by city officials in the aftermath of the Five Years Doom.



Ritual

Starting with the amputation of the little finger on the left hand (as a tribute to Zharen Vharl), followers of Kharic-Ohrm undergo a series of painful ritual tortures designed to prepare them for *Hannicarsa*, the communing ceremony. This is a terrible ordeal of pain that claims the lives of many who undergo it. The ceremony can last up to twelve hours and the High Priest who officiates, repeatedly asks a litany of questions of the God, using a combination of scourging, hot irons and the rack to elicit an answer.

An important ritual of the Order of the Wasted is known as the Sharing. Once known symptoms of a serious disease have manifested in a cultist, they will undertake a pilgrimage to infect as many people as possible, as far afield as possible. The Sharing involves the recitation of a passage from their holy tomes before approaching a victim and offering them a blessing, which usually involves a kiss upon the lips.

Often, one of the Wasted will go in disguise as a priest of another religion, a practice

which has often brought the cult into conflict with the other priesthoods, especially at the Congress of Odressi.

Uushai

Two semi-divine beings watch over the sleeping form of Kharic-Ohrm in Tarissada; Drakalass and Torth.

Drakalass takes the form of a bloated humanoid, pieced all over by sharp thorns. Blood continually seeps from his wounds and he baptizes those souls who come to Stavilor with the blood as he passes them into Kharic-Ohrm's realm. Drakalass also bears witness to those souls who make a temporary translation to Stavilor as part of Hannicarsa. He whispers secrets to them that they can reveal to their temple priests and prove that they have reached true enlightenment.

The mate of Drakalass is a gaunt woman whose body is covered in festering sores. She receives those souls who have reached Stavilor after dying from self-inflicted illness. Her embrace cleanses them of all disease and they are made well and whole before being admitted into paradise.

Bonus Spell

Priests of Kharic-Ohrm are masters at inflicting pain.

OLD WOUNDS

Level cleric 1 (Kharic-Ohrm)

Casting Time 1 standard action

Components V, S

Range touch

Target living creature touched

Duration instantaneous

Saving Throw Will (negates)

Spell Resistance yes

Priests of Kharic-Ohrm are masters at inflicting pain. This is a touch attack that causes the target to immediately receive damage equal to half the total damage sustained over the past 24 hours.

Assay Spell

The Cult of Kharic-Ohrm learns **Advanced Scurvy** as its Assay spell. When a priest of the faith casts this spell it creates a -2 STR and DEX penalty.

Artefact

RING OF PAIN

Strong necromancy; CL 18th; weight .25lb.

After gazing upon the unspeakable acts of savagery that had been inflicted upon the prisoner, Merrith was taken by surprise when he found that the poor creature still lived...somehow, despite the removal of all her skin and the exposure of her working organs.

The priest mistook Merrith's lingering attention for admiration of his work.

"You will see that it takes superlative skill to maintain the life-spark, and I must say, without meaning to appear conceited, that this one has lasted a full two days. But alas she still cannot reach our Lord; my efforts have been in vain."

That was too much for the paladin, despite the command on him to bring the priest to

the priest stretched out his right hand and touched Merrith's chest.

There was a glint of golden light from a ring on the priest's finger and Merrith recoiled in agony, falling to his knees, his sword clattering away down the stair.

He stood and staggered down the stair to retrieve the lost blade, each step an effort. Finally, he picked up his weapon and tried to charge the priest, who still maintained his position on the dais.

After three steps Merrith cried out loud, again dropping his sword and clawing at his chest. A rictus of pain distorted his face and he slowly sank into unconsciousness. The cowering neophytes gradually gathered the courage to approach.

"Bring him and bind him to the rack," said the priest. "I do believe that this one may have the fortitude to see our God"

When Zharen Vharl founded the church of Kharic-Ohrm in the 15th century R, he produced five rings that he claimed had been given to him in Stavilor, the Heaven set aside by Kharic-Ohrm.

He kept one and promised to give the



trial, alive and whole. He drew his longsword and strode across the floor of the large room, scattering neophytes before him.

As he strode up the steps of the dais, the priest wavered and implored Merrith to turn aside, putting his hands out to protect himself. As the paladin approached and raised his naked blade,

remaining rings to those first four individuals who undertook (and survived) the Hannicarsa ceremony of Pain and, in doing so, could accurately describe to him the sights of Stavilor. Many men and women perished in their bid to claim one of the five Rings of Pain.

By 1990R, the Rings had been distributed amongst the senior clergy of the church in Odressi. However, when Cult of the Kharic-Ohrm participated in the attempt to seize control of Odressi in 2100R, three of the rings were confiscated by the Ormocean Inquiry into the Five Years Doom.

Of the two that went missing, one was in possession of the High Priest, Fendiss Scarle, who went into hiding just before the Inquiry and whose whereabouts remain a mystery. The other belonged to the senior cleric, Hallen Morling who was captured and executed, but managed to send the Ring overseas.

The Ring of Pain is made of Excellium and features a circle of miniature roses, surrounding a face screaming in agony. The ring provides protection from all forms of mundane and magical diseases while it is worn. In addition it has the following powers:

Lingering Pain

The Ring permanently radiates a field with a diameter equal to 10' x the level of the wearer. All hit point damage inflicted in that field receives +3 damage bonus. Any damage inflicted in the area of the field cannot be restored by healing checks, binding wounds or rest. Only magic will restore the lost hit points.

Touch of Pain

Usable three times per day. By invoking the ring's power with a command word, the wearer can deliver a touch attack. This must be done within a number of rounds equal to the level of the wearer. A successful touch delivers 1d6 damage x level of wearer (to a maximum of 5d6).

It also places the victim in a condition of agonizing pain for a number of rounds equal to the wearer's level x 3. It also places the victim in a condition of agonizing pain for a number of rounds equal to the wearer's level x 3.

While in this condition, any strenuous action (such as combat or spell-casting) as judged by the GM, causes an additional 1d6 damage). The initial touch and any subsequent damage can be halved by a successful FORT roll at DC 22.

Charm

BONE BRACELET

Description: A bracelet made from Human finger bones.

Trigger: Any damage that would reduce the owner to negative hit points

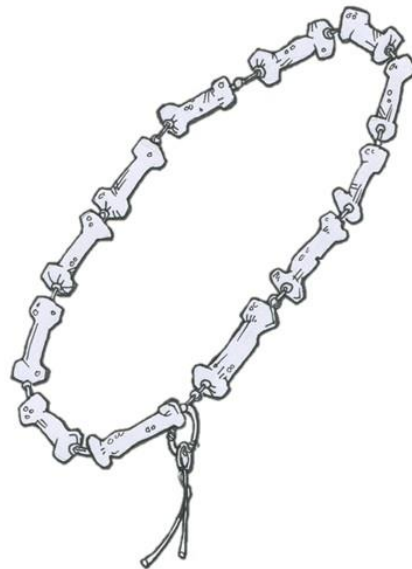
DC: 15

Effect: The Charm maintains consciousness for the owner. The owner can take normal actions while in negatives, however, every time they do so they incur a point of damage (in addition to standard hit point loss).

Usage: Permanent, however, once the wearer enters negative hit points, the Charm becomes useless once they are restored to positive hit points. Also, the Charm is useless if any form of healing spell is cast upon the owner, while wearing the Charm.

Cost: 25 gold trades

Frequency: Rare



GLOSSARY

VESTMENTS

Alb An alb, called a lightweight, ankle-length tunic with long sleeves.

Amice An amice is a rectangular piece of cloth with religious sigils embroidered upon it. It is worn around the neck like a scarf or muffler.

Cassock A cassock is a plain, lightweight, ankle-length garment with long sleeves. It is an undergarment for vestments,

Chasuble A chasuble is an ornate circular garment with a hole in the center for the wearer's head. It usually reaches to the wearer's waist and is often worn with a stole. Generally, the stole is under the chasuble. Chasubles are usually highly decorated and used in more formal ceremonies.

Cincture A cincture is anything worn around the waist to gather or hold up the vestments. They can be made of cloth, rope or leather or even bone or metal chain.

Cope A cope is an ornate outer garment or cloak used worn senior priests.

Crozier A staff often used in formal processions in public by a high priest leading a group of clergy.

Miter A miter is a distinctive head-piece worn by the senior clergy and heads of churches. They are often adorned with religious symbols and reinforced with stiffened leather so as to retain their shape.

Skull Cap A skull-cap is a close-fitting head-piece worn by ordained priests and above and can be made from many material, including linen, metal and leather. It usually only covers the top of the skull.

Stole A stole, is a long, narrow rectangular garment that is worn around the neck so that it hangs down in front of the wearer, Ordained

priests use stoles to signify their rank in their Order or a specific Office that they hold.

Surplice A surplice is a very lightweight shirt with sleeves. The surplice is actually a type of alb that is designed to be worn over a cassock.



ARCHITECTURE and MISCELLANEOUS

Altar The ceremonial table which forms the central focus for most rituals in a temple.

Aercharn A grouping of three allied religions of the Eldorian pantheon – basically a father and mother figure and their offspring.

Belfry The highest point of a church tower in which bells or chimes are usually hung to summon the priesthood and/or congregation to ceremonies.

Candelabrum A large branched candlestick. They are often hung from the ceiling or can be free-standing.

Cellarium A storehouse for provisions.

Chalice A formal cup used in rituals.

Chapel An area of a church that is sectioned off with its own individual altar. Usually used for more private ceremonies.

Chancel The part of the church where the altar stands and where the more important clergy are seated during ceremonies.

Choir Stalls running along the sides of the chancel or nave where more important visitors to the church ceremonies are seated.

Clerestorey The upper storey of the nave wall that contains windows to light the main temple.

Cloister A covered system of walks or passages that connects the place of worship to domestic or ancillary buildings. It is often used for priests to use to meditate while walking the perimeter of the temple.

Diocese The territory or area of administration controlled by a church, as governed by a senior official.

Font Container used for the holy of the church. It can take many forms such as a basin, a fountain or even a well.

Garde-robe Lavatory.

Lavatorium A room containing basins and tubs used for personal cleaning.

Lectern A raised, often inclined desk that is used to hold books and scriptures from which a priest reads to the gathered congregation of priesthood.

Liturgy The documented rituals of the church, including its ceremonies and procedures regarding religious belief.

Nave The main section of a temple where the congregation and clergy stand or sit to listen to sermons.

Mendicants A religious Order that operates largely with no fixed place of worship. Many Dwarven Yhancian priests are mendicants, as are Esmian missionaries. They are largely dependent on the goodwill of locals they encounter for their survival.

Ordination Rites whereby an acolyte is accepted into the church and is able to formally practice as a 'certified' member of the religion.

Pews Seating provided in the Nave for the congregation/clergy.

Plinth A base on which something is displayed, usually an artefact or relic of the temple.

Recognition A ceremony that most Eldorian children undertake before their first birthday, whereby a recognizable symbol is incorporated into their aura by a priest, identifying them as a patron of a specific God. Seervati can see a recognition symbol via means of a spell.

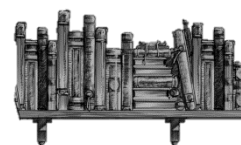
Scriptorium A room dedicated to the transcription of religious and scholarly works.

Seercandum A group of senior priests (not necessarily Seervati) who maintain the reliquary of a church and its magical rites. They are responsible for the training of potential Seervati.

Seervati Any ordained member of a church who is able to connect to the Tas and form spells.

Synod A gathering of representatives of the church to discuss specific religious and political matters.

Vestry A room in which the formal robes and implements used in ceremonies are kept, usually near the chancel.



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, royalty-free, 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

Open Game License v 1.0a Copyright 2000, Wizards of the Coast, Inc.
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.
Pathfinder RPG Core Rulebook. Copyright 2009, Paizo Publishing, LLC; Author: Jason Bulmahn, based on material by Jonathan Tweet, Monte Cook, and Skip Williams.

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.

Encyclopedia Eldoria Copyright 2005, Keith Done and Comstar Media LLC

Pathfinder is a registered trademark of Paizo Publishing, LLC, and the Pathfinder Roleplaying Game and the Pathfinder Roleplaying Game Compatibility Logo are trademarks of Paizo Publishing, LLC, and are used under the Pathfinder Roleplaying Game Compatibility License. See

<http://paizo.com/pathfinderRPG/compatibility> for more information on the compatibility license.

Product Identity: The following items are hereby identified as Product Identity, as defined in the Open Game License version 1.0a, Section 1(e) above, and are not Open Content: All trademarks, registered trademarks, proper names (including but not limited to characters, deities, religions, nations, locations, events etc.), dialogue, plots, storylines, characters, artwork (including maps), and trade dress. Elements that have previously been designated as Open Game Content or are in the public domain are not included in this declaration.





RELIQUARIUM



"Be it known that the Realm of Talysaar is the abode of many beings of great power but only the Divine Twenty-Seven are the creators; the children of Kalidath, who travelled far from their sacred home to make our world.

Beware imitators and interlopers lest they sway you from the true path"

Chapter Ninety-Seven, Verse Six of the First Book of Law.

"The Reliquarium Eldoria" contains source material on the twenty-seven religions that form the recognized pantheon of the fantasy campaign setting of Eldoria. The information presented here provides a wealth of detail on each religion, their history, practices, church architecture and motivations. Also included are details of major holy artefacts kept by the principal temple of each church and a series of new minor magic items called "Charms" (these are low powered tokens blessed by their respective priesthoods and given to their followers and allies).

While this book is written as a supplement for a GM who is running a campaign based in Eldoria, there is nothing stopping you from transplanting any of the religions contained in this book to your own alternate setting

, or using the artefacts and Charms in your own campaign settings.

"The Reliquarium Eldoria" has been written using the Pathfinder RPG but it is light on rules and is easily adaptable to other systems. Its companion book, "The Encyclopedia Eldoria" is also available and containing the history, geography and cultural aspects of the continent of Eldoria.

