



player's
guide to

Clerics and Druids



A CORE SOURCEBOOK FOR REVISED 3RD EDITION FANTASY ROLEPLAYING

player's guide to Clerics and Druids

CREDITS

AUTHORS

James Maliszewski (Chapters 1–3)
and Mike Mearls (Chapters 4–6)

ADDITIONAL MATERIAL

Joseph D. Carriker, Jr., Graveyard Greg,
James Maliszewski

DEVELOPER

Joseph D. Carriker Jr.

EDITOR

Anita Hager

MANAGING EDITOR

Andrew Bates

ART DIRECTOR

Rich Thomas

LAYOUT AND TYPESETTING

Mike Chaney

COVER ARTIST

Michael Phillipi

INTERIOR ARTISTS

David Day, Nate Pride, Tim Truman, and Kieran Yanner

FRONT & BACK COVER DESIGN

Mike Chaney

DEDICATION

To **Thalia Kyrphia**, which has taught me more about faith and its expressions than all of the books on the subject ever could. Namaste.

GROVELSOME APOLOGIES

To **James Maliszewski**, for leaving his name out of the Additional Materials section of the **Player's Guide to Wizards, Bards and Sorcerers** and the **Player's Guide to Fighters and Barbarians**. Mea culpa, mea culpa, mea maxima culpa.



Check out upcoming Sword and Sorcery Studio products online at: <http://www.swordsorcery.com>



Distributed for Sword and Sorcery Studio by White Wolf Publishing, Inc.

This printing of *Player's Guide to Clerics and Druids* is published in accordance with the Open Game License. See the Open Game License Appendix of this book for more information.

Player's Guide to Clerics and Druids, Scarred Lands, the Scarred Lands logo, Sword and Sorcery, Sword and Sorcery Studio, the Sword and Sorcery logo, Creature Collection, Creature Collection 2: Dark Menagerie, Relics & Rituals, and Relics & Rituals 2: Lost Lore are trademarks of White Wolf Publishing, Inc. All rights reserved.

The mention of or reference to any company or product in these pages is not a challenge to the trademark or copyright concerned. "d20 System" and the "d20 System" logo are Registered Trademarks owned by Wizards of the Coast and are used according to the terms of the d20 System License version 1.0. A copy of this License can be found at www.wizards.com.

Dungeons & Dragons® and Wizards of the Coast® are Registered Trademarks of Wizards of the Coast, and are used with Permission.

PRINTED IN CANADA

TABLE OF CONTENTS

PREFACE	3
INTRODUCTION	4
BOOK ONE: CLERICS	
CHAPTER ONE: THE COMING OF THE GODS	9
CHAPTER TWO: CHURCHES OF THE SCARRED LANDS	20
CHAPTER THREE: LITURGY OF THE GODS	36
BOOK TWO: DRUIDS	
CHAPTER FOUR: LEGACY OF THE TITANS	45
CHAPTER FIVE: CULTS OF THE FALLEN	54
CHAPTER SIX: SHAMANS AND SPIRITISTS	70
APPENDICES	
APPENDIX ONE: THE WAYS OF FAITH	78
APPENDIX TWO: THE MASTERS OF FAITH	90
APPENDIX THREE: THE TOOLS OF FAITH	124
LEGAL APPENDIX	140

PREFACE

Welcome to the third in the Player's Guide series.

Our intent with this series is simple: We want to examine the ways in which players can become a stronger part of the setting in which their characters exist. By providing ways in which characters may derive a background from and have a role in the setting's development, they become closely tied to the setting. In turn, players adopt a more vested interest in both their characters and in the setting as a whole. The more richly a setting is developed, the more characters can "come to life," creating memorable role-playing and exciting adventures.

Thus, our goal is to help your characters become a living, breathing part of the game world.

More than that, though, we want to see how these classes might shape and inspire a campaign setting. The player characters — and characters like them, past and present — are the movers and shakers in the game world. Not every character in the setting has levels in the so-called "PC classes." In fact, those who do are in the minority. But from these relatively few individuals come the events, both heroic and monstrous, that forever shape their world.

Therefore, this series uses the setting of the Scarred Lands to help show you how diverse classes weave their influence into every aspect of the tapestry of a game world. As with the rest of the book, you can refer to it for your own Scarred Lands game, or use it as inspiration in any other campaign.

The **Player's Guide to Clerics and Druids** is more than suggestions and rules on how to play a certain type of character. This is a book about determining how your characters, and those like them, have affected the world. To this end, we look at the powers granted to those who serve the most ineffable powers, be they divine or druidic. Regardless of whether the character takes up plate mail and wields the powers of the heavens in his gods name, or dons the mantle that is the druid's legacy of earth, beast and plant, the actions of these priests helps to shape the very nature of the campaign setting.

Within these pages are the faithful — but whether that faith creates a healer and bringer of benedictions, or a ravening destroyer and corrupter depends entirely on that character.

So, welcome to a book filled with the pious and the primal, a book on rising gods, warring clerics, the powers of the land and shape-changing spiritists.

Welcome to the **Player's Guide to Clerics and Druids**.

JOSEPH D. CARRIKER, JR
SCARRED LANDS DEVELOPER
SWORD & SORCERY STUDIOS

INTRODUCTION

While the *Player's Guide to Clerics and Druids* is designed for use in any d20 campaign, you'll find that it is undeniably focused on the Scarred Lands. Throughout this book, you will read many references to that setting, its history and its inhabitants.

Yet, it would be a mistake to assume that this book's utility is limited to the Scarred Lands. As explained in the Preface, the purpose of the *Player's Guide* series is show how the various character classes shape and inspire a campaign setting. The Scarred Lands is used as a single example of this process rather than the only one. Any references to it are meant to inspire your own ideas regardless of the campaign setting in which they occur.

Adapting material in this book to other settings may require some work. This introduction should make that easier, since it offers a comprehensive overview and plenty of suggestions. Armed with its advice, players and Game Masters should have little difficulty tailoring the rest of the book's content to campaigns set in other worlds, or even to other conceptions of the Scarred Lands setting than the standard one presented in *Sword & Sorcery* products.

As always, the key is for GMs to remember the oft-quoted — though oft-forgotten — truism: *you* are the final arbiter of what is and is not the case for your campaign, wherever it is set. This book offers a multitude of options, variants and alternate takes on many aspects of the core classes of clerics and druids (not to mention an exhaustive discussion of their place in the Scarred Lands setting). If anything here runs counter to your conception of things or would do violence to the established truths of your campaign, feel free to ignore them! That's as true for campaigns in the Scarred Lands as in any other setting. Use only what appeals to you and is genuinely useful, and discard the rest.

So long as you bear that in mind, this book is as valuable to players and GMs alike, regardless of whether the campaign is set in the Scarred Lands or in a game world of their own creation.

Types of Games

Fantasy roleplaying games come in many flavors, not all of which operate under the same "rules." That is, each type has its own distinct mood, feel and tone, all of which influence how the game is played and the types of stories that are told within it. These in turn affect how the char-

acters relate to the setting and the kind of impact that they can have on it.

It's important to note that some campaign settings are broadly enough drawn that they can allow for multiple types of games depending on the interests of the GM and the players. The following sections provide some insight into the benefits and drawbacks of each type. They also make it easier for those not playing in the Scarred Lands to categorize their own campaign by its type, so as to take fuller advantage of the material presented in later chapters.

Simply read through the following to see where your campaign best fits, and you'll also find assistance of how to adjust the rest of this book's contents accordingly.

High Fantasy

High fantasy is, in many ways, the default type of fantasy roleplaying setting. Its name derives from the fact that its fantastical elements — magic, monsters, heroism — are at the high end of the scale. High fantasy games are in no way "realistic." They pay little heed to notions of plausibility. Instead, they rely on over the top plotlines, outlandish locales and larger than life characters to tell epic stories set in a mythical locale. Most high fantasy games also have a strong component of black and white morality to them. The forces of good are virtuous and praiseworthy, while the forces of evil are vicious and blameworthy.

High fantasy need not be simplistic, however. In fact, many high fantasy tales contain very sophisticated examinations of the nature of evil and the very real temptation to choose it over good as a means to achieving an otherwise just end.

The Scarred Lands setting is largely a high fantasy setting, so the majority of information in this book is well suited to use in other high fantasy campaigns. High fantasy regularly includes personal interactions with gods, demigods and their servants. This means you should need to change little of the content to accommodate a high fantasy campaign setting, since nearly every element is commonplace in such settings. All the GM really must do is change the references to those appropriate to his own setting rather than to the Scarred Lands.

The same is true with the rules material in the appendices. With proper adjustment, prestige classes, feats and equipment could be added to other campaigns.

Don't forget the type of setting or the tone of the campaign, however. Some details of spells and feats are not well suited to all high fantasy campaigns. Still, you can incorporate a great deal of this book's content with a little consideration. As with everything, the final decision lies with the GM and the type of campaign he wishes to run.

LOW FANTASY

Low fantasy, as its name suggests, is at the opposite end of the scale when it comes to fantastical elements. Low fantasy games are often described as "gritty" or "realistic" in that they emphasize the dangers of combat and life in a world with medieval era technology and culture. Considerations of disease, malnutrition and painless death are often important.

While perhaps not truly realistic, low fantasy games aim for verisimilitude wherever possible. Stories in this type of game focus on lower-key goals — survival, making a living, getting from point A to point B, and the like. This is not to say that low fantasy is all dreary and banal. Many low fantasy stories can be quite exciting, but a lot of the excitement comes from overcoming more mundane obstacles than those in high fantasy. In part, that's because low fantasy also possesses far fewer encounters with the supernatural than a high fantasy game. In some low fantasy settings, for example, the existence of the gods is in question, since they never interact with the world in an unambiguous fashion. Without the wisdom and protection of the gods, epic undertakings are far more difficult and those who do so often succeed only at great cost to themselves and their companions. Perhaps unsurprisingly, low fantasy morality is less strict than that in high fantasy, in part because its characters must do whatever they must to achieve victory, ethical or not. In this way, religious characters like clerics and druids have their respective faiths' tested both by others and by the situations they encounter.

The background material in this book could work in many low fantasy campaigns, but it would require a fair degree of work. Divine spellcasters would be rare and limited in power. Likewise, invocation benefits, miracle and totem feats and most of the other special benefits described in Appendix One would be extremely uncommon — or perhaps even non-existent. The same goes for the prestige classes, which, if they exist, might be more limited in membership than normal. Divine magic might be a secret whose use is unknown to the wider world, having been limited to a small number of devoted followers. A GM looking to run a low fantasy game should therefore think about how much of this book's material he wishes to

include beforehand, since it is unlikely he could include more than a small portion of it without destroying the ambience he seeks to create.

GOthic HORROR

In some ways, gothic horror could be considered a subset of low fantasy in that it rarely involves mighty magic or vast storylines. Gothic horror is a specific type of game in which fear, passion, mystery and primitive psychology all contend to create an atmosphere of brooding — even angst-ridden — doom. In such games, characters with detailed concepts and backgrounds are very important, since so many of the plots revolve around their often-frustrated wants and desires.

Gothic horror is not about the slaying of dragons or the exploration of new lands. Instead, it focuses on isolation, impotence and self-examination as the springboards for tales of terror. Religion is nevertheless an important part of the genre. Many gothic stories involve examine issues of free will, predestination, personal responsibility and justice — issues near and dear to theological speculation. Gothic characters often turn to religion as a means to escape the horrors that beset them. Others explicitly reject its strictures in an attempt (usually vain) to liberate themselves from "outdated morality." All of these factors mean that clerics, druids and their ilk, even if they do not have mighty spellcasting abilities, still have an important role to play.

Much of the advice about divine magic and miracles in low fantasy settings applies equally well in gothic horror settings. In addition, gothic fantasy is dark in its tone and themes. No one, least of the innocent or the pious, can easily escape the omnipresent evil that cloaks the world in shadow. GMs running gothic fantasy games would be wise to emphasize that even godly men and women are only slightly better off than those who find no comfort in faith's verities. If divine magic is allowed, for example, it might be weakened in such a way that spells like *detect evil* or *dispel evil* work less effectively — or not at all. The same advice holds for turning undead or many druidic abilities. Divine spellcasters should suffer as much as everyone else in a gothic fantasy setting, perhaps more so due to their connection to gods that have seemingly abandoned the world to the forces of darkness.

SCIENCE FANTASY

Science fantasy can use the trappings of science fiction but without any of the underlying science that goes with it. Alternately, it can be a game in which magic mixes with science to produce a fantasy setting that avoids the trappings of medievalism that are usually considered part and parcel of fantasy. In either case, science fantasy differs greatly — at least superficially — from other types of fantasy game settings. In general, it

has more in common with high fantasy than low fantasy or gothic horror, but it can employ elements of each, such as a degree of grittiness or the absence of black and white morality.

In science fantasy games, magic is treated like technology. That is, it is just another scientific process that can be understood and harnessed, whether for good or for evil. In some science fantasy settings, magic reproduces contemporary or futuristic technologies, like automobiles or spaceships. In others, the laws of magical science are different and lead to unexpected developments that bear no resemblance to anything existing in the real world. Science fantasy assumes that magic has an impact on the world beyond that of adventurers and their enemies. In many ways, science fantasy is the ultimate type of high fantasy.

Of course, divine magic is different than arcane magic. In a science fantasy setting, scientific laws might not apply to magic deriving from deities or celestial beings. If so, this would make clerics and druids “x-factors” outside the control of those who wield the mighty engines of arcane magic. This might lead to newfound respect for divine spellcasters – or the exact opposite. Clerics and (especially druids) could be seen as foot draggers, throwbacks to a less civilized time before magic was harnessed and controlled by rational principles. On the other hand, if industrial style arcane magic has become a tool of oppression, divine magic may offer a much-needed outlet for succor and even rebellion.

The material in this book can be used largely without alteration in a science fantasy setting, although applicability will depend on the specifics of the setting. For example, the different sects and cults described in this book could be used as-is, albeit with some tweaking. The Cultists of the Forge might be associated with engineering or construction, while White Temple Tradition might tie into the “laws” of magic that the science fantasy world has mastered. On the other hand, if divine magic is viewed with suspicion, even godly worship might be treated more like this book’s druidic cults. The feats and prestige classes could all fit in a science fantasy setting, although totem feats might seem too “primitive” and thereby throw off the ambience of the setting. The same goes for the rules on herbalism and the crafting of theurgical items. Of course, in some science fantasies, both practices might be industrialized and mass produced, in which they work just fine as written.

The Campaign

Most fantasy campaigns assume that the PCs belong to a band of adventurers composed of a mixture of races and classes. Such a group has many advantages, both within the setting and within the game. In the setting, a mixed group can draw upon different pools of resources,

as the fighter appeals to his lord for assistance and the cleric consults a temple library for hidden lore, for example. From a game mechanical standpoint, having a good mix of character classes ensures versatility, as the fighters engage in melee combat with enemies and clerics are available to heal the injured.

At the same time, there is no reason why a party composed solely of a single class need suffer unduly. Certainly, an all-cleric campaign would be different from one composed of many different character classes. Yet, that difference can also be a source of strength, as well as an opportunity to explore playing styles or plotlines that might otherwise be impractical. For example, the GM might want to run a series of adventures — or even a whole campaign — about finding an ancient magical library said to contain powerful spells from the previous age. Such adventures would hold little interest for players of fighters or monks, but they’d appeal greatly to players of arcane spellcasters. Many other examples abound.

The following sections, therefore, provide brief discussions of the advantages and disadvantages of campaigns built around a single character class. As with everything else in this book, the GM should feel free to use as little or as much of the advice offered as he wishes. Some of the advice and suggestions offered may be of use even in games in which there is a mix of classes.

Defenders of the Faith

An all-cleric campaign would not be difficult to conceive or execute, but the GM must first decide whether every player character should serve the same deity. That’s an important consideration. Clerics are in some ways a much more diverse bunch than any other class. Although the broad abilities of a lawful good cleric of the goddess of justice and a chaotic evil cleric of the god of death are nearly identical, there are nuances that can make a big difference. For example, the good cleric can turn undead and spontaneously heal while the evil cleric can rebuke undead and spontaneously harm. Furthermore, they will each have their own spell domains and domain abilities. For that matter, even two clerics of good gods — or the same god — might have different domains and domain abilities. This provides many opportunities for characters to distinguish themselves from their fellow clerics.

If the characters all serve the same god, they have plenty of justification for working together and advancing the faith of their divine master. If they do not, the question arises: why are they cooperating? Sometimes deities have relationships with one another that carry over with their mortal servants, such as god whose son has authority over a subset of his own portfolio. At other times, churches may band together in the face of a greater

threat, like an invasion from the lower planes. It's also possible that the characters may be forced to work together because of a royal decree, in which case it's likely that strife could erupt. An all-cleric campaign, even one where the player characters all serve the same god, is often punctuated with doctrinal disputes and theological debate. It need not be so, of course. The GM and players are under no obligation to play religious zealots or fundamentalists. Nevertheless, it is a real possibility and is one of the features (both good and ill) of this type of campaign.

Here are a handful of ideas to use in an all-cleric campaign, which the GM can use as inspiration for his own games:

- The characters are all junior clerics within a religion who have been posted to the same temple and must learn the ropes together as they begin their new lives as ministers to their god's faithful.
- The characters are all members of a persecuted sect who have sought each other out for mutual protection in the face of a tyrannical inquisition by their faith's enemies.
- The characters are all missionaries sent into the wilderness to convert non-believers to the worship of their god.
- The characters are occult investigators, each from a different allied religion, whose purpose is to seek and destroy fiendish incursions into the world.
- The characters are all crusaders fighting to retake lands that have been conquered by enemies of their god.

SERVANTS OF THE EARTH

An all-druid campaign presents both more and fewer challenges than an all-cleric campaign. It presents more because druids are somewhat esoteric compared to clerics, despite the prevalence of the "nature priest" archetype in fantasy. It presents fewer because most conceptions of druids make them more tightly knit and less quarrelsome (at least amongst their own) than clerics. In a sense, though, both considerations strike at the heart of what a druid is and what role he plays in a fantasy setting. For example, why do druids exist at all? How do they differ from clerics who serve deities of nature and the natural world? Might

druids have a different origin, deriving their magical abilities from a source other than the gods? Perhaps the druids worship a different set of divine beings than clerics – a ready source of religious tension in campaigns where the GM enjoys such theological combat. Alternately, the druids may not serve any deities at all, but serve Nature directly. The possibilities are many.

In an all-druid campaign, the GM must also decide how and why the player characters are working together and toward what end. If druidism is a secretive or persecuted faith, the characters might be among the last bastions of its mysteries. They band together out of necessity and strive to keep the fires of their faith burning despite all the obstacles. If druidism is simply one religion among many, the characters find themselves in a situation very similar to clerics. Of course, the focus of their adventures will differ, if only because druids have very different concerns than most clerics. Their connection to the natural world, for instance, makes them ideal for wilderness-based campaigns or battles against evildoers who would despoil the earth. Druids are not very good dungeoneers, a fact the GM should keep in mind when constructing adventures for their characters.

Here are a handful of ideas to use in an all-druid campaign, which the GM can use as inspiration for his own games:

- The wilderness around the characters' home territory is slowly dying for unknown reasons. They must determine the cause of this rot and stop it before its effects become irreversible.
- The characters' sect believes that civilization is encroaching too much on the natural world and they are commanded by their gods to fight against it at all costs.
- The characters are priestly leaders of a tribe, whose members look up to them for guidance and support as the long and arduous winter season approaches.
- A fiendish outsider wages a war on the world, driving many "civilized" folk into the wilderness, where they turn to the characters for assistance during their sojourn outside their native lands.
- The characters are the keepers of ancient lore and travel from tribe to tribe gathering more such knowledge so that it may be preserved for future generations.

book one

CLERICS



CHAPTER ONE

the COMING OF the Gods

Where once we mortals were alone in the universe, bereft of divine patrons and cast adrift on the seas of uncertainty, we can now turn to the gods. Though the titans' own children, the gods are as unlike their parents as day is to night. It is in them that all mortals can — nay, should — place their trust. Anything else is folly.

— Vlaimon Druvis, priest of Hedrada and translator of the Nammul Scrolls

Strange though it is to consider, the gods are not eternal. Like the mortal races with whom they are now intimately linked, the gods came to be. Like these same mortal races, the gods were created — birthed — by the titans. There were entire epochs that came and went prior to the existence of any god, as any prehistory of the Scarred Lands will reveal.

What is more difficult to discover, however, is how the gods came to Scarn. By this, dear reader, I do not mean to elucidate once again on how the gods actually came into being. After all, that is well documented and those who have an interest in arcane genealogies can easily construct a divine family tree. Rather, I have the privilege of sharing with you the story of how the gods first gained worshippers and laid the groundwork for their eventual rebellion. What follows are the missing pieces of lore that have until recently been lost in the shadowy past, the stuff of legends and parables rather than history.

By the grace of Great Hedrada, I recently discovered a collection of ancient scrolls hidden in a hitherto unknown tomb built into the side of the Godface Cliffs along the Celestial Shelf. I am presently unable to identify the age of the tomb or the culture that constructed it. I surmise that it is at least as old as the early Ledeon Empire, perhaps older. Yet, the tomb bears little resemblance to anything Ledeon and the hieroglyphic script that covers its walls can be found nowhere else in Ghelepad.

The scrolls themselves are written in the same hieroglyphic language, which resisted my best efforts to translate. After many months, and many failures, I intended to resign myself to defeat. However, the Wisest of the Gods had other ideas and empowered me — the least of his many servants — with the ability to read the script, which I then promptly translated into modern Ledeon. When I had completed his task, the original scrolls crumbled to dust, much to my chagrin. While some are skeptical as to the veracity of this story, the church of Hedrada sees the truth in my words and endorses my translations. Most of the other faiths also accept my findings, though some still have reservations.

The contents of the scrolls, found by Vlaimon Druvis, form the basis of this chapter. What follows is an abbreviated version of the Nammul Scrolls, as Druvis named them for reasons even he never adequately explained. Each scroll tells a different element of the same story, namely the coming of the gods to Scarn — a collection of events that changed the course of history forever.

The Ōaandio Scroll

And so it was that the titans grew weary of the power they wielded over Scarn. For though they warred unceasingly with one another and tormented the petty races whom they had created, these endeavors had become tiresome. They had done nothing else for untold eons and sought diversion of the sort that they had once possessed, ages ago when the world was new and their hold over it not so firm.

Chern the Scourge, Lethene the Storm Dame and Thulkas the Iron Lord were foremost among the titans who longed for more. Coming together, they found they shared an affinity for destruction and a craving to express their destructiveness in novel ways. For if they could not, what was the point of existence? They each strongly desired to bring new forms of chaos into the world, so that they might once again feel as they had at its creation.

Somehow — for none alive can say for certain — this shared desire yielded fruit, bringing forth a new being who at once identified himself as Vangal. Filled with rage and a thirst for destruction, Vangal was not a titan but he was much like one. Strong, passionate and suffused with power, this being seemed to be precisely what Chern, Lethene and Thulkas had sought.

Though their “child,” Vangal was strong-willed and independent-minded and had no wish to serve the titans. So unexpected was this aspect of his character that the titans rejoiced. At last they had found something to alleviate the tedium of their existence. They quickly occupied themselves with teaching Vangal a lesson in power, battering him into submission until at last he called them his masters. Yet, within the deep recesses of his heart, he seethed with anger and hatred and waited for his chance to seek revenge against his cruel parents.

The other titans took notice of Vangal and were filled with envy. They too wished to have children such as he. To this end, the titans engaged in prodigious couplings amongst themselves and with their previously created spawn. Their efforts created more beings like Vangal — more gods — as well as many elementals, spirits and



The Pact of Nammul

The gods, foremost among them Corean, Hedrada and Chardun, agreed to aid those who called upon the gods. Unlike the titans, they could and would hear the call of their faithful. Though their attention was properly focused on those who called out to them by their true and proper names, no sentient that called out to the gods should ever go unheard — all the gods agreed that ignoring those who cried out to them, even by strange names, was capriciousness on a titanic scale.

This has very little effect on most worshippers. However, those who become avowed clerics of a god — even one which is dead or false — shall wield the magics of the divine. Though this has been used to foster the worship of false gods and demons in days past, it has also allowed the gods to continue to gather the faith of mortals who revere those gods that were destroyed. Indeed, it is because of the Pact of Nammul that the priests of the forsaken elf god continue to gain spells; likewise, it is said that there are some rare sisterhoods of Miridum still in existence that learn the arts of clerical spellcasting in her name. There are also rumors of a priesthood somewhere north of the Ganjus, started by a half-mad druid who claims to revere a four-armed god of elemental balance.



fairy creatures. The titans were delighted, as Scarn had become filled with a new generation of playthings and servants.

The gods cared not for the maltreatment dealt to them by their parent/masters, but they lacked the ability to strike back with any potency. Though powerful, for the blood of the titans flowed in them, they were not capable of standing before the might of their parents. Even destructive Vangal was but a mere novice in the arts of power compared to his sires. Yet, the gods dearly wished to be free of the torment inflicted upon them by the titans and sought ways to remove themselves from their thrall.

It was Hedrada who found the way. He who is the wisest among the gods looked to the Places Beyond the World and found them malleable to his will. He learned to fill those places with portions of his power, reshaping it according to

his wishes and creating a sanctuary away from the titans' grasp. Hedrada shared this knowledge with his brothers, sisters and cousins; and so it was that the gods took solace in the Places Beyond the World, and each found refuge there.

Alas, even Great Hedrada was once naïve in the ways of the Outer Places. As the gods placed more and more of their power into these places of hiding, they found themselves inexorably drawn to their own sanctuaries. In time, the gods found themselves pulled outside Scarn and trapped in the very places that they had created. Though not prisons, for they were shaped in their own image and suffused with their own power, these places — the Planes — nevertheless barred the gods from reentering Scarn. The doors the gods had opened had become but one way, and it seemed they could never return.

Freed from the titans' cruelty at last, the gods did not care about their predicament. After all, it was better to be imprisoned in a world of one's own making than be tormented forever. The titans however, railed against the gods for their treachery. They took out their frustrations on new gods, whom they created and destroyed in seemingly endless succession. Then, they grew tired of their cruelty once more and vowed to create no more gods. For good or for ill, Scarn would belong to the titans alone.

Those Who Heard the Call

The gods, of course, did return. But it would be untold eons before their presence would once again be felt on Scarn. Unlike the titans, who drew their power from the world itself, the gods drew strength from the hopes and dreams of mortal beings—a reflection of their own origin as the wish fulfillment of their parent titans. It was thus mortal beings who re-contacted the gods and paved the way for their return to the world. The Nammul Scrolls include a series of epistles that provide some insight into how this might have occurred.

The Epistle of Surani

My Dear Nariguu,

As I explained to you in my last letter, I have learned to stretch out all my senses beyond the narrow confines of this tiny orb. And I have discovered much, my dear friend, for there is more to the cosmos than even I had previously conceived of. You are correct in your belief that all around us, yet inherently separate from the reality of our existence, swirl Other Places that are filled with potent energy unlike anything found

in Scarn. I daresay that even the titans themselves lack power of the type and magnitude these Other Places possess.

I do not mean to speak heresy, for, as you know, I disdain matters of religion. My sole interest is in power and I believe that I have found it elsewhere, in these Realms beyond our own. But I cannot help but think that there is also an intelligence at work there. I realize that my feeling must seem strange. I am as surprised as anyone, and indeed somewhat frightened by it. As I put pen to paper, I am reminded of Denlillika's tale of the mouse in the forest. Like him, I feel that there are eyes watching my actions, and that they are not all well disposed toward me.

Mark my words, Nariguu: we are on the verge of a grand discovery, one that will immortalize us in the annals of magical research. I can feel it in my bones. Scarn is about to change forever.

Your Friend,
Surani

The Epistle of Kurrakam

Ashurna,

Just as Nariguu showed me, I followed the ritual to the letter. I was amazed at the results! It proved both far easier and far more potent than I had ever expected. I am accustomed to Surani's penchant for exaggeration. Though a puissant sorcerer, Surani is also a glory hound like few in Hursagga. He would puff up his accomplishments even if he came face to face with Mesos himself.

But that is not Nariguu's way. He is far more sober and less given to boasting. When he told me that there is Power beyond the World, I was inclined to believe him — and believe him I do. I have felt this power and it has a name. It calls itself Vangal. Or I should say, *he* calls himself Vangal. That is correct: the Power that I contacted is alive. It is an intelligent being, with an identity unto himself. Of what sort I cannot yet say. He has a will and a mind of his own and he seeks to communicate with those like us.

I will admit to being uneasy. When I treat with Vangal, I am overcome with emotions and thoughts quite unlike my own. I wish to destroy, to tear down, to annihilate. As you know, I am not a violent man. I prefer peaceful, deliberate solutions, even when faced with obstinacy. Yet, after communing with Vangal, I was consumed with the desire to kill Girnunta rather than debate her incessant prattling.

And it felt good. I felt a surge that I cannot explain. It was very much like the rush of power we feel when we cast a spell...yet not. I cannot adequately describe it. Words fail me. That is why

you must attempt the ritual as well. You must contact Vangal and see for yourself. Keep this knowledge secret for now. Trust no one else, not even Huszam. Until we can be sure exactly with what — or whom — we are dealing, it is best if this is kept between the handful of us who know it now.

Your colleague,
Kurrakam

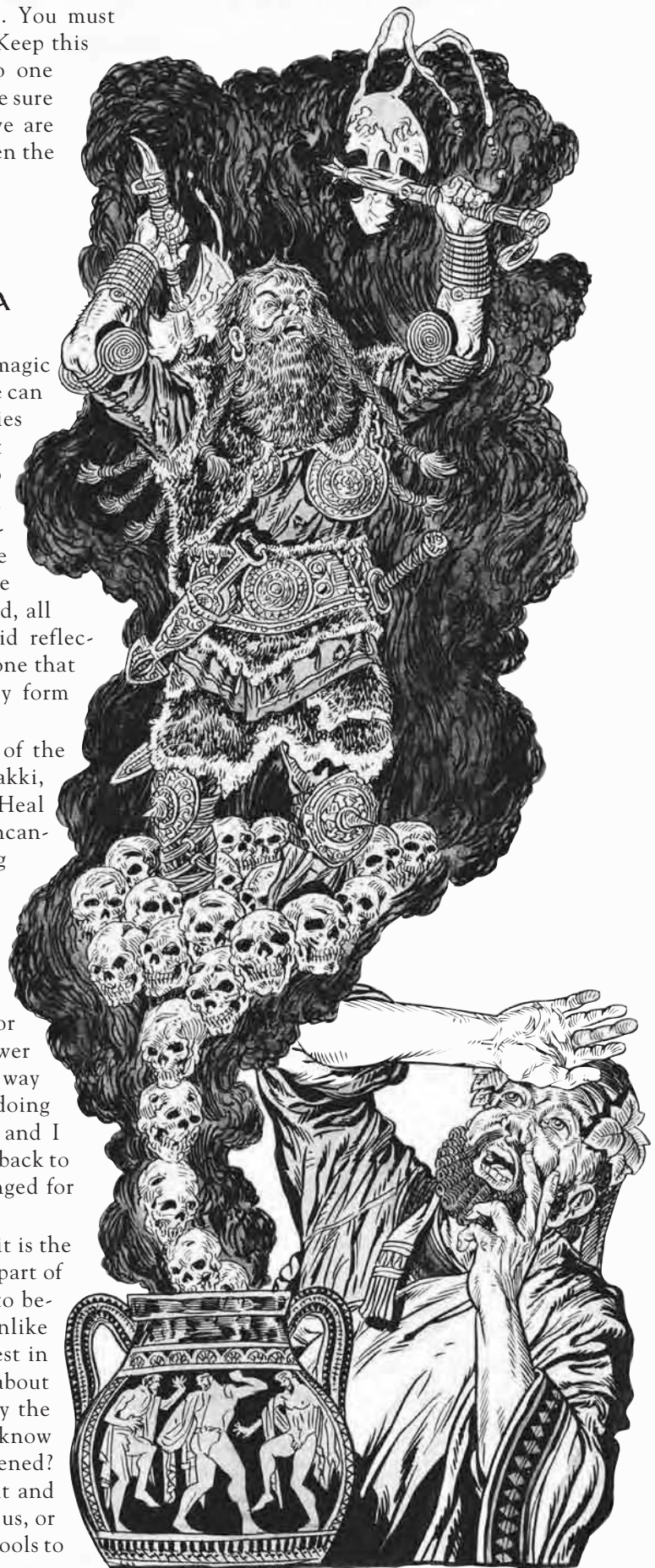
The Epistle of Eguōida

Master Hamshtaa,

This power transcends the paltry magic given to us by the titans! Of that there can be no doubt. Suffused with the energies of the god Corean — for that is what he calls himself, a god — I am able to craft weapons and armor unlike any I have ever crafted before. My life before I performed the ritual was mere sleepwalking; I am now awake for the first time. All that I once experienced, all that I once believed, was but an insipid reflection of a much more vivid reality — one that I had but glimpsed in pale, shadowy form before this point.

I am told that the same is true of the others. I spoke at length with Aratakki, who says that she can heal the sick. Heal the sick! And without the spells and incantations of the druids! Such was long ago deemed impossible among arcanists such as ourselves. And not just by them, but by our entire academy. Indeed, by our entire tradition. And yet, here we are, doing the impossible. We are alive with power. For the first time we know what true power is. We experience it firsthand in a way that few can comprehend. We are doing what no one has ever done before, and I cannot imagine how we could ever go back to our former lives. Too much has changed for that now.

This is not an ending. Or if it is, it is the ending of the beginning — the main part of our existence is only now coming into being. Corean has shown me that. Unlike Golthagga, he takes a personal interest in my work. He cares about me and about what I do. He *knows* me. Can you say the titans have ever acted thusly? Do you know of any instance when such has happened? To anyone? No, the titans are distant and uncaring lords. Their only interest in us, or any other mortal being, is as toys and tools to them, nothing more.



The gods are different, though, are they not? I find it hard to believe Hedrada's claim that they are the children of the titans. They seem wholly unlike their supposed parents. Yet, that is what the Wise One says and I am at pains to disagree with him. He has yet to lead Lagaskike astray and has shown himself to be knowledgeable about all things. Even so, it is an incredible revelation. I wish only to know more, whatever the cost.

And I will.

Your Servant,

Egubida

The Epistle of Balagabi

Most Honored Mudazu,

I am at a loss as to what to do. For many years, you have been my source of deepest wisdom, the bedrock of good counsel amid the stormy seas of the last few years. I cannot begin to remember how often your sage advice has saved me from danger and put me on the safe path. I would thank you a thousand times over for your aid, but even that would be inadequate. Now, I must turn to you once again; and I trust that you will be able to see me through what are in all likelihood the most difficult and dangerous circumstances in my long life.

I have, of course, spoken to you often of my fellow academy members. You would undoubtedly be able to recognize them if you met them, so regularly do I tell the tales of their manners and exploits. As such, you know that they have taken up an interest in what they call "the Planes," strange places that are neither part of Scarn nor the elemental realms that we have long known to be the homes of spirits and fairy creatures. These Planes, my colleagues claim, are the abodes of an entirely new class of beings, which they call gods. Powerful and intelligent, these gods are communicating with long time friends of mine and are directly becoming involved in their daily lives. Supposedly, these creatures are the children of the titans, but I find that claim hard to believe.

I am an open-minded man. I am not easily startled. I can conceive of realms beyond Scarn, even beyond the elemental kingdoms. I likewise have no difficulty imagining beings in these realms who might take an interest in our world and its various comings and goings. Yet, my colleagues are like people possessed. Indeed, speaking with them, I sometimes wonder if they have not taken leave of their senses. They talk in gibberish, spouting strange names — Madriel, Tanil, Vangal — that mean nothing to me. They claim that they are the names of the gods, the lost children of the titans. They can even tell me lineages and histo-

ries that are not recorded in any book of lore I have ever seen or which can be found anywhere in Galgal.

Yet, even this I could accept. I am, as I said and as you know, an open-minded man and slow to frighten. I could accept all of this were it not for the strange powers these people are suddenly demonstrating. They wield magic unlike any I have ever seen. It is not sorcery, my master, but something else entirely. It likens unto magic as we understand it, but draws on another source. This divine magic, as they deem it, takes its power from the gods, who in turn — or so my friends say — take their power from mortals. Can you believe it? Mortals! The very notion is absurd.

But I have seen things with my own eyes. I have even seen these gods, or one of them anyway. A winged woman dressed in shining armor. She looked at me and smiled. A most unnerving experience! She was no titan. She was a goddess, whatever that means. More unnerving still was how Abzugin healed the grievous wounds of a soldier in my presence. By all rights he should have died — but did not. Abzugin claimed the goddess healed the dying man through him. The very notion is alien to me. I know not what to make of it. The titans do not work through mortals, and yet until now, all healing has come through the arts of the druids. The titans have no need for us. We are but ants compared to their majesty and would do well to mind our place.

I fear for my friends' sanity. I fear for my own safety. The fervor with which my colleagues have fallen into this god worship — for worship is what it is — terrifies me. I worry they shall expect me to commune with their gods and I will not do so. I cannot. I fear too that they will not understand or accept my reluctance. For the first time in the decades since I have known Tiraasz, I fear him. I fear what he will do to me if I reject his Corean.

Tell me, master, what must I do? How can I preserve myself and my sanity, as what seems like the entire academy falls into madness?

Your Humble Servant,

Balagabi

The Epistle of Mudazu

My Son Balagabi,

Flee at once! Your colleagues are lost to madness and, yet worse, to heresy. They have abandoned the titans and that is a sure sign that they have taken leave of their senses. None have ever left the embrace of the Masters of Scarn, nor should any attempt to do so. To expect the titans to regard us pathetic creatures as any more than we are, which is to say as dust, is absurd. If these

creatures they call gods have such power as you describe, then they should hardly be concerned with communing with the likes of us. All things have their place under heaven and we who are mortal have our place under the lordship of the titans. That is the way of the world and only a madman would think otherwise.

Your friends are indeed madmen, I fear. They have fallen prey to insanity. Their researches into the Places Beyond the World have addled their brains and corrupted their spirits. It is your sacred duty to leave them behind and to go to the authorities at once. The Druidic Council at Meluhha would be much intrigued by what you have seen and heard. Anzata is a dear comrade of mine and you can tell him that I sent you to seek his counsel. He will see to it that your friends are dealt with before they further destroy what was once a prestigious institution.

You were right to bring this to my attention. Follow the eagle that bore this letter and he will take you to Meluhha. Tell the druids there everything you know and pray to Denev that your former friends can be healed of their madness.

Mudazu

The God-Cults of Scarn

The worship of the gods did not spring fully formed from the small band of followers who braved persecution to serve their divine masters. It took many centuries before those original furtive meetings, in magical academies and the homes of converts, became what could be termed "churches" by any stretch of the imagination. In the early days, the worship of the gods was little more than scattered cults without a large membership or a coherent doctrine.

Yet, those early god-cultists were afire with the power of the divine. They learned to wield strange new magic that no one on Scarn had ever seen. And their direct contact with the gods gave them knowledge and secrets that no one else knew. This was indeed one of the causes for the god-cults' rapid growth: closeness to the divine gave unique benefits that had never before been experienced. Unlike the titans, who were dispassionate and uncaring, the gods took an interest in their followers and shared with them a portion of their power. The gods cared for mortal beings for their own sake. It is little wonder then, that those early cultists considered themselves special and would do anything to protect and expand their newfound faith.

Expand it they did. In just a few generations, worship of the divine spread from instances of isolated heresy to an all out threat to the established order. This was another early advantage of the god-cults. They grew incredibly quickly — like weeds, detractors would say. Unlike service to the titans, reverence of the gods gave power to the divine entities every time a mortal offered them worship. The titans were eternal. Nothing mortals could say or do would affect them or their power. The gods were different however, strangely malleable and able to accept the worship of mortals to increase their own strength — which they in turn shared with the followers who gave it to them. This symbiotic relationship brought about a closeness between god and mortal that had never existed with the titans. But there were other metaphysical considerations as well, such as the god worshippers' denial of reincarnation, a central tenet of druidic teaching. It is little wonder then, that the druids and their allies considered the god-cults so dangerous.

The Confession of Mudazu

To Those Who Find This Scroll,

Know first that I have failed. There is no other way to sum up my life. Over the last three decades I have dedicated myself to the extermination of these pernicious god-cults, but to little avail. The titans show no signs of taking notice of this heresy — and why should they? But I cannot help but fear that the time will come when all of Scarn will pay for my failure.

You think it unreasonable that I blame myself? It is not. The Council of Meluhha did not act when they should have. Instead of treating Balagabi's constant stream of letters to me with urgency, they deliberated. And if not for their inaction, he might have lived. Indeed, we might have stamped out these damnable cults before they grew large enough to threaten the peace of Scarn. But instead of handling the matter immediately, I told Balagabi to flee. I encouraged his escape and thought to trust so important a task to Anzata, who, while a good enough man, was never one to take spiritual warfare seriously enough. He was a practical druid and not given to understand the dangers posed by new ideas improperly applied.

That is precisely what these cults are — dangerous new ideas. We know so little about these gods, these pretended children of the titans. If they are who they claim, why have the titans not spoken of them? Why do their followers hide themselves in cellars and dark places, like conspirators plotting the death of a king. I fear what

they are scheming is far worse for Scarn. These cultists will not debate us. They will not explain themselves in terms that make any sense. They spout gibberish and call it wisdom.

Worse still, they are gaining converts. They are convincing the young to follow their corrupt ways. The few I have met deny that they have any designs on toppling the titans from their places of honor, but I do not believe them. They speak of peace and amity between us, yet they do everything they can to undermine their betters. This strange magic they possess — if indeed it is magic and not something akin to that wielded by the damnable slarecians — is an affront to the gifts that the titans have given us, and is a mockery of the Sire of Sorcery. I do not trust them. They claim there can be cooperation and that we have nothing to fear from them. They lie. One need only listen to the sly words of Chardun or the brash boasts of Vangal to know that they mean us ill.

Yet I see these cults growing before my very eyes. I have seen them go from small cliques cowering in dark corners to ever larger and bolder groups. They have tainted a new generation with the malady of their ideas. They are growing, and I can feel that the end of our world is at hand. And it is my fault. I did not act when it was possible to do so. I did not take these misguided souls seriously. I did not believe that the situation could turn so horribly against us. I knew only that we are the servants of the titans, who alone wield power on Scarn and beyond it. I was a fool not to have seen that times change and that even the designs of the titans can be frustrated.

We are entering a strange new age. I am glad that I shall not live to see much more of it. I seek only the peace of death, and the renewal of my next incarnation, for my eyes in this life see only darkness and fear. Perhaps others will be strong enough to do what I could not. May the titans smile upon their efforts.

Mudazu, Druid of Mesos

The Confession of Shumas

My Lord Druids of the Council,

I freely admit that I have, for the last decade, lived a lie. Though I have appeared to all the world a faithful servant of the titans and a loyal subject of this august body, I have in fact been neither. It is with great shame that I admit these facts. I cannot deny that I would never have done so had my secret not been uncovered three weeks ago. I had no intention of ever admitting to my heresy — for that is what it is — because I knew the penalties for doing so. I feared the judgment

of this council. I feared for my life and more importantly feared for my very soul.

I do not say this in jest, my lords. I am not given to hyperbole, as you well know. Nor am I one to use clichés when addressing sages as learned as yourselves. When I say that I am in terror for my soul, I mean it most seriously. You already know my reasons for having abandoned the service of the titans and taking up the worship of their children. I now know that it was wrong to do so and I accept the punishment you have meted out to me for my crimes. I know that only in death can I even begin to make amends for what I have done. At least, I hope that death gives me that opportunity, but I fear that this won't be the case.

You must think me insane. Perhaps I am. Yet, I do not think, my lords, that you fully comprehend the depth of the danger the gods present to Scarn. Not only do they offer a kind of relationship with mortals that no druid has ever experienced, but their care for the souls of their worshippers is so great that it continues even after death! That is correct. The god-cultists believe that their faithfulness to their deities frees them from the eternal cycle of death and rebirth. They believe that their souls journey after death to the otherworldly realm of their god, where they shall dwell for eternity, experiencing rewards or suffering punishments according to their adherence to their god's commands.

You no doubt think such beliefs foolish. I once did as well. But they are not deceived, these god-cultists. No, they know that their gods speak the truth — and you must know it too. This may seem blasphemy against the titans and perhaps it is. Yet, even blasphemy may contain the truth. I do not pretend to understand how the gods — the mere children of the titans — have effected this change in the nature of things. Neither do I understand its ramifications for Scarn. All that I know is that, since time immemorial, the souls of all beings have obeyed the laws of the Great Cycle. They have returned in a new form without end, for this is the will of the titans.

Now, I am not so sure. The god-cultists are convinced that they have broken the Great Cycle. They are now beyond it. This belief fuels their arrogance. It is why they do not fear death and willingly accept martyrdom at the hands of the Council. In their mind, you are sending them into the arms of their god, a fate for which they dearly wish. It is indeed their fondest hope to leave the travails of Scarn behind and enter the kingdom of their divine patron, welcomed as good and faithful servants. They likewise fear betraying their god, because they believe such betrayal brings eternal punishment beyond the grave. There is

thus no easy way to cow these cultists. They would sooner die than be disloyal to their gods and death is, in a way, a blessing to them. Against this, you cannot hope to prevail.

That is why I fear for my own soul, my lords. I pledged myself to the Great General, Chardun, the Tyrant-King. I promised to serve him above all others and so I did for nearly ten years. Now that I have strayed from my loyalty, to whom do I belong? Does this god still lay claim to my soul? Will I go to Chardun's hell, to be tormented by devils forevermore — or will the titans again accept me? Can beings such as they take pity upon me and return me to the Great Cycle? I do not believe they can. What need have the titans for pity? It is beyond them, a weakness they do not possess.

By condemning me to death, my lords, you may also be damning my soul forever. I fear that Chardun is still my master. I have forsaken the titans and found a new lord and a terrible lord he is. Now, I have betrayed him too. The price for my double villainy will undoubtedly be great. I beseech you all to do what the titans may not. I beg you to take pity upon me. Intercede on my behalf. Do whatever you can to ensure that my soul is returned to Scarn, as is just and proper. I may be a criminal and a heretic, but surely even you do not believe I deserve an eternity of torment in a hell fashioned by a god I no longer serve. I know you see no wisdom in undermining the Great Cycle. For if Chardun can steal my soul from the titans themselves, surely he can do the same to others, perhaps even to men and women as righteous as yourselves.

This cannot be. This must not be. Not only for my sake, but for the sake of Scarn, do not let the gods claim me! Stop them before they steal away every soul in existence and turn our world into a barren wasteland. It is your duty. Do not shrink from it.

Your Most Ignoble Servant,
Shumas

The Epistle of Hammana

Tiglath,

The traitor Shumas spoke the truth. I have confirmed it. I spoke with the oracle at Zamshur. She was unable to contact the soul of the man we once knew as Abzugin. Neither could she contact Hattu or Jezirar, and these are individuals with whom she has maintained contact through many incarnations. This is the oracle's special gift and one that has provided us with many insights for generations. I believe her when she says that they are "gone."

To where she could not say, but I think we both know the answer. Abzugin was a cultist of these gods. That is a certainty. We suspected Jezirar was one of them, although the revelation of Hattu is new and surprising. If no animal or man is now host to their souls, there can be only one conclusion: they have left Scarn behind and traveled to these Places Beyond the World, of which Shumas spoke. It pains me to think of it. How could any being who claims to care about mortals — as these gods do — remove their souls from the Great Cycle? Why would they do so? To what end?

The oracle had no answers and neither do I. It may be some time before we know the full extent of this horror. I am loath to learn more, but it is my duty to do so. I have already recommended to the council that they find someone who can treat with these god-cultists and learn more of their ways. Once we have acquired such knowledge, perhaps we will know the truth better, although I fear that we will not like what we hear.

Until then, say nothing of this to anyone. The council has decreed that we speak no more of the traitor or his insights. We need time to come to grips with the reality of what lies before us. If even half of what Shumas said is true, we may be facing the end of our world.

Your friend,
Hamma

The Testament of Agarsu

My Lords and Masters,

As requested of me, I have made every effort to obtain as much information as possible regarding these god-cults. It was not difficult, as they have become less reclusive of late and more willing to debate with outsiders about their ridiculous faith. Yes, ridiculous. That is the only word I can use to describe their beliefs, for they are as alien and unlike our own as I can imagine without straining credibility.

They claim that their gods reside elsewhere, beyond Scarn, and gain their power from the worship of mortals. This would certainly explain why I have never seen these gods of which they speak. They are phantoms, elusive and intangible, no better than the mad ravings of the men of Ugarraz, who are widely known to be inveterate liars. Moreover, what sort of powerful beings need mortals? Certainly not anything worthy of worship. These cultists crow of how their gods care for them and look after them, while the titans do not. I could barely restrain my laughter. What need have the titans for us? It is the fact that they *don't* need us that shows their proper lordship. I

for one would not worship any being who is so weak as to require my faith to derive its power.

But my incredulity is not the purpose of this treatise. I wish instead to enlighten you about these god-cults and their strange beliefs. I can but scratch the surface here. There is no way that I could provide you with the depth of detail that you crave, for I remain an outsider. As much as these fools are willing to talk, they were still holding back some information. At least, that is the sense that I got from them. They put on a bold face, but they are still very much afraid. They question our motives and wonder openly whether we shall ever accept them. They have that much sense at least; they understand hostility when they see it. They shall see more before this age is done. Of that I am certain.

Here is an enumeration of the major god-cults and what I could glean of their teachings and ways. Comments and verifiable additions are, of course, appreciated.

The Metalsmith Heresy

By far the largest and most strident of the god-cults is what I call the Metalsmith Heresy. They describe their god as some strange being who claims smithcraft as his domain, which as we know belongs rightfully to Golthagga. That in itself is noteworthy, but not especially unusual, for we have seen other cults that claim this same domain for their non-existent masters. What disturbed me most about this group is that they possess a strange, inflated sense of their own virtue. While being heretics, they consider themselves righteous men and seek to bring their interpretation of justice to the world. I heard them preach many intemperate things during my time masquerading as their ally. These heretics are dangerous. They will bring suffering upon themselves and all of Scarn if they are allowed to act on their beliefs.

The Cult of Angels

This cult is another prominent one among the god-cultists. They worship beings they call “angels” who reside in some otherworldly empyrean and who command them to heal the sick and lead lives of peace and harmony. They are pacifists, it seems, for they decry violence, even that proposed by the Metalsmith Heretics in pursuit of justice. How quickly they argue with their coreligionists! Yet, there is no question that their powers are real. I saw them bring a woman back from the dead with my own two eyes. She was no undead abomination either, but a living, breathing person with all the memories and intellect she had had before. No druid of the titans has ever

done such a thing in my lifetime. I could not help but be both amazed and disturbed at once. The cultists attribute their success to the First Angel, whom they regard as their mistress and the author of their peculiar doctrines.

The Faith-Hunters

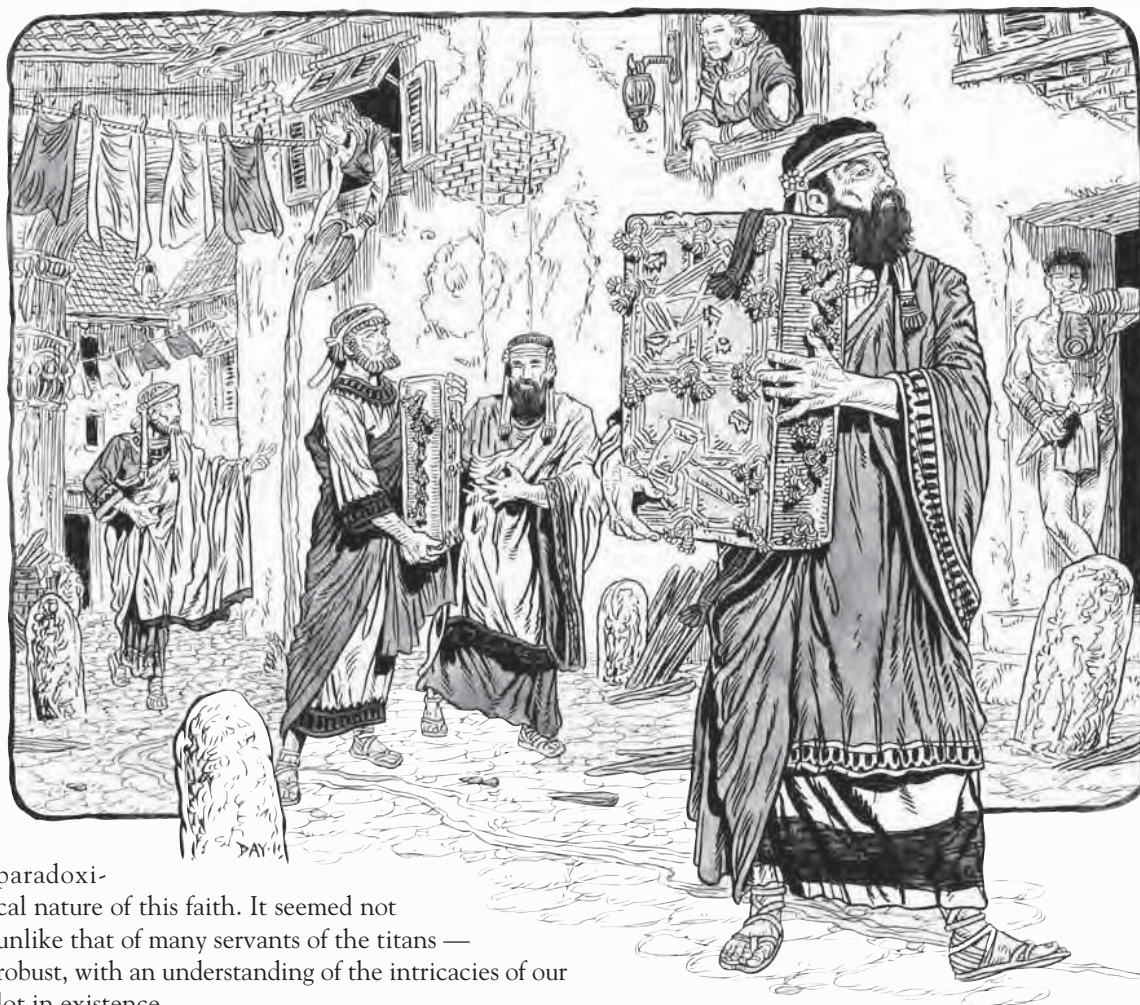
Life is a journey, say these cultists. They serve a being they call the Huntress, who they claim is associated with the natural world. How odd, I thought, given that this being is not present here on Scarn, where the nature she claims to cherish is to be found. Such paradoxes seemed to have little impact on these cultists however. I found the Faith-Hunters quite impervious to reason. They preached a strange doctrine in which mortals were both above animals and thus able to use them as they wished, and simultaneously were also their custodians and protectors. I could not get them to unravel this mystery to me. Compared to their fellows they seemed relatively harmless, if muddle-headed.

The Readers of the Law

Never have I met such self-righteous and pretentious loudmouths! These fools claim to serve a “Great Judge,” who promulgates and enforces the laws of reality. As if the titans had nothing to say about that! The Readers, as they called themselves, said it was our duty to obey the law and to do as it commands without question. Stern and inflexible, they seemed to have little joy in their lives. Their only love was in looking down their noses at others and finding fault with everyone’s lives. I could barely stand to remain in their presence. I sensed similar unease among the followers of the other gods. I was told that the Readers also place great emphasis on learning and wisdom, but I saw little evidence of that. They seemed more likely to burn a book than to read one, and for that alone I condemn them.

The Harlequin Cult

Their opposite is the Harlequin Cult. They serve a god called the Jester. He or she — they could not even make up their minds — preaches a gospel of unfettered devotion to chaos and to fortune. Mortals, they said, can never know their fates, so why worry about them? They believe they should just trust in this Jester and take what comes. Both good and bad luck are their god’s will and mortals have no choice but to accept that. In the meanwhile, they revel in enjoying life. Their doctrine is to live life to the fullest. The world is filled with untold pleasures and pains. And they consider it their duty to indulge in them in equal measure. Learning to navigate the path between the two is how they seek enlightenment. Although I found nothing of worth in most of these cults, I could not help but be impressed by the



paradoxical nature of this faith. It seemed not unlike that of many servants of the titans — robust, with an understanding of the intricacies of our lot in existence.

The Slaves of the God

On the other hand, the Slaves of the God are despicable. They worship a divine Overlord, before whom they grovel and bow while asking for his blessing in gaining dominion over Scarn's lands and peoples. The Slaves were in equal parts servile and imperious, a combination I cared little for when I met them and care for even less now that I have had the time to reflect upon it. Their Overlord had innumerable rules and regulations. For a moment, I thought these were but another sect of the Readers of the Law who share some affinity with these heretics. Yet, there was a cruelty beneath this group's doctrine, masked by peculiar notions of honor and duty that rang hollow to my ears. I recognized the Slaves for what they really are: petty tyrants who seek to serve a greater tyrant and bask in his reflected glory. Pathetic.

The Shadowed Ones

I learned little of the cult known as the Shadowed Ones. Even the name of their deity — a goddess, I believe — was never revealed to me. They continued to meet in secret on darkened nights, but not from fear. Rather, they did so because their mistress claims the night as her domain. Like the Slaves of the God, there was a

selfishness beneath their facades of politeness. There was also a malevolence that I can't quite define. I feared for my life while in their presence more than with any other of the god-cults. I was certain at least twice that I would wind up a sacrifice on one of their unholy altars. That I escaped I can only attribute to blind luck. Perhaps the Jester god was watching over me.

The Heralds of the Apocalypse

The last of the major god-cults is made up of madmen. Even compared to the lunacy of the other cults, the Heralds of the Apocalypse are insane. They preached a gospel of rage and destruction. Chaos was their highest principle, it seemed, and would lead the way to a new world — or perhaps not. It was very difficult to say. Their god, the Ravager, seemed to demand that the world be destroyed for his pleasure, although I could never ascertain a higher purpose beyond it. Indeed, these cultists saw destruction as an end in itself rather than a means. For them, the Apocalypse did not necessarily lead to a new and better world — though it might — but simply to the end of all things. A bloodthirsty lot they were, but

lacking in the casual cruelty of the Slaves of the God or the selfishness of the Shadowed Ones. Yet, mad nonetheless.

These are our opponents — or at least a portion of them. There were many more cults that I had not the time or inclination to investigate. As you can see, they are quite diverse, but united in surety of their belief in these gods, whose worship grows more fervent every day. I believe we have no choice but to act and to do so soon. The powers that these cultists wield are formidable. It is, I think, only a matter of time before these gods, whatever they truly are, usurp the rightful place of the titans. For the sake of all we hold dear, we cannot allow that to take place.

Your Obedient Slave,
Agarsu

The Epistle of Urugula

Brothers and Sisters,

Forgive the haste with which this letter is composed. We have not much time. My lord Hedrada has spoken to me, as I am sure your divine masters have spoken to you. The Great Judge has told me that the peace is at last broken — or soon will be. I know that it is not our way, but we no longer have the luxury to remain silent.

A war is coming. Our masters have proclaimed it, my lord Hedrada foremost among them. No longer can we seek peace and conciliation. Those days are gone. We must be prepared to defend ourselves and become foot soldiers in the conflict that lies before us. It will not be an easy battle. Many of us will surely not see its conclusion. Yet, I know, as surely as I know the wisdom of my god, that we shall prevail. There can be no other outcome.

I say again: a war is coming — and it shall shake the very foundations of the world.

By Hedrada's Hand,
Urugula

CHAPTER TWO

Churches of the -SCARRED LANDS

Closer than the titans are the gods; closer still are their churches.

— Master of Lore Alliki Nebega

The churches of the gods are some of the most powerful mortal institutions in all the Scarred Lands. Although no single church is powerful enough to impose its will upon even a small nation, collectively they represent a force greater than any secular body. Indeed, it is difficult to imagine the Scarred Lands without these churches, so ubiquitous are they. Prior to the conclusion of the Divine War this was not the case however, as the gods were but interloper beings who challenged the time-honored rule of the titans. Having overthrown their parents, the gods have now established themselves — and their mortal followers — as sources of power in their own right.

DIVISIONS OF FAITH

The gods are the children of the titans. And while they may not have inherited many of their parents' qualities, their quarrelsomeness is a trait that definitely shows their lineage. The conditions of the Divine Truce prevent them from ever coming to blows (for now), but that does not mean there is amity and accord between them in all things. In fact, there is sometimes very little

agreement even between the faithful of the same god; and remarkable divergences of opinion, in matters of theology and praxis, are commonplace. One should never forget that the churches of the Scarred Lands are not monolithic entities. Even the most widely accepted orthodoxies are actually umbrella organizations that cover a wide variety of opinions. The worship of the gods is still relatively new in the grand scheme of things. Indeed, it is not an unreasonable expectation that the nuances of worship followed by particularly heroic and charismatic clerics of the gods might lead to the formation of a new sect — a noble goal (or perhaps unexpected surprise) for PC clerics.

COREAN

Called both the Champion and the Master Forger, Corean is the foremost god of good in the Scarred Lands. His parents are the titans Kadum and Denev, from whom he inherited strength and wisdom respectively. During the Divine War, he slew Golphagga and took his forge for his own. Since then, the Shining One has encompassed numerous aspects, not all of which have been

integrated into a single coherent doctrine. Despite its generally lawful nature, the church of Corean is as divided as any.

Cult of the Forge

Some would argue that the Cult of the Forge is not a Coreanic sect at all — for its central tenet is that the so-called Forge of Golthagga is in fact a divine being in its own right, whom they call Zme-dah. The Cultists believe Corean to be a manifestation of Zme-dah, just as Golthagga was before him. This Cult is a strangely mystical sect that emphasizes “forging the soul in the crucible of life.” Self-improvement is the ultimate goal of all worship. The crafting of metal arms and armor (among other things) is considered a worthy activity that allows a devotee to channel Zme-dah. The Cult lacks a hierarchy and prefers to remain aloof from politics.

Location: The region around the Kelder Mountains and parts of Calastia.

Ethics: Temper the mind and body as if one were metal in a forge. Seek improvement through acts of creativity.

Liturgies: The Codex of the Forge is the primary sacred text of the Cult.

Holy Days: Corer is a sacred month for the cult. Holy days vary from location to location, but generally commemorate Corean’s seizure of Golthagga’s Forge and other creative acts of the Master Forger.

Allies and Enemies: Blacksmiths and other metalworkers are common adherents to this creed. Some dwarves have been known to accept it as

well. It is more popular with the common people than with noblemen. Among the Swords of Corean, the Order of Iron is rumored to harbor sympathies for the Cult.

The Adamantine Church actively persecutes the Cult and titanspawn serving Golthagga have almost as much hatred for it.

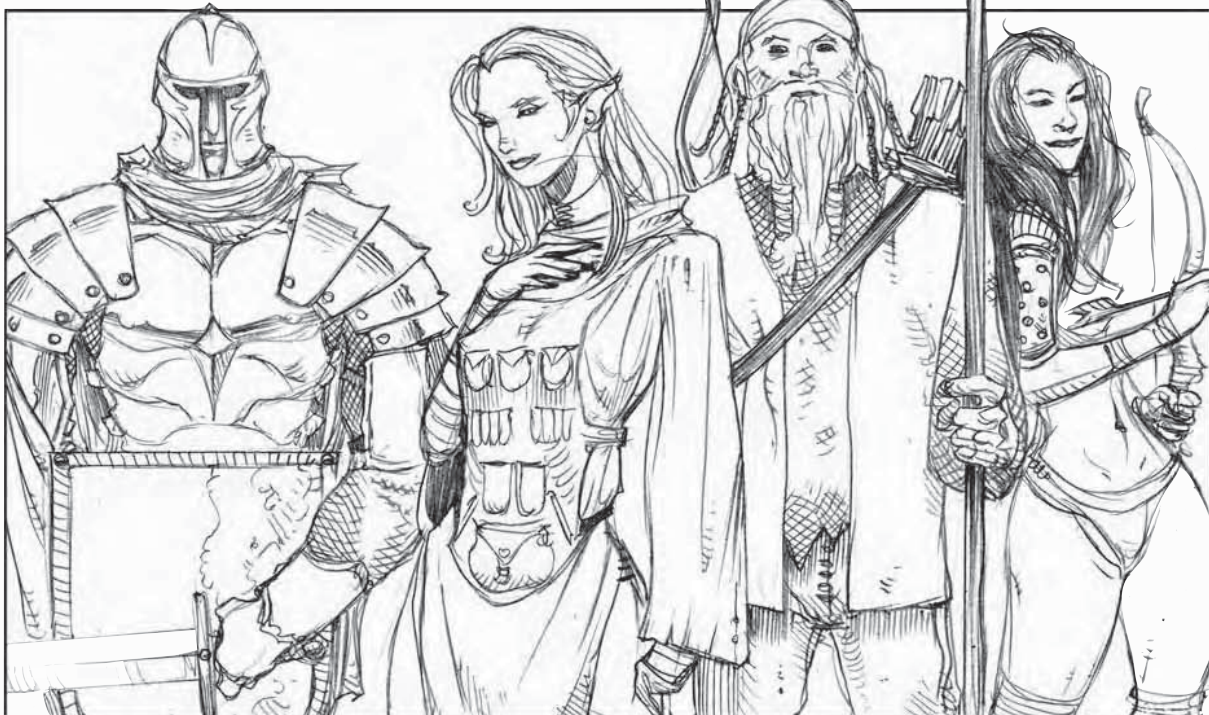
Notable Personages: St. Barconius is claimed as the founder of the Cult, when he led the faithful of Corean away from the worship of Golthagga. Hevan Danzi is considered a martyr for his willingness to die rather than betray the Cult’s members during the Divine War.

Signs of Fellowship: Cultists always carry a small hammer on their person. Clerics devoted to the sect use larger hammers as melee weapons.

Clerics of the Cult of the Forge: Fire and Law are their primary domains. Most are lawful neutral in alignment, but neutral good Cultists do exist.

The Adamantine Church

The Adamantine Church is the largest sect devoted to Corean. It includes both lawful and neutral good wings, both of which revere the god as a crusader against evil even if they disagree on the best approach to emulate him. The fourfold Swords of Corean belong to the Adamantine Church and support it in times of trouble. This large sect is possessed of a crusading zeal, as it has been since before the Divine



War. Indeed, the Church has long been a proponent of wiping titanspawn from the face of Scarn — whatever the cost. Of course, wiser heads within the sect prevail (most of the time) and they have adopted a more studied, though no less aggressive, approach to dealing with evil.

Location: Mithril, northern and eastern Ghelspad.

Ethics: Battle against evil, especially the titans and their spawn. Personal righteousness is the key to success in this life. Many worshippers, especially paladins, embrace the Four Noble Virtues of Corean, each of which is associated with a particular metal: Gold (mercy and solace), Iron (creativity and forthrightness), Mithril (the eternal fight against injustice) and Silver (ever-vigilance against wickedness).

Liturgies: The Liturgy of Mithril is the primary sacred text of the Adamantine Church.

Holy Days: The months of Corot and Corer are sacred to the Church, with Corot being most highly revered. The Church has many holidays devoted to the lives of the saints and to events that occurred during the Divine War.

Allies and Enemies: The Adamantine Church finds favor with paladins and good warriors, as well as with those who consider honor and chivalry high ideals. Some dwarves and monks also adhere to this sect.

The church of Chardun has little liking for the Adamantine Church. The same is true of all titanspawn, particularly the orc tribes of Lede. Most Calastians consider this Church contemptible, while some Hedradans view it as naïve but otherwise worthy of respect.

Notable Personages: St. Barconius is revered as the Church's founder, despite his association with the Cultists of the Forge. Consequently, the name is a popular one among devotees of this sect.

Signs of Fellowship: All ordained followers, including paladins, favor heavy armor and longswords. Ordinary worshippers carry small metal sword tokens as symbols of their faith.

Clerics of the Adamantine Church: Good and Law are their primary domains, while Protection and War are popular in regions under siege from titanspawn races.

MADRIEL

The church of Madriel is remarkably free of sectarian strife. The First Angel of Mercy is widely beloved by many throughout the Scarred Lands. The cousin of Corean and sister of Belsameth, she is a defender of good and the protector of the innocent. Nevertheless, there are divisions among

her worshippers, even if they are far from acrimonious.

THE ANGELIC FAITH

The largest sect within Madriel's church is the Angelic Faith. It emphasizes the goddess's healing aspects, placing emphasis on her role as a merciful mother watching over her wayward children. The Faith is not quite pacifistic, but it prefers peaceful solutions rather than violent ones. The sect has an elaborate theology that relies on the existence of many intercessory beings between mortals and Madriel. These beings, known as angels, are often invoked rather than the goddess herself, which may seem odd to outsiders unfamiliar with the Faith's ways.

Location: Darakeene and Durrover.

Ethics: Heal the sick. Protect the innocent. Do harm to none.

Liturgies: The Angelic Dicta is the primary sacred text of the Angelic Faith. Vilda's Compendium is also well regarded.

Holy Days: The Faith has many holidays, each devoted to a particular angel who serves Madriel. In addition, the Healing of Nelitra, which commemorates the healing and conversion of a druid to the worship of Madriel, is a high holy day.

Allies and Enemies: The Angelic Faith enjoys the support of almost all segments of society. However, it is especially beloved among the common folk, including farmers and the sick. Newlyweds also often turn to the Angelic Faith and ask its clerics to bless their union.

The Faith has few true enemies. However, many titanspawn races enjoy doing harm to its members, and the church of Belsameth hates and fears the Angelic Faith as well.

Notable Personages: Nelitra, the former druid of Mormo, is revered as a saint.

Signs of Fellowship: Peacock feathers adorn the clothes of clerics devoted to Madriel. Ordinary worshippers often wear a single such feather themselves. Both carry spears or walking sticks when traveling.

Clerics of the Angelic Faith: Good and Healing are favored domains. Clerics of the Faith prefer to avoid spells that inflict harm on others. They are fond of plant and animal-related spells, as well as those that summon celestial creatures to aid them.

ORDER OF THE MORNING SKY

The Order is a relatively new sect of the church of Madriel, having been founded in the aftermath of the Titanswar. The sect assumes a much more militant stance than does the Angelic

Faith. Rather than suffer evil in silence, the Order seeks out and eradicates it. The Order has a particular hatred of undead, whom it sees as abominations of greatest evil. This sect also has a well-deserved reputation for a lack of discipline. Its members often act without hesitation, even when doing so threatens their own survival. The Order has an interest in fighting disease as well — a connection to the mainline Angelic Faith from which it sprang.

Location: The Order is itinerant and maintains temples and shrines all over Ghelspad.

Ethics: Oppose evil. Lay undead to rest. Do not sit idly by while the innocent suffer.

Liturgies: The Angelic Dicta is the primary sacred text of the Order of the Morning Sky.

Holy Days: The Order celebrates few holy days. Those that are commemorated relate to military victories against the titans and Calastia.

Allies and Enemies: The Order of the Morning Sky is well regarded by the Coreanic church, even if they are considered somewhat chaotic. The church of Tanil likewise respects the Order. The people of Durrover and the surrounding regions look to it for protection, as do rebels against Calastian rule. Titanspawn and Calastians both hate the Order with a passion. Similarly, Chardunites have little love for these militant followers of the First Angel.

Notable Personages: Vintos Adriam (*male human Chr16, NG*) is grand master of the Order, operating out of their Council House in southern Vesh, and is considered its highest paragon in the Scarred Lands. (More information on Adriam and the Order of the Morning Sky may be found in **Secrets & Societies**.)

Signs of Fellowship: As befits a more martial sect, the Order uses spears extensively in its iconography. Both ordained and lay members carry these weapons with them whenever possible.

Clerics of the Order of the Morning Sky: Good and Sun are favored domains. Clerics of the sect never use disease-causing spells. They often take the Extra Turning feat and rarely employ Miracle feats, since they limit their ability to fight undead. Many of the field operatives of the Order take levels in the Knight of the Morning Sky prestige class (see **Scarred Lands Campaign Setting: Ghelspad**).

TANIL

As befits a deity of freedom, the church of Tanil is split by numerous factions — not all of which agree on doctrine or ethics. The primary division is between Tanil's Chosen and the Handmaidens of the Huntress, but there are other

sects as well. In recent years, many new divergent groups have sprung up. Some take inspiration from earlier incarnations of Tanil's faith; while others show a decidedly sinister cast, as if infected with the vile influence of Hrinruuk, Tanil's defeated father.

TANIL'S CHOSEN

This faction is the largest and most widespread within the church of the Huntress. It arose only after the conclusion of the Divine War, once Tanil returned from her mysterious two-year absence from the Scarred Lands. The sect is sober and reserved, emphasizing the deity's protective and nurturing aspects. It is also devoted to moderation in all human activities, including hunting and sexuality. While there is room for joy among Tanil's Chosen, it is always tempered with the knowledge that all good things come at a price — and above all they recognize the cost that was paid for the freedom mortal races now enjoy.

Location: Vesh, eastern and southern Ghelspad.

Ethics: Protect the weak. Defend the helpless. Moderation in all things.

Liturgies: The Travelogue of Artanin is the primary sacred text of Tanil's Chosen.

Holy Days: The Chosen celebrate the end of the Divine War, as well as victories over evil. They likewise mark the turning of the seasons.

Allies and Enemies: Tanil's Chosen are held in high esteem by the churches of Corean and Madriel. Rangers and hunters often belong to this sect. Veshians, especially the vigils, find that the Chosen's ethics appeal to them.

Many titanspawn races hate the Chosen for their defense of the weak. The Handmaidens of the Huntress see them as traitors, while the Wild Hunt Heresy considers the Chosen fools.

Notable Personages: Artanin, the author of the Travelogue, is considered a saint of the sect. Alvis Andidzi, the high priest of Lave, is likewise considered a holy man.

Signs of Fellowship: The Chosen use the standard holy symbol of Tanil. Most of the sect's members are skilled in the use of the bow and carry one with them while traveling.

Clerics of Tanil's Chosen: Luck and Travel are favored domains. Clerics of the Chosen are very fond of miracle feats, especially those that aid them in defending the weak.

THE WILD HUNT HERESY

Tanil's faith is a fairly militant one. However, in recent days, there have been calls within the church for an even more active stance against

those who would harm the weak, the innocent and the oppressed. The Wild Hunt Heresy arose in answer to this concern. Its members pay no heed to the church's hierarchy and wander the Scarred Lands as self-appointed ministers of justice. They see violence as the solution to most problems and show few qualms about upsetting the established order in pursuit of their own rough justice. Wild Hunt heretics, known as scourges of Tanil, have been deemed outlaws in most civilized lands, including Vesh, which says much about their methods.

Location: Centered on the Ganjus, but found in most northern parts of Ghelspad.

Ethics: Justice above all else. Law is a tool of the oppressor. Defend the defenseless at all costs.

Liturgies: Strangely, the Songbook is popular among the Wild Hunt Heresy, although this sect largely eschews sacred texts of any sort.

Holy Days: The Wild Hunt has no specific holy days. Its members celebrate extemporaneously after notable victories against evil.

Allies and Enemies: Tanil's Chosen considers the Wild Hunt a dangerous blasphemy of their goddess's mission, but the Handmaidens of the Huntress see them as possible allies (although their inclusion of male members is problematic). Misfits and the oppressed often view them as saviors.

Notable Personages: The Hunt is too new to have any saints; but Jhord Lavid is a well-known

scourge of Tanil, who operates on the borders of Vesh.

Signs of Fellowship: Unlike other followers of Tanil, Wild Hunt heretics favor heavy weapons that do maximum damage. Even lay members of the sect usually go armed at all times.

Clerics of the Wild Hunt Heresy: Animal and Chaos are favored domains. Clerics of the Wild Hunt take *inflict* spells as often as *cure* ones.

HEDRADA

Hedrada is called the Wisest of the Gods, as well as the Far-Seeing. He is said to have been the first god to realize that the titans would destroy Scarn if they were not stopped. His church values both knowledge and orderliness. Consequently it contains few divisions, but the ones that do exist are quite acrimonious in their relations.

CULT OF THE SACRED BULL

The Cult is a strange sect of the Hedradan church, which focuses on their god's strength and martial exploits. Its version of events during the Divine War, for instance, places Hedrada at the forefront of the battles against the titans, eclipsing even Corean. Cultists of the Sacred Bull are known as loud-mouthed braggarts rather than contemplative philosophers. At the same time, the Cult also emphasizes Hedrada's role as "Father of Cities" and the bringer of civilization —



evidence that there is more to this sect than bombast and braggadocio.

Location: Albadia and northern Ghelspad.

Ethics: Might is the building block to law. Strength is the key to order. Power brings wealth.

Liturgies: The Litany of the Bull, a little-known text, is the primary holy book of the Cult of the Bull.

Holy Days: Hedrot is their sacred month, when Cultists commemorate victories of the Divine War that they say were won by Hedrada's feats of strength.

Allies and Enemies: The Cult finds support from civic institutions in Albadia, as well as among the barbarian tribes of the north. Chardunites, strangely, support this sect because it is less of a threat to their own position than the mainline branches of the Hedradan church.

The church of Hedrad has condemned the Cult as a heresy. Even less strident versions of the church see it as profoundly heterodox.

Notable Personages: Vermund of Thurfa is a prominent contemporary Cultist, while Melazar Ambron is revered as having founded the Cult during Ledean times.

Signs of Fellowship: All followers wear either a bull or taurosphinx symbol on their person at all times. Clerics often have it tattooed on their chest or forearms.

Clerics of the Cult of the Bull: Strength and Protection are favored domains. However, neither Knowledge nor Judgment may be chosen.

The White Temple Tradition

This sect is the largest of the church of Hedrada. It emphasizes his roles as Lawgiver and Judge, while also honoring him as the fount of civilization and wealth. The Tradition is a "broad church" that encompasses all the major aspects of Hedrada's faith in equal measure. It has a well-deserved reputation for being stern and unyielding, but it is not austere. Wealth and material possessions are seen as blessings of the god. At the same time, the Tradition prefers law to justice, making it less popular among those for whom good is paramount.

Location: Hedrad, Ankila, Lokil, central and southern Ghelspad.

Ethics: Obey the laws. Give each his due. Share knowledge with others. Seek wisdom.

Liturgies: Dialog on the Laws is considered an important holy text, as is the enormous volume of work labeled Precedents and Opinions.

Holy Days: The Tradition celebrates many holidays during Hedrada's two holy months. Most

are dedicated to civic events, and are days of reflection and prosperity.

Allies and Enemies: The Tradition finds allies among merchants and nobles, as well as with rulers of all sorts. The churches of the other non-evil gods all respect this sect, with the church of Chardun being especially antagonistic.

Notable Personages: Ahustar Fel is the high priest of Hedrad and the closest the Tradition has to a universal patriarch. Numerous saints are revered across Ghelspad, such as St. Todarta and St. Luran.

Signs of Fellowship: All ordained members of the sect wear the hammer of Hedrad either as a badge or a pendant. Lay people usually bear no outward symbols of their affiliation.

Clerics of the White Temple Tradition: Law and Judgment are favored domains. These clerics prefer law-based spells and those that protect against chaos.

ENKILI

Ever-changing Enkili has difficulty establishing anything close to a single unified church. Instead, there are innumerable local sects and cults, each with its own doctrines and beliefs. The two most widespread are detailed here.

The Chaos-Bringers

This faction revels in capriciousness and sees in chaos the hand of their divine master. The Chaos-Bringers wander the world, wreaking holy havoc wherever they can, especially in lands under the thumb of orderly governments. The sect believes that life must remain in flux if it is to survive. They view the Divine War as an attempt by Enkili to shake up the cosmic order and renew its vigor. Many Chaos-Bringers hold that an even greater conflict is on the horizon, one that they shall inaugurate with their chaotic deeds in the name of the Trickster.

Location: Shelzar, Quelsk, and southern Ghelspad.

Ethics: Undermine authority. Seek out the new. Chaos is the key to revitalization.

Liturgies: The Paradoxical Faith is the primary sacred text of the Chaos-Bringers.

Holy Days: The Chaos-Bringers consider every day a holy day and celebrate the Jester's blessings by acts of vandalism, enthusiasm and randomness.

Allies and Enemies: Most other churches dislike the Chaos-Bringers, including some factions of Enkili's own followers. They have few allies and occasionally disagree, even amongst themselves, over points of doctrine.

Notable Personages: Tapend Durmair is a notable Chaos-Bringer cleric in Quelsk, while Runak Seeta is known for his acts of violence against Calastia in Zathiske.

Signs of Fellowship: The Chaos-Bringers have no distinct garb or hierarchy. Indeed, they are known primarily for their lack of such things, which makes it very hard for anyone — even other members of the sect — to identify them.

Clerics of the Chaos-Bringers: Chaos and Travel are favored domains. These clerics often multiclass as rogues and regularly employ chaos-based spells of all sorts. Some of the most devout *commune* regularly with Enkili and act faithfully in accordance with their understanding of the god's will, even if their actions appear random or nonsensical to outsiders.

FORTUNE'S CHILDREN

Fortune's Children are the followers of a good-aligned sect that reveres Enkili as Lady Luck and the author of all fate. The Children believe that they can gain the god's blessing and use it to advance the cause of good in the Scarred Lands. They view Enkili as ultimately benign and desirous to aid mortals, provided they show themselves worthy of her assistance. This can be done by trusting in her and leading life to the fullest. According to the Children, forethought and planning are anathema and show that one does not trust Lady Luck as one should.

Location: Vesh and northeastern Ghelspad.

Ethics: Put your faith in Lady Luck. Live life to the fullest. Spontaneity is the soul of faith.

Liturgies: The Paradoxical Faith and Sermons of Haabir are both well regarded by Fortune's Children.

Holy Days: The sect celebrates acts of unthinking daring and courage, especially from the Divine War. It also holds festivals to honor the richness of life.

Allies and Enemies: The Children have allies in all the good churches of the Scarred Lands, especially those of Madriel and Tanil. The sect is also quite popular amongst common folk, and with rogues and other adventurers.

The Hedradan church has little liking for the Children. Neither do the Chardunites, who see them as contemptible fools.

Notable Personages: Habarunus is a noteworthy priest of the sect in Vesh, and Arun Qitha is a legendary heroine whose ability to evade danger through dumb luck makes her an exemplar of the faith.

Signs of Fellowship: The Children reject the usual iconography of Enkili, preferring a simple lightning bolt that they wear as a badge or amulet.

Clerics of Fortune's Children: Luck and Trickery are favored domains. Many clerics of the sect multiclass as rogues.

CHARDUN

The Tyrant is Corean's primary rival for supremacy among the gods. The Divine Truce keeps them from coming directly into conflict, but there is still friction between their followers. As the god of war, dominion and conquest, his church is orderly and disciplined. Yet, the constant jockeying for position that occurs within has led to factions and sects, not all of which see eye to eye on the best way to serve the Overlord.

THE ARMY OF CHARDUN

The Army is the largest sect of the Great General, whom it reveres as the greatest of the gods and the sole legitimate overlord of mortal beings. The Army, as its name suggests, is arranged in a military fashion, with strict discipline and harsh punishments for transgressions. On the other hand, it rewards those who display loyalty and skill in their spiritual "battle" against unbelievers. Unlike some sects, it emphasizes evil over law, which is why there is some room for even lowly commoners to rise within its ranks.

Location: Charduni Empire (in Termana), and Dunanhae.

Ethics: Obey superiors. Conquer in the name of Chardun. Rule the weak.

Liturgies: The Strategicon is the primary sacred text of the Army of Chardun.

Holy Days: The Army celebrates military victories first and foremost, but also officially recognizes instances of loyalty and self-mastery.

Allies and Enemies: The Army is popular with soldiers and military men. Tyrants and slavers also adhere to its teachings. Almost every other church despises the sect, most especially that of Tanil. Followers of the titans are likewise counted as enemies, because of Chardun's role in the slaying of two of their masters.

Notable Personages: Drikoni Brons is regarded as a quintessential member of the sect. Many see Lord High Priest Aarixthic of Dunanhae as the sect's unofficial leader.

Signs of Fellowship: The traditional warscepter is used as a sign of membership in the Army of Chardun. All worshippers possess a "rank" within the sect, indicated by a series of stripes and bars, which they wear during religious rites.

Clerics of the Army of Chardun: Domination and War are favored domains. Clerics of this sect are usually Lawful or Neutral Evil. Some multiclass as fighters or rangers. Blackguards — especially fallen paladins — are also well regarded by the Army. Unsurprisingly, Chardun’s Herald, Jerol, has a powerful cult within the Army.

The Dominion of Chardun

This large sect competes with the Army of Chardun for worshippers in Ghelspad. Where the Army perceives the correct implementation of order through might in a military idiom, the Dominion looks to the devilish hierarchies of Chardun’s own realm for inspiration. Though the use of infernal imagery is usually just accepted as symbolic by the worshippers in areas dominated by the Dominion, many infernalists come from the ranks of the Dominion.

Location: Calastia and Lageni.

Ethics: Obey those above you and lord over those beneath you. Remember that Chardun rules over all. He is to be emulated in all things.

Liturgies: The Overlord is the primary sacred text of the Dominion of Chardun.

Holy Days: This sect has few set holy days, preferring instead to co-opt civic festivals, such as the king’s birthday, as occasions to honor Chardun as the Great Tyrant-King and model for all earthly rulers.

Allies and Enemies: The Dominion competes with the Army of Chardun for the souls and loyalty of Chardunites. Thus, they see the Army as a serious rival. Rulers and those who seek to rule are natural adherents to this faith. The small Ovhenite sect is considered a potential ally, due to many doctrinal similarities.

Notable Personages: Alvesis Kolf (*male human Clr16 LE*) is the Lord Fiend of Chardun, the nominal head of the sect, although other would-be leaders often challenge his authority.

Signs of Fellowship: Followers of this sect use a crown as their symbol. They wear luxurious clothing and jewels when attending religious ceremonies, as these signs of worldly wealth are used to prove their favor in Chardun’s eyes and their right to rule those beneath them.

Clerics of the Dominion of Chardun: Law and Domination are favored domains. Clerics of the Dominion use grandiose “infernal” titles, such as Archfiend, Hellmaster and Scourger.

The Ovhenites

This small sect of the church of Chardun emphasizes law over evil and regards their god as the rightful ruler of the Scarred Lands and all who dwell within them. After all, he slew his parents, Mormo and Gormoth, two of the most destructive of all the titans. Is this not evidence that he cares for the inhabitants of Scarn? Unlike Corean, he believes in equal treatment



for all, placing the law ahead of ethical concerns. Unlike Hedrada, he believes in the active defense of his followers, and doesn't hide behind scribes and lawyers. The Ovhenites view Chardun not as a tyrant but as the supreme king willing to defend his people at any cost, a ruler that the world needs in these troubled times.

Location: Albadia and northern Ghelspad.

Ethics: Enforce the laws. Defend those under your rule. Destroy your enemies as a lesson to future opposition.

Liturgies: The Strategicon is the primary sacred text of the Ovhenites.

Holy Days: The sect celebrates military victories, in addition to more traditional civic events, such as the founding of cities and the establishment of kingdoms.

Allies and Enemies: Like all Chardunite sects, the Ovhenites have few allies. The Army of Chardun considers them heretics and the Hedradans see them as usurpers of the Judge's rightful role. The other gods of good view them as, at best, naïve and, at worst, wolves in sheep's clothing.

Notable Personages: Ovhen Eneko is the founder of the sect and remains its high priest.

Signs of Fellowship: The sect uses an ordinary mace as its symbol.

Clerics of the Ovhenites: Law and Strength are favored domains; Evil is forbidden.

Belsameth

The evil twin of Madriel, Belsameth is the goddess of darkness and murder. Her followers are a fractious, backstabbing bunch and that is reflected in her church.

The Ebon Church

The Ebon Church is the "mainline" branch of Belsameth's faith, emphasizing her role as goddess of darkness, death and black magic. The sect is surprisingly wealthy, owing in part to its cadres of assassins and witches who work for hefty fees that wind up in the church's coffers. Its clerics rarely operate in civilized areas, preferring to set up (sometimes elaborate) shrines in the wilderness, away from the lights of large population centers. The Ebon Church has little regard for questions of law and chaos, emphasizing evil and self-interest above all. Worse still, the infamous Cult of the Ancients — a society of assassins — is loosely affiliated with the Ebon Church, which only adds to its unsavory reputation.

Location: Calastia and southern Ghelspad.

Ethics: The ends justify the means. Personal enrichment is the only goal. Selfishness is no sin.

Liturgies: The Gospel of Darkness is the primary sacred text of the Ebon Church.

Holy Days: The waxing and waning of Belsameth's Moon determines the dates on which festivals are celebrated.

Allies and Enemies: Assassins, thieves, witches and lycanthropes, as well as those who seek to gain by the death or madness of others, revere this Church. Chardunites are occasional allies, as are those serving Vangal. All the gods of good, especially Madriel, oppose this sect and all of Belsameth's followers.

Notable Personages: Garbran Camuir is a noted cleric and assassin in the Church's employ. Outside New Venir lives Racheri Danne, high priestess of the Church,

Signs of Fellowship: The Ebon Church employs the standard symbol of Belsameth.

Clerics of the Ebon Church: Death and Evil are favored domains. Some clerics multiclass as assassins or wizards.

The Midnight Coven

This small sect is devoted to the study and development of "black" magic, which is to say arcane spellcasting that harms others for the benefit of its caster. The Midnight Coven's membership includes many evil creatures, such as hags and lycanthropes, who revere Belsameth as their mistress. The sect is unique in that it considers the goddess the author of wizardly magic.

Location: Titanshome Mountains, Albadia, and northern Ghelspad.

Ethics: Magic is power. Anything worth having is worth killing for.

Liturgies: The Gospel of Darkness and Davnat's Scrolls are both highly regarded.

Holy Days: The waxing and waning of the Nameless Orb determines the dates on which the unholy Sabbaths of the Midnight Coven are celebrated.

Allies and Enemies: The Ebon Church views the Midnight Coven as an ally, if an unreliable one. Chardunites take a similar view. The churches of good see it as a potentially grave threat and suppress its worship in their lands.

Notable Personages: Dandren Alystep, "the Witch of the Titanshome," is the most important living member of the sect.

Signs of Fellowship: The Midnight Coven uses no symbol to identify itself, instead relying on quotes from the Gospel of Darkness to recognize fellow members.

Clerics of the Coven: Evil and Magic are favored domains. Many Midnight Coven clerics multiclass as wizards or sorcerers.

VANGAL

The Reaver's church is as anarchic as the god himself. It lacks even a loose hierarchy or any sense of orthodoxy, which has led to the foundation of many sects and cults.

The Revivifiers

This small sect is unique among those associated with Vangal, in that it's quite philosophical in its approach to its faith. The Revivifiers see the Ravager primarily as an agent of change rather than of destruction. They do not downplay their god's acts of devastation, of course, but they cast them in a new light. To them, Vangal is like a cleansing flame that clears the fields so that new plants may grow and give forth better fruit. Instead of fearing him, the Revivifiers argue that mortals should welcome Vangal as a harbinger of a better world.

Location: Darakeene and southern Ghelspad.

Ethics: Destruction brings new life. Seek out the novel and different. Do not fear change.

Liturgies: The Glory of Decay is the primary sacred text of the Revivifiers.

Holy Days: The Revivifiers celebrate many holidays, all of them focused on new life and the cleansing nature of destruction.

Allies and Enemies: The Revivifiers have few allies. Some sects of Enkili worshippers, such as the Chaos-Bringers, look kindly on them. However, most of the gods and their followers regard them as no different than other factions of Vangal — groups of dangerous fanatics who revel in destruction for its own sake.

Notable Personages: Eiruda was the author of the Glory of Decay and is held in high esteem by the Revivifiers.

Signs of Fellowship: This sect uses a flowering plant growing amid the shards of a stone as its symbol.

Clerics of the Revivifiers: Chaos and Destruction are favored domains. Most Revivifier clerics are chaotic neutral and take the miracle feat Cleansing Flame.

The Strong

The Strong are the closest thing to an "orthodox" branch that the church of Vangal has, in that they worship their god as the ultimate source of wanton destruction and devastation. They see such tearing down as an end in itself, part of a never-ending battle against stifling order. The Strong teach that law is a tool of the weak to keep the mighty at bay. They also believe that all manifestations of chaos and destruction are ways to strike back against order and prove themselves

worthy of being one of Vangal's followers. Not surprisingly, the barbarous Horsemen of Vangal adhere to a version of the Strong's teachings.

Location: Albadia, northern and central Ghelspad.

Ethics: Oppose order. Law is a tool of the weak. Do not fear destruction.

Liturgies: The Equestrian Prophecies is the primary sacred text of the Strong.

Holy Days: The Strong consider the month of Vangalot sacred, during which they celebrate several festivals honoring Vangal's acts of destruction before, during and after the Divine War.

Allies and Enemies: The Strong have no real allies. Barbarians and madmen worship Vangal as an agent of destruction. Many peasants propitiate him rather than face his wrath. The other gods, even other evil ones, see him as a mindless force to be opposed rather than embraced.

Notable Personages: Antevin and Duarry (called Thunder and Lightning) are legendary twins devoted to Vangal, whose acts of destruction were among the "high points" of the Strong's early history.

Signs of Fellowship: The Strong use the sun-damaged shield as their symbol. Many scar themselves as a sign of their contempt for even the orderliness of their bodies.

Clerics of the Strong: Destruction and Strength are favored domains, with Evil also being popular. The miracle feat, The Reaver's Sacrament, is common among clerics of this sect as well.

ØRENDARI

The Mistress of Shadows is an outcast among the gods. Her church is therefore small and without many divisions.

The Shadow-Walkers

This sect is the largest of those devoted to Drendari. Its priests form an elite corps of devotees who spread the goddess's teachings across Ghelspad. They also wage war against the cult's enemies — most notably the Penumbra Lords, whom the sect considers to be illicit users of shadow magic.

Location: Northern and western Ghelspad.

Ethics: Embrace the shadows. Act only in darkness. Seek the secrets the shadows conceal.

Liturgies: The Book of Shadows is the primary sacred text of the Shadow-Walkers.

Holy Days: Nights of the new moon are sacred to this sect. They celebrate acts of theft

and the acquisition of secrets, as well as victories over enemies.

Allies and Enemies: The church of Belsameth has some affinity with this cult, as does that of Enkili, who is called Drendari's father. The Penumbra Lords are its bitter enemies.

Notable Personages: Zolija is thought to have founded the sect, during Ledean times, and is accorded great respect.

Signs of Fellowship: Shadow-Walkers usually wear a black glove on their left hand. They also prefer to wear dark clothing of lightweight material, including billowing cloaks.

Clerics of the Shadow-Walkers: Entrancement and Shadow are favored domains. Most clerics multiclass as rogues, although a few become shadowdancers as well.

ERIAS

The Master of Dreams has a very small cult in the Scarred Lands. Most of his sects are insular and care little for the doings of their coreligionists.

The Lotus Eaters

This decadent sect is well known for the talent of its members as soothsayers and oracles. To outsiders, they seem little more than debauched connoisseurs, spending their days in opulent surroundings while they sip lotus wine and other narcotics. However, the Lotus Eaters are in fact a mystical group composed of members who believe they can, through the use of intoxicants, venture into the

Dreamlands and know the dreams — and nightmares — of even the gods themselves.

Location: Shelzar and the Zathiske region.

Ethics: Dreams hold secrets for mortals and gods alike. Dull one's senses in order to increase them.

Liturgies: The Prophecies of Erias is the primary sacred text of the Lotus Eaters.

Holy Days: The Lotus Eaters celebrate with drunken revels once a month and meditate upon the dreams and nightmares of those in attendance.

Allies and Enemies: The Lotus Eaters have few allies outside their own church. Most other faiths consider them strange and mildly unsavory. There is some bad blood between the Lotus Eaters and Enkili's worshippers for reasons lost to history.

Notable Personages: Aleksta Zilund is revered by this sect as a prophetess, a position not shared by the rest of the church — who considers her merely a compiler of the Prophecies of Erias.

Signs of Fellowship: The Lotus Eaters use the lotus as their symbol. Most believers wear a pin shaped like the flower, or carry a fresh lotus blossom with them.

Clerics of the Lotus Eaters: Dream, Magic and Chaos are favored domains. Clerics of this sect use the net as their favored weapon. Many are excellent oracles and use divination spells with a skill that rivals even that of the Oracles of Hedrada.



HWYRRD

The church of the halfling's god is small and barely noticed by outsiders. Consequently, it has few sects of any note.

The Defender's Faith

The Defender's Faith is a small sect that lauds Hwyrdd as "the Great Defender" of the halfling people. Consequently, it has grown most popular in Calastia, whose halfling population is severely oppressed. The Faith is the spiritual heart of a growing rebel movement against Calastia, which is why King Virduk has recently outlawed its practice and offered bounties for the capture or death of its most important adherents.

Location: Calastia and scattered halfling communities across Ghelspad.

Ethics: Defend your people against tyranny. Teach the big folk a lesson in respect.

Liturgies: The Green Book is the primary sacred text of the Defender's Faith, although the Faith uses heterodox interpretations of its teachings.

Holy Days: The Faith celebrates the turning of the seasons, in addition to the birthdays of famous halfling heroes.

Allies and Enemies: The church of Tanil is closest to the Defender's Faith. Chardunites have nothing but contempt for the sect. Calastians likewise see it as a "rogue element" and have acted to suppress it within their empire.

Notable Personages: Orzu is the quintessential hero of the faith, a mischievous rogue with steely nerves in the face of danger. He is seen, by those engaged in the fight against Calastian oppression, as a symbol of the halfling's struggle for freedom.

Signs of Fellowship: A sword is the symbol of the Defender's Faith, and all its followers carry a weapon of some sort with them at all times. When operating in occupied lands, such as Calastia, they often covertly exchange acorns — the traditional symbol of the mainline faith — as a sign of fellowship.

Clerics of the Defender's Faith: Protection and Trickery are favored domains. Many clerics multiclass as fighters, rangers and rogues. They are fond of miracle feats, since the Faith has little interest in dealing with undead.

IDRA

The Courtesan of the Gods, though only a demigoddess, is widely worshipped across Ghelspad. There are many regional variants of her faith, although most agree on the general points of doctrine.

The Pleasant Creed

This sect of Idra's church emphasizes her aspects of love and commitment over the goddess's more lascivious images. Like all factions of the Courtesan, it remains highly sexualized; but it does so within the confines of social norms. The Creed views love and sex as inherently good, but believes these things should buttress mortal society — not cause chaos. It takes a decidedly dim view of uncontrolled lust, even while it recognizes that passion is often unpredictable and cannot be completely controlled.

Location: Calastia and eastern Ghelspad.

Ethics: Love is a gift from the gods. Sex is pleasurable in itself and as a means to greater intimacy. Fidelity in marriage is a virtue.

Liturgies: The Scrolls of Idra and the Art of Love are both well regarded by the Pleasant Creed.

Holy Days: Marriages and births are both major celebrations in the Creed. Annual betrothal ceremonies are popular, as are those where couples renew their vows to one another.

Allies and Enemies: Strangely, both the churches of Hedrada and Chardun look kindly on this sect. However, Enkili's followers see it as deluded, an opinion shared by most other sects of Idra, which view the Creed as little more than a tool of oppression.

Notable Personages: Aliere Avom is considered the founder of the sect and her memory is still revered, as is her 60-year marriage to her husband.

Signs of Fellowship: A large cup is the symbol of the Pleasant Creed.

Clerics of the Pleasant Creed: Entrancement and Good are favored domains. Clerics of this sect are always of good alignment and rarely wield edged weapons. They are masters of enchantment and mind-affecting spells.

MANAWE

The church of the Queen of Sirens is loose and amorphous, much like the seas of which she is the patron. Consequently, new sects rise and fall with regularity, while only a handful has consistently existed throughout history.

Society of the Waves

The Society is one of the four continuously present "orders" of Manawe's church. The Society caters to the wealthy and the powerful, encouraging them to act in accordance with the principles of the sect. It wishes to protect the seas from all harm and to support exploration and other sea-going endeavors. The Society is renowned for the diplomatic skills of its clerics, who are supposedly "as supple as the waves."

Location: Rahoch and Shelzar.

Ethics: Protect the seas and oceans from the taint of the titans. The riches of the deep are for mortals to enjoy. Explore and seek knowledge.

Liturgies: The Liturgy of the Waves is the primary sacred text of the Society of the Waves.

Holy Days: The Society shares many festivals with the church of Madriel, emphasizing their watery aspects over their sun-related ones.

Allies and Enemies: The Society finds favor with the rich and powerful of coastal lands. Explorers and scholars of the sea likewise adhere to its teachings. Madriel's church is a powerful ally. Its primary enemies are titanspawn serving Kadum.

Notable Personages: High Priest Amabrath is the highest-ranking member of the Society and is well respected by his underlings.

Signs of Fellowship: The seaclaw is the symbol of the Society. Its members usually wear a bejeweled badge in this shape. They also dress in ornate attire befitting their affluent status.

Clerics of the Society of the Waves: Chaos and Water are favored domains. Clerics of the Society must know how to swim. Many are expert navigators and ship pilots as well.

TIDEBRETHREN

The Tidebrethren are the most numerous members of Manawe's church. They are also the worshippers most likely to travel Ghelspad and spread the Mother of Oceans' faith. The Tidebrethren tend to the seas and their inhabitants through direct action. They are thus great foes of the sea witches and other titan-worshippers, whom they see as a threat to Manawe's beloved servants.

Location: Itinerant, with shrines near every major body of water.

Ethics: Protect the seas and oceans against titanspawn and others who would despoil them. Spread the word of Manawe's faith.

Liturgies: The Liturgy of the Waves is the primary sacred text of the Tidebrethren.

Holy Days: The Tidebrethren commemorate the destruction of Kadum in a ceremony tinged with equal parts victory and sadness. The monthly ebb and flow of the tides are likewise celebrated.

Allies and Enemies: The Tidebrethren enjoy support from most other good churches. They are bitter enemies of servants of Kadum and other titanspawn who dwell in the Blood Sea.

Notable Personages: The priestess Marita of Rahoch is the founder of the Tidebrethren and is widely revered as a saint. Atanis Inton of Fangsfall is one of the most prominent contemporary members of the sect.

Signs of Fellowship: Followers of this sect use the seaclaw as their symbol, but many also wear cockle-shells as badges of identification.

Clerics of the Tidebrethren: Travel and Water are favored domains. These clerics are skilled in Rope Use and Profession (Sailor). They wear leather scale armor and wield tridents.

Syhana

The Cloudmaiden is a popular, if minor, deity of the Scarred Lands. Her church contains numerous sects and factions, which, like a scintillating rainbow, reflects the many different aspects of her divine character.

The Prismatic Path

this sect is a large and well regarded one. Its clerics work closely with those of Madriel and Denev in agricultural areas, ensuring good weather and therefore good crops. The Path also encourages its followers to lead lives of unfettered optimism. Though the world is often dark, the faith emphasizes there is still hope to be had. The Path is as much a philosophy as a religion, and its adherents are renowned as being able to find the bright side to any event. This sect opposes evil in all forms and sees aerial titanspawn as especially pernicious. Unlike other versions of Syhana's worship, the Path readily uses violence when peaceful resolutions are impossible. Its members also frequently cooperate with the Order of the Morning Sky.

Location: The Ganjus and central Ghelspad.

Ethics: Seek out the good. Shine a light upon the darkness. Fight evil first by words and then by sword.

Liturgies: The Rainbow Codex is the primary sacred text of the Prismatic Path.

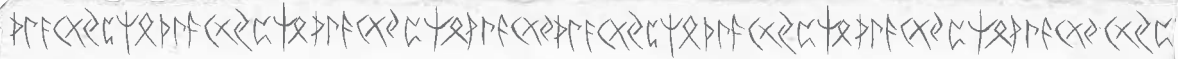
Holy Days: The Path shares holy days with Denev and Madriel, but emphasizes peace and light. Beauty is another important aspect of the Path's celebrations.

Allies and Enemies: As already noted, the Path has good relations with the churches of Denev and Madriel. Interaction with Corean's church is strained but friendly. Many titanspawn races despise the sect and work hard to undermine its influence.

Notable Personages: Elair is considered the founder of the Prismatic Path and is revered for her good works. Eimden is the current high priestess of the sect and resides in Ganjus.

Signs of Fellowship: The Path uses the rainbow as its symbol. Both clerics and laity wear this emblem, and some even wear multicolored clothing.

Clerics of the Prismatic Path: Air and Fey are favored domains. Most clerics of the Path use air-aspected elemental spells. They are also skilled in diplomacy.



MULTICLASS CLERICS

While the sect descriptions in this chapter have included some suggestions about typical multiclass combinations for clerics in the Scarred Lands, the following gives a more comprehensive picture of these versatile individuals..

- **Barbarian:** Perhaps the most common clerics to embrace the rage of the barbarian worship Vangal, though many of the tribes have taken to reverence of Tanil and other nature gods. The combination of divine magic and berserk fury is a potent one in battle.

- **Bard:** Many clerics who become bards do so as a way to express the devotion and love they feel for their deity. Therefore, many bards may be found in the various churches and temples of the Scarred Lands. Tanil's faith is specifically known to embrace bards into her service, for the Wanderer Lady is herself known to love music in all its forms.

- **Fighter:** Warrior gods such as Chardun, Corean and Goran all emphasize the relationship between faith and skill in battle. Some clerics also become fighters as a testament to their desire to fight against enemies of their faith. Vangal's church in particular includes many cleric/fighters, since the Ravager praises wanton destruction above all else.

- **Monk:** Only lawful deities have multiclassed cleric/monks in their service. Hedrada is the foremost among those who teach the discipline needed to become a monk. Members of the White Temple Tradition can freely multiclass as monks without the usual penalties. Some dark elves serving Nalthalos also become monks, seeing it as an expression of self-mastery and transcendence. In Calastia, there are relatively large numbers of Chardunite monks.

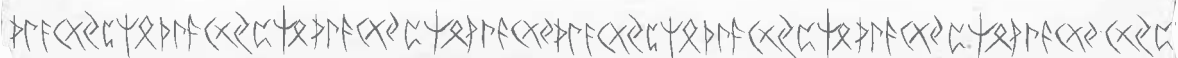
- **Paladin:** Only the Coreanic church allows its priests to multiclass as paladins. Such an act is unusual however, and is reserved for the greatest crusaders among its ranks. Before taking up this unique vocation, would-be cleric/paladins must seek permission from their sect's hierarchy.

- **Ranger:** Cleric/rangers are common in the church of Tanil. There are a small number of devotees to Madriel who also possess these skills. Vangal's followers include some rangers who believe that mortal beings are the greatest of all prey.

- **Rogue:** The churches of Enkili and Hwyrdd include many cleric/rogues. Servants of Belsameth and Sethris also see the value in this combination, although their numbers are fewer. Lawful deities almost never favor their clergy becoming adept rogues, seeing this profession as somewhat illicit and certainly contrary to the order they espouse.

- **Sorcerer:** Very few churches of the gods allow their clergy to multiclass as sorcerers. In the aftermath of the Divine War, sorcery still has the taint of the titans and is thus suspect. However, a handful of churches do accept sorcerers as equals, notably those of Tanil, Belsameth and Vangal.

- **Wizard:** Wizardry is considered an acceptable spellcasting profession by most churches. Of course, few endorse the mixing of arcane and divine magic, since it is considered "distracting." That said, the church of Belsameth sees no incompatibility. Some outré sects of Hedrada's faith (most of which absorbed the wizardly priests of his daughter, Miridum) also look upon wizardry as a manifestation of cosmic law and therefore a fit pursuit for the Lawgiver's clerics.



CLERICS OF NOTE

The servants of the gods are many and important in the Scarred Lands. Whether they are leading nations, churches or other organizations, they have left their stamp upon the face of the world. It would be impossible to describe even a small percentage of them in any detail. Neverthe-

less, this section provides thumbnail sketches of a few of the most influential and powerful clerics of Ghelspad.

Ayshella

Ayshella (*female human Rog6/Clr11, CN*) is the high priestess of Enkili in Shelzar and, like her deity, embodies unpredictability. Tall and

thin, with androgynous features that make her true gender unclear, Ayshella does not look the part of a high priestess. She rarely dresses in her robes of office, preferring simple, loose fitting garb that billows around her like storm clouds. On the occasions when she does dress in accordance with her station (such as high holy days), Ayshella has a distinctly otherworldly air to her. Some have even gone so far as to suggest that she is actually an avatar of the Trickster, a suggestion she seems to enjoy.

Ayshella's behavior appears erratic, one day acting calm and reasonable, another day indulging in fits of rage or drunken lewdness. She has the ear (and perhaps more) of Shelzar's leader, Minister Fratrel, who frequently seeks her advice in matters of state. Outside observers question the motivations of the priestess, which appear inscrutable at first glance. In reality, Ayshella wants nothing more than safety and prosperity for her city and is willing to do whatever it takes to ensure that — no matter what outsiders may think.

Despite her somewhat alien appearance, Ayshella is extraordinarily charming and persuasive. She possesses a remarkable Charisma and excels at the skills of Bluff and Diplomacy. She is also renowned for her talent as a dancer. Ayshella prefers to avoid violence if possible. She uses a combination of high Dexterity and Tumble, along with the Dodge and Mobility feats, to keep herself out of harm's way. The high priestess eschews armor, but does possess defensive rings and bracers in addition to numerous other pieces of magical jewelry.

EMILI DERIGESH

Derigesh (*male human Clr18, LG*) is the high priest of Corean in the city of Mithril. An elderly man, he has held his current position for over two decades — during which time he has shepherded the faithful of his church, as well as guided the Shining Council that rules the city itself. Despite his age, Derigesh remains quite vigorous. His underlings whisper that he has made a pact with Corean to preserve him from the ravages of old age until he can complete some great task. The exact nature of the task varies from telling to telling, but the most common belief is that he intends to find a means to rid the Plains of Lede and the Kelder Steppes of the titanspawn that infest them.

Derigesh is a stolid patriarch of the Adamantine Church and brooks no challenge to his authority. He has little regard for other sects within Corean's faith, but doesn't quibble about doctrinal matters so long as the forces of law and good remain steadfast. Of late, he has encountered criticism from younger paladins and clerics of Corean, who believe him too conservative in

an age that demands innovative solutions. For his part, Derigesh replies only that he has the Champion's favor and will do as he asks — a statement some take as literally true!

Though old, Derigesh is still a doughty warrior as well as a priest. He possesses the Weapon Focus (longsword) feat and is not afraid to wade into battle. When he does so, he wears +5 *full plate armor* and a +5 *steel shield* in addition to other magical protections. Derigesh would much rather use his Diplomacy skill, however, since he sees rationality as a weapon as sharp as any blade. He also keeps to the old ways and practices weaponsmithing as a spiritual discipline, just as the earliest adherents of Corean once did.

KEVAXIM BREDE

Brede (*male human Clr20, LE*) is the Lord General of the Army of Chardun in Dunanhae. Born to an ancient noble family with a pedigree second to none in the kingdom, Brede is an attractive middle-aged man who does not look like the harsh and unforgiving tyrant that he is. His reputation as a "motivational" preacher is well deserved and he is fond of quoting from Chardunite scriptures to "encourage" his underlings to work more efficiently. Under his leadership, the Army of Chardun has spread its influence beyond Dunanhae's borders and has begun to make headway in regions where the faith was once unwelcome.

That this headway has been earned through fear and intimidation does not concern Brede. His sole interest is in expanding his power base; he cares not how it is achieved. Some of his countrymen worry that his ambition knows no bounds and that he may covet rulership of Dunanhae. Brede is amused by such speculation and secretly pleased by it. The truth is that his ambition is not so limited. He aspires to more than the rulership of but a single realm — even one as mighty as Dunanhae.

Brede is only a passable warrior by the standards of the Army of Chardun, but he excels both as a spellcaster (especially Enchantments and Evocations) and as a speaker. In battle, he uses the Combat Casting and Still Spell feats to improve his spellcasting. His talent for Performance (preaching) is considerable, as are his skills in Concentration and Diplomacy. To make up for his relatively poor combat abilities, Brede wears +4 *plate mail* and carries rings and amulets to protect him further.

KANUS

Kanus (*male human Clr16, CE*) is known as the Horseman of the Apocalypse and the Right Hand of the Ravager — at least those are the

names by which he styles himself. He serves Vangal among the barbarian peoples of the Blood Steppes. A large, imposing man covered in battle scars and with a wild expression, many think he looks like an avatar of the Reaver himself. Despite his appearance, Kanus is also a shrewd and intelligent man. He has learned to play politics with a skill equal to that of a Calastian nobleman. Over the years, he has formed a web of alliances among the horse nomads of the steppes and is slowly forging them into a single nation under his leadership.

Kanus belongs to the Strong faction of Vangal's church and looks upon his followers as the hardest people in all of Ghelspad. He believes that, after years of hardship and deprivation, they have proven themselves worthy of their god's blessing. One day, he may lead them out of the steppes on a great destructive crusade, but, for now, he is interested only in training those under his command and pushing them to the limits of their endurance. For that reason, he opposes Galdor the Deathless and his Horsemen of Vangal, whom he sees as courting the destruction of the Reaver's cult in Ghelspad. Kanus thus has little ambition to become a warlord. Instead, his sole goal is the spreading of Vangal's faith throughout the world — and the destruction that inevitably follows in its wake.

Kanus is skilled in the use of battleaxes and does not shy away from combat. His weapons are both magical, being +3 *chaotic keen battleaxes*. He is very fond of using his *Sunder* feat to destroy the armaments of his opponents. Before battle, Kanus uses ability-enhancing spells like *bull's strength* and *cat's grace* to give him an edge.

LUÐHART FOLLITH

Follith (*female half-elf Clr12/Rgr5, CG*) is a priestess of Tanil in the Veshian city of Moor. She also serves as a chaplain for the Vigils in the area around the city. She is passionate about her faith and frequently acts in a manner that leads her into trouble. On more than one occasion, Follith has flown into a rage upon hearing of some miscarriage of justice and has upbraided government officials for their role in it. That her information is sometimes flawed and based on hearsay does not seem to matter to her. Perhaps unsurprisingly, Follith is regarded as a loose cannon who brings the church of Tanil into disrepute by her actions.

Worse still, there is evidence that the priestess may have come under the spell of the Wild Hunt Heresy. At least, that is the rumor that has begun to circulate among the gossips in Moor. The common people and merchants have long respected Follith for her decency and honor, sometimes calling upon her to adjudicate disputes. Of late however, her preaching has become more strident and peppered with phrases from the Travelogue that the Wild Hunt uses in its own liturgies. There is as yet no proof of Follith's involvement, only suspicions, and her superiors are unwilling to act on such little information — unlike the priestess herself.

Follith carries a magical *oathbow*, which she wields with great skill, thanks to her high Dexterity and numerous archery feats. She is a skilled huntress, using *Track*, *Move Silently*, and *Spot* to stalk her opponents. Follith also excels at *Craft* (traps) and *Survival*. Her most common spells are divination-based or assist her in combat.

CHAPTER THREE

LITURGY of the Gods

In this book is all the wisdom of the worlds, both of this world and the worlds that will follow. Attend it carefully, for what is writ here will shape the very totality of your life, both in this world and beyond.

— Opening stanza to the *Liturgy of Mithril*

This chapter details a handful of the books used by followers of the gods in the Scarred Lands. The following are not mere spellbooks or magical tomes. They are, first and foremost, compendia of religious lore. They contain the wisdom of the gods in words that mortal beings can understand — prayers, meditations, theological speculation, and parables. These books just scratch the surface of those available in the Scarred Lands. With so many variant interpretations and heresies, each sect is bound to have its own texts to which it turns for spiritual insight. But the ones presented here are the most prevalent, and Game Masters will find them useful in providing color and depth to the clerics and churches of any game.

The Eight Victors

Because of their extensive influence and power, the eight gods hold the greatest sway over the religious landscape of the contemporary Scarred Lands. The churches of these deities are as diverse as the divine masters they serve, but all are old enough to possess a multiplicity of religious texts. Some support the “main-line” branches of their respective faiths, while others

support heterodox movements that challenge prevailing opinions.

COREAN

As the unofficial leader of the gods, Corean is worshipped across the Scarred Lands. He is the champion of good and the deity most likely to support crusades against evil. At the same time, his purview goes beyond battle and encompasses many other aspects, including craftwork and wisdom. Consequently, his holy books reflect this diversity in ways that many outsiders might find surprising.

CODEx OF THE FORGE

This ancient tome is large and ponderous, written in an archaic form of Ledeian that bespeaks its great age. By tradition, the book is always bound in iron covers without any other kind of ornamentation. The only outward decoration is Corean’s holy symbol. As one might expect, the Codex of the Forge is the holiest book of the Order of Iron. Other sects of the Master Forger recognize its spiritual value as well, but few hold it in the same esteem as the Order of Iron. Cultists of the Forge also find edification in the Codex. They use its passages

as a means to pass coded messages to one another without arousing the suspicions of orthodox Corean worshippers.

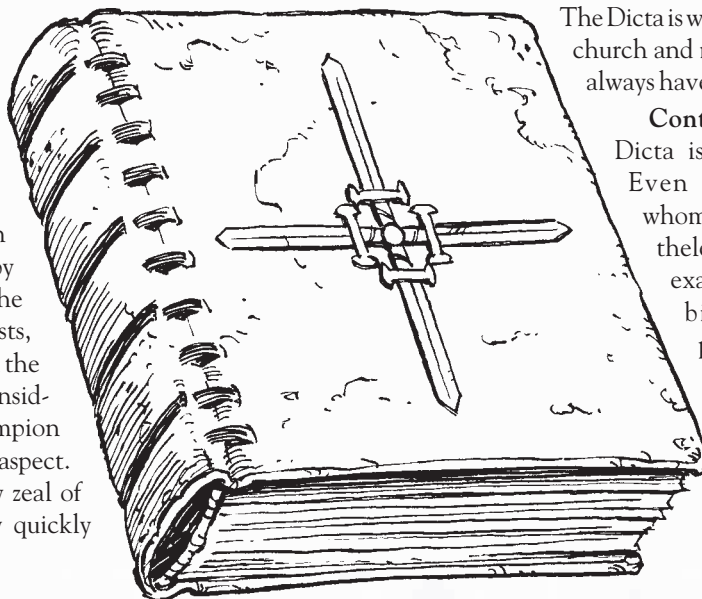
History: The Codex of the Forge is the oldest text in canon of Corean's church. It owes its authorship to an unknown person inducted into the ancient Metalsmith Heresy that grew up in the Ledean Empire, which explains its stilted, almost technical style and vocabulary. By tradition, the author is called St. Barconius, who was supposedly a Ledean arcanist to whom the Shining One appeared in a vision and instructed to set down the words of the Codex. Today, this story is treated as a pious fiction, but it has proven remarkably popular — with Barconius being a popular name among followers of Corean over the centuries (including the current head of the Order of Mithril, Barconius of Mithril).

Contents: The Codex is a very large tome, consisting of 100 chapters, each divided into 10 sections. On first reading, the book would appear to contain little more than instructions on blacksmithing and forging, but, upon closer inspection, it is clear that these instructions are in fact extended metaphors on the conduct of a good life.

LITURGY OF MITHRIL

The Liturgy of Mithril, though a very recent work, has enjoyed a wide dissemination among the followers of the Champion. The book emphasizes Corean's qualities as a protector and warrior, the emulation of which it exhorts all his devotees. The Liturgy is (naturally) quite popular among the Order of Mithril, as well as the Order of Silver. The other orders recognize its value, especially in the aftermath of the Divine War, but consider it a lesser text. Despite this, the book has assumed a pre-eminent place in many lands that owe their existence to Corean's defense of them during the Titanswar. Like the Codex, the book is usually bound in metal and decorated very simply.

History: The Liturgy of Mithril is a very recent work, having been compiled around 30 AV by several clerics devoted to the god. As its name suggests, these clerics were based in the City of the Golem and considered Corean's role as Champion to be his most important aspect. Thanks to the missionary zeal of these clerics, the Liturgy quickly



traveled to other locales, where its breezy style and unambiguous language won over those who considered the Codex of the Forge too ponderous for everyday use.

Contents: The Liturgy lacks any real unity, being primarily a collection of prayers and rituals that invoke the name of Corean. Most versions of the text divide it into three sections — private worship, communal worship, and battlefield oaths — but it is not uncommon for the last two sections to be combined in some editions. Most editions contain the true ritual *Armament of the Gods* (see **Relics & Rituals**).

MADRIEL

The First Angel of Mercy is almost as widely worshipped as Corean. Since the conclusion of the Divine War she has risen to special prominence, particularly in her capacity as a healer. Her church is an old one that is well respected and even those who are not devoted to Madriel often read its religious texts for their words of consolation in the face of pain.

THE ANGELIC DICTA

This relatively short work usually appears as a small but thick volume, capable of being placed in a pocket or purse without difficulty. Its binding varies, depending on the part of the world where it was made. The text is written in archaic Ledean, and has a distinctly poetic air. Even speakers of contemporary Ledean can't help but be impressed by its beauty.

History: The Angelic Dicta is an old tome once associated with the Cult of Angels, a predecessor to the church of Madriel. It purports to be an account of a series of dialogs between its unknown author and several angelic beings who offer comfort to the writer's unstated affliction. Numerous legends have grown up around the identity of the author, with one of the wilder theories being that it was a deposed Ledean emperor (the name of whom changes in each telling).

The Dicta is widely used in Madriel's church and many of her followers always have a copy close at hand.

Contents: The Angelic Dicta is a 5000-line poem. Even non-believers, for whom its words are nevertheless among the finest examples of Ledean iambic hexameter ever penned, often quote from its pages.

VILDA'S COMPENDIUM

This slim volume is usually bound in animal hide



of some sort, although the exact type varies depending on the locale. The cover is decorated with Madriel's holy symbol superimposed over a sheaf of wheat.

History: The priestess Vilda, who served the Redeemer in the years immediately following the Divine War, compiled this book. Vilda was originally a Veshian farmer who took upon the vocation of cleric only after she had seen the destruction caused by the titans. She prayed to Madriel for the wisdom to restore vitality to the land, and this book is the result.

Contents: Divided into 36 chapters of unequal length, the Compendium is primarily a practical agricultural work, but its language is mystical and laden with meaning beyond the physical. It contains the true ritual *Build the Temple* (see **Relics & Rituals**), as well as much advice on re-establishing harmony in the land — and in the mortal soul as well.

TANIL

The Huntress is another of the more popular deities in the Scarred Lands. Though her character changed a great deal in the years after the Divine War, her church shows great continuity with her teachings from the time before. This is reflected in her religious texts, which are strangely “old-fashioned” in their explication of Tanil's faith.

THE SONGBOOK

This small volume bears no external ornamentation and is usually bound in a leather cover. Its wide pages have expansive margins and the text is written in an archaic form of Ledeana.

History: The Songbook is the oldest book in Tanil's religion, having been composed by the legendary priestess Tija Agaisma — who is said to have first received the revelation of the Huntress during Ledeana times. It has undergone many changes over the centuries, most recently in the aftermath of the Titanswar, when new material was added in a codicil by Veshian worshippers. This move is controversial among conservative adherents, but it has nevertheless gained acceptance quite widely.

Contents: The Songbook is precisely as its name suggests, a hymnal containing over 250 songs in honor of Tanil. Many of these songs are quite extensive and elaborate, while others are short and simple. Followers of Tanil frequently sing their prayers rather than speak them — a testament to the influence of this ancient text.

TRAVELOGUE OF ARTANIN

The Travelogue is an old book, although not as ancient as the Songbook. Most are bound in sturdy wooden boards with thick vellum pages. Fanciful

illuminations are common in even the least expensive versions. The text is written in Ledean that, despite its age, sounds remarkably contemporary.

History: Artanin was a priest of Tanil who traveled Ghelspad as an itinerant preacher. The Travelogue is a recollection of his journeys, as recorded by his scribe Nauris. The book proved popular first as a travelogue; it wasn't until shortly before the Divine War that the church of Tanil saw it as a holy book in its own right.

Contents: The Travelogue is divided into 42 chapters, each one devoted to a separate nation or region of Ghelspad. Of course, this information is centuries out of date now, which some say is why the book has assumed its spiritual quality. Clerics of Tanil now interpret Artanin's descriptions in an allegorical fashion, which has proven unpopular in the parts of Ghelspad (like Calastia) whose ancestors are portrayed in a negative light.

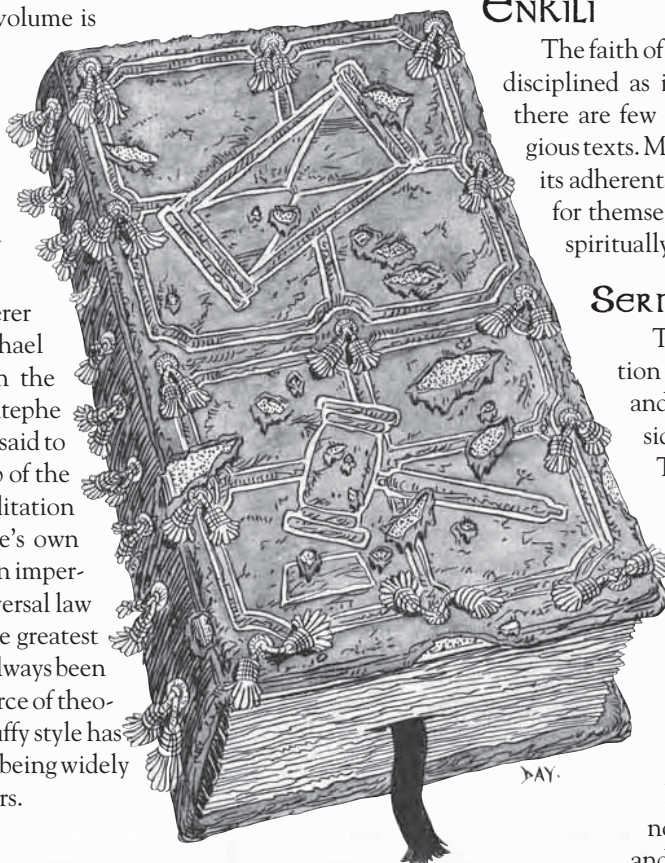
HEDRADA

Great Hedrada, the Wisest of the Gods, is a deity of knowledge and prophecy. Consequently, his church has more religious texts than any other in the Scarred Lands. His clerics regularly produce new works, few of which enter the canon quickly, however. While the Judge's church is slow to add to the ancient faith, it has done so innumerable times over the years, in the process creating a vast body of religious lore.

IALOG ON THE LAWS

This medium-sized volume is typically bound simply in sturdy cloth with the symbol of Hedrada upon it. The text is written in an academic form of Ledean that seemed stilted even when it was more widely used.

History: The sorcerer turned priest Antephe Chael composed the Dialog on the Laws. Regarded as St. Antephe by some Hedradans, he is said to have come to his worship of the Judge after sincere meditation upon the Empire of Lede's own laws — in which he saw an imperfect reflection of the universal law of which Hedrada was the greatest exemplar. The book has always been regarded as a genuine source of theological wisdom, but its stuffy style has been an impediment to it being widely used by common believers.



Contents: The Dialog is exactly as its name suggests, a fictional conversation between two interlocutors, named Islaf and Harlaf (with some editions using other names), who discuss the nature and meaning of law in both theory and practice. The Dialog is quite long, running over 400 pages in most editions, and uses a technical vocabulary unused since the fall of Lede's academies centuries ago.

PRECEDENTS AND OPINIONS

This massive tome is bound in leather and is taller than it is wide — sometimes half a man's height. Its pages are thick vellum and the text is Ledean. Some editions have updated its vocabulary to contemporary idiom, but this move is controversial in places like Hedrad, which considers the original text inviolate.

History: This book is a collection of commentaries on the Dialog on the Laws, along with legal rulings from many nations. There is no single author, but by tradition its compiler is named Alcisto and is believed to have been a late Ledean cleric of Hedrada. The book is popular with the White Temple Tradition and allied sects, while those who favor good over law are less inclined to treat it with the same respect.

Contents: Precedents and Opinions is a ponderous, rambling work divided into five parts and most editions number nearly 1300 pages. In addition to its legal commentary, it includes the true ritual *Absolute Binding* (see **Relics & Rituals**).

ENKILI

The faith of Enkili is as chaotic and ill-disciplined as its patron. Consequently, there are few universally accepted religious texts. Moreover, the church allows its adherents wide latitude in deciding for themselves which texts they find spiritually edifying.

SERMONS OF HAAOIR

There is no standard edition of this book, so its length and appearance varies considerably from place to place. The source material on which the book draws was originally written in Shelzari, although not all editions preserve this feature.

History: Haabir Mushiati was the high priest of Enkili in Shelzar two centuries before the Divine War. He was renowned as a public speaker, and after his death followers

collected his orations to create this work. For as long as it has existed there have been disputes regarding which sermons are genuine and which are not, leading to a proliferation of competing “authoritative” texts.

Contents: Sermons of Haabir is a book with wildly variable contents. Almost every edition, however, includes a core of material, such as the Embrace of Uncertainty and the Litany of Storms.

The PARADOXICAL FAITH

This tome is written in a strange dialect of Ledean that inverts traditional word order and employs a peculiar vocabulary. Many editions divide the text into several smaller books, each one containing a single sutra (see below). Shelzari and Zathiskan editions are ornamented with gold leaf, and this level of adornment can be found in other regions as well.

History: The author of the Paradoxical Faith is unknown. The book first appeared in Quelsk, five hundred years before the Titanswar. Its lyrical style made it popular in Zathiske and nearby regions almost immediately, but it took some time for other areas to accept its wisdom. No one has ever adequately explained why it was written in Ledean rather than Zathiskan. Many fanciful theories exist, but the most widely accepted is that its unknown author was making a point about the unconventional thinking he considered a hallmark of Enkili’s faith.

Contents: This book is divided into 36 sutras, which are poem-like chapters of some length. Each is a parable that reveals the enlightenment to be found in accepting paradox as a cornerstone of reality.

CHARDUN

Like Hedrada, Chardun’s followers are fond of religious texts and have produced many over the centuries. Most take the form of manuals of practical knowledge, but they also possess spiritual components if one is willing to read between the lines. At least, that is the official interpretation — and few argue with clerics of Chardun.

The OVERLORD

This thin volume is usually plainly adorned with a cloth cover embossed with the holy symbol of Chardun. The book is commonly carried by Chardunites of all

sects, although those of evil alignment are far more likely to quote extensively from it.

History: The Overlord was composed by a Ledean scholar named Andanni. Although tradition differs as to the exact dynasty he lived in, he may have been an advisor to the imperial court. While not written as a primarily religious text, it quickly became so as the church of Chardun rose to influence in the Empire of Lede. By the time of the Divine War, it was a standard reference work, much quoted by Chardunites, especially in those regions that would one day become the core of the kingdom of Calastia.

Contents: The Overlord is short, only 30 pages in most editions, and is written as a manual for rulers. Its straightforward and often harsh advice clearly shows the influence of Chardunite theology. Despite its short length, it contains the true ritual *Conversion of the Faithless* (see **Relics & Rituals**).

The STRATEGICON

This lengthy tome is written in spare Ledean, with a minimum of jargon. Most copies of the book are bound in leather with metal reinforcements. The symbol of Chardun sometimes appears on the cover, although more often it contains only its title in embossed gold or silver letters.

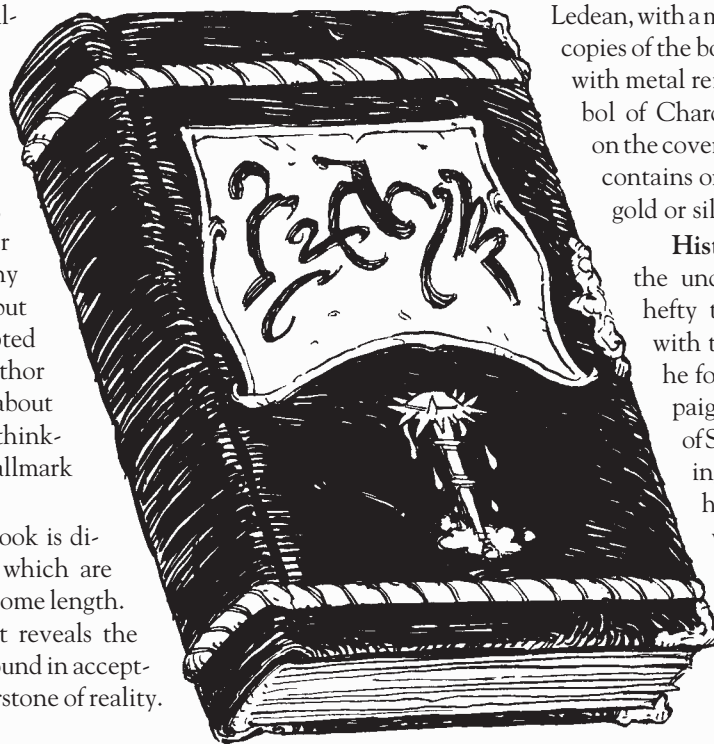
History: Drikoni Brons is the undisputed author of the hefty tome. A career soldier with the late Ledean legions, he fought in numerous campaigns and rose to the rank of Strategos. Sometime during his life (he never says himself), Brons converted to the worship of the Great General and penned this volume. The book enjoyed immense popularity during the Charduni Empire and has remained in high

esteem ever since.

Contents: The Strategicon is divided into four parts, each with between 10 and 20 chapters. The book is primarily a military manual, with lengthy digressions on matters of Chardunite theology. It also contains two true rituals, *Thirst for War* and *Build the Temple* (see **Relics & Rituals**).

BELSAMETH

Belsameth’s church is secretive and its holy texts are rarely seen by outsiders. Even within the church,



non-clerical believers rarely read its sacred writings, which may explain why there are so few of them compared to other faiths of the Scarred Lands.

DAVNAT'S SCROLLS

This work is usually presented in four volumes named after the four phases of the moons: new, waxing, full and waning. The books are bound in black-dyed leather and use silver ink throughout, which can make them hard on the eyes until one is accustomed to reading it.

History: Jeventa Davnat was a priestess of Belsameth from New Venir, who penned a series of scrolls over the course of thirty years. Rambling and incoherent, it fell to a later scribe, Elvesta Nors, to arrange the scrolls in an intelligible fashion. Davnat's Scrolls have the reputation of being too mystical for most worshippers of Belsameth, which is why most sects of the church rarely use them.

Contents: As noted above, the Scrolls are divided into four volumes. All contain prophecies and oracles with meanings that have always been opaque. Some devotees of Belsameth claim that the Scrolls have accurately predicted many future events, such as the rise of King Virduk to Calastia's throne, but the evidence in support of this assertion is dubious at best.

GOSPEL OF DARKNESS

This book is large and square in shape rather than rectangular. By tradition, it is always bound in the tanned flesh of an intelligent being — with humans and elves being popular choices. The hide is branded with the symbol of Belsameth.

History: The Gospel of Darkness is the oldest book in the canon of Belsameth's church. It owes its origin, like so many godly works, to the Ledean Empire's reign, when a sorcerer named Olva Solija received what she claimed were visions from the goddess. She wrote these visions down and commented upon them, laying the foundations for the Caliginous Tradition of the church.

Contents: The Gospel is lengthy, being over 500 pages in most editions, divided into 33 books, each subdivided into numerous chapters. The book is fairly conventional in its contents, despite its visionary origin. Mostly, it speaks of the Slayer's dark beauty and prophesies her inevitable ascent to rulership of all the gods.

VANGAL

Vangal is not a god with much interest in religious speculation. His worshippers have followed suit, although there remain a handful of books devoted to the Ravager and his destructive creed.

EQUESTRIAN PROPHECIES

This text is almost always presented in scroll form, like the ancient writings on which it is based. It is

written in curt Ledean and is remarkable short, being only 100 lines in length. Civilized followers of Vangal often carry the Prophecies in an ornamental scroll case.

History: Vangal's worship arose in the region now known as Albadia. Numerous mystics and warriors claim to have heard the call of the Reaver, and their words eventually merged to become the basis for this short collection of prophecies. Although its compiler is unknown, all branches of Vangal's church accept it as genuine.

Contents: The Equestrian Prophecies is not a coherent work. Instead, it is a collection of several dozen epigrams that prophesy about the coming doom that Vangal shall visit upon the world. As its name suggests, it uses a great deal of equestrian imagery to make its rather veiled points.

THE GLORY OF DECAY

This book is of medium-length and non-descript appearance. It is found primarily in the few civilized locales that worship Vangal, where it is deemed second in importance only to the ancient Equestrian Prophecies.

History: A priest of Vangal named Eiruda wrote the Glory of Decay sometime during the Divine War. Strangely academic in tone, it is a lengthy meditation upon the growth that comes from destruction. As explained below, the text deviates somewhat from "orthodox" interpretations of Vangal, which has won it few adherents among the primary sects of the Reaver's church. Of course, Vangal has little interest in doctrinal disputes, so the Glory of Decay has nevertheless found its way into the hands of many of his devotees across Ghelspad, even if it is not as well used as the Equestrian Prophecies.

Contents: The Glory of Decay is substantially longer than the Prophecies, and is divided into six parts. It paints Vangal as an agent of rebirth and renewal, emphasizing his chaotic over his evil aspects. Indeed, it has a mystical cast and almost goes so far as to suggest that good and evil have no meaning when applied to a being of raw destruction such as Vangal. The book is interesting to religious scholars in that it includes an unusual version of the god's origin story. It claims Vangal was intended as an "experiment" by the titans, as they planned for him to clear away the detritus of the world to make way for their new creations.

THE DEMIGODS

Because worship of the demigods is rarer in the Scarred Lands than that of the gods, the following section touches even more briefly upon their holy texts. In some cases, especially minor demigods are not addressed at all. Game Masters are invited to create their own sacred writings for the omitted demigods, should there be a need for them in a campaign.

ORENDARI

The Mistress of Shadows is a minor demigoddess, but her worshippers are very devoted and have written a number of tomes in her honor.

Book of Shadows

This thin volume is bound in black leather and written on thin rice paper with sepia text.

History: The Book of Shadows is a relatively recent book, having been written only shortly before the Divine War by a priestess called Zolija. The author was also a practicing arcanist and believed that shadow magic was the rightful domain of his mistress. The Shadow-Walkers sect immediately revered this book and it remains especially sacred to them.

Contents: This short book is essentially a diatribe against the Penumbral Lords and the Slarecians, both of whom are considered adversaries worthy of special hatred. A portion of the text is used during the Liturgy of Shadows, but the remainder is only commonly read by Shadow-Walkers engaging in their private devotions.

ERIAS

The Lord of Dreams is not much worshipped in the Scarred Lands. However, his reputation as a seer has ensured that some of his holy works are much read, even outside of his devotees.

The Prophecies of Erias

This book is a massive compendium, bound in red leather, ornamented with jewels and precious metals. Most temples dedicated to Erias contain a copy, but few priests personally own one.

History: From his first appearance during Ledean times, Erias has been a fount of prophecies and auspices. His high priestess, Aleksta Zilund, collected thousands of these prophecies into a single volume about a century before the Divine War broke out. They enjoyed a brief popularity during the War, when outsiders consulted them for omens of the future. Since then, only Erias' own followers have taken much interest in their obscure predictions.

Contents: The book has very little organization or coherence, since there is little agreement on the meaning of the prophecies. Depending on how one breaks them down, there are over 5000 distinct oracles within the book, the meaning of each being open to much debate, even within the priesthood of Erias.

GORAN

The god of the dwarves is hardly known outside Burok Torn, although his worshippers are very fervent in their faith. Among the dwarves, there are numerous holy texts devoted to Goran's church, although none of them is well known outside the walls of the city under siege.

Wisdom of Stone

Like many of the books of Corean, with whom he may have a shadowy connection, Goran's Wisdom of Stone is also bound in iron. Its cover is emblazoned with his holy symbol and bejeweled with precious stones. For reasons no one can ascertain, the book traditionally contains parallel passages in Dwarven and Ledean.

History: Solvi Hakonun is the acknowledged author of this text, which is one-part history and one-part sacramentary. Hakonun was an important cleric of Goran during the reign of King Kelder the Companion, and promoted a close association between the throne and the church. Ironically, Wisdom of Stone only became widely used shortly before the Divine War, when it displaced older texts to become the standard one for Goran's faith.

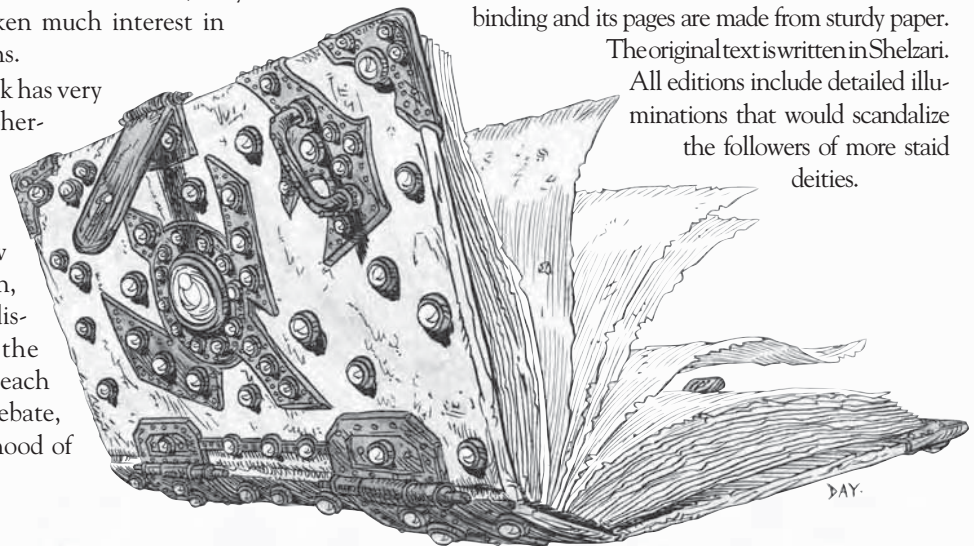
Contents: Wisdom of Stone recounts the history of the Dwarven race and of Burok Torn. It also includes many rituals and prayers for use in public liturgies to Goran. Older editions contain the true ritual *Absolute Binding* (see **Relics & Rituals**), but it is often omitted in more recent versions of the text.

IDRA

The Courtesan is well regarded by inhabitants of the Scarred Lands. Though her church is not large, most cities include a shrine to her and her few holy texts are read by many outside her body of loyal followers.

The Art of Love

This book is unusual in that it is meant to be read with the spine at the top. Leather or expensive cloth is the typical binding and its pages are made from sturdy paper. The original text is written in Shelzari. All editions include detailed illuminations that would scandalize the followers of more staid deities.



History: The Art of Love first appeared in Shelzar, shortly after that city was incorporated into the Ledean Empire. Its author unknown, the book was first viewed as pornography by conservative members of the local Hazari sect, who tried to ban it. This met with little success and only elevated its readership. Within a generation, allegorical interpretations of its contents appeared and the church of Idra adopted it as its own, a position it has retained ever since.

Contents: The Art of Love is surprisingly long and describes in great detail a wide variety of lovemaking techniques, for two or more partners of various genders and species. Abbreviated versions of the book are common wedding gifts in southern lands, while the complete edition is rarely found outside the hands of devoted followers of the Courtesan.

MANAWE

The Lady of the Deeps is much revered along the seacoasts of Ghelspad. Her followers have created few tomes of lore, but those that exist are well regarded by sailors and others who make their livings on or near the oceans.

The Cockleshell Codex

This medium-sized book is bound in a scaly hide and adorned with seashells, hence its name. The pages are made from thick, water-resistant vellum and the ink used is likewise insoluble in water. The text is in Ledean, peppered with the jargon and slang of seafarers.

History: The Codex is of fairly recent origin, having been penned in Fangsfall less than a half-century ago. Its author was a sailor turned priest of Manawe named Lushal Murvizh, who worked as an evangelist for his mistress among the dockworkers of Fangsfall. His renown as a preacher became so great that his writings spread to larger cities like Shelzar and Quelsk, both of whose Manawe worshippers adopted the Codex as their own. When he died only a few years ago, Murvizh was given a state funeral before his body was committed to the sea.

Contents: The Codex contains 10 chapters of prayers, invocations, and sermons, along with practical information about the ocean and its many inhabitants. The book is intended to be used as a traveling reference,

rather than as a formal liturgical manual. That hasn't stopped many temples to Manawe from using it in their rites however, especially in the more laidback regions of the south.

NEMORGA

The Grey King is a strange god in that few venerate him alone. Yet, he is often called upon when matters of death are involved. Consequently, the handful of religious books associated with Nemorga are found more widely than his small church would suggest.

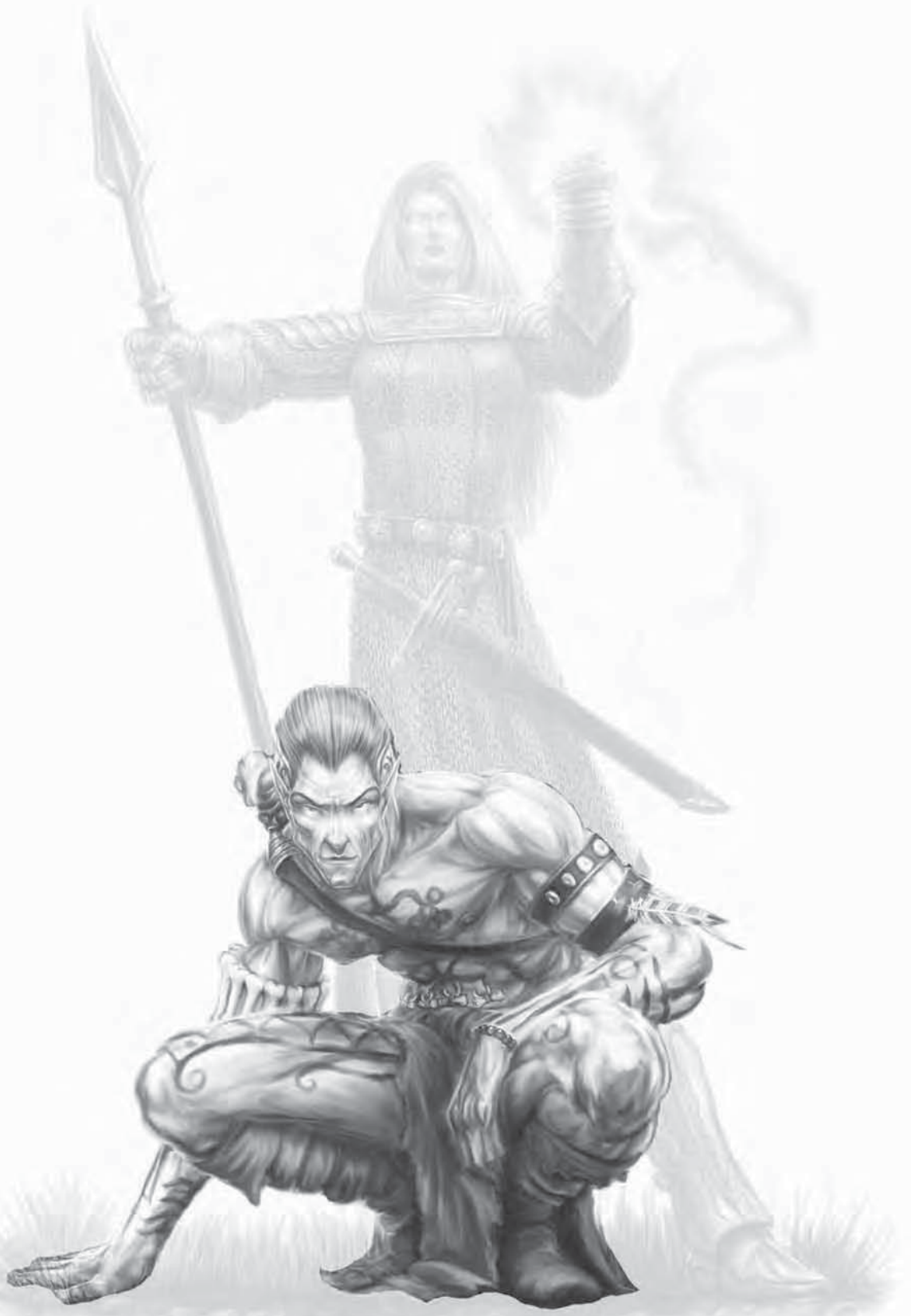
The Book of Endings

Bound in leather with metallic reinforcements, the Book of Endings is usually dyed gray or charcoal in color. Its pages are made from paper and its text is in straightforward Ledean, without any poetical flourishes or embellishments.

History: Nemorgan tradition holds that the Book of Endings was written by the demigod himself and given directly to his faithful servant, Erald Janis — a priest from Hollowfaust in the days immediately after the conclusion of the Titanswar. Janis then passed the text on to other clerics of the Gatekeeper, who copied and disseminated it widely. Within a few years, reproductions could be found across Ghelspad and beyond. Many scholars question the tale of the book's origin, even as they pore over its pages for wisdom, especially considering the fact that editions that significantly predate the book have been found, with linguistic evidence pointing to the continent of Asherak as its place of origin.

Contents: The Book of Endings is divided into five parts, each subdivided into sections of varying number. While the first three divisions focus on death and its various aspects, the latter two include rituals and prayers intended to be used during funerals and entombment ceremonies. The book also contains information about undead and how they may be combated, which has contributed to its popularity outside of Nemorga's church. Indeed, most funerary rites conducted in Ghelspad, regardless of the deceased individual's professed faith, follow the patterns outlined in the Book of Endings. Some versions of the Book include the true ritual *Embalm the Undying Servant* (see **Relics & Rituals**), although this is rare in modern editions.

book two —
DRUIDS



CHAPTER FOUR

THE LEGACY OF THE TITANS

The gods? Ha! Mere newcomers to the stage of the world, children who crawl at the titans' feet. Read your scriptures and attend to your prayers while you can, cleric. They won't save you when the true lords of the world return.

— Garzai Bloodhowler, druid of Kadum

For untold centuries the titans ruled all — creating what they wished, destroying as they saw fit, and molding the world to suit their needs. And as long as there have been creatures capable of thought and action, there have been those who wished to have a portion of this power for themselves. Those known as druids seems to have been successful, somehow, in garnering small fragments of this titanic power. The titans seem to care little for prayers, however; unlike the gods, the titans pay heed to mortals only when their plans and desires intersect with the actions of their feeble creations. Yet druids, who offer fealty and reverence to the titans, display magical abilities that equal the mightiest cleric's talents. If the titans do not need or want worshippers, why do they grant spells to their followers?

The answer lies not with the titans, for the power of druidic magic is not theirs to give. We must look elsewhere, beyond the history of our people and within the very fabric of Scarn itself.

The Books of Ages, I believe, are a vital tool in this search. These "books" are actually a collection of a variety of journals, stone inscriptions, and other writings from the ancient ages of the Scarred Lands. Many modern-day sages consider them to be no more than a collection of apocrypha, fanciful tales designed to mystify and delight. Indeed, the Books are scattered and confused, with some druids claiming they number no more than a dozen and others believing that over three hundred volumes contain writings from this ancient time. Fragments of them have been found throughout the world, but none outside of the titan cults suspects that they represent

a unified narrative — albeit from different authors. The various titan cultists ensure that sages who come close to connecting the fragments do not live long enough to speak of their findings. Some of us, pledged to protect the books, have used robberies, fires, and other disasters to destroy or steal fragments long before their true nature is suspected. At times the records are merely discredited as demented ramblings, without the owners having an inkling as to what they hold in their hands.

THE ANCIENT DAYS

Recorded by Zurriel the Seeker, Druid of Denev

Many sages believe that Scarn has moved through several Epochs, each marked by the distinct character of a specific titan. During each of these periods, one of the titans held dominance over the rest. This state was reflected not only in the titans' social order but in the very nature of the world itself. The source and direction of these periodic shifts of power is a point of debate amongst scholars. Some believe that the titans are beholden to the land — that they are merely reflections of the magical powers that wax and wane within it and are in some ways no more in control of their own destinies than are the mortals they created and lord over. These sages believe that natural forces within Scarn dictate the titans' power. For example, these scholars maintain that a change in the nature of magic, prompted by some unguessable force beyond the titans, sparked the genesis of the Epoch of Mesos.

Others take the opposite view. They claim that the magical energies and innate power that dwells within the world does not dictate the titans' state. Instead, the world changes to mirror the titans' order. As one amongst them becomes ascendant, so too do the values and materials of that titan rise to the forefront. To these researchers, the fabric of Scarn mirrors the titans' strengths and desires rather than the other way around. For example, they propose that as the titan Mesos gained influence amongst his peers and expanded his magical powers, he eventually grew strong enough that his actions shifted Scarn's fundamental nature. Thus, was born the Epoch of Mesos.

While the exact relationship between the titans and our world may never be made clear, what is known is that we druids wield magic that seems to tap into this interplay between the titans' powers and the material plane. Many neophytes in the study of magic expect druids to wield those forces closely aligned with the particular titan they revere. After all, a cleric of Vangal can call upon magic of destruction, while a priestess of Madriel is adept at mending wounds. Both of these spellcasters have access to incantations that reflect their patrons' character and sphere of influence. Yet, the titans' very nature belies this assumption. While to a mortal they may seem to share many traits with the gods, they and the magic they foster are fundamentally different. The gods grant their worshippers power that springs from their own talents and abilities. The titans grant their followers nothing. Rather, druids merely learn to mimic the titans on a much smaller scale. For decades however, this theory was dismissed as pure rubbish. After all, how could a mortal ever hope to master a titan's abilities? But with the discovery of the *Oreme Codex*, one of the most cogent of the so-called "Books of Ages", our understanding of the nature of druidic magic has been forever changed.

The Oreme Codex, A Book of the Ages

Dearest Brethren,

My expedition to the north has proven fruitful. In a cave, long ago blocked by a great landslide, I uncovered a text engraved on a series of stone tablets. This codex could perhaps be one of the Books of Ages the titan-worshippers use as the history of their kind. With the blessings of Coresan, my magic laid the tablet's meaning plain.

This Oreme Codex, as it is titled, purports to be the life record of a druid named Oreme. According to the text, he lived from the ancient days before the gods until at least the start of the Titanewar, when the record ends. Oreme was not human, but

exactly what he was (or is) cannot be determined. His nature is perhaps the most hotly debated topic amongst us here at the northern mission. What is clear is that the Oreme Codex provides an important glimpse into the creation and evolution of druidic magic. While it raises more questions than it answers, it provides a significant insight into the nature of the titans, the gods, and the magical gifts they lend to mortals.

The Codex is broken down into sections that correspond to different time periods, each named for a titan. The relevant portions of each are given below. Not all of the writing yielded to my magic, and in some sections archaic words resisted translation. Still, I believe none of you will doubt the magnitude of this find.

Blessings of Coresan be upon you,

Alreign Seeker

The Epoch of Gormoth

On the eighth day, my efforts finally achieved success. I have created this cipher to commemorate the event. I hope that one day my pupils shall decode the sound-thoughts recorded here and learn of the earliest days of my work. The *cermain* showed no outward changes, yet when I split it in twain I could see that its organs and interior humours had been altered as I planned. The mentor underestimates my cunning and intelligence. Already, I have pushed my talents far beyond the simple tests he gives me. Three times I have changed a creature's form, building new life from that which the Great Ones have sowed the land. I can hear the distant song of creation, I can alter its pitch and hum, I can set its tune to my demands. The mentor cannot know of this, or I will be destroyed like the others. I have seen his secrets, and I must hide my talents. Should the mentor pose a threat, I shall bid the *yullo* I crafted to tell his brethren of his works here. I know many of them are eager for him to fall from power. With his defeat, I shall be free to slip into the shadowy places of the world and continue my studies in secret.

᠓ ᠓ ᠓

Today, the fortieth day of my labors, I have completed the first of my creations. I dubbed it the *y'sallo*. It walks on three legs, bears a head like the watery *ghun*, and flicks a tongue as long as an *erwe's* tail. I designed it so, forming the constituent humours from the bog gas, beach sand, and desert wind as the formulae required. The song of creation breathed life into its form. I could see the soul flicker like a globe of light to the forming body, and then pass within. Another would call its croaking howl hideous, yet to my ears I can only hear the first sound of life to have been forged by my own will. My power is but a pale imitation of the Great Ones, but with time I shall surpass even them.



I grew too confident. The mentor glimpsed one of the smaller *y'sallos* in the river delta. Now, he sits in quiet meditation. I know he seeks to unravel the riddle of its creation. I cannot allow him to find me. Already, I have sent the *yullo* to the other Great Ones. Now, I must load my possessions upon the *cermain* I crafted and flee for the far mountains. There, I can return to my studies in peace. I have cleansed my sleeping quarters of all signs of my work. To the Great Ones, this chamber shall be no more than a small burrow carved into the wall by a wandering *uint*.



Tragedy. The *yullo* returns still bearing its message. A great wind knocked it from its course. The others in my bound tell me that the mentor is enraged. He seeks me and has bid the others to track me down. He cannot know of my power, else he would not allow a flock of *yullo* to soar so close to his lair. They bring me word of all that transpires there. *Argyar* and *Pento* sharpen their swords and chant the story of my death. They were always jealous of me.



For the past four cycles I have waited for the end, but now my deliverance is at hand. The *yullo* tell me that a vast swarm of worms overtook the Great One's palace. They bored into his skin and drained his essence. Soon after, a wave of screaming fire washed over the chambers. *Arguar*, *Pento*, and the rest are destroyed. I have never seen worms such as the ones described, but I remember hearing tales of such creatures being in service to the Ones Who Came Before. Perhaps I am free now of my fears. If so, for the first time in many cycles I can work in peace. I have plans for a wholly new creature that will ensure my safety and sustenance.



Something has changed in the fabric. Most of the *y'sallos* I wrought have grown ill and died. Only the *yullo* and *cermain* survive unscathed. Today, I crafted the life giving formulae as I have done so many times before. The sand, gas, and wind stood inert. No soul answered my binding. Instead, the body formed as normal but I found myself within it, looking back at my own form standing still as a rock. This lasted but for a few moments before I was once again myself, looking down at my inanimate *y'sallo*. Since that day, things have changed. The air feels different. My torch casts new shadows on the cave wall. The tenor of the song has been altered. A new age is at hand. What this means for me I cannot imagine; I know only that I will find a way to survive.

The Epoch of GOLTCHAIN

This day I have learned a new form of magic, or perhaps I have simply learned to adapt my old spells to the new ways. The flesh molding I studied so diligently

no longer works. My days of spawning new life are at an end. This is but one change of many; the sky's color is now a deep red, the rivers flow down hill rather than up, and some of the *cermain* that were previously obedient have wandered off. It is not just that my powers have altered. It is the world that has changed. I have determined that the chants I once prepared now serve new purposes. If this is related to the fall of the Great One, I cannot say. Perhaps with his passing the nature of my magic has changed. Whatever the case, preparations that once allowed me to forge new creatures instead cause me to inhabit their bodies, read their minds, and experience life as they do. I have even inadvertently created a companion: Azalar the *yulo*. The creature had grown difficult to command, so I attempted to reform its mind as I had done in the past. However, my magics did not allow me to alter the shackles of its soul — instead, I found myself speaking directly to its mind. In a few moments of exchanged thoughts I reached a new understanding with my creation, and it had learned the most basic magical techniques. Already, it has woven spells to speak to others of its kind. Few of them show the same aptitude with magic, but two others have mastered a few of the lesser spells.



New creatures have moved into my valley. They are bipedal with dexterous hands, and work together like the tiny ants that swarm amongst the underbrush. Already, they have erected several small, wooden towers similar to the ones I dwelled in with the Great One. They keep some of the lesser animals as servants and twice now have thrown long, sharpened sticks at my *yulo*. Perhaps, as I master my talents, I can turn these creatures to my use.



I have made contact with the humans, as they call themselves, and have found that my spells work upon them. I can sense their thoughts at a distance, control several of them at once, and influence their attitudes and desires. I find that they are, potentially, intelligent and clever. Their weapons are simple but effective, and while their dwellings are primitive they provide adequate shelter from the elements. It occurs to me that I could use these creatures as servants and guardians, yet I doubt my magic could prove strong enough to ensorcel them all. Still, they welcomed me with open arms once I demonstrated that I meant them no harm. They spoke of the Great Ones in a halting, crude speech similar to the one used by my master. Apparently, they fear them. The Devourer has been active in this region and was responsible for the destruction of their old settlement. They asked me repeatedly if I knew of the Great Ones, and they at first mistook me for one of their servants. While it is galling to still be considered merely a servant, it occurs to me that perhaps I can use this to my advantage. These primitive creatures know little of the Great Ones and nothing of



my magic. If the savages believe me to be some sort of servant or messenger of them, I can use that status to leverage servitude and obedience .

ጠ ጠ ጠ

Success. I returned to the village and spoke with the people who dwell there. Their leaders seemed hesitant at first, but my magic easily changed their attitude toward me. I demonstrated my ability to command animals, then announced my association with the Great Ones. They now think I hold some influence with them and can prevent future depredations on the village. Should the Devourer or any of the others look towards this valley, losing my followers' faith will be the least of my concerns. So long as I can maintain this charade with my magic and cunning, I will be free to use these creatures as servants and guards.

ጠ ጠ ጠ

An interesting development. One of the humans shows the capacity for magic. The *yulo* who learned magic have proven disobedient — Azalar especially. Many of them have spread far and wide, bearing their knowledge and scattering my lesser secrets across the world. But these villagers look to me for protection, so should prove more dependable. I have high hopes that this magically inclined human, Krolek, may serve as a useful apprentice. I shall teach him the basics of my magic. Should he prove to be a capable student, I can charge him with the daily maintenance of the village and use him as an aide in my work.

The Epoch of Golthacca

Apocalypse. I thought the end of the world was at hand. Perhaps it is. For many long years I have let these records lie undisturbed. The village I once wrote of is now a small city. I dare not let it grow larger for fear of drawing too much attention from the titans, or the Great Ones as I once called them. They are no longer great in my eyes, merely powerful manipulators of the world's magical essence, more skilled in that craft than I. Perhaps in time I shall equal them. Perhaps I will be dead tomorrow. The future is clouded. For many decades I have led the humans of the valley, serving as their leader, altering their moods and loves as I saw fit, siring children amongst their women. My descendants seem wholly human, but their talent for magic is unquestionable. Yet, today the sky burns and thunder rumbles across the world. For all my knowledge, I can only begin to guess what will happen. Still, I am drawn to my earlier entries. Perhaps a new change is afoot. My magic already feels different, forced, as if I am trying to squeeze a rock through a pinhole. The power flows slowly.



My magic has changed — but I still have power. I can no longer alter the minds of living things. Instead, I now command the inert elements: metal, wood, and rock. An incantation that once bent a living thing to my will now crafts a spear from a simple length of wood. I draw confidence from the past. After all, I not only survived the last such change in my magics, I prospered from it. With time I will learn what benefits this latest development has in store for me.



Word now spreads of a new craft: metalsmithing. Mortals can produce weapons and armor through mundane study and work. The short, bearded folk known as dwarves have spread this knowledge throughout the land. One came through our valley and in return for food and lodging he showed our most skilled craftsmen how to fashion metal into tools. These implements are far weaker than the ones my magic can fashion, else I never would have allowed the training to take place. As it is, the metal items are necessary. More and more dangerous creatures have appeared in the wilderness. Travelers speak of Golthagga, the forge-titan, and the many creatures he has created. If only magic flowed as it once did, I could control these threats and drive them away. Instead, I instruct my people to make metal weapons and prepare to defend my home.

The Epoch of ChERN

The town is no more. Again, in a time of calamity I turn to my ancient records. Perhaps by recording the events of the disaster I can make sense of it. A small band of travelers came to my city. They had been struck by some strange disease and came to us seeking succor. I ordered them cast from town, killed, and burned, but it was too late. Plague has struck. My magic is useless against this threat. The town is almost wholly deserted. Only those too weak to travel, but not yet dead, remain.



Last night, I lay upon what I believed to be my deathbed. Fever burned within me and insects gnawed on my skin. In my delirium, I called on my magic to draw a water bucket to my bedside. Instead of affecting the simple bucket, I saw the disease's pattern of creation. With a subtle change in its fabric, I rendered it harmless. I should have known. Another door has been opened, and I have left my old powers behind. My magic no longer bends and shapes the inert elements. Instead, I now command absolute authority over disease and thus the forces of health, life, and death. The insects and sickness are now my vassals. Perhaps I can save the few of my followers who remain.



My power grows greater. While the plagues have stripped the land of many living things, the few who remain cluster to me and the magic I wield. In this time of emptiness I have made a significant discovery. There are others like me. I have encountered a handful of individuals, not of my blood, who also know the titans' secrets. We have agreed to remain at arm's length and not interfere with each other's endeavors. Which of us will survive or perish remains to be seen. The land is bare now. In a few days my followers and I shall enter the old caves where I once found refuge. I do not trust the titans. There are no more forests to hide within, and we are exposed and helpless before their power. Who can say how long this era shall last before the wheel of change once again goes into motion?

The Epoch of GAURAK

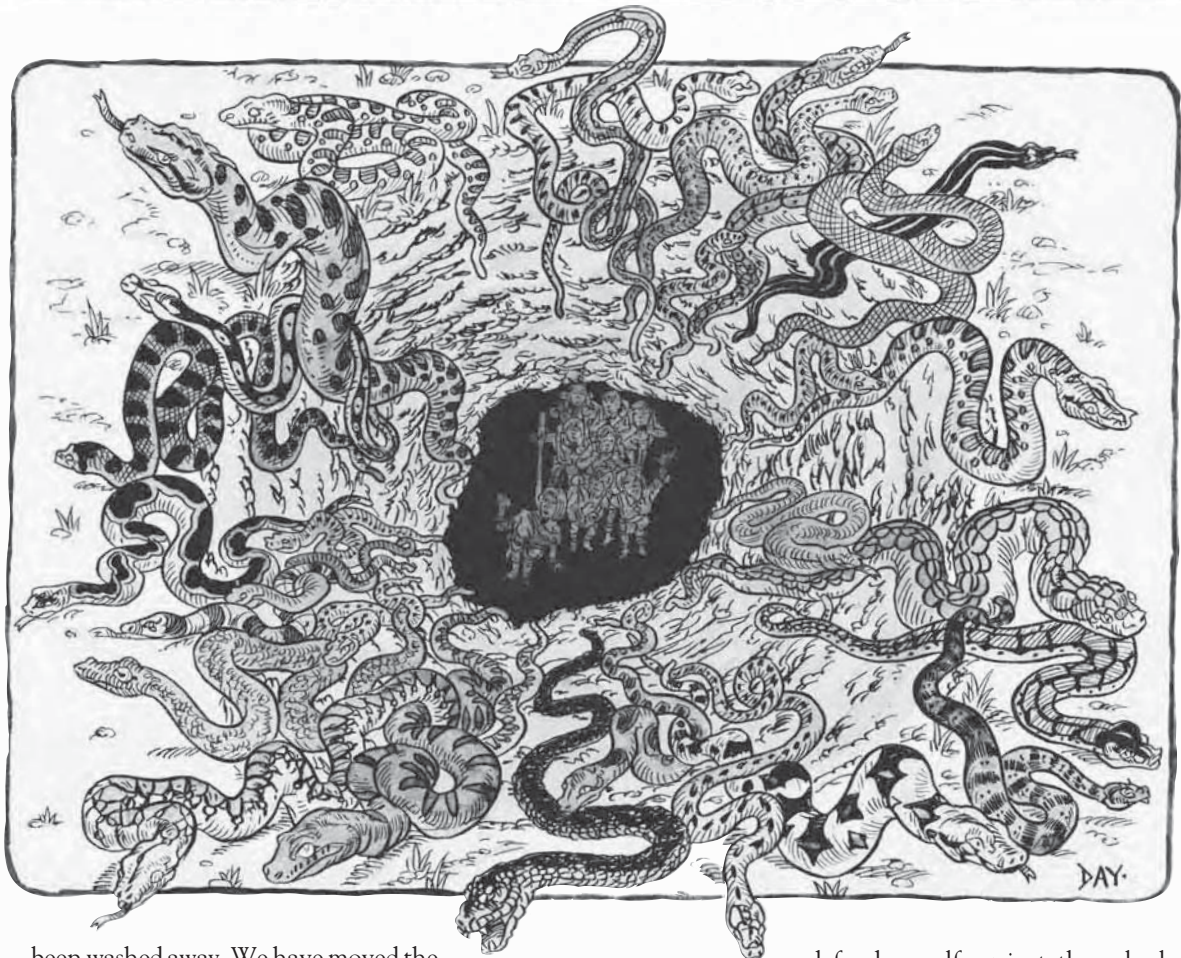
Transformation is upon us once more. It has been many years, and slowly my followers have dwindled. For a time, we had met with some measure of success. Yet, now great monsters descend upon us. The Devourer, Gaurak, rules ascendant. My magic spawns food and water, shapes and molds insects like the days of old. I can hold back the monsters, but for how long? I have lost contact with the others who share the titans' secrets. My best hope is to retreat deeper into the earth with those who would serve me. I can only hope we do not encounter The Ones Who Came Before, if they still exist within their subterranean vaults.

The Epoch of MORMO

There were snakes in the caves. At first I was afraid, but soon my magic proved capable of bending them to my will. The snakes slither upward now. The world has changed, as it has in the past and so it will again in the future. I predicted this many years ago, for it is the pattern of the world to turn and turn again. We followed the serpents upward and, after many years within the earth, into the sun's light. The valley seemed as barren and desolate as I remember, but soon my scouts reported that plants grew in isolated patches. The serpents are everywhere. It is hotter than I remember it, and far more humid, too. Thus, the world begins anew. Tomorrow, we will salvage what we can from the ruins of the old city and begin work on a new one. The people look to me now with reverence and awe. To think I once relied on magic to produce such loyalty. While underground, only my powers and the distant hope that we would survive to see the surface kept my followers from rebellion. Now, I am once again their unquestioned leader.

The Epoch of LETHENE

The snakes are gone. Change is at hand. Already, I can sense it in the magic of the world. My spells no longer call and bind serpents. Their tongue is beyond my ability. Now, I can summon rain, lightning, and thunder. What good is such power, though, when the sky is forever clouded over. All we worked so hard to build has



been washed away. We have moved the settlement high up into the hills that surround the valley. Soon the site of our old home will be a lake. My power can divert and command the rains, but it can never stop them. Already, I see the first signs of rebellion. Again, I must resort to the prophecies of change to keep the humans in line. Even my own progeny plots against me. I am glad now that I decided long ago to keep the greatest of the titans' secrets to myself.

The Epoch of Gulaben

Change comes once again, and it takes with it my followers. It grows ever colder. The lake that formed within the valley has frozen, yet I can command the ice and cold as easily as I once trained the *yulo* to fly and sing at my bidding. Those creatures must be long dead, but how I would love to see their colorful scales against this endless waste of ice and snow. I am alone now. My followers proved too indulged, spoiled by my presence through the ages. They grew complacent, and when I could not easily answer their demands they had the temerity to rebel. I slew them all with the stinging wind of frost. Perhaps it was for the best. Food is scarce; on my own, I have a better chance of survival. Many of the settlements I have encountered are deserted, their inhabitants having died or fled back to the earth. The pale-skinned humans now rule the surface. They are strong and brave. The cold seems but a challenge to them. Already, I have been forced to use my magic to

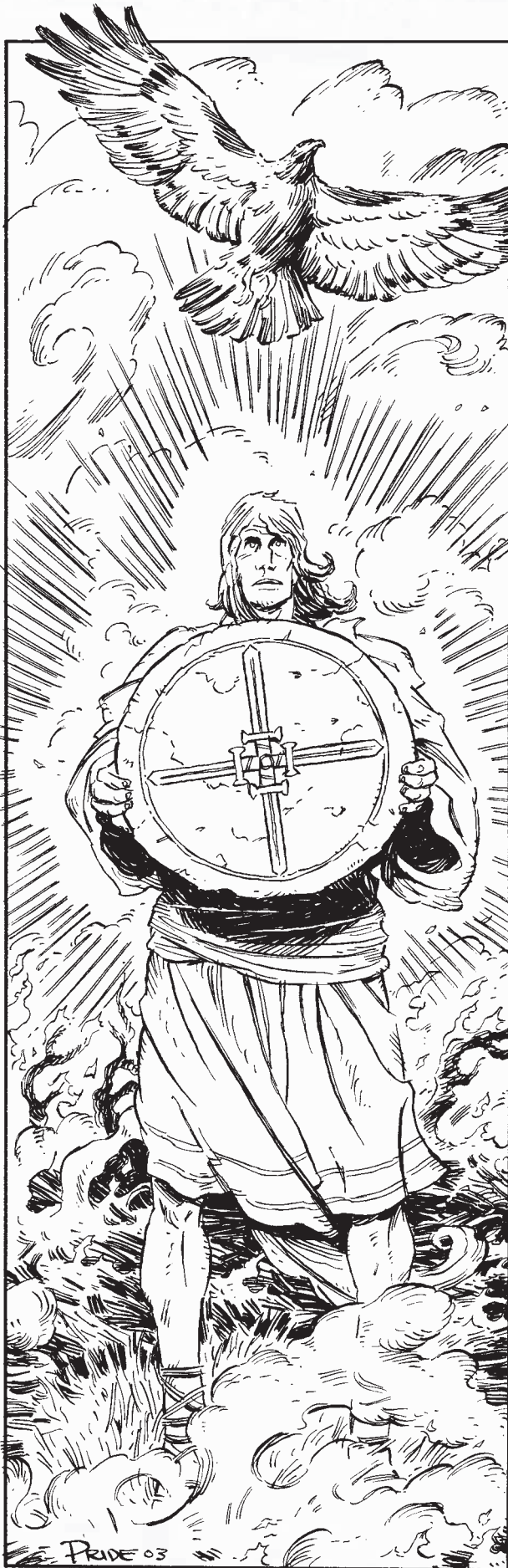
defend myself against these barbarians. They are a people who will not be easily ruled. Perhaps I shall not again know the pleasure of eager women and fawning servants until the world changes once more.

The Epoch of Thulkas

The ground has shaken time and again for the past month, and yesterday my spell of cutting ice immolated the barbarian warrior fool enough to attack me. The heat was welcome. It has been too many years since I have felt so warm. Twice I have encountered bands of refugees who spoke of geysers of lava and heat erupting from the earth, pools of liquid fire that swallow the ground and reduce forests to ash. Finally, this age of ice is at an end. I will be glad to see it, and the impudent pale skins who dominate the world, pass into history.

m m m

For the first time in decades, I have met with the others who share my knowledge. The world has been swallowed in lava and heat, but to our magic these are mere inconveniences. We are the only ones who can travel in this region now. These others who know the titans' secrets have been gathering together, and I think it is best that I join them. I have spoken with many of them at length, and though I have disguised the true extent of my power I know that I am the mightiest amongst them. Most of these so called masters are but



simple researchers who chanced upon bits of knowledge in fragments of text. I have twice met those who learned their first lessons in the very texts I wrote for my first generation of progeny. Despite plague, frost, and fire, my stone tablets survive.

ᛗ ᛗ ᛗ

My newfound companions have proven useful. Our combined power to deflect and control fire has allowed us to quickly build a small empire in the two decades since I last updated this collection. The people flock to us in droves, eager to enjoy our protection. I now spend my days in quiet contemplation. A squad of servants carries my palanquin through the city streets, and I have my choice of the women, food, and wine this city has to offer. Perhaps for once I can enjoy what this new age has wrought.

The Epoch of HRINRUUK

Alas, I am once again exiled, homeless, and forced to fend for myself. I sensed the turning of the wheel far before the others. After all, none of them had lived through the cycles of the past. Slowly, the power of fire faded from my magic to be replaced with dominion over the wild things of the frontier — the plants and animals that now serve and protect me.. Soon after this transition, the damnable pale-skinned barbarians began their campaigns against the borderlands. Settlements fell, and I sensed that the current way of life that I had enjoyed for so long was at an end. I, and the wildest of the others, fled long before the storm that was gathering could sweep away our empire. But now, all we built is gone. Such is the way of the world.

ᛗ ᛗ ᛗ

Horsemen, orcs, and other barbarians run rampant. Yet, I find in some ways my power has increased. Much as I once did in that valley of my youth, I have gathered to me those who would seek the protection my magic offers. Animals watch our borders, while the forests themselves rise up to destroy intruders. The horsemen have been taught to give my domain a wide berth, yet the pale barbarians continue their attacks. I welcome them. I can never slaughter enough of them.

The Epoch of Mesos

A most distressing turn of events, and one that calls into question all that I have learned and believe. A few days ago, a man bearing a symbol of Corean — one of those new gods I have been hearing about — staved off my most powerful spell. I was forced to adopt the shape of a hawk and fly for my life. For the first time in millennia, a being stood against my power. Already, I have heard tales that there are many of these god children who have decoded the secrets of magic. I traveled to a nearby city, there learning of books of spells and the wizards, as they are

Some druids refuse to acknowledge any of the titans. These spellcasters operate much like wizards or sorcerers, learning their magic from a master or other instructor and practicing it as they wish. Unlike other campaign worlds, the magic practiced by druids in the Scarred Lands draws on the very essence of the world itself. The titans in no way gift this ability to their followers; in truth, most of the titans care little if they even have followers. Worship and prayer is the province of the gods, not the titans. In this case, a druid can be a hedge wizard, a naturalist skilled in magic, or a prodigy who managed to master druidic magic on her own.

If the druid character does worship a titan, Denev is the logical choice in heroic campaigns or those where good or neutral characters are the norm. In her role of Earth Mother, Denev tends to the forests, the defenseless creatures within them, and offers her aid to all who are deserving. Her druids are charged with similar tasks, making them ideal heroes in the traditional mode of this character class.

Golthain is another option for PC druids. In their quest to prove their lord is worthy of forgiveness, druids of Golthain perform acts of charity, stand against titanspawn, bandits, and other evil marauders, and otherwise seek to act as examples of the good their patron is capable of doing. Note that since druids draw their magic from the essence of the world rather than gaining it from their patron titan, Golthain's druids face no restrictions in the level they can attain even though he is currently believed to be dead (though some druids seem to have somehow placed a subconscious limit on their own power because of their belief in such).

Since all druids practice the same type of magic, it is possible for a follower of any of the titans to pose as a hedge wizard or even as a devotee of Golthain or Denev. Unlike clerics, druids can use the same spells regardless of their alignment or faith. A druid of Hrinruuk could pose as a hunter or traveler, working with a party of adventurers merely because their goals or paths happen to coincide for a time. Other druids, with more nefarious agendas, may spy on adventurers who seek to defeat titanspawn or other titanic allies. Such a druid could pose as a healer or naturalist who offers his aid to the other characters.

Just because a druid worships a titan does not necessarily mean he will betray the characters. Remember that there is no love lost between worshippers



DRUIDS AND THE DARK SPEECH

Druids share the same magical tradition as the titans, though obviously in a much lesser form. By the same token, the secret Druidic language shares its roots with the titans' own tongue, known as Dark Speech. Over the many millennia of Scarn's existence, Druidic has been the one constant that has united successive generations of these spellcasters. Based on the original language of the titans and grounded in the words and phrases used to complete their spells, Druidic has a primordial link to both Dark Speech and the titanspawn languages that descended from it. Though a druid can therefore understand Dark Speech and any language based on it, she cannot in turn speak these languages herself. For example, though these tongues are close enough that a druid can grasp the general meaning of an orcish threat, she cannot negotiate by solely using her knowledge of Druidic.



of particular titans. If the characters seek to prevent a cult of Mesos from unleashing a horrible storm of raw magical energy, a druid of Mormo could gladly take part in the quest. The first titan to return to the Scarred Lands will enjoy a tremendous advantage over his or her brethren. Thus, a sort of arms race has developed between the different factions and cults. Each wants to be the first to revive its patron, as most cultists believe those directly responsible for reviving a titan will gain the greatest rewards. This sort of character requires some special consideration, especially if the other players or the GM prefers to keep inner-party fighting or tension to a minimum; but the dichotomy can also offer tremendous potential for roleplaying. A paladin of Corean and a druid of Golthagga may have to set aside their mutual hatred and build at least some level of trust in order to defeat the druids of Khirdet — whose machinations could lead to both their causes' downfall.

CHAPTER FIVE

CULTS OF THE FALLEN

Do you truly believe that the druids are all mad, gibbering fiends? Why, then, are they able to gather such cults to themselves — are their followers likewise mad and foolsome? Do not believe what the priests upon the pulpit say about the worshippers of the druids, lads. If any of you make such a drastic oversimplification, you will find yourself sorely surprised by them — as have too many others.

— Laris the Hawk, to paladins-in-training in Mithril

Even in defeat, the titans still call to mortals who seek power, influence, and magical talents. But there are others who worship the titans solely out of a sense of loyalty. They, or their ancestors, fought alongside the titans against the gods and their followers. Vengeance burns in their hearts, and these cultists are perhaps the greatest threat faced by the civilized realms of the Scarred Lands. Should any of these titan loyalists discover a method by which their patron titan could be revived, they would implement plans to do so in a heartbeat. While the titans are presently defeated, their current state will prove to be no more than a transitory setback if their followers have their way — a tiny break in the otherwise millennial rule of the titans.

This chapter presents a variety of cults dedicated to the reverence and service of the titans. Some are merely informal networks of likeminded individuals who share information, support, and resources. Others are highly organized groups that can field armies, establish spy networks that seek to undermine the gods' churches, and wield power equal to some of the greatest nations of the world. Just as their size and function differ, so too do their goals. Some seek to restore the titans, while others are content to merely harvest the power available in the remaining fragments of the titans' physical forms or in the forgotten lore of titanic magic.

DRUIDS AND THE TITANS

In many fantasy settings, druids are merely priests of deities who deal primarily with plants, animals, and other aspects of the natural world. This is not the case in the Scarred Lands. Instead, druids in this setting manipulate the same primordial magic used by the titans to shape the world itself. During each Epoch, as a different titan ruled ascendant, the nature of this magic fundamentally altered. The earliest druids, and all who followed their footsteps, gained their spells not by worshipping the titans but by observing their actions and learning their secrets.

So why do druids worship the titans?

The reasons are much more practical than spiritual. Much like a cleric or wizard, druids need training to learn their magic. They do not just spontaneously develop their powers. Since titan worship is a tradition amongst druids, it is passed down from one successive generation to the next along with the secrets of magic. Social and military matters also drive druids to cling to the titans. With the gods and their clerics as adversaries, druids must often rely on the titanspawn for allies. The titanspawn recognize the power druids wield and consider it linked to the titans, making worship a useful tool to cement a druid's authority over his followers.

Other druids, particularly those driven by greed and the lust for power, believe that the titans will richly reward the faithful — especially once the great beings return to their inevitable place as rulers of all. Regardless of the motives involved, each titan tends to draw druids with a particular temperament or goals to its cause.

However, there are some druids not drawn to the cause of the titans at all, and it is unlikely that these individuals would applaud the titans' return. These druids might indeed seek knowledge or understanding of some phenomenon related to a titan. But it is not love of the titans that drives these folk, it is pure practicality. A druid may study what he can of Hrinruuk, and may even revere the titan, to better understand the minds of the predatory beasts. With that knowledge, he can learn to protect the farm animals and herds kept by his followers. These druids form a tiny minority, but they do exist.

Chern

Druids of Chern favor spells that give them dominion over disease and insects. They see healthy creatures as an affront to Chern's power and believe disease is a true test of a being's worthiness. Those who survive, prosper. Those who perish were too weak to survive. Chern's druids adventure to test their abilities, to find and collect new diseases, and to uncover artifacts or spells that can help restore their fallen lord. While generally evil, some of these druids care little for

personal morality and see everyone and every action in equal terms. After all, a plague strikes the good, evil, rich, poor, weak, and mighty in equal measure. These druids do not advertise their allegiance. Instead, when traveling with others, they often pose as scholars, wizards, or druids of Denev.

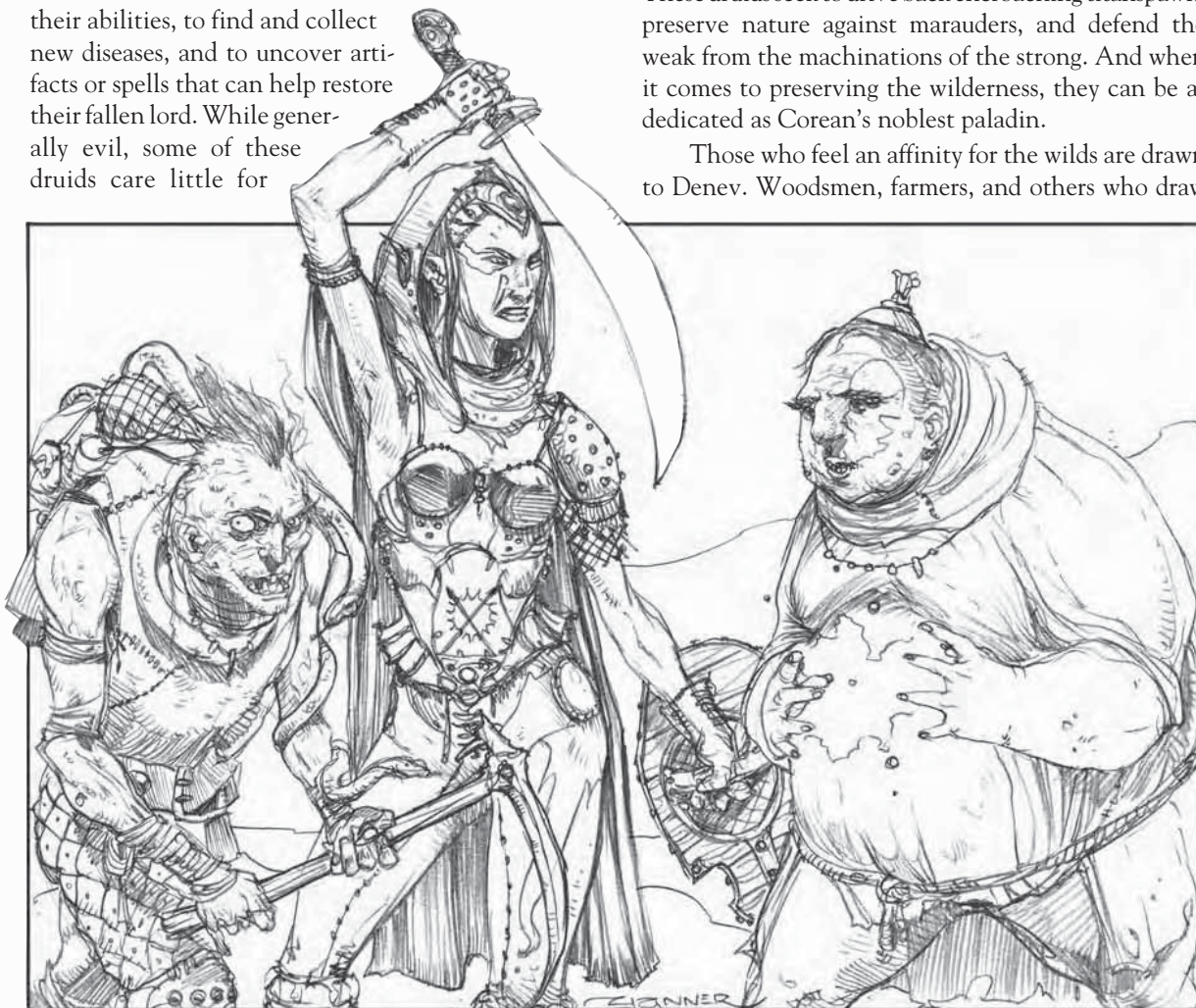
Druids are drawn to Chern because he offers protection from forces that can sweep away life from even the most powerful. His druids see themselves as special, superior creatures that stand strong and mighty while the lesser around them fall.

Other druids of Chern study the titan to better combat disease. These noble spellcasters believe that, by learning Chern's inner mysteries, they can unlock the secrets to forever overcoming his plagues.

DENEV

Most druids who openly practice their magic worship the Earth Mother. These spellcasters seek to preserve the natural world, using their abilities to ensure that virgin wilderness remains pure or, at the very least, that the civilized races seek to work with, rather than against, the natural world. Of all the druids, those who embrace Denev are the most likely to become adventurers because of reasons of faith or morality. These druids seek to drive back encroaching titanspawn, preserve nature against marauders, and defend the weak from the machinations of the strong. And when it comes to preserving the wilderness, they can be as dedicated as Corean's noblest paladin.

Those who feel an affinity for the wilds are drawn to Denev. Woodsmen, farmers, and others who draw



their bounty from the land see Denev as a protector and mother. By following her dictates, they can win her favor and assistance while learning to protect their kin and themselves.

Gaurak

To druids of the Glutton, the world is here merely to be exploited for sustenance. Plants, animals, humans, and all life are mere playthings to fulfill the druid's desires, whatever they may be. Druids of Gaurak are often slothful, overweight, and petulant. They usually pose as merchants or cloistered wizards; and when forced into the role of adventurer, will demand that others protect them from harm and aid them in even the simplest tasks. Druids of Gaurak are the most likely to employ pack bearers and other servants.

Those druids who believe their magic sets them apart from, and above, others are drawn to Gaurak. With natural arrogance enhanced by their mastery of druidical magic, these spellcasters begin to see those who cannot match their talents as mere objects to be used and exploited as they wish.

A few, rare druids follow Gaurak in the hope of combating hunger and starvation. These druids do not embrace the Glutton's excesses. Instead, they believe that Gaurak holds the key to ending hunger for all. By studying his rituals and the practices of his worship, they hope to channel the titan's massive capacity to find and devour food into a useful tool.

Golthagga

Druids of the Shaper care little for living creatures. Instead, they wish to bend and mold inanimate materials to their wishes. They believe metals, rock, and wood to be rightfully theirs in the name of their lord. These druids frequently seek to control mines and quarries for their own ends and have been known to hunt down and kidnap master craftsmen — torturing them for the secrets of their craft and then murdering their victims to prevent that knowledge from being used by others. These druids masquerade as fighters, blacksmiths, and wizards who specialize in crafting enchanted weapons. They tend to fit in well with adventurers, as their skill in forging weapons and their knowledge of smithing makes them useful in many situations. Since Golthagga's cult is small and secretive, most of his followers have well-established cover identities to rely on when dealing with others.

Golthagga's druids are drawn to him by the promise of unlocking his many secrets. These druids place a premium on material possessions. While skilled in magic, they trust a sharp sword or a stout shield more than a spell — but consider steel bulwarked by magic to be even more dependable. To them, magic is merely a means to meet their material desires.

Many druids who are also smiths and artisans offer prayers to Golthagga. These worshippers do not neces-

sarily embrace the Shaper's excesses, but they do recognize that he was the first and greatest metalsmith.

Golthain

Few druids of Golthain exist, but they make up for their small numbers with their ardent faith. These spellcasters do not seek to restore Golthain. Rather, they embrace his sacrifice and attempt to carry on the struggle against cruelty, mistreatment, and oppression in his name. Druids of Golthain often work in secret, operating as spies who infiltrate other druidic cults to subvert and destroy them from within. Others amongst them are healers and wisemen, curing what ills they can and defending the weak from the oppressive. Sadly, these heroic crusaders are outnumbered by the Golthain worshippers who practice self-scarring, flagellation, and other methods of self-torture to atone for their adopted titan's sins.

Those who bear immense guilt for evil deeds they committed in the past are drawn to Golthain. These druids feel that through their actions they can atone for their past crimes, either by helping others or bringing punishment and torment upon themselves.

Gormoth

Only the most vicious and cruel of the druids embrace Gormoth, the Writhing Lord. These druids see other living creatures as merely raw material — to bend and shape as they wish. They believe that if Gormoth can be restored, their grateful patron will reward them with unimaginable powers. Many of these druids are wholly insane, having descended from those beings Gormoth twisted in the mind and soul rather than the body. Isolated enclaves of forest, swamp and badland dwellers, mentally and physically marred by years of inbreeding, also embrace this titan. Of all the titan cults, those dedicated to Gormoth are perhaps the most ardent in seeking his restoration. They readily adopt the cover of Denev worshippers in order to recruit adventurers who can aid them against Chardun's and Vangal's followers, for those deities are particularly dedicated to exterminating those who emulate Gormoth.

For the most part, the druids who flock to Gormoth are mentally unstable. They are the individuals who, from an early age, tortured small animals and other helpless creatures for the sheer joy of inflicting pain and torment on others. As they grew older, their taste for cruelty only increased. Some scholars theorize that Gormoth wrought subtle twists and changes to the mortal species, causing a few creatures from each generation to embrace madness, sadism, and, eventually, the worship of Gormoth.

A tiny sect of druids worships Gormoth to counter his evils. They hope that by studying his methods, they can undo the many atrocities he visited upon the Scarred Lands. Sadly, many of these would-be healers

descend into madness and depravity themselves — in their quest to truly understand the Writhing Lord.

GULABEN

As Gulaben is a forgotten titan whose very memory has been washed from the world, no druids are known to seek her favor. Potentially, a cleric of Hedrada charged with overlooking one of the few books that still mention her powers could be drawn to her worship. In such a case, a newly minted druid of Gulaben would have a relatively easy time traveling and adventuring across the Scarred Lands. After all, since Gulaben's memory has been destroyed, none now know the signs of her worship or activity.

Given Gulaben's promises of erotic pleasure and boundless joy, almost any sort of person could be drawn to her worship. For this reason, her memory was destroyed. Should it resurface, her cult would quickly multiply.

HRINRUUK

The Great Hunter's followers respect his legendary strength, power, and brutality. Many of the barbarians, who rode at his behest during the distant Epoch of his reign, passed down the worship of Hrinruuk from generation to generation. Thus, of all the druids, those who revere Hrinruuk are the most likely to pray to him out of tradition or the mistaken belief in a link between their magic and his powers. Unfortunately, such theological errors do little to prevent these druids from leading raiding parties against civilization at every opportunity.

Others who follow Hrinruuk see him as an unfortunate victim of Tanil's deceit. These poor, misguided souls operate in secret, usually posing as worshippers of Denev and working hard to unearth some proof of their titan's innocence. Some of these seekers proclaim themselves openly, where it is not a death sentence to do so, hoping to turn popular opinion to Hrinruuk's innocence by serving as sterling examples of bravery and skill.

Hrinruuk relies on his current stable of druids and followers to find recruits. Those who were alive during the Titanswar remember him as a charismatic and charming titan who was wrongfully accused of a great crime. Some of these recruiters seek out chauvinists and others who are inclined to mistrust women, using a twisted version of the story of Tanil's rape to play on their prejudices and recruit them to Hrinruuk's ranks. Other worshippers are merely dupes who are won over by the adoration and respect the titan's closest followers still feel for him, either sparked through direct contact or from traditions passed down through the generations.

Some woodsmen revere Hrinruuk purely for his skill as a hunter. The druids amongst them care little for Hrinruuk's actions outside of his role as a tracker, recognizing only that his teachings and examples can

mean the difference
between a full
belly and star-
vation in



the wilds. These druids are not interested in the finer points of the Titanswar and care only for the practical lessons Hrinruuk can offer.

Kadum

Those who revere Kadum are drawn to his strength, and the bounty of physical gifts his blood can grant to those creatures who live in or near the Blood Sea. In earlier eras, many druids purported to have special powers connected to Kadum, using their magic as evidence that they could summon him to destroy their enemies or beseech him to leave their allies alone. This tradition flourished in many primitive areas where the gods' worship never reached — and in these enclaves, fervent devotion of Kadum still persists to this day. The vast majority of his current followers, however, are drawn from the Blood Sea. The pisceans, flayed giants, and even humans warped by his ichor, see Kadum as a source of vigor and strength. Some scholars theorize that this influence runs deeper than a mere connection between consuming Kadum's essence and gaining power. They believe that the titan, desperate to spawn new followers who will one day free him, exerts some sort of influence on those who drink his essence. While some researchers consider this plan is far too subtle for Kadum to concoct, others believe that the titan is far wilier than he seems.

In any case, aside from creatures and mutants of the Blood Sea, few druids have reason to worship Kadum. Some sad humans, goblins, and others, purposefully seek

out and drink tainted water to gain strength and new abilities. Invariably, these wretches are would-be tyrants, bullies and murderers. No one else would be willing to sacrifice their mind and very identity for simple, brutish strength.

In isolated areas, there are druids who revere Kadum solely for his toughness and strength. They care little for how the titan applied his gifts, and instead focus on his abilities of endurance and survival. These druids see Kadum as a misguided elemental force who offers a variety of lessons on the wisdom and folly that come with overpowering might.

Lethene

Few druids worship the Dame of Storms exclusively. Rather, many druids who embrace Chern and Kadum also turn to Lethene because they are captivated by her ferocity and power. These druids are typically warriors by training, for those who are drawn to Lethene exult in destruction and combat. They feel most alive in battle, where they can smash and destroy as they wish. Oddly enough, druids of Lethene are perhaps the most likely

of the titans' followers — aside from Denev's — to function well with a party of adventurers. While these druids are well suited to battle and ferocity,



and while there are some who destroy anything that crosses their paths, most seek out powerful monsters and dangerous areas to test themselves. These druids may exult in destruction, but they see it as a test of their skills, not merely a chance to spread death and ruin.

Druids attracted to Lethene are typically wild, vicious, and daring. They value their independence and freedom above all else. Some see this autonomy as more important than the lives of others, casually slaughtering those who get in their way or merely annoy them. Others see freedom as important to all things. To these druids and worshippers, weaker creatures are a waste of time and a poor test of their skill.

A few druids worship and study Lethene to better prepare themselves and their followers for the destructive forces of the world. By looking into the heart of chaos itself, they hope to learn its ways and fully understand its potential force. Forewarned is forearmed to these druids.

Mesos

The Sire of Sorcery is typically worshipped by arcanists. Most of the druids who revere him have at least some level of sorcerous talent, though a small number see druidical magic as even closer in tenor to Mesos's sorcery than are arcane spell. Druids who follow Mesos typically seek to uncover arcane and magical truths. They are researchers, explorers, and scholars who seek to push their bounds of magical knowledge and ability to the utmost. Once the mundane theories and esoteric philosophies have been

exhausted, there remains only one source to consult — the Sire of Sorcery himself.

Followers of Mesos are normally obsessed researchers or power hungry sorcerers. However, they only rarely pose a direct threat to the health and well being of those around them. Wrapped in their endless search for arcane insight, piddling matters such as temporal power, war, and conquest hold little appeal to them. Many spellcasters revere or at least admire this titan, though most have the sense to mask their feelings in public.

Those druids who respect Mesos's talents, but not his attitude, embrace him in his role as the Sire of Sorcery. They recognize that Mesos is the source of magical energy, but they also remember that he is the ultimate example of the hubris, vanity, and egotism that magical power can cause. These druids focus on Mesos more as a cautionary figure than as an idol.

MORMO

The followers of the Mother of Serpents are consumed with but one goal, the eventual recovery of her scattered parts and her inevitable restoration. To this end, the humans and elves amongst her followers pose as adventurers who accompany expeditions into caves and dungeons. While these spies work hard to fit in with their temporary comrades and do what they can to be valued members of the expedition, they watch



for ancient magics, artifacts, and even portions of Mormo that may have tumbled into the dark, hidden places of the earth.

Mormo's followers are drawn by the temporal power her cult offers. In regions such as Khirdet, her druids, hags, and other supporters are organized into tightly controlled hierarchies — where scheming, magic, and politics can allow a druid to ascend to a position of power. Those who insert themselves into adventuring bands do so as a calculated risk, hoping to uncover a major piece of the Hagqueen or discover a powerful item that they can leverage into political influence.

A small sect worships Mormo not out of a sense of loyalty, but to unlock the secrets of poisons and venom. These druids believe that by understanding Mormo they can better combat her offspring. They hope their study will lead to antidotes and other useful tools against snakes and poisonous vermin.

Thulkas

The Iron Lord, as his followers call him, attracts those who wish to learn the secrets of his forge. Of all the titans, Thulkas was the most likely to acknowledge and reward those who offered him worship. Smiths, spellcasters who crafted enchanted weapons, and those simply eager to gain a titan's blessing, offered him prayer and sacrifice in return for material rewards and blessings. With his defeat and exile to the sun during the Titanswar, his worship quickly dwindled. Yet, in some areas, particularly deserts and other heat blasted wastelands, pockets of his worshippers remain. His druids, like those of Golthagga, are weaponsmiths and artisans who wish to push their craft beyond its mortal limits.

Druids of Thulkas tend to be ambitious and willing to risk great punishments for a chance at power. Thulkas is renowned not only for the rewards he pays to his faithful, but also for the dire punishments he inflicts on those who betray him. Other titans care little for faith or heresy, making those who worship Thulkas willing to shoulder greater responsibilities and dangers to slake their thirst for power.

CULTS OF THE TITANS

A wide variety of groups embrace the titans' worship, with a multitude of factors combining to determine exactly how or why a titan receives worship in a particular area or amongst a specific people. With the titans caring too little about their worshippers to intercede in matters of dogma or organization, titan cults are much more varied in form and purpose than the gods' religious orders.

The Bloodletters of Khirdet

The druids of Khirdet, in service to their dark mother Mormo, continually seek to stalk and capture

members of the divine races for use as sacrificial victims and foodstuff. At the forefront of these war parties are the Bloodletters, fanatical druids of Mormo who march into battle alongside Khirdet's warriors; for these druids battle is more than a practical necessity, as they take special joy in dueling and defeating victims bound for their larders. The Bloodletters rely on intimidation and fear, in addition to their magic, to overcome their foes. Whipped into a frenzy at the scent of their enemies' blood, they lead wild charges that stun adversaries into inaction — and then drag their victims, screaming and pleading, back to Khirdet.

The Bloodletters adorn themselves with elaborate tattoos and body piercings. As a sign of faith and devotion to Mormo, they ritually cut their flesh, drench the lesions in snake venom, and then lace their wounds with sharpened slices of wood and metal studs. For the druids, the venom closes their injuries, leaving the inserted objects embedded within their skin. The most fervent and experienced Bloodletters have dozens of these piercings all over their bodies.

A Bloodletter's tattoos are no mere decoration. These savage druids drink a repugnant combination of human blood, snake venom, and a variety of narcotics. This cocktail sends them into a deep trance, during which they receive visions from the Mother of Serpents herself. When they awaken, the snake venom they consumed coagulates just beneath their skin, forming patterns that reveal their inner strengths. These designs look like tattoos, and the mightiest Bloodletters gain patterns that mimic the colorful hides of Mormo's favored serpents.

Location: The Bloodletters are based in Khirdet, though sadly for their victims they regularly travel to the regions surrounding their home.

Ethics: The Bloodletters believe that faith in Mormo first, loyalty to Khirdet second, is all that matters in life. They are fanatics, addled by the many venom-derived narcotics they consume. Even within Khirdet they are feared by other druids of Mormo, for they are known to engage in periodic inquisitions to root out and slaughter those whose faith can be questioned. Often, the druids of Khirdet dispatch the Bloodletters on raids merely to keep them from growing too bored from lack of action — and turning against their fellow Khirdetans.

Holy Days: The Bloodletters have no set holy days. Instead, they consider the day after a victory to be one of sacrifice and prayer to Mormo. During these celebrations, they butcher their captives and devour their flesh in a great feast that features gallons of ghirsat, a peculiar alcohol brewed from snake venom and blood.

Allies and Enemies: For the most part, druids of Mormo consider the Bloodletters to be allies, though conflicts between this faction and others who follow the Mother of Serpents are common. Few of Mormo's

druids dare to openly stand against the Bloodletters however, whose idea of a political debate is impaling their opponents on spears and devouring their internal organs one by one. Thus, the Bloodletters generally have a free reign to bully the other Mormo factions as they wish. Since the Bloodletters are happiest when slaughtering their many enemies, the remainder of Mormo's druids normally need to only stand back when it is time to attack and pillage.

The Bloodletters' greatest enemies are the elves of Vera-Tre and the druids of the Wayfarers, a sect of Denev's worshippers who have sworn to protect the weak from the strong and are dedicated to culling overly aggressive, wasteful predators from the wilds. Battles between Bloodletters and these two factions are invariably to the death.

Notable Personages: Tsilzar Venomtooth (*male human Bbn4/Drd6, NE*) is the current headman of the Bloodletters. A rare combination of ferocious warrior and cunning politician, he has cannily leveraged his fanatical warriors into a powerful force in Khirdet's internal politics. The other druids are wary of a revolution from within, and it is at Tsilzar's prodding that they continue to mass an army for a second Druid War. At a glance, Tsilzar looks like a strange combination of snake and human. His skin appears exactly like a swamp adder's, though closer inspection reveals that he is merely covered in multicolored tattoos that exactly mimic the adder's coloration. Tsilzar gained this tattoo after surviving a massive dose of venom and blood liquor, a true sign of his favor with Mormo.

Signs of Fellowship: All Bloodletters have multiple body piercings and elaborate, natural tattoos spawned by their dark magic and the snake venom they consume.

Druids of the Bloodletters: All of the Bloodletters are druids of Mormo, though many have levels in fighter, barbarian, and ranger, as well as the Khetan Phagist prestige class (see Appendix Two). Many of the druids of the Bloodletters also bear magic tattoos, as well as the feats Craft Magic Tattoo (see **Relics & Rituals**) and Tattoo Focus (see **Player's Guide to Wizards, Bards and Sorcerers**).

The Cult of Flesh Reforged

This secretive cult hides behind a front organization, known as the Friends of the Forge. On the surface, it purports to be an alliance of craftsmen and laborers who share the secrets of their weaponsmithing and metalworking and promotes communication between all smiths in a region. Members learn esoteric methods for producing durable tools, sharp weapons, and stout armor. But those who show a blind ambition to learn more of their craft are set upon the path that leads to the Cult of Flesh Reforged. This alliance of dwarves, humans, and giants seeks to restore the titan Golthagga to life, by repairing his shattered hammer and tongs.

Once this is completed, they believe they can reform the titan and claim some sort of dominion over him. The cult is comprised in equal parts of misshapen wretches who wish to avenge themselves against Golthagga and greedy craftsmen who wish to steal his secrets.

The cult relies on blackmail and temptation to ensnare new recruits. An overeager member of the Friends of the Forge may find the most skilled leaders of that group offering him special instruction or access to new, secretive methods of forge work. The prospective member is then taught several of Golthagga's techniques. While this knowledge makes him a skilled smith, it also warps his body and mind. Even in death, the titan leaves his mark on those who would pursue his secrets. Once the initiate has been instructed in them, he faces a terrible choice: either work with the cult or face banishment or worse should his involvement with titanspawn be uncovered.

In this manner, the cult has managed to insinuate itself into communities across Ghelspad. Dwarves, men, and even a few giants are beholden to its leaders, a council of druids known as the Eight-Fingered Hand. The members of the cult are required to act as spies, servants, and sometimes even assassins, carrying out whatever the leader's dictates may be. Sadly, many of these cultists embrace this predicament, reasoning that association with a titan's followers is a small price to pay for the increased income they gain with their improved goods.

Location: The cult maintains contacts with smiths and craftsmen across the continent. In most major cities, at least one smith has been subverted to the cult. The Eight-Fingered Hand also maintains a large cavern in the Gascar Peaks as its lair. This place hosts an enormous stone and wood scaffolding, used to assemble the shards of Golthagga's hammer and tongs that the cult has thus far assembled. Side caves and deeper passages hold weapons, armor, and other supplies the cult has stockpiled. They believe that when the time comes to reforge Golthagga, they will need a great war host to hold back the gods and their servants while the deed is completed.

Ethics: Of all the titan sects, the Cult of Flesh Reforged has perhaps the strangest relationship with its patron. Many of its highest ranking members harbor a deep hatred for Golthagga. Rather than a desire to restore and serve him, they simply want revenge for their own twisted forms or they desire the deepest secrets of forge-craft that the titan still holds. Because of this, the cult has little in the way of a guiding set of ethics. Its individual members tend to be greedy, self-absorbed, and ambitious. They take great pride in their skills and usually see them as a special trait that sets them above all others.

Holy Days: As befits a cult of practical, revenge-minded smiths, the Cult of Reforged Flesh does not hold any days as particularly sacred.

Allies and Enemies: Through the Friends of the Forge, the cult numbers a great many smiths and craftsmen as its allies. These associates suspect nothing of the cult's true aims. Instead, they gladly offer cultists room and board, help in buying supplies, and other assistance. The cult takes care to send money and gifts to the craftsmen who help them, preserving their cover organization's policy of reciprocity and cultivating a network of helpers and minions who are beyond reproach.

The cult's major enemy is a splinter sect of Thulkas' worshippers known as the Keepers of the Flame. These druids, and their cultists, believe that they must use Golthagga's hammer and tongs in an intricate ritual to restore their own patron. If these items are first used to reform Golthagga, they believe that they will no longer be suited to their purpose. The Keepers lie in wait, preparing for the day that the Cult of Reforged Flesh nears its goal. At that time they plan to strike, seizing the hammer and tongs for the service of Thulkas before Golthagga can be remade.

Amongst the gods' servitors, the Cult of the Forge — a splinter group of Corean-worshippers who hold that Golthagga's forge is a divine being — is especially vulnerable to the machinations of these druids. The Cult of Reforged Flesh takes great joy in luring these misguided clerics, as they see them, down the road of corruption. The Cult of the Forge's emphasis on self-improvement and their strange connection to Golthagga make them ideal targets for subversion.

Notable Personages: The Eight-Fingered Hand is the ruling council of eight druids who direct the cult. This group is led by an enigmatic figure known only as the Thumb. This female human child was crafted by Golthagga so that time no longer affects her. She remains forever young, and in addition to her formidable powers as a druid it is said that she can alter the flow of time around her. On several instances, her enemies have been closing in only to see her suddenly disappear.

Signs of Fellowship: Members of the Friends of the Forge are given small, silver pins in the shape of a hammer. They usually wear these trinkets on their leather aprons as they work or paint a small, silver hammer on their shop's sign to advertise their allegiance. Those who are also cult members add a set of tongs to this symbol. Members of the Friends of the Forge are told that this dual symbol is reserved for those who have donated the most time and knowledge to the Friends. The ambition to attain this sign of status has proven the undoing of many smiths.

Druids of the Cult of Flesh Reforged: The druids of this sect favor fire spells, those that manipulate metal and earth, and other magics useful in working a forge.

Some of these druids, particularly the younger ones who never had any direct contact with Golthagga, have formed a conspiracy within this conspiracy. When the time comes to restore Golthagga, they plan to betray their comrades and break the cult's hold over the Shaper. In this manner, they hope to earn Golthagga's blessings and topple their rivals within the cult.

Doom's Children

Doom's Children seek to spread disease throughout the world. They form small bands of madmen and wanderers who work to free Chern from his captivity. The head of Doom's Children is the scholar Grethel Skirrik (*female human Exp8, CE*), a self-proclaimed prophet and theologian who claims to have received a series of visions from the titan while she suffered from a terrible disease. She attributes her subsequent recovery and good health as a blessing of Chern, a true sign that he has chosen her as his emissary. Her prophecies are recorded in a small chapbook titled *Revelations of the End Days* that she distributes amongst her followers and potential recruits.

Doom's Children actively work to bring about the prophecies Grethel has made. She predicts that a great contagion will sweep across all of the Scarred Lands, igniting an apocalyptic war between those who accept her teachings and the heretics. This conflict shall rage for a century, at which point the titan Chern will arise from his captivity and strike down the unbelievers with terrible diseases — while shielding his faithful from harm. With their enemies destroyed, Doom's Children shall turn the world into a paradise and live as uncontested rulers.

To help aid the desires of Chern, Doom's Children spread disease wherever they wander. They smear offal on food stores, foul water supplies, share spoiled food with travelers they encounter, and murder clerics and others who can cure sicknesses. By edict of their leader, Grethel, the cult seeks to ignite the coming plague now rather than wait for Chern to take his course. Cultists normally pose as pilgrims, troubadours, merchants, and others who travel far and wide as part of their trade.

Location: This cult is active throughout northeastern Ghelspad, though it has plans to extend its reach throughout the entire continent. Small bands of the Children range far and wide, secretly recruiting members from amongst malcontents, misguided youths, and power hungry outsiders all the while working to spread disease and death.

Ethics: Doom's Children divide the world into two camps: the faithful and their enemies. An enemy is almost anyone who holds authority and stands between Doom's Children and power. Nobles, the clerics of the gods, and even the followers of the other titans are their enemies. Aiding an opponent is a capital offense, as is allowing a cell of Doom's Children to be compromised

through action or inaction. The overriding rule of the cult is that Grethel Skirrik's word is law.

Holy Days: Doom's Children celebrate only one holy day, the Night of Revelation. This late spring night marks the delivery of the first revelation to Grethel Skirrik. Doom's Children study their copies of *Revelations of the End Days*, feast, drink, and make plans for the coming year. If possible a cleric of the gods — particularly a cleric of Madriel — is sacrificed in Chern's name.

Allies and Enemies: The only allies the Children have are the druids of Chern and other followers of the titan. These faithful of Chern, eager to find some truth in Grethel's prophecies, use their magic and resources to aid the cult. Nominally, these druids are members of Doom's Children, but Grethel is not fool enough to attempt to command them. Instead, the druids often manipulate the cult to serve their own ends, advising them to visit towns that are strongholds of the gods or teaching them how to better spread contagion.

As this cult is an avowed enemy of anyone who does not stand amongst its ranks, nearly every other cult, nation, and religion in the Scarred Lands is a potential enemy. However, Doom's Children rely on stealth and trickery to shield themselves from attack. When actively contaminating an area, they take care to leave town before the first signs of disease can come to light.

Notable Personages: Grethel Skirrik was once a scribe and sage in the Bridged City. She was known for her skill in translating dead languages, and commonly served adventurers, explorers, and others who uncovered artifacts and scrolls from ancient times. One day, a druid of Chern approached her in disguise, asking for the translation of a set of scrolls he uncovered that could hold a clue to winning his master's freedom. Once her work was done, the druid used his magic to strike Grethel with a terrible disease — satisfied that he had covered his tracks, he left her for dead. Miraculously, Grethel survived the ordeal; however, she was left permanently altered by the experience. The visions she claimed to have seen drove her to the brink of madness. Now, she dwells in a cave in the Kelder Mountains. A small squad of bodyguards records her prophecies and provides her with food and supplies. Her followers make yearly pilgrimages to her hiding place, consulting with her and receiving new prophecies. Grethel is truly touched by some power, though whether it is the titan Chern or some other source none can say.

Signs of Fellowship: Since Doom's Children operate and travel in secret, they rely on hand signs, passwords, and other signals to mark their allegiance. When a member of this cult wishes to identify herself, she runs her right hand up her left arm three times, up, down, then up again. In response, a cult member clears his throat, rubs his neck, and snuffles three times.

Druids of Doom's Children: The druids who associate with Doom's Children almost all revere Chern, though a few druids loyal to the other titans also see the cult as a useful tool to direct against their enemies. Druids are above the rank and file cultists, serving as advisors, leaders, and coordinators. They prefer to travel incognito, usually posing as traveling wizards or sorcerers. Some of these spellcasters are true fanatics who cling to Grethel's prophecies, but most of them are ambitious opportunists who merely see the cult as a convenient vehicle to power.

FANGS OF GAURAK

The Fangs of Gaurak seek to restore their titan lord, Gaurak the Glutton, by uncovering his scattered remains and determining his current resting place deep within the earth. They organize expeditions to plumb deep caves, remote areas, and mountain peaks for the remains of his teeth or other chunks of his body that may have been spread across the world during his death struggle. The Fangs believe that once they recover all the titan's teeth, they can work a powerful ritual that will open a great rift in the earth over Gaurak's current location. When the Glutton crawls forth from his prison, he will reward his faithful with gifts and power beyond mortal reckoning.

These druids use their skills and talent with wildlife to destroy and devour everything around them. Spells normally used to contact and befriend animals are employed by these fiends to call creatures to their deaths. The Fangs of Gaurak consider Denev a traitor and seek to despoil her wilderness and slaughter her followers at every opportunity. Only the chance to uncover a shard of Gaurak's body can sway them from this course.

The Fangs of Gaurak believe that their lord keeps a great list of the deeds his faithful complete. When the Glutton is freed, he will use this list to determine how to reward his followers — and to who to give the most power. Thus, at times the Fangs compete with one another in acts of monstrous gluttony, and even undermine each other's efforts to recover his teeth and other remains. This competition pushes Fang members to ceaselessly toil on behalf of the Glutton, but it also discourages their active cooperation with each other.

Location: The Fangs are most active in the wilderness north of Darakeene. They currently suspect that the Gluttonous Caves house their lord, yet none of the expeditions they send there have returned with any useful findings. Thus far, their explorations either find nothing or fail to return at all. The elders consider this a good, though frustrating, sign, as they suspect any contact with the Glutton would end in the expedition's destruction.

Ethics: Like their patron, the Fangs of Gaurak are self-centered, impulsive, and driven by their immediate desires. They place a tremendous weight on an

individual's ability to seize resources for himself, giving greater respect to those who not only take what they wish but, in doing so, deny others.

Holy Days: Solar eclipses are held sacred by the Fangs, as they symbolize the day that their lord will arise and devour the sun itself. On these days, the Fangs of Gaurak hold great celebrations in and near the Gluttonous Caves, usually highlighted by a great feast amongst the lesser druids.

Allies and Enemies: The Glutton's followers count few allies. Even druids of other titans, who might be sympathetic to their aims, know better than to trust a Fang. Yesterday's ally can be today's dinner to these fanatics.

The druids of Denev are the Fangs' greatest enemies. The Fangs intentionally seek out her followers and kill them when they can — though they prefer to first drag them, still living, to the dining table.

Notable Personages: Drummond of Catlaigh (*male human Drd8, CE*) is an important messenger and recruiter for the Fangs. From his sweet shop in Catlaigh, he passes messages to and from the Fangs' ruling circle in the Gluttonous Caves. Drummond knows little of the cult's upper echelons. In exchange for choice organs taken from sacrificial victims and rich payments of gold, he simply dispatches letters and packets along with his goods to ports across the continent. Any action the Fangs undertake leaves a trail of clues that eventually passes through Drummond's hands. Careful spies or adventurers could uncover the cult's inner circle by winning his trust or tailing him as he drops off or picks up his latest batch of missives.

Signs of Fellowship: A Fang can show his allegiance in one of two ways. He either gnaws on his pinky finger's knuckle or strokes his right, front tooth (or its closest equivalent) with his right thumb. These signs symbolize the Glutton's endless hunger and the cult's goal of recovering his teeth, respectively.

Druids of the Fangs of Gaurak: The druids of Gaurak operate in a manner opposite to the stereotype of a druid being a protector of the wilderness or a spellcaster in tune with the natural world. When they use their magic to summon and bind animals, it is to kill the beasts to slake their own hunger. Spells such as *animal growth* they then use to stretch out a meal. The Fangs also make frequent use of their *wildshape* ability to take the form of sharks, bears, wildcats, and other creatures with powerful jaws that can devour their enemies alive.

The Redeemers of Golthain

On street corners across Ghelspad, the Redeemers of Golthain beg and plead their lord's case. These miserable wretches, most commonly criminals, reformed priests of the dark gods, and others who seek redemption for past transgressions, commit their penance by working to redeem the titan Golthain in the eyes of the

world. These preachers seek to bring to light Golthain's sacrifices and remind the people of Ghelspad that not all the titans stood against them.

The Redeemers are a mixture of madmen, honestly repentant criminals, and druids with a martyr streak. They do what they can to ease the suffering of the poor and miserable, hoping to spread goodwill towards Golthain by serving as examples to inspire others. But much of their time is spent preaching on street corners or practicing self-torture. Inscrutable as their actions might appear to outsiders, these cultists are completely devoted to the cause of restoring Golthain to the world.

Many fanatic inquisitors amongst the gods' worshippers have persecuted the Redeemers, but never has any evidence of wrongdoing turned up against them. However, cultists who follow other titans often find them convenient patsies for their schemes. All too often, strange events or crimes connected to the titans are blamed on the Redeemers.

Location: The Redeemers are scattered across Ghelspad and beyond. They seek to spread word of their lord's penance far and wide, hoping to set history straight and allow Golthain to take his place alongside Denev as the titans who stood with the gods in their struggle.

Ethics: The Redeemers seek to rescue Golthain from his fate. They believe that if he can be returned to the world, he will have the power and temperament to cure the world's ills, banish disease, and pave the way for a new golden age. To this end, the Redeemers carry their *Lists of the Gracious*, scrolls that serve as a sort of petition to the gods for Golthain's return. The Redeemers hope that if enough people sign these lists, the gods will be so moved by the outpouring of sympathy that they will allow Golthain to return to the world.

Holy Days: The Day of Sorrows, the anniversary of Golthain's death, is a Redeemer holiday marked by mourning, vicious self-flagellation and self-sacrifice. Tradition holds that on this day Redeemers bear the *Lists of the Gracious*, that they have compiled over the course of the year, and present them to the local temples of the gods.

Allies and Enemies: The Redeemers have few allies. While some commoners may sign their *Lists*, most people consider them misguided, if perhaps well-meaning, fools. Some cities banish them from their streets, though typically this is due to the brawls that can ignite between Redeemers and the gods' more fanatical servants.

Druids who worship the other titans, save for Denev's faithful, consider the Redeemers to be pathetic wretches who follow a weakling, traitorous titan. While none of the titan cults makes a special effort to oppose the Redeemers, they gladly torment and slay these cultists whenever the opportunity presents itself.

Notable Personages: Gorri Headsplitter (*male dwarf Bbn9/Drd3, CN*) was once a renowned berserker who sold his services to the highest bidder. Over the years, he accumulated a great fortune in gold and gems, yet such creature comforts did little to satisfy his lust for battle. Often times, he would journey to an area on the edge of war and fight for whichever side was outnumbered or otherwise at a disadvantage. To Gorri, fighting for the underdog and achieving victory over long odds was the greatest joy in life. During Calastia's war of expansion he sometimes fought against the empire if its enemies were outnumbered, and other times fought alongside the Calastians when they faced difficult odds. Gorri never looked at a battle beyond what happened on the field. Politics, religion, and other matters merely provided convenient excuses for what mattered — waging war.

This changed during a minor skirmish between a troupe of Crimson Legionnaires and a band of ogres. Gorri suffered a tremendous blow to his skull, one fierce enough that he was rendered unconscious for a week. When he finally revived, he awoke a changed dwarf. Since then, Gorri has embraced the worship of Golthain. To his now scrambled mind, Golthain offers the greatest underdog fight in existence. Now the tattooed, heavily muscled, club-wielding Gorri spends his days wandering the land, convincing travelers to sign his *List of the Gracious* and seeking righteous combat in Golthain's name. For all the good he may think he does for Golthain's cause, his tendency to resort to threats and brawling to, as he puts it, "beat some piety into ye skull" has earned the Redeemers more criticism than good will.

Signs of Fellowship: Redeemers are unmistakable to anyone even vaguely familiar with the cult. Wearing tattered, bloody robes and carrying scourges, more for personal use than for protection, they approach strangers in the hopes of earning another signature for their cause.

Druids of the Redeemers of Golthain: The druids amongst the Redeemers seek to use their magic to heal the sick, aid the injured, and otherwise spread goodwill towards their lord. Many are also know for taking levels in the Anchorite prestige class.

The Skyseekers

While most people associate Denev only with the forests and other areas thick with vegetation, all of nature falls within Denev's province — including those regions that may seem desolate, but in truth thrive with life. One of these areas is protected by the Skyseekers, who live amongst and tend to the highest mountain peaks. They are masters of the air and experts at mountain climbing, capable of scaling a steep mountain slope with skill and agility. They defend the high mountains and their fragile ecosystems from encroachment, defeating titanspawn and other monsters while

keeping a close watch over strangers who enter their realms.

The Skyseekers also extend their protection to the sky around their lairs. They shoot down powerful flying titanspawn and are known to befriend owls, eagles, and other birds, which then populate the skies around their homes. From their high mountain peaks, Skyseekers watch the lands around them and carefully note any alarming developments. They commonly form bonds of friendship with the druids of the lowlands, sending them news of armies on the march, alterations to a river's path, and other news that might not be noticeable to those who live their lives on the ground.

Location: Skyseekers can be found in almost all the mountain ranges of Ghelspad, save for the Spires of Gaurak. That mountain range is too heavily infested with titanspawn and other monsters for the druids to establish a base there.

Ethics: The Skyseekers believe that wherever life is found, the followers of Denev have a duty to attend to it. In some ways, they hold themselves superior to druids who spend their days in forests and other lush, verdant areas. After all, in those regions life is in ascendance. True, it must be guarded and regulated, but the forest can afford some amount of disaster or mismanagement before it is truly imperiled. In the high mountain peaks, only the hardest, toughest creatures can survive. The Skyseekers feel they must work harder and remain far more vigilant than their brethren to support their chosen home. At times, this attitude causes a rift between Skyseekers and other followers of Denev.

Holy Days: The first day of winter is a holy time for Skyseekers, who consider it the beginning of their yearly test of survival. In the high mountains, winter is never easy. Between the freezing cold, heavy snows, and dwindling food supplies, many Skyseekers must struggle to support themselves — never mind the wildlife and isolated copses of trees they must also tend. On the first day of winter, the Skyseekers bless their food stores, check in on bears and other creatures that must hibernate, and hide small caches of supplies throughout the area to sustain themselves and their charges in the event of disaster.

Allies and Enemies: The Skyseekers count the Wayfarers as their closest allies. Though they are friendly to all of Denev's worshippers, they see the independent, tough Wayfarers as kindred spirits. While they are never hostile towards Denev's followers and quickly unite with them against a common threat, at times the Skyseekers can cast themselves as more resourceful and truer to Denev's ideals than her more traditional followers.

The Skyseekers harbor a special hatred for those druids and titanspawn who revere Lethene. During the Titanswar, Lethene and her followers scoured the cliffs and peaks of life, destroying many of the creatures that

once dwelled there and turning the high mountains into the barely inhabited, near wastelands they are today.

Notable Personages: Daerek Highhammer (*male dwarf Drd6/Wiz7, N*) is perhaps one of the most well known Skyseekers currently active in the Kelder Mountains. An expert smith and engineer, he is renowned for the many magical contraptions and devices he has built to facilitate travel amongst the high mountain peaks. Like a true follower of Denev, his creations function to increase his ability to tend to and sustain his mountain realm. He bears a set of enchanted wings that grant him the ability to fly with the grace and speed of a sparrow and a set of snowshoes that allow him to walk up the sheerest cliff face with ease. Daerek originally sought to establish a mountain stronghold in order to isolate himself from the hustle and bustle of the surface world. All too often, insistent customers seeking to purchase his wares, incursions by titanspawn, and other intrusions forced him to abandon his studies. On the mountain, he finally had peace. However, he soon came to see its delicate ecosystem as a treasure far superior to anything he could produce. He gave up his previous vocation in order to preserve the land he loved. Now, he crafts magical items for his fellow Skyseekers and sometimes uses them to help cement alliances with neutral giants, dwarves, and others whose aid could prove helpful to his sect.

Signs of Fellowship: Skyseekers wear rope or string necklaces set with a small stone amulet carved with Denev's sign. This trinket is always crafted from granite, quartz, and other common rocks.

Druids of the Skyseekers: Skyseekers favor utilitarian dress, and their cold homes require them to wear thick, fur cloaks. Their skin is weathered and tanned even in the depths of winter, as these druids commonly dwell in abodes that rise above the clouds. They often have flying animal companions and favor skills that enable them to survive in high mountain areas, such as Survivor or the Climb skill.

The Society of Masques

In the kingdom of Calastia, within the city of Elmadren, there stands a sprawling mansion owned by the Massini family, a clan of merchants who made their fortune dealing in weapons and armor. While Calastia's military campaigns have filled the Massini's coffers, the family has fallen on hard times. Its patriarch, Nellen, perished along with his two sons and his only brother when their ship was caught in a sudden storm and dashed against a coral reef by powerful winds. His wife, Hara, fell to her death from the family's mansion while she tended her rooftop gardens. A sudden, powerful gust of wind pushed her while she leaned forward to water a potted flower hanging over the roof's edge. The only surviving Massini is Seelya, the only daughter of the family.

The people of Elmadren believe that she moved to a distant town and sold her family villa to a merchant prince. In truth, Seelya hired a small number of servants to pose as the house's new owners. The story of her departure is merely a ruse. Shortly after her mother's death, Seelya began to hear strange voices on the wind. They told her to leave behind her old identity and embrace a new life, one of utter decadence. Wracked by grief and willing to seek any sort of solace, she listened and obeyed; thus the Society of Masques was created. Each month, Seelya hosts a great revel within her mansion's basement. She and her guests wear elaborate masques, concealing their identities to allow them to engage in the most debased, exotic pleasures they can imagine without fear of exposure. Membership into the Society is by invitation only, and its members include many of the young, bored nobles of the city.

Thus far, the Society has done little more than cause hangovers, several unplanned pregnancies, and other complications of a debauched lifestyle. Yet, recently Seelya made a startling discovery. While sunning herself atop the mansion's roof, a single piece of parchment carried along by the wind landed at her feet. The parchment described a being of unrivaled erotic skill; one whose very touch could inspire unbound pleasure in mortals. Seelya has taken to offering occasional prayers to this being, though its name is still unknown to her. Since she has begun this habit, the parties she hosts have proven more pleasurable for her than ever. At times during her revels, she and others amongst her guests have shouted the name Gulaben at the peak of their ecstasy, though none know why this nonsensical word rises to their lips so readily.

Location: Currently, the Society of Masques is restricted to the city of Elmadren in Calastia.

Ethics: Seelya finds comfort only in ever more extreme forms of pleasure. Thus far, the Society's members are dedicated merely to quaffing as much liquor, consuming as many narcotics, and bedding down with as many men and women as possible during their revels.

Holy Days: None.

Allies and Enemies: None.

Notable Personages: Seelya Massini (*female human Ari7, NE*) is a scheming, manipulative harpy who considers others to be nothing more than pawns in her political and sexual games. She keeps close tabs on the men and women who attend her parties, slowly building up enough information to blackmail or otherwise subvert them to her needs. Thus far, she has yet to employ this information. When she does, though, the entire city could be shaken to its core. Dalph Lurren (*male human Rog6, NE*) is Seelya's chief spy and consort. He handles much of the day-to-day operations of the cult. Hopelessly in love with Seelya, he serves her in a misguided effort to win her affection. In truth, she values him merely for his usefulness. Many important

nobles of Elmadren and even some from other areas of Calastia have taken part in Seelya's private parties.

Signs of Fellowship: Potential members of the Society are sent a masque and directions to the next revel in an unmarked box. The courier knows nothing of the box's contents and is given the package and the address by a cloaked figure who hides his face — Dalph in disguise.

Druids of the Society of Masques: Gulaben's memory is too distant for any druid to take up her cause. Still, some nights Seelya stands atop her manse and hears a distant voice echoing on the wind. It tells her of a power that resides within the very fabric of the world. When she closes her eyes and focuses on it, she can feel the pulsing magic at the edge of her mind. In due time, she may indeed begin to master druidic magic.

The Twisted of Gormoth

The Twisted of Gormoth are a secret society of wizards and druids who seek to unlock the inner mysteries of life. Like their dreaded lord, they change and alter the form of living creatures, creating horrible new lifeforms with their magic and skill with scalpels, razors, and stitches. The Twisted see other living creatures as mere raw materials that they can incorporate in their designs. A strong young dwarf is nothing more than a good supply of muscles, while a brilliant young painter may have good eyes and a potentially useful mind.

Many of the Twisted are insane, though this sickness usually has its genesis in the terrible curse Gormoth left in the minds of some of the creatures he manipulated. While it is undeniable that he was mad, Gormoth was by no means a fool. He foresaw his potential defeat at the gods' hands and schemed to ensure that, should any portion of his essence survive the Titanswar, he would always have followers on hand to restore him. In the final days before his defeat, Gormoth bid his spawn to kidnap members of the divine races — preferably young nobles, wizards, and others of importance — and force them to drink a horrid concoction crafted from his blood. The gods and their followers simply assumed this was merely a plot to poison and kill innocent people, a final act of defiance before Gormoth's defeat. While the brew did kill over half its victims, there were survivors; and those who lived were subtly changed. They carried within them a terrible curse, one that would seed madness in their descendants and, within a few generations, the burning desire to serve Gormoth and return him to the world. Just as he could twist and bend a creature's body, so too could he alter its mind.

Location: The Twisted are found throughout Ghelspad. Gormoth took care to have his followers spread his terrible curse far and wide, to ensure that a single war or massive disaster could not exterminate all of his potential cultists.

Ethics: Amongst the Twisted, there are only two groups of creatures in the world: Gormoth and his faithful, and their enemies. Amongst their kind, the Twisted believe in charity, unity, and obedience. They acknowledge and revere the authority of the powerful members of the cult and readily do what they can to aid one another. Outsiders are treated as either threats or playthings, fit only for death or experimentation. The Twisted can be terrifying in the casual, almost accidental cruelty they inflict on others. On a fundamental level, they fail to understand that creatures who do not revere Gormoth are truly alive. Yet, they are experts at hiding these feelings and can blend into mundane society with surprising ease.

Holy Days: According to the cult's research, a complex arcane formula called the True Ritual of Rejoining can restore their lord. The ritual must be performed on the first day of spring, as it taps into the symbolic power of that day as a moment of rebirth. Thus, on this day the Twisted gather to show off their latest creations, feast, drink, and make plans for the coming year. Members of the cult consider this day the high point of the year, and the more skilled amongst them take months to prepare for the feast — elaborately sculpting creatures whose flesh is particularly succulent.

Allies and Enemies: The Twisted are perhaps the most hated titan cult of them all. The gods loathed Gormoth for his crimes against their followers, while the other titans scorned him for his weakness. While titanspawn and creatures of the divine races are mortal enemies, the one thing that can temporarily align their causes is their mutual hatred for the Writhing Lord and his followers.

Notable Personages: The Speaker (*male human* *Drd12/Wiz8, NE*) is perhaps the most powerful druid of Gormoth in all of Ghelspad. None have seen his face or even his body, as he appears before even his most trusted lieutenants in bulky, billowing robes. From his isolated cave on the banks of the Splintered River, he collects passing travelers, animals, and other living things that stumble into his clutches and sculpts them into new forms using spells such as *polymorph other*. Each year a cabal of druids from the Twisted visit with the Speaker, receiving from him orders for the coming year and commandments to seek out specific recruits. While these new members are unknown to the druids, all of them turn out to be the descendants of those tainted by Gormoth. Some whisper that the Speaker is in truth Gormoth in disguise. Perhaps an errant portion of the titan's mind or body crawled into a dark corner of the earth, and slowly took the form of a man. Whatever the case, the Speaker has an almost supernatural ability to uncover Gormoth's followers and direct them to their greatest successes.

Signs of Fellowship: The Twisted all bear some mild physical handicap, defect, or other oddity. This

mark can range from a hunched back to something as innocuous as a milky eye or a pronounced limp. Most of Gormoth's followers are born with this trait, but others gain their deformities after entering the titan's service.

Druids of the Twisted: The druids who revere Gormoth prefer spells that change and alter creatures. Many of them are also skilled wizards, granting them the arcane training necessary to plumb the deepest secrets of biology.

The Renewers

Lurking along the roads and pathways of Ghelspad are a variety of threats. Titanspawn, greedy bandits, warparties from Calastia and other expansionistic realms — all prey upon innocent travelers, slaughtering them for the money and goods they carry or simply for the joy of the kill. Against these villains stand the Renewers. This militaristic arm of Denev's faithful feels that robbery, murder, and other crimes have no place in the natural order. True, a predator may hunt for its meal, but such creatures never kill more than they need or take any special joy in it. The Renewers act as nature's bounty hunters, tracking down and killing monsters that over-hunt an area, pursuing bandits who use forests and other areas of wilderness as their stronghold, and standing against aggressors of all sorts.

The Renewers organize themselves into small cells responsible for specific areas. They communicate with fellow members through the use of messenger birds, magic, and other methods — sharing information on wandering bands of monsters, raiders, and other threats. Despite their benevolent aims, the Renewers care little for pursuing alliances with friendly kingdoms or guilds. While they accept help in a fight, they see themselves as the true guardians of nature, not mere lackeys or an extra fighting force for fat, city-dwelling nobles. They are just as likely to save a caravan to help its horses as they are to aid its merchants and guards.

Location: The Renewers are most common in the Ganjus forest and the Kelder Mountains. In those areas, they maintain small dwellings hidden high in the peaks or amidst the trees. From these lairs, they scout the surrounding area and deal with any monsters and bandits that may pass through their domain.

Ethics: Above all else, the Renewers value independence, toughness, and resourcefulness. At times, these virtues can draw them into conflict with their comrades amongst Denev's faithful, as they are notoriously strong-willed and hardheaded. Sometimes, hostilities even arise with the very people they work to protect, as Renewers often refuse to recognize a sovereign state's authority and tend to do as they wish regardless of the political repercussions.

Holy Days: The Renewers mark the first day of spring as their holiest day. They regard it as the begin-

ning of the travel season and, as a result, the first day on which to aggressively patrol the roads of Ghelspad in search of bandits and Titanspawn. On this day, the Renewers sharpen their weapons, prepare their armor, and enjoy a feast with their brethren before the hard months of living on hard tack and what food they can hunt or gather.

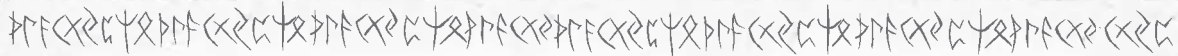
Allies and Enemies: The elves of Vera-Tre are the Renewers' staunchest allies, though at times the cult's independence can lead to conflicts with even them. While they may bicker, any great threat causes them to quickly push aside their differences and unite in arms.

While the Renewers are willing to do almost anything to protect their allies in Vera-Tre, by the same token they have been known to walk hundreds of miles to battle the druids of Khirdet. Not only do those hated spellcasters worship the foul Mormo, they prey on the weak and use their magic to spread fear and misery across the land. Renewer warbands aggressively probe Khirdet's borders, using their magic to mask their advance and falling upon isolated outposts with their scimitars and spears.

Notable Personages: Tharfaya Dawnrunner was the original Renewer. An elven druid who fought in the Titanswar, she saw first-hand the pain and misery that beset civilization in the years immediately following that conflict. As a druid of Denev she felt that ideally the civilized races should return to the wilderness, yet she was realist enough to know that could never happen. Instead, she swore to do what she could to make the forests and wilderness of Ghelspad as safe as possible for both the gods' children and the natural races of plants and animals. Tharfaya was old when the war ended and did not live to see many years after it, but her memory continues to inspire and instruct the Renewers. Even in her old age, she led war parties against the most horrible titanspawn, marched for days under the hot sun in full armor, and barely paused to rest before throwing herself into battle. She was the first druid of Denev to demonstrate that a sharp scimitar, combined with the will to wield it, could preserve nature's harmony just as well as the wisdom and knowledge necessary to tend a forest's trees.

Signs of Fellowship: The Renewers wear their symbol, a pair of crossed spears set before a sun, prominently on their armor and shields. They also commonly wear metal or wood clasps for their cloaks and pins that display the Renewer symbol.

Druids of the Renewers: Most of the Renewers are druids, though a large number of them are fighters and rangers. The druids amongst them prefer spells such as *flameblade* and *spike stones* that can be used in battle. As a special sign of Denev's favor, they are allowed to fight with longspears and bows of all sorts, including crossbows.



MULTICLASSED DRUIDS

While the most ardent of the titans' followers are druids, some of these spellcasters gain additional skills to aid them in combat, expand their abilities, and, most importantly, grant them the favor of their chosen patron.

- **Barbarian:** Those druids who follow titans exulting in physical power, destruction, and wanton slaughter, favor the barbarian class. Thus, it comes as no surprise that druids of Chern, Gaurak, Kadum, and Lethene embrace the barbarian's fiery rage. Some amongst those who revere Hrinruuk also cultivate this class's berserker fury, but most who follow the Hunter place a greater emphasis on stealth and cunning.

- **Bard:** Of all the titans, Gulaben showed the most favor to bards. Though her memory has passed from the world, when her druids were common they were known to favor dance and song to court their lady's pleasurable touch. Some whisper that the troubadours who accompany the Carnival of Shadows are a hidden cabal of Gulaben cultists. Like almost everything else attached to the Jack of Tears, the truth of these performers' nature is clouded behind rumor, deception, and misdirection.

- **Cleric:** Obviously, any druid attached to a cult of titan-worshippers would much rather kill a cleric than join them in the ranks of the gods' followers. However, it is worth noting that since druids do not draw their power from the titans, it is possible for one to take levels in both cleric and druid. Druidic magic, much like wizardry, is a learned skill, and there are a rare few druids who are also clerics (for a druid of Denev, the choice of Tanil or some nature-oriented demigod would be a plausible choice).

- **Fighter:** Golphagga and Thulkas count the most fighter/druids amongst their followers. Both titans emphasize the creation and use of heavy armor, weapons, and other items of battle. Thus, many druids who wish to emulate these aspects train as warriors, learning how to handle armaments and armor of all types.

- **Monk:** Most of the titans embody chaos to some extent, from Lethene's stubborn rampancy to Gaurak's endless, driving hunger. Only Thulkas and Mesos grant favor to those who master the martial arts of the monk. Mesos claims dominion over the strange, inherent energy used in some of the monks' most powerful abilities, allowing his followers to claim a closer kinship with him through mastery of this discipline. Thulkas, as a great, immovable object of iron, bids his adherents to follow his example and learn to turn their very bodies into living weapons.

- **Paladin:** While a paladin must stray from the moral strictures that druids are required to observe, some ex-druids of Denev follow this class. Eager to take a more active role against those who would despoil the wilderness, they embrace the worship of the gods and serve as their champions while maintaining their loyalty to Denev.

- **Ranger:** Hrinruuk's druids exult in the hunt, leading many to develop skill at arms, tracking, and other talents useful in stalking and killing their prey. Denev's faithful also count many druid/rangers amongst them, as they take an active role in scouting out the wilderness and seeking those who would mar its beauty.

- **Rogue:** Mormo above all other titans favors rogues. Like her children the serpents, rogues rely on stealth and a single, quick strike to overcome their opponents. They appear weak, but hide a deadly talent. Mormo's druid/rogues engage in robberies, assassinations, and other crimes that help disrupt those who stand against her cultists and their goal of restoring the titaness to life.

- **Sorcerer:** Obviously, many followers of Mesos are sorcerers, as are a number of Mormo's witches. Some follow the path of the druid after their desire to master powerful magic spurs them to worship Mesos, while others are druids who, through practice and study, develop their latent arcane abilities.

- **Wizard:** While wizardry did not develop until relatively late in the cycle of the world's history, the titan Gormoth granted his most powerful blessings to those who mastered and developed spells to warp and alter the flesh of living things. Thus, his druids particularly favor the study of transmutation magic.



CHAPTER SIX

SHAMANS AND SPIRITISTS

Though the savages' magical traditions were wholly unknown to me, we would soon learn that they were every bit as effective in battle as our own.

— Yergek Stonesinger, *My Travels Beyond the Horizon*

While druids are commonly linked to the titans, there exist a small number of magical and religious traditions centered on druidic magic that have little, if anything, to do with them. Popular belief holds that druids gain their spells directly from the titans. Thus, many scholars theorize that druids who revere Golthain, the one titan thought to be truly killed during the war, are unable to complete the most powerful druidic spells. In truth, a druid of Golthain who studies hard, practices his magic, and finds a willing teacher can master the same spells as an adherent of Denev, a Mormo worshipper, or even a druid who scorns the titans completely and treats his magic as a discipline no different than mage craft. The titans care nothing for worship. Rather, they appreciate only the practical aid and support their followers can grant them. Unlike the gods, they have no need for prayers or sacrifices. Few realize the freedom this independence offers.

Even some of the most learned scholars are surprised to discover entire druidic religions, cults, and traditions with no relation to any titan. These splinter groups arose in a variety of ways. Some of

these sects were created by druids to help solidify their grasp on temporal power. A druid can demand respect with his magic, earning the obedience and loyalty of a number of followers. But if these followers believe his magic derives from some outer source, such as their ancestors' spirits, he can command their blind fanaticism. Some druids knowingly molded this connection between religion and their powers. Others stumbled into it, mistaking the abilities they mastered as gifts from some outside source.

The Beastlords

According to legend, the Beastlords are the perfect examples of each of the different animal species. When the titans first crafted animals, they formed an original, primal specimen of each species — from which they then produced the first generation of their new creation. All eagles, for example, can trace their ancestry back to the First Eagle from which they sprang. Over the many centuries, some of these creatures perished at the hands of the titans or other powerful be-

ings. Yet, some still remain in the world, commanding the respect and worship of barbaric human tribes that see them as powerful totem animals. The Beastlords represent the purest form of their animal races' traits. The Bear totem lends strength and toughness to its worshippers, while the Cat totem embodies speed, agility, and ferocity. The druids of the Beastlords serve as shamans and war leaders amongst their people; and those amongst them who can attain their totem form using *wildshape* are revered beyond all others.

The Journal of Merys

Day 27, Evening

Night descended upon us as we traveled the broken path through the Spine Forest. A thousand curses on the cartographer who sold me this map. A freshly minted survey, my right foot. Undoubtedly, it is but a reproduction of a map crafted before the War. This "major highway" is now little more than a faint dirt track through the woods. Now, rain begins to fall. Should I ever return to the Bridged City, I shall reserve my most potent curse for Gloren the Mapsmith.

Day 28, Noon

Orren tells me that the guards heard voices in the forest last night. He suspects that bandits have found our trail and now follow behind us, no more than two miles back. If they are typical of the scum who inhabit this area, they will slowly gather their strength before striking. I may be old and weak, but my magic is strong. I shall teach these scavengers that some travelers are best left alone.

I suspect that a wizard or druid is among our pursuers. Throughout the day a lone bird has drifted above us, following our moves and never straying from its position for more than an hour. Orren and his soldiers wish for me to blast the creature from the sky, but I am loath to reveal my powers. It would be best if, when the bandits attack, they do not suspect what they face. Still, I cannot help but be captivated by the creature. If it is indeed a wizard's familiar, then perhaps my magic shall be of little use. Its wingspan dwarfs that of any bird I have seen before, and it maintains a perfect pace with us. I cannot help but think that an intelligence far greater than any mere hedge wizard is behind it. Not even a month into my journeys, and already I may face my end.

Day 29, Evening

By yesterday evening, the bandits had closed to within a mile of us. The archer Brellin spotted them cresting a hill to our right. They advanced like a swarm of ants, a dark blot on the landscape. Orcs, dozens of them. Humans we may have bargained with. Seeing our weapons, armor, and my spells, we might have persuaded human brigands that a few choice valuables would be far prefer-

able to a pitched battle. Yet the orcs would ignore any such negotiations. The wretched scum live only for battle. Our deaths would be more valuable to them than the treasures we carry.

Orren urged us forward, hoping to reach higher ground in time for the coming battle. In our haste, Brelgen's horse, Windchaser, slipped and injured his leg. We were forced to leave the poor beast behind. We had not a moment to spare, not even time enough to put him out of his misery. Afterward, we learned that the orcs spent precious moments tormenting and killing poor Windchaser, a delay that gave us the chance to reach the hilltop. May Denev consign him to a nobler form in his next life.

We fortified the hill as best we could and waited for our doom. Soon, the orcs were upon us, their guttural war cries heralding their approach. I remember little of the attack. A scream in the night, a gleaming sword raised high, the clang of scimitars against shields. I lost myself in my magic, speeding bolts of fire and energy into the mob, desperately hoping to push them back with the sheer force of my power and will. But my abilities, and the courage of the rest, were not enough. Our crude defenses were overwhelmed. We huddled together, backs to our fire, ready to make our last stand.

And then, just as the orcs were upon us, the raptors were upon them. Eagles, falcons, owls — it was as if the forest itself rose against them. Amongst the flying forms was a single bird of prey, the likes of which I have never seen nor, if I am lucky, will ever see again. Where its claws struck, thunder roared upon the earth. Where its talons clawed, lightning smote the ground. The orcs were crushed in the space of a moment. The great bird beat its wings, casting their foul bodies far and wide. And then, in a whirl of wind and feathers, the birds were gone.

The Bear Cult of North Crilos

— from a presentation given by the wizard Iridos of the Phylacteric Vault.

In my time with the folk of North Crilos, I had the opportunity to speak with a bear shaman. During the winter months these druids congregate in small lodges, shunning the outside world to sit in quiet meditation. My guide had told me they remain in this isolated state for more than five months, using the winter to gather their strength for the coming spring. I considered this to be no more than a local superstition until I met with one of these shamans. The rod of recording you gifted to me proved quite useful, as the lodges keep no written records and I found myself without quill and parchment. I believe you will find the shaman's viewpoints just as intriguing as did I.

"You ask me where my strength comes from. No, I do not worship the titans. It is the Bear who



lends me wise counsel. You would say that I worship him, but this is not the case. Our relationship is one of student and master. We watch the Bear and learn his lessons. We see that it is better to rest and gather our strength than to throw ourselves heedlessly into a battle that cannot be won. The Bear sleeps through the winter because he is no fool. Claws and fangs are poor weapons against the cold. He is no coward. He fights when it is necessary, and when he does enter battle it is with a furious rage. When Bear fights, Bear fights to win.

The Bear guides us in our lives because this wilderness is his domain. To learn the way of the Bear is to learn the lessons of the land. This is why we follow his example, and this is why we mark our tents with his image. You could build your own tent here, traveler, and perhaps mark it with the sign of your city, or your steel armor, or your glittering sword. But within two summers, you, too, would mark your tent with the bear—or we would mark your tombstone with his image, as a lesson to all others who enter this land.”

ANIMAL MYTHS

— from the memoirs of Kulthis of Rahoch

Of the many methods of worship found throughout the world, perhaps the most puzzling is the veneration of animals collectively known as the Beastlords. In my travels, I have encountered factions of this peculiar cult in places ranging from the most inaccessible mountain peaks to the back alleys and sewers of civilization. Though their origins remain shrouded in mystery, the beast cults share several common traits.

First, their priests are almost exclusively druids. These shamans cannot master clerical magic, putting to lie any notion that that these cults worship true gods of any sort. Yet, these holy men claim no obedience to the titans. I have seen beast cults that have vehemently struggled against titanspawn, while other of these cults ally with minions of the titans to work against the gods’ children. The only constant, among these cultists, is an attitude that allegiances beyond their own beastlords are a secondary matter, and that the titans and the gods are so distant as to be practically irrelevant.

Second, the cults focus on a chosen animal, and mold their own behavior around the perceived humanized traits of this beast. The Rat Chasers are a shadowy union of beggars, thieves, and other criminals. They see the rat as the epitome of stealth, resourcefulness, and survival. Contrast that with the jaguar cultists of Termana, who array themselves in cat skins and ride to war howling in a rough approximation of their totem's growls. In both cases, the cultists humanize their chosen animal and seek to mimic the traits they see in it. The thieves of the rat cult pride themselves on slipping away from the authorities, stealing what they want without ever raising an alarm. The jaguar warriors strike with blinding speed, overtaking their enemies with a wild charge and relentlessly pursuing those foolish enough to turn tail and run.

Finally, each cult insists that their prayers and sacrifices go towards a single, perfect specimen of their totem. The Rat Lord of Vashon is said to dwell within a great maze of sewers and passages that connect every city ever built on the planet's surface. From there, he sneaks into granaries and treasure vaults, taking what he wants — but in such small amounts that his victims never notice the intrusion. The Great Jaguar is said to lope across the clouds, forever chasing the Antelope King in an endless dance that mimics life's cycle. That cultists say that when the Great Jaguar finally overtakes his quarry, the world will be born anew. The Jaguar will devour the Antelope but in turn give birth to a new creature, one created with the antelope's soul; this new beast will then pursue the Jaguar, as he once chased the Antelope, and herald the coming of a new cycle of the world.

In all cases, travelers should be wary of these cultists. While some versions of this faith are benevolent, others epitomize the worst traits of the wild predators of the world. Think of these cultists first as the animal they wish to emulate and you will rarely mistake their intentions. I still bear the scars of my battle with the jaguar warriors, and remember well my empty coin purse after my time amongst the Rat Chasers.

BEAST-CULT DRUIDS

At their most basic level, druids command the respect of their fellow beast cultists because of their magical ability to assume the form of an animal. Amongst the cultists, this aptitude bears many names, but all see it as a mark of favor from the beast they worship. After all, the cult seeks to instill in its members attitudes, qualities, and traits that mimic those it sees within the object of its veneration. Those amongst the cult who can change their outer form, and actually become the animal they worship, unsurprisingly gain tremendous prestige and influence over their fellow cultists. Thus, it

is difficult to determine if the beast cults had their genesis in druidic magic or if druids naturally rose to positions of prominence within them. The *Oreme Codex* refers to changes in the nature of druidic magic throughout Scarn's history. Perhaps at one time the beast cults were led by sorcerers, specifically those with the innate spellcasting ability capable of changing their form. In any case, currently it is the magical gifts of the druids that make them the ideal priests to lead the beast cults.

ANCESTRAL WORSHIP

Reincarnation was a common belief amongst the cultures of the Scarred Lands — until the arrival of the gods. As part of the promises they made to their worshippers, the gods offered the chance to find eternal peace and rest in the afterlife. Religious scholars now debate if there is any true grounding to the idea of reincarnation. Many theologians believe that the afterlife is the natural state of all living things, but others argue that the gods merely offer an alternative to the proper order of existence. A few scholars put forth the idea that the gods' meddling, by taking souls out of the natural cycle, may actually wear away at the fabric of life. While such theories are welcomed amongst those who worship the defeated titans, the gods' advocates quickly put down such heresy.

Most ancestral cults espouse that after death a person gains a new form — though this process is often delayed for a few generations. The greater the deeds he commits in life, the more glory he brings to his line, the better life he faces in his later form. While an ancestral spirit waits in limbo to be reincarnated, it can exert some influence on the material world; oftentimes the spirits use their abilities to aid or punish descendants. Thus, those who fail to honor or recognize their ancestors' deeds, risk facing their wrath.

A TACTICAL ASSESSMENT OF THE ORCS OF LEDE

Submitted by Herner Alleson

Every year, the armies of Mithril face ever-greater numbers of orcs. Time and again, the orcs launch raids on outlying settlements and harass caravans and other groups of travelers. Despite this near state of war, the orc's population never seems to dwindle. While others who have studied this problem conclude that the orcs naturally breed at a prodigious rate, investigation at several orc encampments reveals that this is not the sole explanation for this phenomenon.

The orcs of Lede apparently engage in ancestor worship, combined with a belief in reincarnation. Religious icons, stone tablets, and

other evidence suggests that the orcs bear a responsibility to their ancestors to have as many children as possible — to ensure that their elders have suitable bodies to inhabit, when the time comes for them to once again walk the world. This system of belief has several chilling repercussions, all of which point to continued problems for Mithril's northern reaches.

First, and most importantly, the orc warriors of Lede hold little fear of death. A warrior's demise is judged as his ultimate act. It bears tremendous weight in determining the glories heaped upon his name and the status he can hope to attain in his next existence. Thus, the orcs' tendency to engage in wave attacks and other suicidal tactics is not driven by ignorance or stupidity. Rather, this is a reflection of a culture that places a premium on an honorable death in the midst of battle—the only thing that wins an orc a greater honor is victory over his foes. Thus, orcs fight to either win or die; for an orc to do anything else is to risk long-term disgrace. Too often, our leaders assume that the orcs are merely stupid, and plan accordingly. From what our expeditions have determined, nothing could be further from the truth. The orcs' tactics are deeply rooted in their culture and religion. Ignorance has nothing to do with their decisions. Should we fail to alter our strategies and tactics with time, the orcs can and will adapt. Recent attacks have already shown that the orcs are as capable of setting ambushes, identifying weaknesses in supply lines, and creating an effective, long-term strategic plan as our best commanders. We must recognize that the orcs' view of battle fundamentally differs from ours and adapt our plans accordingly.

A second consideration is the fact that the orc population will continue to maintain its current levels for at least the foreseeable future. Orcs consider it their highest duty to propagate their race. Orc souls who are denied a proper, orc body to inhabit are doomed to take the form of a newt, snail, or other pathetic creature. To the orcs, this could result in the long-term destruction of their race. Once a soul has been pushed into a lower animal (anything non-orc) it loses its way and may never again regain its orcish form. Food shortages, drought, and other pressures do nothing to reduce this drive. Any attempts to deny the orcs arable land, grazing fields, and other resources will simply spur them towards ever more aggressive actions. As their surging population requires more resources, the orcs dispatch war bands to strike at our frontiers, which in turn causes losses amongst them, which pushes them to increase their birth rate to provide suitable receptacles for the orcs slain in battle, which increases their need for resources, and so on. My research indicates that this could very well be the vicious cycle we now face.

The third issue of importance is the tremendous effort made by orcs to keep records of their past. Orc mythology holds that all orcs have ancestors looking on, from the time of their birth until the day they die — and perhaps beyond. Thus, the orcs must give these ancestors proper respect; this is primarily accomplished by remembering the noble accomplishments of deceased kin. While this may seem to have little to do with tactical considerations, we must remember that their emphasis on the value of death by combat means the orcs keep close records of their battles. We can expect them to learn from their past mistakes and adapt their tactics to meet future challenges. Again, it is important to remember that the orcs are by no means foolish. Individually, they may lack intelligence when compared to any one of us, but as a society their religion and spiritual tradition makes them well-suited to warfare.

THE FIVE STRICTURES OF ONZLO THE SPEAKER

Your ancestors are around you and near you at all times. They watch your actions and judge their worth. Those who fail to live up to their forefathers' expectations can expect curses and maledictions from them. Those who live up to their legacy shall prosper.

Remember those who came before you and preserve their memory for the generations that are to come.

Preserve the traditions of your elders. As they guided you, so too shall they guide your children.

You shall honor your parents, whether you are a child who needs their protection or an adult who needs their guidance.

The speakers are your guides. They bear the wisdom of your forefathers and must be obeyed and honored as you would your parents.

AN EXCERPT FROM THE MISSIONARY'S PATH

Druids who engage in ancestral worship hail from a wide range of cultures. In some regions of the Scarred Lands, the gods failed to gain many followers. Typically, these areas featured strong traditions of ancestor worship grounded in the days before the gods rose to prominence. You will find it difficult to gain converts amongst these people; but, as it is still our duty to go to them, it is imperative that you understand their beliefs and superstitions. This knowledge will be your best weapon to slash away resistance to the ways of the gods.

In the ancient days, life was both difficult and short. A capricious titan could level a city in but a few moments, while titanspawn and other hor-

rors ranged across the world in great numbers. In such trying times, it is natural for people to turn to the spiritual world for answers. Before the gods rose to their rightful place, people were forced to invent systems of belief. To console themselves for their frequent losses, they believed that death was but a transitory state. After a brief period of oblivion, a spirit would once again be born into the world. Thus, death lost its permanence in their eyes. This myth served as a useful tool in giving our unenlightened ancestors hope for a better future, regardless of how grim a life they faced in the present.

ANCESTOR-CULT DRUIDS

Ancestor worship is perhaps the oldest system of religious belief in Scarn. Many druids who are not connected to a specific titan were raised in this tradition. These spellcasters attribute their magic to the benevolent influence of their ancestors. Their magic may manifest as a spirit of a great-grandfather who completes a spell's effect, while their divine focus may take the form of a bone shard from a particularly revered ancestor. Many such druids take the Speaker of the Ancestors feat.

PLACE SPIRITS AND WORSHIP

Not all cultures in the Scarred Lands gave rise to druids who revered the spirits of their ancestors, the most powerful of animals, or the titans. There are those rare few who believe that the very power of a place lends a druid its strength.

The Epistles of LORRIN THE WALKER

Esteemed Brethren,

Long has it been since last I walked your halls; and though my heart yearns to once again spend time amongst you, my duties still keep me away. The path to enlightenment rarely runs straight and true. While I cannot be with you, my good friends and esteemed colleagues, at the least may my letters maintain the link between us.

In the last month, I have wandered far and wide across the Kelder Mountains. The fighting in the south had closed many roads to the west. Thus, I found myself walking ever upward through the peaks. I fancied that perhaps from a perch this high I could look upon the world and find the answers I seek. Just as you may press your eye to a painting and learn nothing of it, but step back three paces and view its full splendor, thus I

thought that perhaps the greater the distance I stood from the world, the better my view of it.

The road through the Kelders is long and hard, yet pleasingly so. I felt the stress and difficulty as a challenge. Each day, my legs and back grew stronger for it. I aimed my path for the highest peak I could see, a mountain known as the Battlespike. During the Titanswar, it is said that at this peak Corean fought a terrible creature conjured by the titans. The blood they spilled flowed down the mountaintop and flooded the valleys below.

My choice proved most fortuitous. When I finally scaled the peak I was surprised to find that, rather than an isolated, quiet place of contemplation, I had uncovered a small, vibrant community. The mountain is home to a small clan of humans and dwarves who live in stone huts fashioned in a peculiar pattern. The structures are set in concentric circles around the highest point on the mountain, each sculpted to stand straight even though many are built along sharp, difficult slopes.

My arrival drew little reaction, but did not go unnoticed. The people of the village went about their tasks, but soon a small delegation came to meet me. Their leader, a dwarf named Dyrna, offered me greetings. The mountain, she told me, had notified them of my arrival.

I must admit that I was tense, for — judging from the mountain lion following at her heels — Dyrna was a druid. Yet, she displayed no symbols of the titans nor did I sense any malfeasance about her. Thus, I accepted the invitation to join her for a meal and conversation.

She spoke to me of many things. But first, she told me of the spirit of the mountain. In the days after the Titanswar, the few remaining humans and dwarves in the area huddled together in small groups. Food, water, and shelter were in critically short supply. One night, the mountain appeared in the dreams of the men and women of the region. Each saw a clear vision of small, stone huts built at the mountain's peak, goats and sheep grazing on tough mountain grass, and small stacks of firewood piled between the huts for the coming winter. Slowly at first, but with more enthusiasm once messengers confirmed the vision as true, the survivors trickled into the settlement. With supplies, food, and shelter, the settlers survived the winter and, in time, flourished.

I asked Dyrna who had made the settlement, and her answer has inspired me to push on with my quest. She told me that the mountain itself had birthed them, and that each hut, each grassy meadow, and the mountain peak as a whole, possessed a living spirit. For untold ages the mountain had slumbered. The great



battle fought during the Titanswar had woken it from its peaceful rest. It looked upon the world, saw the misery around it, and birthed children — the huts, the sheep, the grassy meadows — to provide a new home for those left without one. The mountain, she explained to me, simply liked the company of the people who had made it their home. Thus, her powers as a druid stem from the mountain itself. As its chosen prophet, she can speak to and command the animals that hale from its slopes, shape the mountain's stone to suit the people's needs, and awaken the fire within it to warm them during the winter.

I suggested that perhaps the people of the mountain were actually a splinter sect dedicated to Denev, worshipping her in the aspect of the mountain. My question drew a laugh from Dyrna. No, she told me, she and her people did not worship Denev, though the Titaness had visited once in the past — presumably to commune with the mountain. Nor did they worship the mountain itself. Rather, they sang to the peak to lift its spirits, not to proclaim its glory. Their prayers were simply greetings, conversations much like the one I offer to you in this letter. The mountain taught her its magic, as it had taught her mother before her. The land below their feet was not just the people's home, it was an active member of their village. Still, I was not moved. Perhaps it was her easygoing

manner or my impulsive tongue, but I did not feel rude in telling her I could not believe. She simply smiled and offered her understanding. She only asked that I spend the night with her people. I eagerly accepted, not wishing to repeat my long journey, even downward, by night.

And I am glad I did, for that night shall live with me forever. I dreamed deeply and long of the great, towering majesty of the mountain. I saw it from the sky, then hurtled down to follow its slopes into the forest around its base, deep within the earth beneath it I went, and then up amongst the clouds. I heard its voice echo in my mind. It spoke slowly, but with the wisdom of ages.

Since I awoke that morning I have remained here. That night, a new hut appeared within the village. I live there now, and it is from within its walls that I pen this note. My quest for enlightenment has not been in vain.

DENEV'S THIRD LESSON

You must always pay respect to the forests, mountains, and rivers not simply because I ask you to; you must recognize that spirits from before the time of the titans, from the nameless eras before I opened my eyes and walked the world, lurk within all corners of the earth. All around you is life. Of course, not all that moves lives. Only a fool tries to talk to a rock as it tumbles down a hill. But not all that lives,

moves — or talks, or laughs, or breathes. Life has grown to cover almost all the world, but this is not simply because the titans willed it. There is a spark of life within Scarn, something that even I cannot explain.

This is why you must honor the wilds, and this why I ask it of you.

PLACE SPIRIT DRUIDS

Many druids lead cults that revere a particular place or some aspect of the land. This may be a river, a forest, or even an individual rock or oak. Many travelers mistake these groups for small sects of Denev worshippers, but a closer inspection of their practices, rites, and prayers reveals that this is not so. Instead, these cults believe that the land itself is alive or has a spirit of its

own. They worship this spirit, offering it prayers and sacrifices. Druids normally head these cults, as their ability to work magic relating to stone, earth, water, and fire allows them to draw a connection between their magic and the place they and their followers worship.

Most druids of this tradition were trained in the normal manner of such spellcasters. They studied under a more experienced elder and mastered their spells through practice. However, a few claim to have learned magic directly from the spirit they worship. While these druids do not draw magic from a spirit in the manner that clerics derive their power from the gods, they do sometimes show an increased talent for magic relating to the site they worship. Thus, they are often found to possess the Student of Nature feat.

APPENDIX ONE

the WAYS OF FAITH

Closely guarded are the secrets of sects and cults; for the more powerful their mysteries, the greater the danger of this knowledge being stolen and wielded against the cultists themselves. From the cleric's ability to channel, to the primal mysteries of the druids, this appendix contains a wealth of new lore for the divine spellcaster.

New Feats

Some of the greatest secrets available to divine spellcasters aren't spells and artifacts of great power – they are refinements to the skills and abilities they already possess. Though these secrets aren't world-shattering, they are closely guarded by the sects that hold them.

Defender of the Wilds [GENERAL]

A character with this feat feels a deep emotional attachment to the animal that he befriends. Thus, anyone who harms his charge engenders the character's greatest wrath.

Prerequisite: Animal companion.

Benefit: If a druid or ranger witnesses his animal companion wounded in combat, he immediately enters

a boiling rage. While in this state, he gains a +2 bonus to Strength and Constitution but suffers a –1 penalty to AC and cannot cast spells. This rage lasts 5 rounds plus his Constitution modifier.

Friend of the Wild [GENERAL]

Some druids share an intuitive, magical bond with the natural world, and are thus able to tap into the land's innate energies. When surrounded by terrain similar to their homeland, or the area where they learned druidic magic, their spells become more potent.

Prerequisite: Nature sense (druid ability).

Benefit: A character with this feat chooses one of the following terrain types: arctic, desert, forest, mountain, plains, swamp, or water. When in this native terrain her druid spells are stronger than normal, and she gains a +2 bonus to her save DCs.

Invocation of Spirit [GENERAL]

A cleric calls to his god, who sends a messenger to bestow a blessing upon the petitioner, or a bane to punish those who stand in opposition to the deity's servant. A druid calls aloud in the ancient tongues of the land and the spirits answer with rawest power. These legacies

stand as ample evidence that divine spellcasters serve the role of speakers for something beyond the mortal ken.

Prerequisite: Divine caster level 5th.

Benefit: When preparing spells normally, the spellcaster may select as many spell slots as he likes to be “spirit spells.” Each spell slot, so designated, may then be expended at any time in order to cast any single spell (normally accessible to the spellcaster) that is one or more levels lower than the spell slot. Casting this spell is a full-round action.

Thus, a cleric who designates a third-level spell slot as a “spirit slot,” may cast any spell of up to second level that he is normally able to cast, allowing greater versatility.

The casting of a spell through the use of this spirit slot is always very obvious, as it is accompanied by some sign of spiritual presence, be it the glowing image of an angel spreading its wings momentarily over those affected by a *bless*, the sudden appearance of a faerie spirit who calls the plants of an *entangle* to life, or the manifestation of a devil cracking his whip over corpses in order to *animate dead*. This manifestation is not solid, nor can it take any action other than to “grant” the spell.

Normal: Clerics and druids must prepare specific spells.

Quickshape [GENERAL]

Some druids with the wild shape ability are quite adept at assuming their animal form. This expertise allows them to transform much faster than normal.

Prerequisite: Ability to wild shape into Large creatures.

Benefit: A druid with this feat may change shape with the wild shape ability as a standard action.

Normal: Using wild shape counts as a full-round action.

Speaker of the Ancestors [GENERAL]

Druids with this feat revere the spirits of their ancestors. Their contact with the spirits grants these druids familiarity with their culture’s traditional weapon, and also facilitates historical study.

Prerequisite: 1st-level druid.

Benefit: A character with this feat gains proficiency with one exotic, martial, or simple weapon appropriate to her culture. This weapon counts as a druidic weapon. She also counts Knowledge (ancient history) as a class skill. This skill applies specifically to her home culture.

Special: This feat may only be taken at 1st level.

Student of Nature [GENERAL]

Unlike other druids, those who worship a location often did not study with a master or learn magic from

another person. Instead, the spirits who dwell within a site of reverence have reached out to the druid and unlocked the secrets of magic. This primal instruction results in powerful druidic magic, especially with those spells appropriate to the spirits of the place.

Prerequisite: 1st-level druid.

Benefit: Choose one spell for each druid spell level. When casting those spells, the druid’s caster level counts as one higher than normal and the save DC to resist the spell increases by 2.

Special: This feat may only be taken at 1st level.

MIRACLE FEATS

These feats are available only to the primary servants of the gods — clerics, who channel the very essence of the divine. Miracle feats grant a cleric other uses for channeling positive or negative divine energy, enabling them to direct this energy into abilities appropriate to the ethos of the cleric’s faith. Employing a miracle feat always uses up one of the cleric’s daily turn or rebuke undead attempts and requires a standard action to accomplish. These feats aren’t merely about channeling positive or negative energy, however; they are unique blessings that clerics are taught as part of their vocation.

Casting Out the Unclean [MIRACLE]

Clerics are well known for their aptitude at channeling positive energy to turn undead. It is one of their primary abilities and one at which they excel. However, some deities consider evil outsiders to be just as great a threat as undead abominations, and these gods empower their servants to cast them out from the Material Plane. In the Scarred Lands, clerics of Madriel are renowned for their facility with this feat, as are those who serve Corean and Hedrada. Chardun’s faithful have a similar feat that affects good outsiders and requires the ability to channel negative energy as a prerequisite.

Prerequisites: Cleric class levels, ability to channel positive energy (turn undead).

Benefit: By expending one turn undead attempt, the cleric may endeavor to turn evil creatures of the outsider type. In most respects, this feat functions exactly like an ordinary turning attempt, except that outsiders are treated as undead of twice their HD to determine success or failure. For example, a plague angel is an evil 7 HD outsider. For the purposes of this feat, the creature is treated as if it had 14 HD.

Charisma of the Crusader [MIRACLE]

Clerics often lead troops into battle, uniting their charges under the banner of a god. This salutary effect of fighting for a divinely sponsored cause can be impres-

sive, as history has shown time and again. In the Scarred Lands, Corean's clerics regularly use this feat, but the devotees of other gods — especially Hedrada and Tanil — also possess versions of it.

Prerequisites: Cleric class levels, ability to channel positive energy (turn undead).

Benefit: By expending a turn undead attempt, while leading troops in a cause favored by his god or ethos, the cleric grants a morale bonus to attack rolls and saving throws. This bonus is either +1 for a number of rounds equal to the cleric's Wisdom score, or the bonus is equal to the cleric's Wisdom modifier and only lasts for one round. This ability affects all allies within 25 ft. of the cleric.

CLEANSING FLAMES [MIRACLE]

The cleansing power of fire is recognized by most faiths. Some clerics learn how to channel divine energy to envelope their weapons in a wreath of flame that deals extra damage against their foes. In the Scarred Lands, clerics of any deity can learn this feat, though the Keepers of the Eternal Flame particularly favor it.

Prerequisites: Cleric class levels, ability to channel positive energy (turn undead) or negative energy (rebuke undead).

Benefit: By expending a turn undead attempt, the cleric temporarily gives

one of her weapons the "flaming" descriptor, dealing +1d6 fire damage per hit. This descriptor does not stack with a weapon that already possesses it, but it does stack with other descriptors. The extra damage capability lasts for a number of rounds equal to the cleric's Wisdom modifier (minimum 1 round).

CLOAK OF RIGHTEOUSNESS [MIRACLE]

Clerics are bidden by their gods to protect the faithful. They do this in a variety of ways, often at the cost of their own lives. To aid them in this holy mission, clerics are sometimes granted the ability to extend their own protections to their allies or others in need. In the Scarred Lands, Corean and Madriel are the originators of this feat, although versions of it can be found among all the gods of good and neutrality.

Prerequisites: Cleric class levels, ability to channel positive energy (turn undead).

Benefit: By expending a turn undead attempt, the cleric can extend any resistances he currently possesses, whatever their origin, to an ally. This includes, for example, *resistance to energy* and similar spells, as well as spell resistance. This feat allows the cleric to extend his own resistance to a single ally, per turn undead attempt expended. The extended resistances last for a number of

rounds equal to the cleric's Wisdom bonus (minimum 1 round).



DEATH BLESSING [MIRACLE]

Not all clerics assist the sick and tend to the wounded. Some prefer to serve their masters through acts of murder, using their divine blessings to more efficiently cause death. These dark clerics are known to both carry out assassinations personally, and to give potent blessings to other, allied killers. In the Scarred Lands, the clerics of Belsameth are the foremost practitioners of this feat, since they are the most likely to multiclass as assassins and thereby gain benefit from it.

Prerequisites: Cleric class levels, ability to channel negative energy (rebuke undead).

Benefit: By expending one rebuke undead attempt, the cleric may add his Wisdom bonus to the Fortitude save DC of any one death attack that he is able to make — as a result of having another class with that ability (such as assassin). By expending two rebuke undead attempts, he may grant this bonus to another.

DIVINE PROTECTION [MIRACLE]

Although clerics are not as magically potent as arcane spellcasters, they nevertheless possess many spells that can be quite devastating when used correctly. Some of these are indiscriminate about whom they effect however, doing damage to any within a large area, regardless of their connection to the caster. In the Scarred Lands, the clerics of Hedrada have learned how to protect allies from area effect spells. They have shared this knowledge with the followers of other lawful deities, particularly Corean.

Prerequisites: Cleric class levels, ability to channel positive energy (turn undead).

Benefit: By expending a turn undead attempt, a cleric may exclude one or more beings within the area of effect of a spell cast by the same cleric. The number of beings who can be excluded is equal to the cleric's Intelligence modifier. Each use of this feat affects only one spell. Any subsequent area of effect spell requires the expense of an additional turn undead attempts.

GREAT EXORCISM [MIRACLE]

Though rare in the Scarred Lands, some clerics become adept at casting out evil outsiders. The clerics of Corean, Hedrada and Madriel are among the greatest of these exorcists. Chardun's minions can also become exorcists of some power, although they cast out good outsiders through the channeling of negative energy.

Prerequisites: Cleric class levels, ability to channel positive energy (turn undead), Casting Out the Unclean.

Benefit: By expending one turn undead attempt, a cleric may endeavor to turn evil creatures of the outsider type. This feat functions exactly like an ordinary turning attempt. For example, a plague angel is an evil 7 HD creature and is treated as such for determining the success or failure of the turning attempt.

HEALER'S BENEDECTION [MIRACLE]

Clerics of any of the healing gods may learn this feat, which augments normal curative abilities by directly channeling the positive energies of the god. In the Scarred Lands, this feat is primarily taught by the church of Madriel — though Madrielites may instruct allied good clerics, especially clerics of Tanil and Corean, in this practice.

Prerequisites: Cleric levels, ability to channel positive energy (turn undead).

Benefit: By expending a turn undead use as a cure spell is cast, the cleric may, instead of rolling some of her dice for healing, simply add their maximum points to the healing total. This may be done for one die per point in the cleric's Charisma modifier (minimum of one). Thus, a cure light wounds spell cast by a cleric with a Charisma of 15 would heal for 8 + caster level points (rather than 1d8 + caster level), and a cure serious wounds cast by the same cleric would heal for 1d8 + 16 + caster level (rather than the normal 3d8 + caster level).

HOLY/UNHOLY FLAMES [MIRACLE]

Fire is a common manifestation of divine power, capable of dealing great damage to a cleric's enemies. Clerics, who have already mastered the Cleansing Flames miracle feat, may learn to channel even more energy into their weapons to cause extra damage to those whose alignments differ from their own. In the Scarred Lands, any cleric who possesses Cleansing Flames is capable of learning this feat.

Prerequisites: Cleric class levels, ability to channel positive energy (turn undead) or negative energy (rebuke undead), Cleansing Flames.

Benefit: By expending one turn undead attempt, the cleric may add the "holy" (for clerics who channel positive energy) or "unholy" (for clerics who channel negative energy) descriptor to his weapon, dealing +2d6 damage to creatures of evil or good alignments respectively. This descriptor does not stack with weapons that already possess it, but it does stack with other descriptors, including "flaming" granted by the feat Cleansing Flames — although the use of both requires the expenditure of two turn undead attempts. This feat remains in effect for as many rounds as the cleric's Wisdom modifier (minimum 1 round).

PERSISTENCE OF AGONY [MIRACLE]

Though the gods rarely confront one another directly, their followers are not always so scrupulous — especially those serving evil deities. The battles of evil clerics against the forces of good are often fierce and cruel, with little room for compromise or mercy. Clerics, who relish the thought of inflicting permanent damage against their enemies, find the feat Persistence of Pain as an efficient way to do so. In the Scarred Lands, the clerics of Belsameth and Chardun especially prize this feat, although Vangal's minions are known to employ it as well.

Prerequisites: Cleric class levels, ability to channel negative energy (rebuke undead).

Benefit: By expending one rebuke undead attempt, a cleric may inflict one point of permanent hit point damage per die of his damage roll (in a single successful melee attack against an enemy of an opposing faith). Once a blow is struck, the feat's effect on that weapon ends, and the cleric must expend another rebuke undead attempt if he wishes to again deal permanent damage. On the other hand, the effect may be "stored" in a weapon for up to 24 hours beforehand without penalty. No more than one effect may be stored at a time, however.

Thus, a cleric of Chardun who uses a warscepter in combat would deal 1 point of permanent hit point damage, since his weapon deals 1d10 damage. The amount of permanent damage is modified by the cleric's Wisdom bonus (if any), so that if the aforementioned cleric had a 15 Wisdom, he would add his +3 ability bonus to his permanent damage total, bringing it to 4. Permanent damage cannot be healed through ordinary *cure* spells or through natural healing. Instead, such damage is treated like ability damage and can only be healed through *lesser restoration* or *greater restoration*.

For the purposes of this feat, "an opposing faith" is any that does not share the same ethical (good, evil, neutrality) axis as the alignment of the cleric. Therefore, a lawful evil cleric could use this feat against opponents of lawful good or lawful neutral alignment with equal efficacy. The only further restriction is that the opponent cannot worship the same deity as the cleric. For example, lawful evil and lawful neutral sects of Chardun are not considered opposing faiths.

REAVER'S SACRAMENT [MIRACLE]

The powers of negative energy are not merely for control over the undead. Some clergy learn to channel this power against all their enemies, inflicting wicked wounds that are difficult to heal through the use of positive energy. In the Scarred Lands, this feat is taught among the clergy of Vangal.

Prerequisites: Cleric class levels, ability to channel negative energy (rebuke undead).

Benefit: A cleric with this feat may charge her blade with negative energy, allowing it to inflict deadly wounds that resist magical healing. Weapons so empowered remain charged for a number of rounds equal to the cleric's Charisma bonus; all wounds inflicted by the weapon in that time are immune to healing by Conjunction (Healing) spells.

This immunity may be banished by a cleric or paladin who is able to channel positive energy. If the opposing cleric makes a Turn Undead roll and scores high enough on that chart to effectively "turn" the hit dice of the cleric who used Reaver's Sacrament, then the effects of the feat is negated, and any wounds can be healed as normal.

REDEEMER'S UNCTION [MIRACLE]

Undead are terrifying creatures — not only because of their foul nature, but because of the horrible effect of their blows. The same divine energy that allows clerics to turn

undead may be used to offer protection against the negative energy attacks of these abominations. In the Scarred Lands, Madriel's clerics authored this feat, but they have since taught it to clergy of Corean, Hedrada and Tanil.

Prerequisites: Cleric class levels, ability to channel positive energy (turn undead).

Benefit: By expending one turn undead attempt, the cleric may resist negative energy attacks by undead for a number of rounds equal to his Wisdom bonus (minimum 1 round). A negative energy attack is any attack that drains levels or ability scores. Necromantic spells, magic items or special abilities that mimic these effects can overcome this feat's protection. So long as the effect of this feat is active, it does not matter how many negative levels or ability points an undead attack drains. The cleric is completely immune to these attacks until a number of rounds equal to his Wisdom bonus (minimum of one round) has passed. By expending two turn undead attempts, the cleric may bless another with this benefit.

SACRED DEFENDER [MIRACLE]

The powers of the gods, who grant positive energy, may be channeled to aid in the defense of the faithful. With a touch and a prayer, the cleric may channel power into herself or an ally — shielding those she has blessed against damage. In the Scarred Lands, this feat is normally taught by the clergy of Corean and Hedrada.

Prerequisites: Cleric class levels, ability to channel positive energy (turn undead).

Benefit: By expending one of his turn undead uses the cleric may channel (through touch) positive energy into either himself or an ally, granting a sacred bonus to AC equal to his Charisma bonus. This lasts for one round per cleric level.

TYRANT'S BLESSING [MIRACLE]

Many evil clerics are known for their imperious natures, expecting all others to defer to their judgment and obey their commands. Some divine masters have gone so far as to instruct their faithful to actively bend the wills of others to their own desires. In the Scarred Lands, only the church of Chardun teaches this feat, although it may be taught to allied clerics — especially those of Belsameth.

Prerequisites: Cleric class levels, ability to channel negative energy (rebuke undead).

Benefit: By expending one rebuke undead attempt, the cleric increases the Save DC for a single casting of a spell with the "Mind-Affecting" descriptor. This grants a bonus equal to the cleric's Charisma bonus (minimum 1).

TRICKSTER'S INSIGHT [MIRACLE]

"Thieves make the best guards," or so the old saying would have it. Clerics of trickster gods are often best at seeing through deceptions because they are so good at perpetrating them. In the Scarred Lands, clerics of Enkili are the sole possessors of this feat.

Prerequisites: Cleric class levels, ability to channel positive energy (turn undead) or channel negative energy (rebuke undead).

Benefit: By expending a single turn or rebuke undead attempt (depending on the cleric's alignment), the cleric gains a bonus equal to her Wisdom bonus to Spot and Search checks, as well as to Will saves against illusions. The effects of this feat last for a number of rounds equal to the cleric's Wisdom bonus (minimum 1 round).

VALEDICTION OF THE HUNTRESS [MIRACLE]

Not all clerics wade into battle with melee weapons. Some prefer to use ranged weapons, of one sort or another, to honor a deity who favors that type of combat. Thus, by using the chosen weapons of their god or goddess, they may gain the ability to inflict greater damage against their foes. In the Scarred Lands, clerics of Tanil are the sole proprietors of this feat.

Prerequisites: Cleric class levels, ability to channel positive energy (turn undead).

Benefit: By expending one turn undead attempt, a cleric of Tanil gains the effective use of the Power Attack feat, but only with ranged weapons used against targets within 30 ft. This feat otherwise functions exactly like Power Attack. For the purposes of this ability, Power Attack is considered a one-handed weapon. The effects of this feat last for a number of rounds equal to the cleric's Wisdom bonus (minimum 1 round).

PRIMAL FEATS

In the earliest days, the titans each claimed the land for a time. As the Epochs passed, the powers of druids were subtly changed to represent the waxing and waning of each titan lord. In this final Epoch that is the Scarred Lands, druids have attained the ability of transformation, changing into the myriad animals that walk the new face of the world. However, there are still a few druids who have managed to relearn the most basic powers that permeated the previous Epochs. Instead of using their natural abilities of shapeshifting, these druids call on powers more in tune with the fallen titans,

BEARER OF PLAGUES [PRIMAL]

The druids of Chern live to spread sickness. While normally those who contract an illness either throw off the disease or perish, certain druids of Chern allow the contagion to linger within them and infest others with whom they come into contact.

Prerequisite: Heal 4 ranks, wild shape ability.

Benefit: If a druid with this feat has been exposed to, and survives, a disease, she may spend a use of wild shape



to retain the sickness within her body. The druid may only use this ability on any disease that she is required to make a saving throw against, whether or not the disease actually afflicts her. The druid then has three days from the time of expending her wild shape to use this feat, to infest a single target with the disease; the druid expends a daily use of his wild shape ability and makes a Heal check (DC of the disease's Fortitude save), when attempting to infect a victim. If this check is successful, the target has been exposed to the disease and must make the appropriate saving throws.

Once a druid has passed on a disease, it leaves her system and she is no longer capable of infecting others. The druid may, however, expend a daily wild shape use when the disease's duration within her body expires in order to keep the disease "active." Of course, she may encounter and use the same disease in the future, and the same rules would apply. Druids may only hold one contagion, and thus one use of this feat, in their body at a time.

EYES OF MAGIC [PRIMAL]

Some druids of Mesos possess an innate sense of magic. They can thus perceive auras without the aid of spells such as *detect magic*.

Prerequisite: Spellcraft 4 ranks, Wild shape special ability.

Benefit: By spending a use of the wild shape ability, a druid of Mesos may cast *detect magic*. This effect has a duration of one hour per level, and continues until the end of this time even if the druid does not concentrate on maintaining the spell.

FIST OF DESTRUCTION [PRIMAL]

While many consider the purview of craftsmen to be one of creation, they are also the individuals most capable of destroying those creations. Knowledge of how a thing is built grants insight into how it might be torn down, as those who worship Golphagga well know.

Prerequisite: Craft 4 ranks, wild shape special ability, worshipper of Golphagga.

Benefit: By spending a daily use of wild shape, a druid with this feat gains a +10 bonus to the damage he inflicts against an inanimate object. Activating this feat is a free action.

PRIMAL DESIRE [PRIMAL]

With a single touch a druid can induce waves of pleasure in another living being, reducing that person or creature to a state of insensible bliss.

Prerequisite: Bluff 4 ranks, worshipper of Gulaben.

Benefit: By spending a use of her wild shape ability, a druid can cause a target she touches to enter a temporary state of intense pleasure. The target of this ability receives a Fortitude save (DC equal to the druid's Bluff skill check); failure indicates that the target is considered to be *stunned* for as long as the druid maintains her touch, plus 1d4 rounds after.

TOTEMIC SHAPESHIFTER [PRIMAL]

A druid who both serves one of the totems of the world and has mastered the art of shapeshifting can perform mighty acts of channeling, learning to assume some of the traits of his totem.

Prerequisite: Wild shape ability, one Totem feat.

Benefit: By expending a daily wild shape use, the druid is able to undergo some kind of physical transformation appropriate to his totem. The totem feats below note details of that transformation; additionally, the sidebar "Druidic Totemists" has specifics for those druids with totem feats from **Player's Guide to Fighters and Barbarians**. These traits last for 10 minutes per level in the druid class (or other classes that grant the wild shape ability).

VENOMOUS SPITTLE [PRIMAL]

After drawing venom from a creature's body, a druid of Mormo may use the poison to make a single attack — spitting it at an opponent.

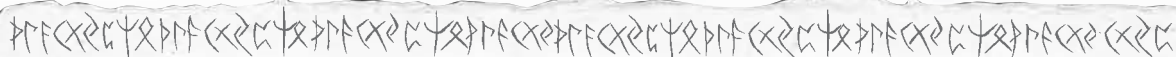
Prerequisite: Wild shape ability.

Benefit: A druid of Mormo draws venom, from a poisoned ally's wound or a venomous animal companion, by sucking it into her mouth as a standard action and spending a use of her wild shape ability. She may then spit the venom anytime within five rounds, making a single ranged touch attack with a range increment of 10 ft. On a successful hit, her target must save to resist the poison as normal, though this may be done only for *injury* or *contact* vectored poisons. Additionally, *injury* vectored poisons may only be spat upon those who currently have open wounds, to give the toxin some means of entry into the body.

TOTEM FEATS

Totem feats, first introduced in the **Player's Guide to Fighters and Barbarians**, represent the abilities of those individuals who have been adopted by a particular spirit totem. An initiate usually undergoes some sort of ritual or ordeal where she attracts the attention of her potential totem. The exact nature of this ritual varies depending on tribal customs, but is officiated by one of the spiritual elders of her tribe. Usually a person has only one totem that she is beholden to. These feats are mainly available to characters who hail from barbarian cultures that maintain reverence to the Beastlords, but it is possible for one of the totem spirits to appear to individuals separated from this tribal heritage — who are specifically called by a totem.

Totem feats represent the ability to channel the essence of a totem into the user. The wielder of the feat must use a standard action to channel her totem. Being imbued with a spirit is physically taxing and a character can only maintain this state for a number of rounds equal to 3 + the character's Constitution modifier, though the character may end it earlier if she so desires. A character can only channel her totem a number of times per day



DRUIDIC TOTEMISTS

Player's Guide to Fighters and Barbarians includes a number of feats that, for reasons of space, are not reprinted below. However, a druid who takes one of those feats in addition to the Totemic Shapeshifter feat above may also gain the ability to take on certain attributes if they expend a daily wild shape use while channeling the totem:

Boar: While channeling Boar, a druid who expends a wild shape use gains the hardy musculature and robustness of the boar, granting him a +2 primal bonus to Constitution.

Deer: While channeling Deer (or Stag, as many druids call the totem), a druid who expends a wild shape use grows mighty antlers on his head, allowing him to make a goring melee attack that inflicts 1d8 points of damage. If he charges, he gains a +2 bonus to damage in addition to other charging bonuses.

Desert Falcon: While channeling Desert Falcon, a druid who expends a wild shape use grows a set of wicked talons on her hands similar to those of the desert falcon. When striking, these claw attacks are considered armed for purposes of determining attacks of opportunity, and deal 1d4 points of damage. If the druid chooses to attack with both taloned hands in one round, she uses the normal rules for two-weapon fighting.

Eagle: While channeling Eagle, a druid who expends a wild shape use transforms his eyes into the golden orbs of the totemic Eagle, vastly enhancing his vision. The character may add his levels in the druid class (or other classes that grant the wild shape ability) as a circumstance bonus to Search and Spot checks.

Hookwing: While channeling Hookwing, a druid who expends a wild shape use develops a series of impressively sharp scales along the edges of his hands and along his forearms. When striking with these blade-like scales, the druid is considered armed for the purpose of determining attacks of opportunity and deals 1d3 points of damage. If the druid chooses to attack with both hands in one round, he uses the normal rules for two-weapon fighting. While using this ability, the character also receives a +1 natural armor bonus.

Huror: While channeling Huror, a druid who expends a wild shape use grows a thick fur hide, granting her a +1 natural armor bonus as well as cold resistance 5.

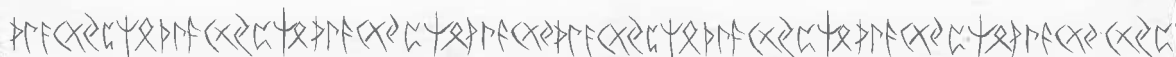
Miser Jackal: While channeling Miser Jackal, a druid who expends a wild shape use learns the quick-fingered techniques of theft. The character may add his levels in the druid class (or other classes that grant the wild shape ability) as a circumstance bonus to Open Lock and Sleight of Hand checks (which may be used untrained for the duration of this ability).

Night: While channeling Night, a druid who expends a wild shape use darkens her flesh to match the shadows of the night and drowns her sounds in darkness. Thus, the character may add her levels in the druid class (or other classes that grant the wild shape ability) as a circumstance bonus to Hide and Move Silently checks.

River: While channeling River, a druid who expends a wild shape use develops a set of gills, enabling him to breathe underwater for the duration of this ability.

Wind: While channeling Wind, a druid who expends a wild shape use quickens her reflexes, granting her a +2 primal bonus to Dexterity.

Wolf: While channeling Wolf, a druid who expends a wild shape use takes on the scent-tracking ability of his totem, gaining the Scent special ability.



equal to 1 + the character's Charisma modifier. Additionally, a totem feat gives a skill bonus to a skill relevant to that totem; this bonus applies at all times, whether the character is channeling their totem or not.

Totem feats also have a taboo — something that, if done, offends the patron spirit. If a character has a totem feat, and breaks the taboo, she loses access to the benefits of her totem feat until she undergoes some rite of contrition. These rites usually take the form of some quest undertaken to regain the favor of the totem. The

difficulty of the quest usually is determined by the circumstances around the infraction.

Bear [Totem]

Children of Bear value strength and toughness. They are slow to anger, but once aroused they make terrible foes. Bear is also known as a powerful healer.

Benefit: Bear's children fight best unarmed. While channeling Bear, her children gain a +1 circumstance bonus to all unarmed attacks. Bear also lends some of her

might to her children, and while channeling her, they are considered to be one size category larger than they are — for the purpose of making grapple checks. In addition, children of Bear gain a +2 circumstance bonus on all Heal checks.

Taboo: Abandoning allies or kin. Children of Bear are expected to be the rock of support for their communities.

Totemic Shapeshifting: While channeling Bear, a druid who expends a wild shape use gains the ability to lay on hands and heal with the power of Bear. The druid may cure a total number of hit points equal to her Charisma bonus (if any) times her level in the druid class (or other class that grants the wild shape ability). This amount is a daily total, and so may be split among channeling uses.

CAT [Totem]

The cat totem embodies speed, agility, and independence. Known to be capricious, Cat is also refined and invariably fastidious.

Benefits: Cat's children are fast on their feet. While channeling Cat, characters with this feat gain the benefits of the Dodge feat; if the character already has that feat, the bonus is doubled. In addition, children of Cat gain a +2 circumstance bonus to all Move Silently checks.

Taboo: Remaining clean. A character is unable to channel Cat if he has not washed sometime within the last two days.

Totemic Shapeshifting: While channeling Cat, a druid who expends a wild shape use grows a set of claws that inflict 1d4 damage in addition to granting a +2 circumstance bonus to all Climb checks.

LEOPARD [Totem]

The leopard is fast and powerful. He uses a burst of speed to overtake his enemies, grabbing them with his fangs and pulling them to the ground. Leopard is also a canny hunter, able to blend into the underbrush and remain unseen.

Benefits: While channeling Leopard, his children's speed is increased by +10 feet. This bonus stacks with the fast movement of the Barbarian class. In addition, children of Leopard gain a +2 circumstance bonus on all Hide checks.

Taboo: Sedentary behavior. Children of Leopard are wide-traveling individuals, and must not remain in the same location for more than a week.

Totemic Shapeshifting: While channeling Leopard, a druid who expends a wild shape use may double his normal speed. Note that because this is done while channeling, it doubles the speed of the character modified by the +10 foot bonus for channeling Leopard.

RAT [Totem]

The rat is above all else a survivor. He steals enough to sustain himself without alerting his victims. During lean times he always knows where to find a few morsels, while disease and other calamities seem to pass him by.

Benefits: While channeling Rat, his children gain the ability to move quickly, striking and then fading away, granting them the use of the Spring Attack feat. In addition, children of Rat gain a +2 circumstance bonus to all Sleight of Hand checks and can use the Sleight of Hand skill untrained.

Taboo: Doing without. Children of Rat are accustomed to having what they desire and must steal to cover their needs if they cannot pay for them.

Totemic Shapeshifting: While channeling Rat, a druid who expends a wild shape use may completely heal himself of a disease; though he may not perform this service for others. Any damage that he's already taken from an ailment, prior to using this ability, must be healed normally, however.

WOLVERINE [Totem]

The wolverine totem encompasses ferocity in battle, fury, and toughness. Druids of this totem are skilled warriors who, similar to barbarians, can tap into their inner anger to gain a temporary surge of strength.

Benefits: While channeling Wolverine, his children gain the ability to strike surely and viciously, inflicting +2 damage with all slashing and piercing melee weapons. In addition, children of Wolverine gain a +2 circumstance bonus to all Intimidate checks.

Taboo: Backing down from battle. Children of Wolverine are not given to flight or cowardice and must engage in combat when faced with an enemy; they need not fight to the death, however.

Totemic Shapeshifting: While channeling Wolverine, a druid who expends a wild shape use gains the rage ability of barbarians.

INITIATE OF THE SPIRIT WAYS [GENERAL]

There are those people who have a natural affinity with the spirit world. Oftentimes these individuals become shamans and oracles for their tribes, mediating disputes between the worldly and the spiritual. These people stand out against the rest of the mortal races as something special, something more — at least in the eyes of spirits.

Prerequisites: Cha 13.

Benefits: Those who take this feat receive a +2 Circumstance bonus for all Bluff, Diplomacy, Gather Information, Intimidation, and Sense Motive checks when those skills are used in dealings with spirits. In addition, there is no limit to the number of totem feats the character can have.

BELSAMETH

The Goddess of Shadows is beloved by lycanthropes, who consider her their mistress. Lycanthropic worshippers of Belsameth, who spend a full round invoking her name, gain a +1 bonus to their Control Shape checks. A worshipper can pray for three consecutive rounds for a maximum bonus of +3.

VANGAL

The Ravager is best known as a war god, but he is also a bringer of death in all its forms. Some of his followers revel in emulating their divine master's example. Worshipers of Vangal, who invoke his name for one of more consecutive rounds, increase the save DC of any necromantic spell they cast. A worshipper can pray for three consecutive rounds for a maximum bonus of +3.

RISES OF THE TITANS

While the titans care nothing for prayers or the faith of their mortal followers, they do provide minor rituals for the use of those who are willing to further the titans' aims and enforce their will upon the Scarred Lands. All skill checks listed under these rites have a DC of 15.

Though these small rituals do not actively draw upon any favor of the titans (as they are simply an inherent part of the power and reality of the Scarred Lands, in the same way that water is wet), those who use them are understandably likely to be marked as titan-worshippers. Still, many professions have some kind of small prayers that are commonly whispered, whether the healer's pleas to Chern and Mormo, or the smith's forge-chants to Golthagga and Thulkas.

CHERN

Chern's rituals focus on the spread and maintenance of disease. In the titan's eyes, the only real usefulness derived from his followers is their ability to spread his contagions far and wide.

Death's Herald: With a successful Heal check, this ritual grants a person a -2 penalty to his next attempt to save against a disease's effects. Chern's followers use this ritual to appear to offer aid in the face of epidemics — when in fact they work to sustain them.

Song of the Scourge: Like a naturalist collects and catalogues butterflies, a follower of Chern studies diseases. The use of this small, rhyming charm (requiring a Heal check) grants a physician a +2 to subsequent Heal checks made to identify diseases.

GAURAK

The Glutton's faithful learn to stretch out supplies to make many more meals than is normally possible, though most of them indulge in this extra food on their own.

Glutton's Blessing: With a successful Profession (cook) check, a follower of Gaurak can produce 1.5 times as many meals from a set of supplies as normal. For example, a party with six days worth of food can stretch

their reserves to nine days. This rite may only be used once on a particular cache of food.

Iron Gut Rite: With a successful Survival check, a character enacting this ritual gains a +1 primal bonus to the next saving throw she makes to resist the effects of ingested poison or otherwise spoiled food.

GOLTHAGGA

As a master smith, Golthagga's secrets dwell primarily on the creation of weapons, armor, and other metal items.

Ritual of Gold's Whisper: Through the use of this ritual, the character gains a +1 primal bonus to his next Appraise check. He also receives insight into the materials used to create an item, literally hearing their ghostly whispers.

Song of the Forge: To use this rite, a character must make a Craft check appropriate to the item she wishes to create. On a successful check, she gains a +1 primal bonus to all Craft checks made in the process of creating that item.

GULABEN

The Lady of Winds is long forgotten, but some of her practices still remain. Courtesans eager to line their pockets with a few extra coins share this ritual, though none know its origin.

Song of the Wind's Caress: With this ritual and a successful Sense Motive check, a character gains a +1 bonus to any Sense Motive, Diplomacy, or Bluff checks made to seduce a particular individual. This bonus may only be gained against one target at a time. If it is used more than once, its effects apply only to the last target against which it was employed.

HRINRUUK

A hunter with skill beyond mortal reckoning, Hrinruuk takes pleasure in great hunts against powerful creatures.

Chant of the Beast: By enacting this rite and making a successful Survival check, while attempting to track a creature whose CR is equal to or greater than the character's total level, a character gains a +1 primal bonus to all Survival checks made to track that specific creature. This bonus applies only to the last creature against which this ritual was used.

Way of the Arrow: This ritual is utilized with a Craft check; a character etches a small symbol in the ground with an arrow, blessing it to seek a creature. The character must designate a specific target for this ritual, naming or precisely identifying the target creature. When the arrow is fired at that creature, its user gains a +1 primal bonus to hit. A character may only bless one arrow in this manner at a time, and once an arrow is used it loses this benefit.

KADUM

Most sages find it hard to believe that Kadum would have the forethought to grant his followers access to minor rites. Yet, whether by design or happenstance they too gain insight in how to mimic their master.

APPENDIX ONE: THE WAYS OF FATH

Rite of the Brute: By making an Intimidation check, a character can enact the bellows of rage and the threatening postures that grant him a +1 primal bonus to damage for his next attack.

Rite of the Survivor: Just as Kadum lives on, despite the terrible injuries visited upon him, so too do his followers fight on past the most grievous injuries. By marking someone with their blood (and a Heal check), followers of Kadum grant that individual the ability to reroll a single stabilization check when checking for stabilization — after falling below 0 hit points. This benefit vanishes after the one person, thus blessed, recovers from battle sufficiently to heal his wounds.

Lethene

The Dame of Storms exults in all destruction, especially when it is committed and planned by her followers. Thus, her rites revolve around shattering or destroying material objects.

Rite of Sundering: With a successful Craft check, appropriate to creating an object the druid of Lethene wishes to destroy, the character gains a +2 primal bonus to Strength checks to break that object.

Song of the Storm's

Fury: By singing hymns to Lethene (and a Survival check), a character may gain a +1 bonus to all saves to resist the adverse effects of cold climate and stormy weather.

Mesos

The Sire of Sorcery grants his followers rites dealing with magic, allowing them to peer into the winds of arcane power to judge their ebb and flow.

Exercise of the Wind's Calling: With these mental meditations and a successful Concentration check, a character gains a +1 primal bonus to his

next Knowledge (arcana), Spellcraft, or Use Magic Device check.

Sorcerer's Blessing: Just as Mesos lends insight into magic, he gives his followers tools to foil it. With a successful Spellcraft check and the utterance of this blessing, a character receives a +1 primal bonus to his next Spellcraft check to identify and counter a spell.

MORMO

The Mother of Serpents is, as her name suggests, queen of all that slithers. Her druids are experts in handling snakes, and their rites reflect that expertise.

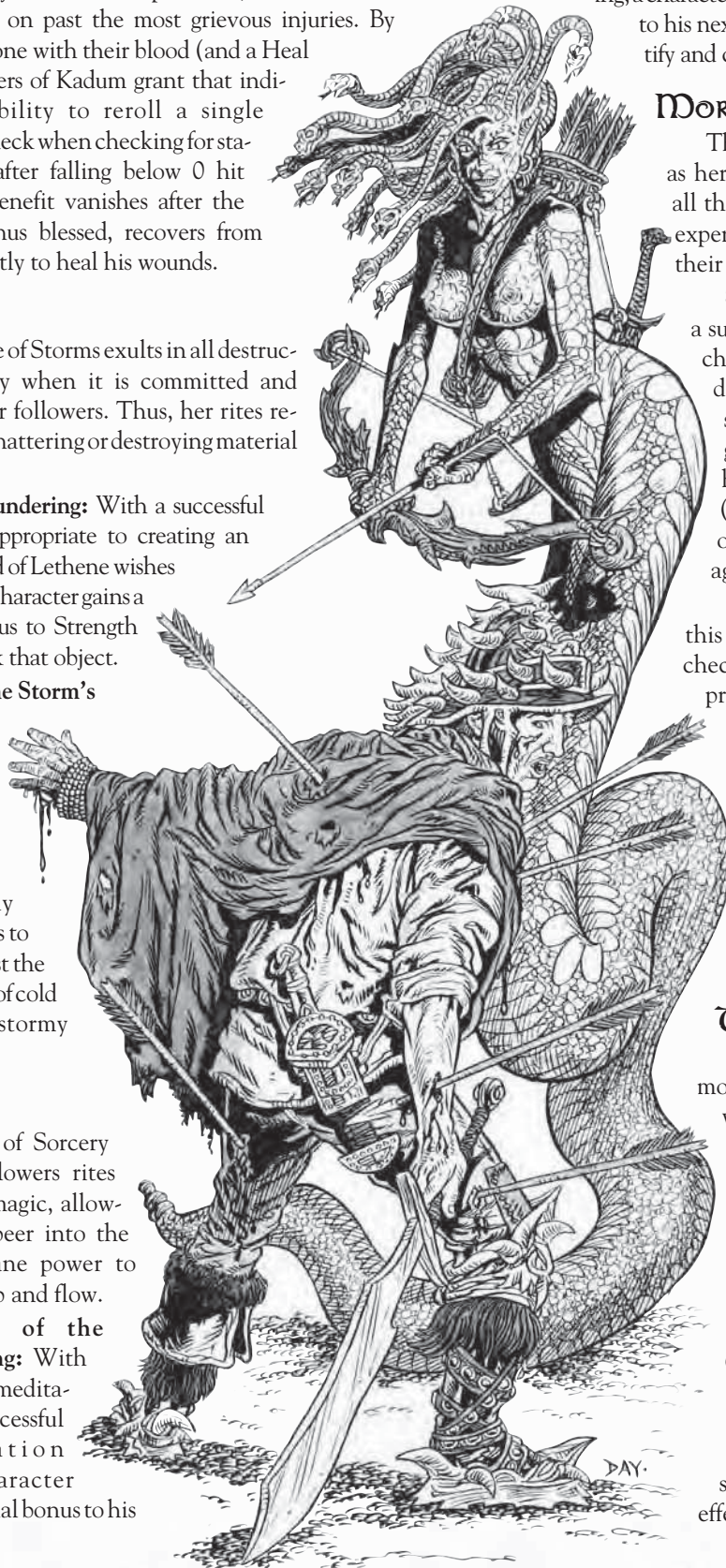
Serpent's Lullaby: With a successful Perform check, a character can sing a hissing, droning song that lulls snakes into passivity. She gains a +1 primal bonus to her next wild empathy (druid and ranger ability) or Handle Animal check against snakes.

Venom Trance: With this rite and a successful Heal check, a character gains a +1 primal bonus to Heal checks made to treat poison. Alternatively, the druid can opt to inflict a -4 on the save of a patient. Thus, Mormo's followers can work in secret to ensure an individual falls victim to a venomous attack.

Thulkas

The Iron Lord, a being of molten metal and fire, enjoys watching his patron elemental energy consume and lay waste to the world. His followers learn to tend flames and spur them to destructive rampages.

Averting the Sun's Gaze: By chanting to Thulkas (and a Survival check), a character may gain a +1 bonus to all saves to resist the adverse effects of hot weather.



APPENDIX TWO

THE MASTERS

OF FAITH

In the Scarred Lands, with faith comes power. Whether a set of powerful revelations of power from the gods, or a body of mysteries that allows the priest to tap into the very power inherent in the world, these paths to power are not mere tricks and spells. The secrets presented here are broad and deep enough to occupy the dedication of a holy man for all his life, striving to master them. And do not underestimate the effects that these prestige classes have on the character, for most of them mark their adherents in ways unforeseen. Characters who take levels in these prestige classes are embodiments of supernatural ideals and that can set them apart as Other in the eyes of mortal men.

In these descriptions, feats, magic items and spells marked with a single asterix (*) are from **Relics & Rituals**; those marked with a double asterix (**) are from **Relics & Rituals 2: Lost Lore**.

CORE PRESTIGE CLASSES

It might not be readily apparent where the basic prestige classes from the *DMG* fit into the Scarred Lands. The following section describes how certain prestige classes are appropriate for use in the Scarred Lands. Those listed focus on divine spellcasters; prestige classes that emphasize arcane spellcasting, combat or stealth are covered in other Player's Guides. Also, these are simply suggestions for the GM, who has the final word on such things.

Hierophant

Masters of divine magic and touched by the gods themselves, hierophants are great men and women of extraordinary power. Hierophant clerics in the Scarred Lands rarely have any interest in the politics and material matters of their respective churches, instead striving to be the direct instruments of the will of their god.

Conversely, the hierophants of the druids wield their increased power as the right and proper sign of a born leader — it is said that the Ledean Coventacle of Ancients was made up primarily of hierophants.

LOREMASTER

It is in the libraries of Lokil that the first loremasters discovered their deep secrets, and the library settlement has been known for its sages and loremasters ever since. In the years since, however, sages have traveled to learn among the loremasters of Lokil and then departed for other places. Thus, loremasters can be found in many places, from Hollowfaust to Hedrad.

Rumor has that sages with abilities similar to those of the loremasters may be found among the high elves of Termana; indeed, some Termanan elves claim that it was one of their half-blooded get that founded the loremaster tradition in Lokil. According to some, Torek Fenex, the Chief Historian of Burok Torn has sent a group of his most promising apprentices to Lokil, asking for training as loremasters in exchange for dwarven lore unknown to the sages there.

Mystic Theurge

The secrets of the mystic theurge were nearly lost with the destruction of Miridum. The godly races remember her most enlightened hierophants as those men and women who wielded magics both arcane and divine, capable of great acts of healing with one hand, and generating destructive spell-storms with the other.

Now, this lore has been all but lost, save for a rare few. The secrets are preserved among the clergy of Hedrada, Miridum's father, though few in his priesthood walk this path. There are rumors that shortly after the Druid War, a thief managed to escape with part of the lore-scrolls that detail the process of mystic theurgy.

In recent years, some of the witches of Belsameth have manifested the mastery of these secrets, leading the White Temple of Hedrada to wonder if the thief wasn't perhaps in the employ of Belsameth's faithful.

THAUMATURGIST

Unlike the demonologist (see *Player's Guide to Wizards, Bards and Sorcerers*), which summons infernal beings and binds them to his will, the thaumaturgist's standing with his god are sufficient to convince creatures of the outer planes to serve his purposes. It is not the thaumaturgist's will, but that of his god which compels these beings to serve, and most churches at least know of one thaumaturgist capable of aiding them. In particular, the faiths of Madriel and Chardun are well known for their summoning of extra-planar beings.

CLASSES OF HALLOWED MIGHT

For those players or GMs with access to Malhavoc Press's excellent *Book of Hallowed Might*, we give the following as a starting point for integrating the prestige classes therein into their ongoing Scarred Lands campaigns.

BLESSED PRELATE

The men and women who achieve this blessed state are rare but revered in the Scarred Lands. They are most often found working in their churches, often aiding the development of not only the church with which they are affiliated, but often the entire order to which they belong. Blessed prelates are well-loved by their fellow clergy, and are often considered the role models for purity and holy action in the same way that clerics themselves are to the masses.

HALLOWED MAGE

The hallowed mage upholds a sacred tradition of putting the arcane to work for the divine; in many ways, they are the opposites of the master cabalist (see *Player's Guide to Wizards, Bards and Sorcerers*) who turn the holy names of the gods to arcane ends. Hallowed mages are about as rare as the mystic theurge, and these two classes may simply be manifestations of different approaches to the sacred task of merging the arcane and divine.

KNIGHT OF THE PALE

The Knights of the Pale are an elite order of holy warriors whose origins are found in the Divine War. Shortly after that mighty conflict, small orders dedicated to preserving the remains and ideologies of various champions of the gods sprung up, teaching that these heroes might have wrought great good in the world save for their sacrifices. This order is dedicated to preserving the traditions and teachings of these holy men and women. As the Knight of the Pale proves himself worthy, he is taught the Sainted Mysteries of these holy

martyrs. The patron saints of the Knights of the Pale in the Scarred Lands are:

St. Taelmis, the Guardian of the Temple: A mighty warrior who died defending the temple of Hedrada from ravaging demons pulled into the Divine War by the titans themselves, St. Taelmis teaches that virtue brings strength in the face of overwhelming odds.

St. Marthea the Golden, Protector of the Just: A priestess of Madriel and one of the main proponents of Angelic Faith, St. Marthea was known for riding alone into the village of Ruban's End, which was under attack by undead. There her quick reflexes and holy powers allowed her to prevent the undead from killing anyone until help arrived, but she herself was slain just as the banners of her churchmen could be seen at the outskirts of the village.

St. Aeltheris Silverpinion, Judgement from Above: The first of the wood elven bird-riders to enter Corean's service, St. Aeltheris underwent great persecution from his fellow aerial cavaliers. He was martyred protecting the Grove of the Mother from mad elementals called by the druids of Thulkas and for his sacrifice, Denev herself blessed those of her eagle-riders who might wish to take service under Corean's banner. Many of Aeltheris' fellows were moved by his sacrifice in spite of the hatred they had leveled at him, and joined the side of the Avenger as a result.

St. Rikard the Small, the Swift Avenger: A halfling in the service of Madriel, St. Rikard used his speed and agility as a scout for the divine armies. He was eventually captured not by the forces of the titans, but by a pack of opportunistic ghouls that sought to take advantage of a recent battle to fall upon a camp of the wounded and dying. Rikard cried a warning and then battled the creatures long enough to allow the camp to arm itself; when they finally arrived, the ghouls had nearly entirely devoured the small scout who gave his life to warn them.

St. Hevan Danzi, the Faultless Rock of Faith: A saint of the Coreanic Cult of the Forge, St. Hevan Danzi was a follower of Golthagga who served the divine armies by providing them information on the troop movements of the titans whose armies he accompanied. When his treachery was revealed, he was tortured with his own forge implements, heated white-hot, but he refused to tell his captors anything about the rest of the Cult or his service to the divine armies. He died with the name of Corean on his lips and is highly regarded as an exemplar role model of stalwart faith.

St. Barconius, Provider of Truth: St. Barconius actually died long before the Divine War — he was returned from the Mithril Heavens to act as the general of Corean's army. By his righteous and forthright example, he led his men to greater feats of valor and daring. He is renowned for dying a second time in battle with a medusa-witch in the service of Mormo.

ANCHORITE

Due to a desire for greater spiritual connection, or just for the simple need to renounce the world for the comfort of solitude and private worship, an anchorite retreats from mainstream society into a hermitage — be it in a monastery, a cavern or the boughs of a mighty tree. The anchorite's daily life is that of deep spiritual communion, often accompanied by some form of mortification of the flesh. Of course, this life is not meant for everyone, and it is only the rare individual who hears so strongly the call of a higher power. Still, there are benefits to such a calling, and for some who serve greater powers this path is merely seen as the next logical step; clerics and druids are the most common anchorites, with a few paladins also joining their ranks. In effect, anyone who can cast divine spells may choose to renounce the world for the pursuit of secluded worship.

So why would anyone aspire to become an anchorite? While some desire greater spiritual power, there are others who merely wish a closer relationship to those they worship. Either way, these isolationists believe that a complete retreat from society is the correct path to their goal. An example is to be found in the spires of the highest mountains, where worshippers of Denev — known as Skyseekers — find solitude and the purpose of defending nature against encroaching titanspawn. Of course, Denev's nature lovers are not the only anchorites.

Golthagga of the Forge also has anchorites among his worshippers — their method of solitary worship being to shape hot iron in their forges to further scar their bodies. The greatest number of anchorites, however, belong to Golthain. These Redeemers of Golthain find that their penance of mutilation and self-flagellation is perfect for the daily routine of an anchorite's life. Many are the anchorites of Golthain who roam the land, trying to ease the suffering of others and somehow restore their titan back into the world.

Anchorites who worship Lethene can be found in the most terrible and violent of weather, paying tribute to the Dame of Storms; while those serving

Mesos seek to hear the voice of the Sire of Sorcery on the wind. Deep within the boughs of the Hornsaw, the anchorites of Mormo claim that their isolation allows them to know the will of the fallen titaness. Finally, those anchorites serving Thulkas naturally retreat into seclusion, for they believe that living in the blasted wilderness areas of the deserts of Scarn is to be in the presence of the Iron God.

Clerics who revere the gods can, at times, receive a direct intervention from a god's avatar to go out in seclusion — though it must be at least partly by their own choice that they begin a life of hermitage. Anchorites of Corean can be found within the Order of Gold, bringing with them the healing hand of Corean to those in need. Anchorites who serve Madriel can be found tending to farms, or bringing aid to anyone who need healing. Some of these Madrielites are members of the Order of the Morning Sky, dedicating their existence to destroying the undead whenever these abominations dare to enter their territory.



Like the anchorites of Denev, those belonging to Tanil feel closer to the goddess while among nature, and actively shun cities. Many anchorites are members of Tanil's Chosen, and their acts of mortification serve to forge a closer connection to Tanil. Anchorites who follow Belsameth are known to seek seclusion in graveyards and crypts, while those who follow Vangal may be found in barren wastelands — and often have truck with nearby barbarian tribes.

Many anchorites have so retreated from society that they appear as little more than grizzled, hollow-stomached hermits with sunken eyes that burn with a fanatical fervor. All anchorites are scarred and have pieces of bone, wood, or a combination of both, piercing various parts of their anatomy. Travelers who stumble across an anchorite may mistake the disheveled individual for a madman or even a titanspawn due to the frightening appearance of these spiritualists.

While anchorites live a life of seclusion, it is not entirely impossible for them to return to the world they left behind — usually due to some great event that would either benefit or threaten the anchorite's life of seclusion. Some are enticed by a powerful magic item or scroll, or by rumors of a piece of the titan they worship (if such a thing exists). Others are directly commanded by their god, or receive a vision to join other anchorites to further a common goal for their patron — such as infecting a region with plague, or destroying a common enemy that threatens a region.

Use in Other Campaigns: The anchorite works reasonably well in any fantasy setting in which retreating to the wilderness could be viewed as a source of divine wisdom. Only in gothic fantasy settings, where the wilderness is often portrayed as evil or at least alien, would this prestige class prove difficult to adapt. Any deities with strong attachments to the natural world could serve as their patron. Likewise, with a little tweaking of the class's prerequisites and abilities, the anchorite could represent an eremitic sage who dwells outside of civilization to gain greater insight into the world — a commonplace archetype in both Western and Eastern fantasy.

Hit Die: d8

REQUIREMENTS

To qualify to become an anchorite, a character must fulfill all the following criteria:

Base Fortitude Save: +5

Skill: Survival 6 ranks.

Spellcasting: Ability to cast 2nd level divine spells.

CLASS SKILLS

The anchorite's class skills are Concentration (Con), Craft (Int), Heal (Wis), Hide (Dex), Knowledge (nature) (Int), Listen (Wis), Move Silently (Dex), Profession (Wis), Ritual Casting (Con), Spellcraft (Int), Survival (Wis).

Skill Points at Each Level: 2 + Int modifier.

CLASS FEATURES

All of the following are class features of the anchorite prestige class.

Weapon and Armor Proficiency: Anchorites are proficient with simple weapons (though druids who become anchorites must still adhere to their druidic oaths regarding the use of weapons). Anchorites are proficient with light and medium armor and with shields.

Spells per Day: When a new anchorite level is gained, the character gains new spells per day as if he had also gained a level in a spellcasting class he belonged to before he added the prestige class. He does not, however, gain any other benefit a character of that class would have gained (improved chance of controlling or rebuking undead, metamagic or item creation feats, and so on). This essentially means that he adds the level of anchorite to the level of some other spellcasting class the character has, then determines spell per day and caster level accordingly.

If a character had more than one spellcasting class before he became an anchorite, he must decide to which class he adds each level of anchorite for purposes of determining spells per day when he adds the new level. Levels in this class do stack for the purposes of turning-rebuking undead.

Animal Familiar (Su): The anchorite gains a magical familiar: a small, magical animal companion that serves him. In many cases, this creature is the only friend that an anchorite interacts with. Use the normal familiar advancement table, using the anchorite's caster level as his level in wizard or sorcerer.

Solitude (Su): The anchorite's home — be it a cabin, a tree, or even a cave, so long as he has remained there for at least three months — can often be very difficult for others to find. A successful Spot check versus a DC of 15 is necessary to locate the home when within 30 ft. of it. This DC increases to 20 at 5th level, and 25 at 9th. Further away than 30 ft., the home cannot be found without magic.

Wild Empathy (Su): At 2nd level, the anchorite can use body language, vocalizations and demeanor to improve the attitude of an animal. This ability functions just like a Diplomacy check made to improve the attitude of a person (see the *PHB*, Chapter 4). The anchorite rolls 1d20 and adds his anchorite level and his Charisma modifier to determine the wild empathy check result. The typical domestic animal has a starting attitude of indifferent, while wild animals are usually unfriendly.

To use wild empathy, the anchorite and the animal must be able to study each other, which means that they must be within 30 feet of one another under normal conditions. Generally, influencing an animal in this way takes 1 minute but, as with influencing people, it might take more or less time.

TABLE A2-1: ANCHORITE (ANC)

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+2	+0	+2	Animal familiar, solitude (DC 15)	+1 level of existing class
2nd	+1	+3	+0	+3	Meditation, wild empathy	+1 level of existing class
3rd	+1	+3	+1	+3	Immunity to disease, mortification	+1 level of existing class
4th	+2	+4	+1	+4	Spiritual defense +1	+1 level of existing class
5th	+2	+4	+1	+4	Solitude (DC 20)	+1 level of existing class
6th	+3	+5	+2	+5	Mortification	+1 level of existing class
7th	+3	+5	+2	+5	Spiritual defense +2	+1 level of existing class
8th	+4	+6	+2	+6	Child of nature	+1 level of existing class
9th	+4	+6	+3	+6	Mortification, solitude (DC 25)	+1 level of existing class
10th	+5	+7	+3	+7	Spiritual defense +3, uncanny awareness	+1 level of existing class

An anchorite can also use this ability to influence a magical beast with an Intelligence score of 1 or 2, but he takes a -4 penalty on the check.

Meditation (Ex): At 2nd level, the anchorite's solitary existence has increased the connection between his body and mind, allowing for faster recovery of hit points. An anchorite now recovers his hit points twice as fast as normal. This only applies to non-magical healing, and the anchorite must be conscious and actually able to meditate during that time.

Immunity to Disease (Ex): At 3rd level, the anchorite becomes immune to all diseases, whether normal or supernatural in origin.

Mortification (Ex): At 3rd level, the anchorite's mortification of the flesh assists in his personal quest for spiritual power. He may permanently sacrifice up to two Constitution points, increasing his Wisdom score by a like amount. The anchorite may further mortify his flesh at 6th and 9th levels; however, he may only sacrifice one point of Constitution in those later levels.

Use of this power is entirely optional, but the decision must be made upon achieving the level that allows its use.

Spiritual Defense (Su): At 4th level, the anchorite's spiritual relationship with the greater powers grants him a +1 bonus to his AC (this is a sacred bonus for clerics able to channel positive energy, a profane bonus for clerics who channel negative energy and a primal bonus for druids). As the anchorite advances, this bonus increases by +1 at 7th and 10th levels.

Child of Nature (Su): At 8th level, the anchorite is at one with nature, and may now ignore the dangers of harsh weather, be it natural or magical. He is assumed to successfully save against all such temperature extremes.

Uncanny Awareness (Su): At 10th level, the relationship between the anchorite and the higher powers has deepened to the point where he retains his Dexterity bonus (if any) regardless of being caught flat-footed or struck by an invisible attacker, though he still loses his Dexterity bonus to AC if immobilized.

CULTIST OF THE FORGE

The belief of this heresy is that neither Corean nor Golthagga are Great Powers in and of themselves, but rather it is the Great Forge — a divine being called the Zme-dah — that is the source of both their power. It is even said, among these cultists, that Corean and the gods were able to wrest power from the titans because Corean is simply the latest manifestation of Zme-dah.

Cultists of the Forge are composed of both clerics and druids. The clerics belong to the Coreanic Heresy of the Great Forge, while the druids are all Golthaggans. Both of these sects, however, believe that it is the Forge that built the world and the souls therein, and that all souls eventually return to this Forge. Their cult emphasizes “forging the soul in the crucible of life”; thus, self-improvement is the ultimate goal of all worship. The crafting of metal arms and armor (and other items) is considered a worthy activity that allows a devotee to channel Zme-dah.

Not everyone in the cults, of the heresy of Zme-dah, belongs to this prestige class — only those hardy enough to withstand the intense initiation into the cult of the forge can begin to learn to temper the soul, and personally harness the power of the Great Forge. Also, these cultists are not to be mistaken for the Cult of the Reforged Flesh, though there are similarities between the two.

The role of any cultist of the forge is first and foremost to obliterate undead. Some focus on making weapons to damage and destroy these abominations, while other members of the cult take a more ‘hands on’ approach to killing their enemies. The more a cultist learns of the techniques and philosophy of this heresy, the greater an opponent he becomes against the undead.

Obviously, one reason for a cultist to join an adventuring party is if there are undead to vanquish; another motivational factor might be the discovery of artifacts to further the Cult of the Forge, for acquiring these relics can gain a cultist great prestige within the heresy.

Use in Other Campaigns: The cultist of the Forge can be used in a couple of ways. The simplest and most straightforward is to substitute some other god of metalwork and craftsmanship for Corean or Golthagga, making it a prestige class for devotees of such a deity. Admittedly, the cultist is somewhat more philosophical than one might expect from the servants of artificer gods, but that can be ignored or played up according to the needs of the GM’s setting. Alternately, the cultist might have no patron deity at all. He might “serve” his inner muse, the spirit of craftsmanship and thereby channel divine energies without the need for a patron. This is

certainly an unusual approach, yet it might be suitable in some settings, especially those where mortal artifice is viewed as high accomplishment.

Hit Die: d8

REQUIREMENTS

To qualify to become a cultist of the forge, a character must fulfill all the following criteria:

Feats: Craft Magical Arms and Armor.

Patron: Corean or Golthagga.

Skill: Craft (any smithing) 8 ranks.

CLASS SKILLS

The cultist of the forge’s class skills are Appraise (Int), Concentration (Con), Craft (Int), Disable Device (Int), Heal (Wis), Intimidate (Cha),



TABLE A2-2: CULTIST OF THE FORGE (CFG)

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+2	+0	+2	Tempered soul, touch of fire	+1 of existing class
2nd	+1	+3	+0	+3	Stoking the fires	+1 of existing class
3rd	+2	+3	+1	+3	Great fortitude	+1 of existing class
4th	+3	+4	+1	+4	Soul of steel	+1 of existing class
5th	+3	+4	+2	+4	Soul of the hearth	+1 of existing class
6th	+4	+5	+2	+5	Lighting the darkness	+1 of existing class
7th	+5	+5	+2	+5	The Forge within	+1 of existing class
8th	+6	+6	+3	+6	Repairing the soul	+1 of existing class
9th	+6	+6	+3	+6	The Undying embers	+1 of existing class
10th	+7	+7	+3	+7	The Awakening	+1 of existing class

Knowledge (religion), Profession (Wis), Ritual Casting (Con), Spellcraft (Int).

Skill Points at Each Level: 2 + Int modifier.

CLASS FEATURES

All of the following are class features of the cultist of the forge prestige class.

Weapon and Armor Proficiency: Cultists of the forge are proficient with simple weapons, all types of armor (light, medium and heavy) and shields.

Spells per Day: When a new cultist of the forge level is gained, the character gains new spells per day as if he had also gained a level in a spellcasting class he belonged to before he added the prestige class. He does not, however, gain any other benefit a character of that class would have gained (improved chance of controlling or rebuking undead, metamagic or item creation feats, and so on). This essentially means that he adds the level of cultist of the forge to the level of some other spellcasting class the character has, then determines spell per day and caster level accordingly.

If a character had more than one spellcasting class before he became a cultist of the forge, he must decide to which class he adds each level of cultist of the forge for purposes of determining spells per day when he adds the new level. Levels in this class do stack for the purposes of turning-rebuking undead.

Touch of Fire: The cultist gains access to the Fire Domain. If the character is a cleric, this is added to the domains he previously had; if he already had the Fire Domain, he is treated as though he had taken the Extra Turning feat with regards to the Fire Domain's granted ability. If the character is a druid, he simply adds the spells of the Fire Domain to his spell list, in addition to gaining the granted ability of that domain (though he does not gain Domain spell slots).

Tempered Soul (Ex): The initiation into the cult of the forge tempers the cultist's soul, granting him increased resistance to fear. The cultist thus gains a +5 bonus to Will saving throws against fear effects, and his

training reduces the effects of a failed roll. *Panicked* results are reduced to *frightened*, and *frightened* results are reduced to *shaken*.

Stoking the Fires (Su): At 2nd level, the cultist of the forge has developed an increased tolerance to fire — to the point of supernatural resistance. In effect, the cultist gains fire resistance 10.

Great Fortitude (Ex): At 3rd level, the cultist of the forge gains the Great Fortitude feat.

Soul of Steel (Ex): At 4th level, the cultist of the forge is now totally immune to magical effects that cause fear.

Soul of the Hearth (Su): At 5th level, the cultist of the forge is now totally immune to damage from fire and fire-based attacks.

Lighting the Darkness (Su): At 6th level, the cultist of the forge can now channel the power of the Great Forge into a weapon of his own forging. This power allows him to unmake those things which are of the energies of decay — the undead. A cultist of the forge is assumed to automatically meet the requirements for creating the *undead bane* weapon enhancement; additionally, adding this enhancement to a weapon only increases its cost by +1 rather than the normal +2.

The Forge Within (Su): At 7th level, the soul of a cultist of the forge is as resilient as a blacksmith's forge, giving him immunity to negative energy attacks.

Repairing the Soul (Sp): At 8th level, the cultist of the forge gains the ability to cast *greater restoration* twice per day.

The Undying Embers (Ex): At 9th level, the cultist of the forge no longer loses levels when raised or resurrected.

The Awakening (Su): At 10th level, the cultist of the forge gains the secret of granting awareness to the weapons he crafts. Thus, any weapon the cultist forges may be created as an intelligent one. The cultist's level in this class is added as a bonus to the roll for determining the weapon's Intelligence, Wisdom, Charisma, and Capabilities (see DMG, Table 8–31).

DEFENDER OF THE FAITH

Among the ranks of the titan cults and the gods' followers, there is a small number of priests who are so fanatical and devoted to their faith that they actually draw power from this strength of belief. Inspired by their divine patron to risk their lives in the name of their cause, these devotees stand at the forefront of every major battle involving their church or cult. The gods take notice of these fanatics, granting them several favors — such as an improved ability to enact rituals. Even among the titan cults, the defender of the faith's rigid beliefs and boundless enthusiasm allow these cultists to channel greater energy into their rituals.

The defender of the faith is a prestige class that covers a wide range of specific cults from across the Scarred Lands. The Bloodletters of Mormo are perhaps the most notorious followers of this prestige class. These fiends stream forth from Khirdet to massacre their enemies and drag the survivors back to their feasting tables. The most ardent paladins and clerics of Corean and Vangal are also commonly defenders of the faith. Thus, members of every religion, who face conflict and warfare, are capable of following this path.

Use in Other Campaigns: The defender of the faith fits easily into almost any fantasy setting. As a fanatical leader of the faithful, the prestige class should have a role to play in settings as different as high and low fantasy, although the GM might wish to tone down his abilities in settings where divine magic is less common or more subtle in its action. The main consideration each GM should take is whether the defender's zeal is praiseworthy, reprehensible or neutral. In some campaigns, the class might be the purview of unthinking fundamentalists, while in another it might be of shining paragons. This decision might influence the prerequisites of the class, as well as how others view its members.

Hit Die: d8

REQUIREMENTS

To become a defender of the faith, a character must fulfill all the following criteria:

Base Attack Bonus: +5

Feats: Leadership, Power Attack, Ritualist **.

Skill: Knowledge (religion) 8 ranks, Ritual Casting 8 ranks.

Spellcasting: Ability to cast 3rd-level divine spells

CLASS SKILLS

The defender of the faith class skills are Climb (Str), Concentration (Con), Craft (Int), Intimidate (Cha), Knowledge (religion)

(Int), Profession (Wis), Ride (Dex), Ritual Casting (Con), Spellcraft (Int).

Skill Points at Each Level: 2 + Int modifier.

CLASS FEATURES

All of the following are class features of the defender of the faith prestige class.

Weapon and Armor Proficiency: Defenders of the faith gain proficiency with all simple and martial weapons, shields, and light and medium armor.

Spells per Day: When a new defender level is gained, the character gains new spells per day as if he had also gained a level in a spellcasting class he belonged to before he added the prestige class.

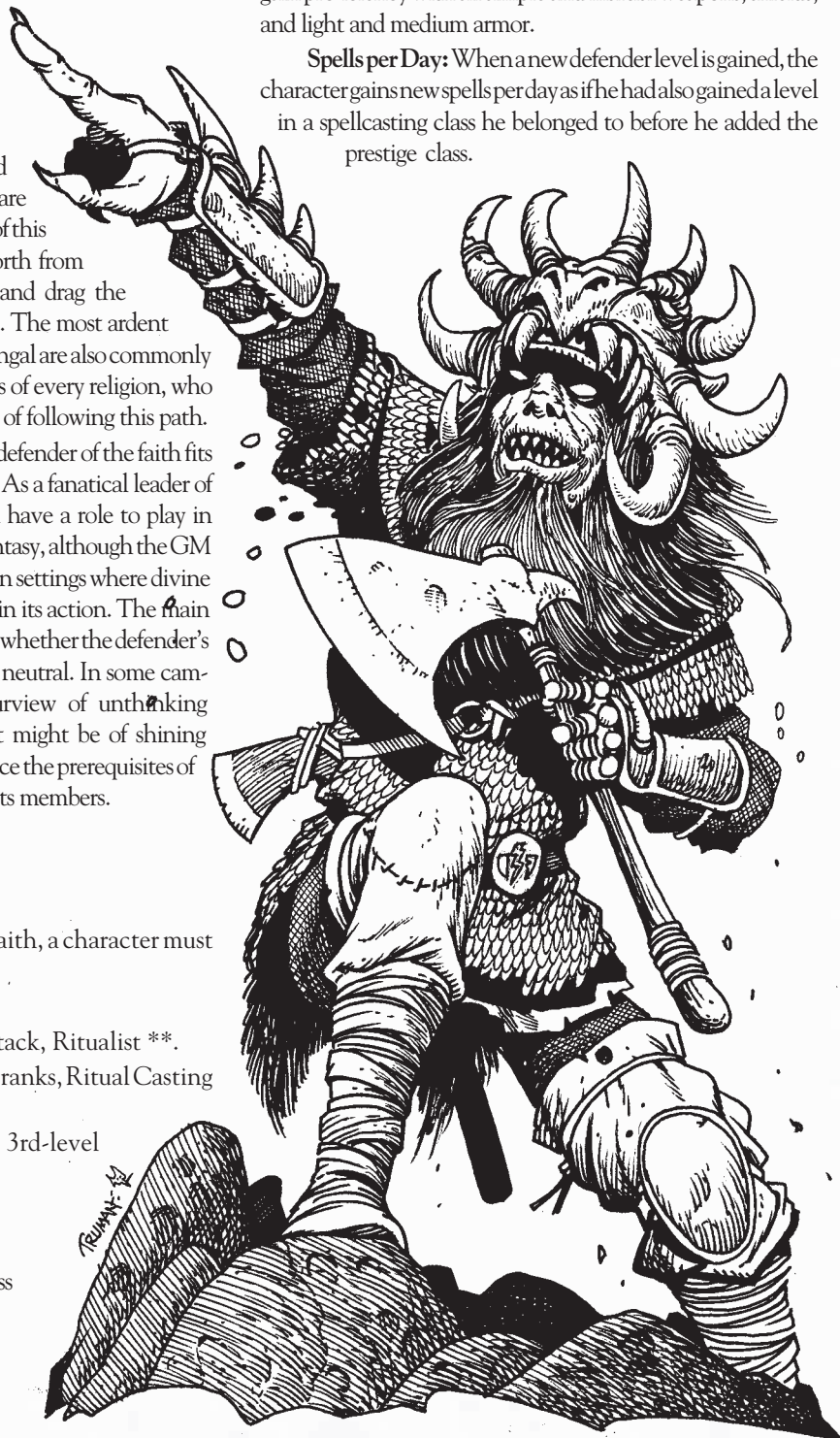


TABLE A2-3: DEFENDER OF THE FAITH (DOF)

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+2	+0	+2	Prayer leader	+1 level of existing class
2nd	+1	+3	+0	+3	Fanatic abandon 1/day	+1 level of existing class
3rd	+2	+3	+1	+3	Leader of the faithful	+1 level of existing class
4th	+3	+4	+1	+4	Fanatic's bravery	+1 level of existing class
5th	+3	+4	+1	+4	Bonus feat	+1 level of existing class
6th	+4	+5	+2	+5	Fanatic abandon 2/day	+1 level of existing class
7th	+5	+5	+2	+5	Prayer of the faithful	+1 level of existing class
8th	+6	+6	+2	+6	Bonus feat	+1 level of existing class
9th	+6	+6	+3	+6	Fanatic's prayer	+1 level of existing class
10th	+7	+7	+3	+7	Fanatic abandon 3/day	+1 level of existing class

He does not, however, gain any other benefit a character of that class would have gained (improved chance of controlling or rebuking undead, metamagic or item creation feats, and so on). This essentially means that he adds the level of defender of the faith to the level of some other spellcasting class the character has, then determines spell per day and caster level accordingly.

If a character had more than one spellcasting class before he became a defender of the faith, he must decide to which class he adds each level of anchorite for purposes of determining spells per day when he adds the new level. Levels in this class do stack for the purposes of turning-rebuking undead.

Prayer Leader (Ex): At 1st level, the defender of the faith's enthusiasm for his church or cult makes him the perfect candidate to lead a combined ritual casting attempt (see **Relics & Rituals**). When determining the time necessary to complete a ritual, divide the number of participants by half when a defender of the faith leads the event. The defender is able to tap into the fanatical core of his followers and himself, causing the divine magic to flow freely and powerfully.

Fanatic Abandon (Ex): At 2nd level, the defender is able to whip himself into a tremendous fury, drawing on the strength of his faith and his ardent hatred of the enemy to fuel this inner anger. The defender may then enter a terrible rage, fighting with the channeled power of his fanaticism. He gains a +2 bonus to Strength and Constitution but suffers a -1 penalty to AC. While in this state he cannot cast spells. The rage lasts 3 rounds plus the defender's newly boosted Constitution modifier. Once the rage passes, he suffers a -2 penalty to Strength for the remainder of the encounter.

The defender can only fire this enthusiasm against enemies of his own faith. Thus, he may only use this ability when fighting creatures who worship a deity or titan opposed to his patron or against monsters whose alignments are at least two steps different from his own. At 2nd level, the defender may use this ability once per day. He gains the ability to use this talent more often at 6th and 10th level.

Leader of the Faithful (Ex): At 3rd level the defender of the faith learns to incite such fanaticism, in fellow adherents of his faith, that he can actually channel magical energy from them. When a defender leads a combined ritual casting

attempt, it is as if he has double the number of participants—for purposes of determining the ritual's effectiveness. The benefit derived from prayer leader still applies.

Fanatic's Bravery (Ex): At 4th level, the defender of the faith is an ardent symbol of courage, hope (or terror, depending on his alignment), and other aspects of his deity. In combat, he stands tall against his enemies and leads the fight no matter what the odds. Thus, a defender of the faith is immune to all fear-based effects. Furthermore, by spending a standard action to shout encouragement and rally his allies, he can grant any of them a second chance to save against any fear-effects they suffer from—at a bonus equal to the defender of the faith's Charisma modifier (minimum +1). If an ally fails this second save, he cannot receive any additional saves against that specific spell or effect.

Bonus Feat: Defenders of the faith stand at the forefront of any conflict. They lead the faithful into battle and seek to engage and destroy the champions of rival faiths. They train in combat with the same intensity as a fighter, granting them access to a feat from that class's list of bonus feats at 5th and 8th level. The defender may not select Weapon Specialization however, unless he has the required levels in fighter.

Prayer of the Faithful (Su): At 7th level, the defender's ardent belief in his patron god or titan helps fuel the raw power of his spells. By investing the emotional force of his faith, into his casting, he can gather and control far more power than normal. Once per day, the defender of the faith gains a +4 bonus to the save DC of any one spell. Furthermore, he gains a +2 bonus to his caster level for that spell. Invoking this ability is a free action that does not provoke an attack of opportunity.

Fanatic's Prayer (Su): At 9th level, the defender of the faith becomes a gleaming symbol of his religion. When leading rituals, he can draw such enthusiasm and focus from participants that he is able to craft powerful spells from even the smallest of crowds. If, while leading a combined ritual casting attempt, he spends one of his uses of fanatic abandon he is able to channel tremendous amounts of divine energy. Apply the effects of prayer leader and leader of the faithful abilities as normal. Then, cut the time necessary to complete the ritual in half and count the number of participants twice (in essence, doubling both these effects) when calculating the results of the ritual.

High JUDICATOR

The high judicators of Hedrad are the lawgivers and judges of that holiest of cities. More often than not, they worship Hedrada, though there are those who worship other deities of Law — such as the god Corean. With a passion for justice that borders on fanatical, these lawmen are the stock from which Inquisitors (see the **Creature Collection Revised**) come from. Many are also members of the White Temple Tradition, as their emphasis of Hedrada as lawgiver and judge fit very well with the beliefs of the judicators.

While primarily encountered in Hedrad, the high judicators can be found in adventuring parties for a number of reasons — namely for the purpose of dispensing justice to those who foolishly think the law can be manipulated to their own selfish or evil ends.

High judicators are grim-faced, usually humorless individuals whose gaze seem to judge everyone they meet. They do not take kindly to falsehoods or lawbreaking, no matter how slight, yet they can also be fair and just to those innocent of any wrongdoing.

Use in Other Campaigns: The high judicator works well in any campaign setting in which there is a powerful god of law or judgment, whether he is stern or gentle. The class, as written, can be used in such a setting with little need for revision. The Inquisitor Destiny ability might need to be changed to suit the specifics of a non-

Scarred Lands campaign, becoming something more appropriate to the setting. Each GM will have to determine that for himself.

Hit Die: d8

REQUIREMENTS

To qualify to become a high judicator, a character must fulfill all the following criteria:

Base Will Save: +5

Feat: Iron Will, Sacred Defender **.

Skills: Sense Motive
6 ranks

Spellcasting: Access to the Law or Judgment Domains.

CLASS SKILLS

The high judicator's class skills are Appraise (Int), Climb (Str), Concentration (Con), Craft (Int), Diplomacy (Cha), Heal (Wis), Intimidate (Cha), Profession (Wis), Ritual Casting (Con), Search (Int), Sense Motive (Wis), Spellcraft (Int), Spot (Wis).

Skill Points at Each Level: 2 + Int modifier.

CLASS FEATURES

All of the following are class features of the high judicator prestige class.

Weapon and Armor

Proficiency: High judicators are proficient with all simple and martial weapons and all types of armor, and with shields.

Spells per Day: When a new high judicator level is gained, the character gains new spells per day as if he had also gained a level in a spellcasting class he belonged to before he added the prestige class. He does not, however, gain any other benefit a character of that class would have gained (improved chance of controlling or rebuking undead, metamagic or item creation feats, and so on). This essentially means that he



TABLE A2-4: HIGH JUDICATOR (HJD)

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+0	+0	+2	Insightful warning +1, truthseeker +2	+1 level of existing class
2nd	+1	+0	+0	+3	Judge's inquisition	+1 level of existing class
3rd	+2	+1	+1	+3	Firm resolve +1, truthseeker +4	+1 level of existing class
4th	+3	+1	+1	+4	Insightful warning +2	+1 level of existing class
5th	+3	+1	+1	+4	Judge's inquisition, truthseeker +6	+1 level of existing class
6th	+4	+2	+2	+5	Firm resolve +2	+1 level of existing class
7th	+5	+2	+2	+5	Insightful warning +3, truthseeker +8	+1 level of existing class
8th	+6	+2	+2	+6	Judge's inquisition	+1 level of existing class
9th	+6	+3	+3	+6	Truthseeker +10, uncorruptable will	+1 level of existing class
10th	+7	+3	+3	+7	Inquisitor destiny	+1 level of existing class

adds the level of high judicator to the level of some other spellcasting class the character has, then determines spell per day and caster level accordingly.

If a character had more than one spellcasting class before he became a high judicator, he must decide to which class he adds each level of high judicator for purposes of determining spells per day when he adds the new level. Levels in this class do stack for the purposes of turning-rebuking undead.

Insightful Warning (Ex): The high judicator's skill of sensing motives enables him to second guess his opponent's attacks, granting him a +1 insight bonus to AC. This bonus increases to +2 at 4th level and +3 at 7th level.

Truthseeker (Su): The pursuit of truth gives the high judicator a +2 sacred bonus on the Sense Motive skill. This bonus increases to +4 at 3rd level, +6 at 5th level, +8 at 7th level, and +10 at 9th level.

Judge's Inquisition (Sp): At 2nd level, the high judicator may choose a single spell from the following list, of any level he can cast. He may then channel stored spell energy into casting that spell. The high judicator can "lose" a prepared spell of the appropriate level (or

higher, if no corresponding level slots are available) in order to cast the selected spell. Alternately, the high judicator may sacrifice several lower level spells, so long as the total levels are equal to the level of the chosen truth spell. The high judicator may choose one other spell from this list at 5th and 8th levels as well.

1st — *prevarication's bounty**; 2nd — *zone of truth*; 4th — *discern lies*; 5th — *inquisition*** , *true seeing*.

Firm Resolve (Ex): At 3rd level, the high judicator's dedication to truth and justice grants him a +1 sacred bonus to all Will saving throws. At 6th level, this becomes a +2 bonus.

Uncorruptable Will (Ex): At 9th level, the high judicator's devotion to truth gives him the divine gift of immunity to spells, spell-like abilities and supernatural abilities with the "Mind-Affecting" descriptor.

Inquisitor Destiny: At 10th level, the high judicator will be able to carry on with his mission of truth and justice — even after death — as an incarnate inquisitor (see **Creature Collection Revised**). Should the high judicator die in fulfilling his duties, he will rise again as an Inquisitor to continue to do the work of righteousness.

KHETAN PHAGIST

Many of the druids in Khirdet are initiates in the great mysteries of the Cannibals of Khet. Once known as the Renewers of the Cycle, they devour the flesh of their enemies as a gift to Mormo. They believe this cannibalism is slowly endowing the Serpentmother with the spiritual energy she needs to resurrect herself — and defeat her sister titaness, Denev the Earth Mother.

The Khetan phagists are members of the highest order among the cannibal druids of Khirdet, and are responsible for many of their rites. They are the ones who lead the ritual sacrifice and consumption of flesh for their beloved Serpentmother; but it should be noted that they gain power from the flesh they consume, as well. Indeed, the phagists are keepers of an ancient process that allows them to consume the body of a sentient being — while the land consumes the victim's soul. This ritual is responsible for the prosperity of the land of Khirdet, which was reduced to bare rock by Gaurak the Glutton. While many believe the Khetan phagists serve Gaurak (and in truth, some do pay tribute to him), their loyalty to Mormo is unwavering.

The Khetan phagists were also the architects of the Druid War, which slew many followers of their most hated enemy, Denev. Now, the Khetan phagists are dedicated to finding the resting place of the Earth Mother, in order to transform it into a serpenthold. When that task is accomplished, Mormo can take control of her sister's body, and the Serpentmother will then be reborn.

Phagists who join adventuring parties often do so in disguise (though this can be hard to do, given their meat-teeth), so as to discover a piece of the Mother of Serpents, or perhaps to uncover a powerful artifact so as to gain political power among their fellow Khirdetan druids.

The physical appearance of a Khetan phagist is typically dominated by his eyes, which burn with a dark fanaticism. Phagist's teeth have become pointed and sharp, and can rend flesh as easily as a knife can cut meat. When encountered close to their home or otherwise not in disguise, Khetan phagists often have blood-stained clothes and dried blood matted into their hair.

Use in Other Campaigns: The Khetan phagist requires very little adaptation for most settings, but it might not be appropriate for many of them. The idea of cannibalistic nature priests (druidic or otherwise) is something that works well in some campaigns but not others. Gothic horror settings would certainly make good homes for the phagist, as might suitably gritty low fantasy realms. Naturally, high fantasy is the natural home for the prestige class, although for villains rather than heroes.

Hit Die: d8



REQUIREMENTS

To qualify to become a Khetan phagist, a character must fulfill all the following criteria:

Alignment: Any non-good.

Skill: Knowledge (nature) 10 ranks.

Special: Member of the druidic theocracy of Khirdet.

CLASS SKILLS

The Khetan phagist's class skills are Concentration (Con), Craft (Int), Diplomacy (Cha), Heal (Wis), Knowledge (religion), Profession (Wis), Ritual Casting (Con), Spellcraft (Int).

Skill Points at Each Level: 2 + Int modifier.

CLASS FEATURES

All of the following are class features of the Khetan phagist prestige class.

Weapon and Armor Proficiency: Khetan phagists are proficient with all simple weapons. They do not gain proficiency with any type of armor or shields, but usually carry these proficiencies from their previous class.

Spells per Day: When each Khetan phagist level is acquired, the character gains new spells per day as if he had also obtained a level in the spellcasting class he belonged to before he added the prestige class. He does not, however, gain any other benefit a character of that class would have received (improved chance of controlling or rebuking undead, metamagic or item creation feats, and so on). This essentially means that the level of Khetan phagist is added to the level of some other spellcasting class the character has, then the total is used to determine spells per day and caster level.

If a character had more than one spellcasting class before he became a Khetan phagist, he must decide to which class he adds his new levels of Khetan phagist, for the purpose of determining spells per day. Levels in this class do not stack for the purposes of familiar advancement.

Meat-Teeth (Ex): The teeth of those, who begin to explore the true secrets and powers of cannibalism, begin to sharpen drastically — giving the Khetan phagist the ability to rip through the toughest of meats. These teeth allow the phagist to make a bite attack that inflicts 1d4 damage. This does not provoke an attack of opportunity.

Curing the Meat (Ex): Sometimes the meat consumed by a Khetan phagist carries things that could be potentially harmful, such as poison or disease. By 2nd level, however, he has little cause for concern — as his body has developed an increased resilience to such things. At 2nd level, the character gains the Great Fortitude feat. At 7th level, the bonus gained from this feat increases to a +4.

Consume the Flesh (Sp): At 3rd level, the Khetan phagist can restore lost hit points by consuming at least

a mouthful of flesh from a still-living being — including during combat, when flesh can be taken from a bite attack. This functions as the *cure moderate wounds* spell, except the Khetan phagist may only affect himself; at 8th level, this ability performs like a *cure serious wounds* spell. This ability can be used three times per day.

Quicken Body: At 4th level, the Khetan phagist can gain greater speed by consuming at least a mouthful of flesh — including during combat, when this can be taken from a bite attack. This ability functions exactly like the *cat's grace* spell, and can be used three times per day.

Strengthen Body (Sp): At 5th level, the Khetan phagist can gain greater strength from consuming at least a mouthful of flesh — including during combat, when this can be taken from a bite attack. This ability functions exactly like the *bull's strength* spell, and can be used three times per day.

Invigorate Body (Sp): At 6th level, the Khetan phagist can gain greater endurance by consuming at least a mouthful of flesh — including during combat, when this can be taken from a bite attack. This ability functions exactly like the *endurance* spell, and can be used three times per day.

Cannibal's Frenzy (Ex): At 8th level, the Khetan phagist may make a bite attack, as a full round action, and activate one of the following special abilities at the same time: consume the flesh, quicken body, strengthen body or invigorate body. This allows the phagist to tear away flesh and immediately consume it for its mystical benefits.

Blood Feast (Sp): At 9th level, the Khetan phagist learns the ritual of preparing flesh for medicinal purposes. Those who eat this meat, prepared as a blood feast, are affected as if they had received a *regeneration* spell. This ability can be used three times per day.

Honor The Fallen (Su): At 10th level, the Khetan phagist can gain access to the memories, feats, or skill ranks of those whose flesh he consumes. What portion of the body the phagist eats determines what he acquires. Consuming the brain allows access to the victim's memories, while devouring the heart allows the character to obtain feats. Gaining skill ranks requires the consumption of at least 10% of the victim's flesh and muscle. A single body may be harvested for only one of these categories.

Memories: The memories gained with this ability are up to the GM, though those things which are the most memorable to the one consumed are the most likely to be recalled. The Khetan phagist may "search" for memories and knowledge with a "memory roll" (a d20 roll + the Khetan phagist's Wisdom bonus + levels in this prestige class), against a DC appropriate to the memory; the GM is encouraged to use the Bardic Knowledge table for this DC. These memories will stay with

TABLE A2-5: KHETAN PHAGIST (Khp)

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+2	+0	+2	Meat-teeth	+1 level of existing class
2nd	+1	+3	+0	+3	Curing the meat	+1 level of existing class
3rd	+1	+3	+1	+3	Consume the flesh (moderate)	+1 level of existing class
4th	+2	+4	+1	+4	Quicken body	+1 level of existing class
5th	+2	+4	+1	+4	Strengthen body	+1 level of existing class
6th	+3	+5	+2	+5	Invigorate body	+1 level of existing class
7th	+3	+5	+2	+5	Curing the meat	+1 level of existing class
8th	+4	+6	+2	+6	Cannibal's frenzy, consume the flesh (serious)	+1 level of existing class
9th	+4	+6	+3	+6	Blood feast	+1 level of existing class
10th	+5	+7	+3	+7	Honor the fallen	+1 level of existing class

the phagist for one day per level he has in the Khetan phagist prestige class.

Feats: The Khetan phagist may gain one feat per point of his Wisdom bonus. These must be feats that the victim possessed, and the phagist must meet all of the prerequisites for those feats (often meaning that the phagist must choose a lower ranking feat from the available options, or feats that build on each other if allowed multiple choices). The Khetan phagist is then

considered to have these feats for one hour per level he has in the Khetan phagist prestige class.

Skills: The Khetan phagist may gain up to ten skill ranks possessed by the one consumed. These can simply be added to the skill ranks already possessed by the phagist, though no one skill may be increased by more than 5 ranks (and even then, the victim must have had 5 or more ranks in that skill). These skill advances will last the phagist one hour per level he has in the Khetan phagist prestige class.

INITIATE OF THE RAM

The Order of the Ram is an elite organization of druids, who dedicate their lives to caring for the flocks of Amalthean goats (see **Creature Collection Revised**) that populate the Kelder Mountains. They are the druids who create the *Amalthean helm*, and keep the knowledge of how to effectively milk the Amalthean ewe. Members of the Order of the Ram are primarily found in the Kelder Mountains, since the Amalthean goats are found in greater numbers there than anywhere else in the Scarred Lands. Tending to these special animals has given members of this order singular abilities — so as to better protect their flocks from the various titanspawn and other dangers found in the mountains.

While many druids aspire to belong to the Order of the Ram, there are only a few Initiates of the Order at any one time. Only those with levels in this prestige class are actually part of the order, though they are always on the watch for potential initiates; after all, life in the Kelder Mountains is dangerous and the lifespan of these druids can be short.

Initiates who join adventuring parties do so to defeat titanspawn and other enemies who might endanger their charges, as well as to bring aid to those who might need the healing properties of their ewe's milk. These druids are also allied with the Skyseekers, and the two groups have found good cause to unite their efforts — as protecting the mountains from titanspawn and other dangers benefits them both.

Physically, almost all of the Initiates have hair that has the look and texture of Amalthean wool — a possible side effect of their ability to take on the form of these

animals. The druids of the Order consider this to be a mark of great honor.

Use in Other Campaigns: The initiate of the Ram is very specific to the Scarred Lands and difficult to adapt to other settings. If the GM has access to **Creature Collection Revised** and wishes to include Amalthean goats in his campaign, the prestige class could be included as well, although some details

(such as their locale and patron deity) might need to be altered. If the GM does not opt for this approach, the class could be reworked as the protectors of another divine beast appropriate to the campaign.

Many of the Initiate's abilities relate to goats and so would have to be changed if the divine creature were something else, if only esthetically — bulls or boars are good suggestions. Likewise, the *Amalthean helm* would need reworking if the GM chooses another animal in place of a goat for its basis.

Hit Die: d8

REQUIREMENTS

To qualify to become a member of the initiate of the Ram, a character must fulfill all the following criteria:

Ability: Wild empathy class ability, wild shape class ability.

Feats: Improved Bull Rush.

Special: Must be trained by another Initiate of the Ram, and then initiated into the Order.

CLASS SKILLS

The initiate of the Ram's class skills are Con-



centration (Con), Craft (Int), Diplomacy (Cha), Handle Animal (Cha), Heal (Wis), Hide (Dex), Knowledge (nature) (Int), Profession (Wis), Ritual Casting (Con), Spellcraft (Int), Spot (Wis), Survival (Wis), Swim (Str).

Skill Points at Each Level: 4 + Int modifier.

CLASS FEATURES

All of the following are class features of the initiate of the Ram prestige class.

Weapon and Armor Proficiency: Like the druid class, members of the initiates of the Ram are proficient with the following weapons: club, dagger, dart, longspear, quarterstaff, scimitar, sickle, sling and spear. They are proficient with light and medium armor, but cannot use metal armor.

Spells per Day: When each initiate of the Ram level is acquired, the character gains new spells per day as if she had also obtained a level in the spellcasting class she belonged to before she added the prestige class. She does not, however, gain any other benefit a character of that class would have received (improved chance of controlling or rebuking undead, metamagic or item creation feats, and so on). This essentially means that the level of initiate of the Ram is added to the level of some other spellcasting class the character has, then the total is used to determine spells per day and caster level.

If a character had more than one spellcasting class before she became an initiate of the Ram, she must decide to which class she adds her new levels of initiate of the Ram, for the purpose of determining spells per day. Levels in this class do not stack for the purposes of familiar advancement.

Amalthean Helm: Upon initiation, a druid of the initiate of the Ram gains an *Amalthean helm* (see sidebar), and is considered a follower of Denev with regards to its special abilities.

Wild Shape Advancement: Levels in the initiate of the Ram prestige class stack with druid levels for the

purpose of determining the character's use of the wild shape ability.

Ram Companion (Ex): At 2nd level, the initiate of the Ram may receive Amalthean goats (see **Creature Collection Revised**) as animal companions, despite the fact that they are magical beasts.

Ewe's Milk (Su): At 3rd level, a druid of the initiate of the Ram knows the secret methods of increasing the healing effects of Amalthean ewe's milk. With an hour long ritual and a DC 15 Heal check, draughts of ewe's milk now cures 7 points of hit point damage and 3 points of ability damage.

At 7th level, with a DC 20 Heal check, the initiate of the Ram may improve the draught so that it now heals 8 points of hit point damage and 4 points of ability damage.

Amalthean Bull Rush (Ex): At 4th level, an initiate of the Ram learns how to imitate a charging Amalthean ram, thereby increasing her effectiveness when making a bull rush. She is considered to be one size category larger than she actually is, when attacking using the bull rush.

At 8th level, the initiate may use a bull rush to push her opponent back 5 feet, plus 2 feet for each point above the defender's check result. In this fashion, the initiate may actually move up to 1.5 times her normal movement.

Amalthean Charge (Ex): At 5th level, the initiate of the Ram may use the *Amalthean helm's* double-damage charge attack at will, rather than simply once per day.

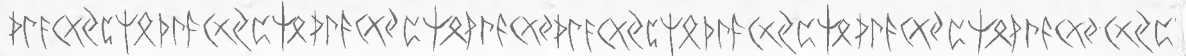
Ram's Fortitude (Su): The initiate of the Ram gains immunity to all poisons and disease at 6th level.

Create Amalthean Helm (Ex): At 9th level, the initiate of the Ram learns the secrets of the *Amalthean helm* creation, allowing her to create these items of magic for half the normal gold and XP cost.

Amalthean Wild Shape (Su): At 10th level, the initiate of the Ram can assume the form of an Amalthean ram as one of her wild shape forms.

TABLE A2-6: INITIATE OF THE RAM (IRM)

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+2	+2	+0	<i>Amalthean helm</i> , wild shape advancement	+1 level of existing class
2nd	+1	+3	+3	+0	Ram companion	+1 level of existing class
3rd	+2	+3	+3	+1	Ewe's milk	+1 level of existing class
4th	+3	+4	+4	+1	Amalthean bull rush (size increase)	+1 level of existing class
5th	+3	+4	+4	+1	Amalthean charge	+1 level of existing class
6th	+4	+5	+5	+2	Ram's fortitude	+1 level of existing class
7th	+5	+5	+5	+2	Ewe's milk	+1 level of existing class
8th	+6	+6	+6	+2	Amalthean bull rush (increased distance)	+1 level of existing class
9th	+6	+6	+6	+3	Create <i>Amalthean helm</i>	+1 level of existing class
10th	+7	+7	+7	+3	Amalthean wild shape	+1 level of existing class



Amalthean Helm

Description: High within the Kelder Mountains, at the thin-aired aerie of the ruins of Amalthea, a handful of druids oversee and protect Amalthean rams and ewes — found in greater abundance there than in any other area of the Scarred Lands. Each of these five druids wears a headdress apparently made from the scalp and horns of a ram. These men and women, though venerable, enjoy the most robust health, possessing amazing physical stamina and longevity. Their mystical good health is attributed to these headdresses, which, in addition to conferring great stamina and agility, seem to allow the holy shepherds to communicate directly with the magical beasts they tend to. The druids defend these animals, as well as any secrets ancient Amalthea might yet hold, for those who worship Denev — as did the original founders and residents of the city. To date, only these druids know how to create the Amalthean helms; however, a few worshipers of Denev who have befriended the druids have been gifted one of these fantastic headdresses.

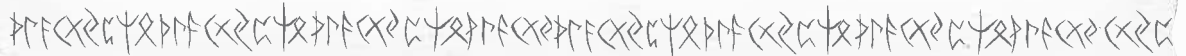
Powers: An *Amalthean helm* fits the wearer much like a skullcap, with the horns of the ram curving to either side of the head. Upon donning the helm, the wearer gains immunity to all natural poisons and diseases, a +1 enhancement bonus to Constitution, and the ability to speak with goats and sheep (as the spell *Speak with animals*) at will. The wearer can also make charge attacks for 2d8 points of damage, using the horns of the helm.

Should a druidic follower of Denev don the helm, he receives immunity to all poisons and dis-

eases, a +2 enhancement bonus to Constitution, and a +1 enhancement bonus to Dexterity. The wearer can also regenerate two hit points a round in addition to the ability to speak with goats/sheep at will. When the wearer charges, he does 2d10 points of damage with the horns. Additionally, the wearer can make a double-damage attempt once per day. This attempt must be announced before the wearer begins the attack phase. If the attack does not hit, the failure still counts as the sole attempt. Charging and double-damage charging are both full-round actions.

There is, however, one drawback to wearing an *Amalthean helm*. The wearer must be supplied with a steady diet of Amalthean ewe's milk: one draught per week. Should the wearer forgo his weekly drink, he must make a DC 20 Fortitude save or lose a point each of Intelligence and Constitution. This loss continues week by week until both Intelligence and Constitution scores reach 2, or until a draught of Amalthean milk is consumed. Once the milk is ingested, the wearer returns to full health in 24+2d6 hours. Alternatively, the helm can be removed, stopping the loss of Intelligence and Constitution until Amalthean milk can be administered. Affected ability scores neither increase nor decrease when the helm is removed, however. Should the wearer's Intelligence score reach 2, he behaves like an Amalthean goat in all ways (see **Creature Collection Revised**).

Moderate abjuration, divination, transmutation; CL 9th; Craft Wondrous Item, wild empathy class ability, Heal, *Speak with animals*; Price: 50,000 gp.



ORACLE OF HEDRADA

Great Hedrada is justly called the Wisest of the Gods, for it is he to whom the other gods turn to for counsel and secret knowledge. It is said that Hedrada began the Divine War by defying the titans and questioning their very right to rule Scarn. While many bardic tales suggest that it was the Judge's disdain for the chaotic and whimsical nature of the titans' reign that convinced him to lead a rebellion against the very parents of the gods, there are other, more apocryphal legends, that suggest otherwise.

Among the neutral sect known as the Chresterion Fellowship, the reasons for Hedrada's decision are thought to be somewhat different. The Fellowship worships the god as the mightiest of all oracles, the Far-Seer, whose ability to see the future is surpassed by no other being. They believe that Hedrada saw the future in store for Scarn if he did not act — a wasteland far worse than even the Scarred Lands that were left after the Divine War. Had Hedrada not acted, the Fellowship claims, the world and its inhabitants would have suffered a far worse fate than the already terrible one they have. Although this belief is not widespread, neither do other branches of Hedrada's church condemn it. Indeed, the possibility of its veracity is a popular topic of theological debate among those devoted to the god.

A small number of Hedrada's clerics, not just those who belong to the Chresterion Fellowship, have been touched, so they say, by their patron's blessing; they now possess an uncanny ability to divine the future, as well as to see the past and present more clearly. These clerics, who call

themselves oracles, are rare individuals who defy many of the stereotypes associated with the Lawgiver's clergy. They show little concern for questions of law and order, preferring to emphasize learning and knowledge above all else. Consequently, they are somewhat aloof from matters of good and evil, law and chaos — an unusual characteristic for priests of so stern a god.

Oracles of Hedrada are typically found in the larger cities of the Scarred Lands, especially those where the worship of the Judge is strong. They likewise prefer locales that have large libraries and collections of ancient lore, since many believe that, by studying the past, they gain insights into the future. Some oracles establish themselves in remote parts of the world, so as to avoid the distractions that might cloud their divinations. These latter oracles often acquire the reputation of being doomsayers rather than prophets. The reputation is not entirely undeserved, if only because the Chresterion Fellowship holds that Hedrada's greatest vision was of a dire fate for Scarn if the gods did not act. Of course, most oracles are quick to point out that their patron used his vision to avoid a terrible future, which is precisely what they see as their own vocation. In a world as already battered as the Scarred Lands, however, many who hear their prophesies find this is a small comfort.

Use in Other Campaigns: The oracle of Hedrada is easily transplanted to another setting with almost no changes. The abilities of the class are not Scarred Lands-de-



pendent nor are its prerequisites. Most fantasy settings have a place for divine seers whose foresight is unparalleled. Oracles work best as clerics of a god of knowledge, but other deities might have them as well. In any event, they should be rare and perhaps viewed as slightly deranged as a result of their unique gifts.

Hit Dice: d8

REQUIREMENTS:

To qualify to become an oracle of Hedrada, a character must fulfill all of the following criteria.

Alignment: Neutral.

Feats: Alertness.

Skills: Knowledge (arcana) 10 ranks, Knowledge (religion) 10 ranks.

Spells: Must be able to cast 4th-level divine spells and have access to the Knowledge domain.

CLASS SKILLS

The oracle of Hedrada's class skills are Concentration (Con), Decipher Script (Int), Gather Information (Cha), Heal (Wis), Knowledge (all skills taken individually) (Int), Perform (Cha), Profession (Wis), Ritual Casting (Con), Speak Language, Spellcraft (Int), Use Magic Device (Cha).

Skill Points at each level: 6 + Int modifier.

CLASS FEATURES

Weapon and Armor Proficiency: Oracles of Hedrada gain no proficiency in weapons or armor.

Spells per Day: When a new oracle level is gained, the character gains new spells per day as if she had also gained a level in a spellcasting class she belonged to before she added the prestige class. She does not, however, gain any other benefit a character of that class would have gained (improved chance of controlling or rebuking undead, metamagic or item creation feats, and so on). This essentially means that she adds the level of oracle to the level of some other spellcasting class the character has, then determines spell per day and caster level accordingly.

If a character had more than one spellcasting class before she became an oracle, she must decide to which class she adds each level of oracle for purposes of determining spells per day when she adds the new level. Levels in this class do not stack for the purposes of turning-rebuking undead.

Divination Bonus (Ex): An oracle is especially skilled at casting divination spells, gaining a +2 caster level bonus to all such spells. This bonus supersedes the one she already possesses as a granted power of the Knowledge domain. In addition, the oracle of Hedrada may add her caster level to the base percentage chance for a correct divination — whenever she casts a spell that is determined in this fashion, such as *augury* or

divination. A 10th level cleric/5th level oracle of Hedrada, for example, would have an 85% chance of success, based on the formula used for *augury* (70% + 1% per caster level).

Meditative Trance (Ex): An oracle gains the ability to enter a short meditative trance for one round, during which time she is considered *helpless*. The next round, the oracle gains a +3 insight bonus to any one Intelligence or Wisdom-based check. The character can use this ability a number of times per day equal to her Intelligence bonus (minimum of once per day). At 7th level, the ability is usable twice that number of times per day.

True Seeing (Sp): At 2nd level, the oracle gains the ability to use *true seeing* once per day. Her caster level is used for the purpose of determining the spell's duration.

Oracular Insight (Ex): At 3rd level, the oracle gains an insight bonus to her Initiative equal to her Wisdom bonus. This ability stacks with Improved Initiative and any other Initiative-affecting abilities.

Uncanny Dodge (Ex): At 4th level, the oracle of Hedrada has the ability to react to danger before her sense would normally allow her to even be aware of it. She retains her Dexterity bonus to AC (if any) regardless of being caught flatfooted or struck by an invisible attacker. (She still loses any Dexterity bonus to AC if immobilized.)

If a character gains uncanny dodge from a second class (such as barbarian or rogue), the character automatically gains improved uncanny dodge (see below).

Channeling (Su): At 5th level, the oracle acquires the ability to channel her turn or rebuke undead attempts into divination spells. For each attempt so channeled, the oracle gains a number of spell levels equal to her Wisdom bonus — that must then be used immediately to cast a divination. For example, an oracle with a Wisdom bonus of +4 could cast the spell *divination* in exchange for one turn or rebuke attempt, since *divination* is a 4th-level spell. The oracle may not use this ability to cast spells of a higher level than she is capable of casting. Likewise, the spells must be divination spells from the cleric list or from those available through the Knowledge domain.

Trapsense (Ex): At 6th level, an oracle of Hedrada gains an intuitive sense that alerts her to danger from traps, giving her a +2 bonus on Reflex saves made to avoid traps and a +1 dodge bonus to AC against attacks made by traps. This bonus increases to +4 at 10th level.

Improved Uncanny Dodge (Ex): At 8th level, an oracle of Hedrada can no longer be flanked, since she can react to opponents on opposite sides of her as easily as she can react to a single attacker. This defense denies opponents the ability to use flank attacks to sneak attack the oracle of Hedrada. The exception to this defense is that a character with at least four more levels

TABLE A2-7: ORACLE OF HEDRADA (OHð)

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+0	+0	+2	Divination bonus, meditative trance	+1 level of existing class
2nd	+1	+0	+0	+3	True seeing	+1 level of existing class
3rd	+1	+1	+1	+3	Oracular Insight	+1 level of existing class
4th	+2	+1	+1	+4	Uncanny dodge	+1 level of existing class
5th	+2	+1	+1	+4	Channeling	+1 level of existing class
6th	+3	+2	+2	+5	Trap sense +2	+1 level of existing class
7th	+3	+2	+2	+5	Meditative trance	+1 level of existing class
8th	+4	+2	+2	+6	Improved uncanny dodge	+1 level of existing class
9th	+4	+3	+3	+6	Vision	+1 level of existing class
10th	+5	+3	+3	+7	Foresight, trap sense +4	+1 level of existing class

in a sneak-attack granting class than the oracle of Hedrada has in uncanny dodge-granting classes can flank her (and thus sneak attack her).

If a character gains uncanny dodge (see above) from a second class (such as barbarian or rogue), the character automatically gains improved uncanny dodge, and the levels from those classes stack to determine the minimum total level required to flank the character.

Vision (Sp): At 9th level, the oracle gains the ability to use *vision* once per day. Unlike the spell of the same name, this ability does not cost the oracle 100 XP to use.

Foresight (Sp): At 10th level, the oracle gains the ability to use *foresight* once per day, using her caster level to determine the duration.

PURSUIVANT

The taint of the odious titans continues to blot the Scarred Lands, even decades after the conclusion of the Divine War. The gods and their servants were victorious, but titanspawn and their minions remain blights upon the world. The churches of the gods have long been sought to eliminate the threat posed by these twisted beings, but the servants of the Defeated have proven damnably intractable. As events like the Druid War show, titan worship is far from dead in Ghelspad. Indeed, there are many signs that point to its becoming even more widespread over the last few decades, as if the Divine War were not the end of the battle between god and titan but only a temporary victory in a much longer struggle.

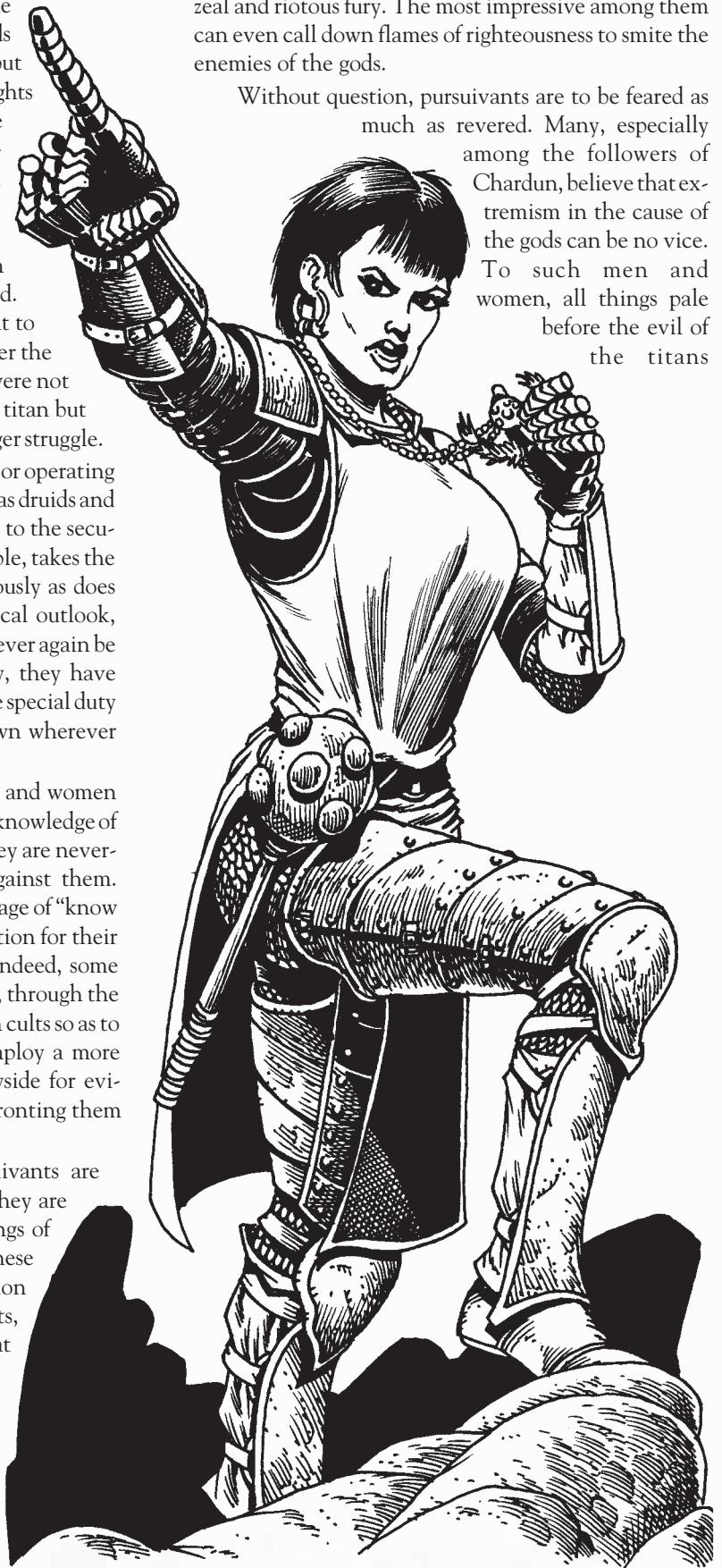
Whether hidden in the wilderness or operating in the open, servants of the titans, such as druids and sorcerers, are considered a grave threat to the security of many realms. Calastia, for example, takes the existence of titan worship just as seriously as does Mithril or Vesh. Whatever their ethical outlook, the gods all agree that the titans must never again be loosed upon the world. Consequently, they have charged some of their followers with the special duty of seeking out and defeating titanspawn wherever they are found.

Known as pursuivants, these men and women are a rare breed. Possessing an intimate knowledge of the titans and their despicable rites, they are nevertheless filled with righteous anger against them. Pursuivants firmly believe in the old adage of "know thy enemy," which is a partial explanation for their remarkable successes over the years. Indeed, some pursuivants assume false identities and, through the use of magic and charms, infiltrate titan cults so as to destroy them from within. Others employ a more direct approach, scouring the countryside for evidence of enemies of the gods and confronting them directly.

Whatever their approach, pursuivants are united in their hatred of the titans. They are likewise unified by the obvious blessings of the gods that are upon them. Most of these benedictions take the form of protection against the foul magic of titan servants, but it would be a mistake to assume that pursuivants are only capable of striking against their foes with bladed weapons. These men and women are skilled in the art of interrogation, and many can compel even the most determined titanspawn to admit to their iniquitous devotion — so that all may know

of it. By their example, they can also fill their allies with zeal and riotous fury. The most impressive among them can even call down flames of righteousness to smite the enemies of the gods.

Without question, pursuivants are to be feared as much as revered. Many, especially among the followers of Chardun, believe that extremism in the cause of the gods can be no vice. To such men and women, all things pale before the evil of the titans



and their minions. While this fuels their never-ending battle to save the Scarred Lands, it also skews their perspective. Pursuivants may be the god's chosen defenders, but they are still mortal beings, prone to the same weaknesses and self-delusions as any other person.

Use in Other Campaigns: The pursuivant could potentially be used in any campaign, but may require some modification depending on a number of factors. As presented, the class is a zealous pursuer of sorcerers associated with the titans. In settings where sorcery is not so tainted or where it is accepted as the equal of wizardry, the pursuivant might dedicate himself to the pursuit of some other class of prey, such as demon cultists or servants of evil gods. Consequently, all references to sorcerers or titanspawn in their abilities should be changed as appropriate. Alternately, the pursuivant might be limited to evil religions, in which case they could pursue almost anything that their faith deems inimical to their god.

Hit Dice: d8

REQUIREMENTS:

To qualify to become a pursuivant, a character must fulfill all of the following criteria:

Feats: Skill Focus (Knowledge [religion]).

Skills: Intimidate 6 ranks, Knowledge (religion) 6 ranks, Sense Motive 6 ranks, Spellcraft 3 ranks.

Spells: Must be able to turn or rebuke undead.

Special: Must receive the formal blessing of a church devoted to the gods to undertake the vocation of pursuivant.

CLASS SKILLS

The pursuivant's class skills are Bluff (Cha), Concentration (Con), Diplomacy (Cha), Gather Information (Cha), Intimidate (Cha), Knowledge (arcana) (Int), Knowledge (religion) (Int), Ritual Casting (Con), Search (Int), Sense Motive (Wis), Spellcraft (Int), Spot (Wis).

Skill Points at each level: 4 + Int modifier.

CLASS FEATURES

Weapon and Armor Proficiency: Pursuivants gain no proficiency in weapons or armor.

Spells per Day: When a new pursuivant level is gained, the character gains new spells per day as if she had also gained a level in a spellcasting class she belonged to before she added the prestige class. She does not, however, gain any other benefit a character of that class would have gained (improved chance of controlling or rebuking undead, metamagic or item creation feats, and so on). This essentially means that she adds the level of pursuivant to the level of some other spellcasting class the character has, then determines spell per day and caster level accordingly.

If a character had more than one spellcasting class before she became a pursuivant, she must decide to which class she adds each level of pursuivant for purposes of determining spells per day when she adds the new level. Levels in this class do not stack for the purposes of turning-rebuking undead.

Detect Scion (Sp): The god she serves grants the pursuivant the ability to detect sorcerers at will. This ability duplicates the effects of the spell *detect evil*, except that it works only to discover characters who have one or more levels in the sorcerer class — regardless of their alignment. Against any sorcerer who possesses a titan-based scion feat (see **Player's Guide to Wizards, Bards and Sorcerers** for details), the range of this ability is doubled, because of the overwhelming taint of the titans on that character.

Divine Blessing (Su): A pursuivant applies her Wisdom modifier (if positive) as a bonus to all saving throws against ranger, druid or sorcerer spells (effectively doubling her bonus to Will saves). This ability does not function against any other type of divine or arcane spells.

Smite Spellcaster (Su): Once per day, a pursuivant of 2nd level or higher may attempt to smite an enemy spellcaster with one normal melee attack. For the purposes of this ability, "enemy spellcaster" includes druids, rangers and sorcerers, regardless of their alignment. The pursuivant adds her Wisdom modifier (if positive) to her attack roll, and deals 1 extra point of damage per level. If the pursuivant accidentally smites a creature who is not an enemy spellcaster, the smite has no effect but it is still used up for that day.

Improved Counterspell (Sp): Beginning at 3rd level, the pursuivant gains a +1 bonus to all Spellcraft checks when attempting to use a counterspell action against a druid or sorcerer spell. This bonus increases by +1 every other level thereafter (5th, 7th and 9th).

Compel Titanspawn (Ex): At 4th level, the pursuivant learns to compel secret servants of the titans to admit to their devotion. The pursuivant makes an opposed Intimidate check against the target's Bluff, using her pursuivant class level as a competence bonus. If successful, and the target does indeed serve the titans or their aims, he admits to his allegiance as if he were under the effects of a *dominate person* spell. This ability elicits neither remorse nor repentance, only an admission of the servant's connection to the titans, as well as the names of anyone else who serves the Defeated with whom he is familiar.

Conviction (Sp): Beginning at 4th level and increasing every two levels thereafter (6th, 8th and 10th), the pursuivant is able to channel her own righteous conviction to create an effect like the *bless* spell. All allies within 50 ft. gain a moral bonus to their attack rolls and saving throws against fear effects while fighting against minions of the titans. This bonus starts at +1 and increases every other level.

TABLE A2-8: PURSUIVANT (PUR)

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+2	+0	+2	Detect scion, divine blessing	+1 level of existing class
2nd	+1	+3	+1	+3	Smite spellcaster	+1 level of existing class
3rd	+2	+3	+1	+3	Improved counterspell +1	+1 level of existing class
4th	+3	+4	+1	+4	Compel titanspawn, conviction +1	+1 level of existing class
5th	+3	+4	+2	+4	Improved counterspell +2	+1 level of existing class
6th	+4	+5	+2	+5	Conviction +2, counterspell substitution	+1 level of existing class
7th	+5	+5	+2	+5	Improved counterspell +3	+1 level of existing class
8th	+6	+6	+3	+6	Conviction +3	+1 level of existing class
9th	+6	+6	+3	+6	Improved counterspell +4	+1 level of existing class
10th	+7	+7	+3	+7	Conviction +4, flames of righteousness	+1 level of existing class

Counterspell Substitution (Su): At 6th level, the pursuivant gains the ability to substitute one or more of her turning or rebuking attempts to counter druid or sorcerer spells. By expending a single turning attempt and sacrificing a prepared spell of the same level, the character is able to counterspell as if she possessed the spell cast against her. This ability allows the pursuivant to defend herself against druid and sorcerer spells that she herself cannot cast. Of course, the character must still make a Spellcraft check, as normal, to identify the spell to be countered.

Flames of Righteousness (Sp): At 10th level, the pursuivant gains the ability to summon a *fire storm* that affects only those who serve the titans. Anyone else caught within its area of effects, regardless of alignment, is unharmed, provided they are not devoted to the Defeated (though druids and rangers are always considered devoted to the titans). The pursuivant uses her character level to determine the variable effects of this ability, even if the character would otherwise be unable to cast this spell.

SCOURGE OF TANIL

Tanil, the Huntress, is the patroness of the down-trodden and abandoned. Her existence has seen much undeserved suffering, including her rape at the hands of her father, the titan Hrinruuk. Consequently, Tanil has long looked with sympathy upon those who have been unjustly oppressed, seeing in them an aspect of herself. Thus, her clerics often tend to the needs of those who have suffered tragedy providing what necessities of life they are able to, as well as offering spiritual solace — often a far more pressing need. Even before the conclusion of the Divine War, Tanil was an advocate for those she felt had no one else to turn to — those who were outcast and alone. The Divine War changed Tanil. She had no choice but to trick her father into a trap that resulted in his destruction by the gods. Her skills as a warrior likewise proved invaluable to her brethren as they battled against the titans. By the end of the horrific conflict, the once-mischievous goddess had emerged noticeably harder and more judgmental. Yet, her compassion remained; if anything, it increased. Tanil became widely known as a refuge of last resort for the weak and the disdained, the divine being to whom these despairing individuals could turn to when no one else would answer their prayers.

This evolution in Tanil, this new focus, was mirrored by her worshippers — some of whom took it upon themselves to defend the

defenseless with ever-greater vigor. The most zealous of these followers sought out oppressors and took the battle to them before they had a chance to inflict any more pain or suffering upon the world. The Wild Hunt Heresy took this position to an extreme, with its clerics and allies becoming, in effect, vigilantes who seek out evildoers even more fervently than they defended the oppressed. The mainstream branches of Tanil's church denounced the Hunt, but to little avail. In the aftermath of the Titanswar, there was a need for justice even of the rough kind they provided.

The warrior-priests known as the scourges of Tanil arose out of this militant tradition. They train themselves to fight against enemies of the weak and down-trodden wherever they can be found. Filled with rage at the injustices perpetrated in the Scarred Lands, they call upon Tanil's sacred animals to aid them in their holy war. The scourges abide by a

harsh code of justice that has nothing to do with law. In fact, they frequently run afoul of Hedrada's own clerics, who consider scourges little more than outlaws themselves. Perhaps unsurprisingly, scourges generally disdain cities as centers of oppression and battle against the forces of "civilization" almost as much as those of genuine evil.

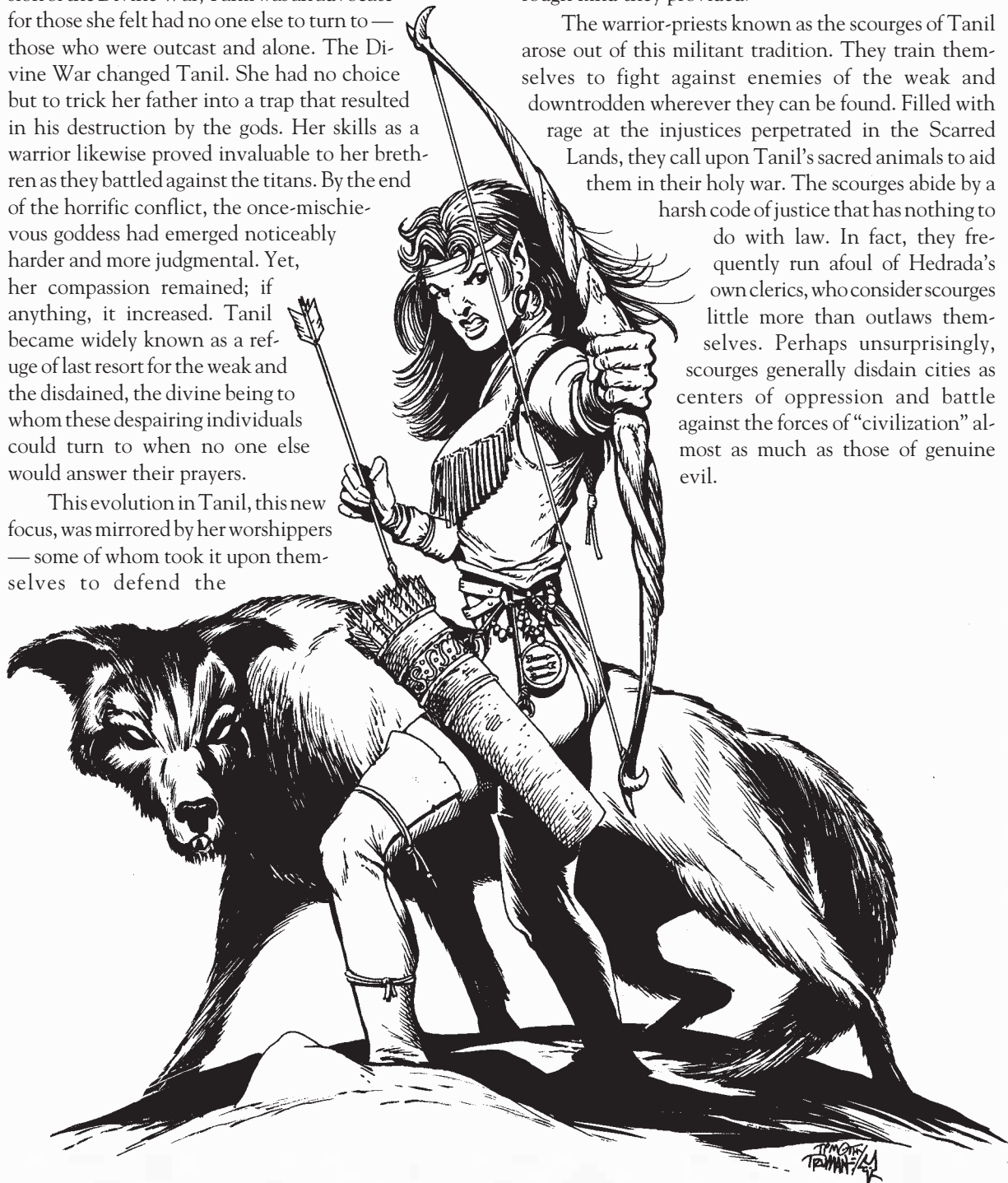


TABLE A2-9: SCOURGE OF TANIL (SCC)

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+1	+2	+0	+0	Divine rage	
2nd	+2	+3	+0	+0	Animal companion	+1 level of existing class
3rd	+3	+3	+1	+1	Defend the weak +1, empathic link	
4th	+4	+4	+1	+1	Wrath of the huntress +1d6	+1 level of existing class
5th	+5	+4	+1	+1	Natural armor, speak with master	
6th	+6	+5	+2	+2	Defend the weak +2	+1 level of existing class
7th	+7	+5	+2	+2	Wrath of the huntress +2d6	
8th	+8	+6	+2	+2	Beast blessing	+1 level of existing class
9th	+9	+6	+3	+3	Defend the weak +3	
10th	+10	+7	+3	+3	Wrath of the huntress +3d6	+1 level of existing class

The scourges of Tanil operate outside the hierarchy of their faith. Like the rest of the Wild Hunt Heresy, they value freedom above all and consider anything that hinders it to be contemptuous at best, and villainous at worst. Despite the denunciations of more staid servants of the Huntress, the scourges continue to roam the Scarred Lands, seemingly with the blessings of their goddess. Only time will tell whether their peculiar sect will grow in size or fade away, as so many have done before them.

Use in Other Campaigns: The scourge of Tanil works very well as a prestige class for any nature-based deity with an affinity for animals and a theology of freedom. Since this is a common trope in fantasy settings, it should easily fit into many besides the Scarred Lands. Some might have different prerequisites, limiting the prestige class to a particular race or gender, for example. The Scourge's alignment might likewise change, depending on how the deity's love of freedom relates to his concern for good. Though written as a clerical prestige class, it could be reworked slightly (eliminating the Animal domain prerequisite) to make it accessible to druids in settings where that class is more appropriate.

Hit Dice: d10

REQUIREMENTS:

To qualify to become a scourge of Tanil, a character must fulfill all of the following criteria:

Alignment: Chaotic Neutral.

Base Attack Bonus: +6

Feats: Dodge, Great Fortitude.

Skills: Handle Animal 8 ranks, Knowledge (nature) 6 ranks, Survival 6 ranks.

Spells: Must be able to cast 2nd-level divine spells and have access to the Animal domain.

CLASS SKILLS

The scourge of Tanil's class skills are Handle Animal (Cha), Hide (Dex), Intimidate (Cha), Knowledge (nature) (Int), Move Silently (Dex), Survival (Wis).

Skill Points at each level: 2 + Int modifier.

CLASS FEATURES

Weapon and Armor Proficiency: Scourges of Tanil are proficient with simple and martial weapons and with light armor.

Spells per Day: When each scourge level is acquired, the character gains new spells per day as if she had also obtained a level in the spellcasting class she belonged to before she added the prestige class. She does not, however, gain any other benefit a character of that class would have received (improved chance of controlling or rebuking undead, metamagic or item creation feats, and so on). This essentially means that the new levels of scourge are added to the level of some other spellcasting class the character has, then the total is used to determine spells per day and caster level.

If a character had more than one spellcasting class before she became a scourge of Tanil, she must decide to which class she adds her new levels of scourge, for the purpose of determining spells per day. Levels in this class do not stack for the purposes of turning-rebuking undead, etc.

Divine Rage (Ex): The scourge of Tanil gains the ability to rage as if she were a barbarian of an equivalent level. If she already possesses barbarian levels, they stack with her scourge of Tanil levels to determine the effects of her rage.

Animal Companion (Su): The scourge of Tanil gains an animal companion. Use the normal animal companion advancement table, using the scourge of Tanil's class level as her level in druid.

Defend the Weak (Ex): When a scourge of Tanil acts to defend any being who specifically is under the protection of the Huntress (animals, mistreated women

and children, misfits, orphans, etc.), she gains a circumstance bonus to all attack and damage rolls, as well as to her armor class. This bonus is +1 at 3rd level, +2 at 6th, and +3 at 9th).

Empathic Link (Su): At 3rd level, the scourge of Tanil gains an empathic link with her animal companion. This link has a range of one mile. She cannot see through the companion's eyes, but the two of them can communicate telepathically.

Wrath of the Huntress (Su): The scourge of Tanil can channel the divine anger of her mistress against those who would harm the downtrodden and the afflicted. A scourge can use this ability a number of times per day equal to her Wisdom modifier (minimum 1). To do so, the scourge designates an opponent (before an attack roll is made) against whom she intends to use this ability. Provided the opponent is indeed someone whom Tanil would consider sufficiently despicable (as determined by the GM), the scourge rolls the attack normally.

If successful, she deals an additional +1d6 damage at 4th level; this extra damage further increases by +1d6 every three levels thereafter (at 7th and 10th). Ranged attacks within 30 ft. are eligible for this additional

damage, but weapons that deal nonlethal damage are not. Furthermore, because this ability involves channeling the wrath of a goddess rather than striking at weak spots on an opponent, it is effective even against creatures that are normally immune to critical hits — such as undead, constructs, and oozes — provided, of course, that the goddess considers them her enemies.

Natural Armor (Ex): At 5th level, the scourge of Tanil gains a natural armor bonus equal to her Wisdom bonus (if any).

Speak with Master (Su): At 5th level, the scourge of Tanil and her animal companion can communicate verbally as if they were using a common language. Other creatures, even of the same species, do not understand the communication without some sort of additional magical assistance.

Beast Blessing: At 8th level, the scourge may stack her cleric levels with her scourge of Tanil levels for the purpose of determining her animal companion's special abilities. This sudden change in the power of the creature usually is accompanied by some sign of Tanil's favor. Additionally, the creature's intelligence increases to a 5.

SEEKER ON THE WIND

Among those who worship Mesos, there exists a small splinter sect who believes that their patron is not truly defeated. To these cultists, Mesos is simply far too skilled in magic to have fallen so easily to the gods. Instead, they believe that, facing a dire situation that offered the possibility of defeat, Mesos manipulated the gods into allowing him to assume a new form — in due time, he will inevitably return again to the world in a new, more powerful body. Known as the seekers on the wind, these cultists are spellcasters skilled in both arcane and divine magic. Their intuitive sense of magic allows them to seek out the scattered essence of Mesos and bask in the ambient energy that the titan spread across the world, thereby learning to twist and control it to their own ends.

The seekers are scattered across all the lands. Much of their dogma is based on their magical ability to take the form of a crow and fly as easily as does that inquisitive bird. According to this sect's teachings, Mesos constructed a grand puzzle; its solution, they believe, will usher him back into the world and grant those who resolved the mystery absolute power over all forms of magic. The sect teaches that the first portion of the puzzle, known as the Mystery of Flight, allows anyone with a measure of talent in arcane and divine magic to adopt a form suitable to seeking these answers.

While the seekers have yet to uncover any further mysteries, they work diligently to decode the secrets of magic and master the winds of Mesos. As the titan's essence is scattered across the sky itself, some winds blow with stronger magic than normal. The seekers fly amongst the currents, learning to sense



these “astral winds” and even achieve some measure of control over the energies swirling around them.

The seekers make their headquarters in isolated mountain peaks (which are often spellholds; see Appendix Three). Accessible only on the wing, these caves are warded with powerful spells and contain libraries of magical tomes, ancient prophecies, and the collected wisdom of the seekers.

Use in Other Campaigns: The Seeker on the Wind ties closely into the mythology of the Scarred Lands, but could be reworked for other settings. All that is needed is a belief that the winds of the world are somehow imbued with arcane magic that a seeker can tap into with sufficient discipline and devotion. The reason for this belief can be almost anything, from the remnants of an ancient magical catastrophe to an incorporeal god of magic. The only other impediment to the class’s use is the scion feat prerequisite, which again ties into the mythology of the Scarred Lands. If the GM is not using scion feats, he could replace with something else, possibly a Metamagic feat or more ranks in Spellcraft or Knowledge (arcana).

Hit Die: d6

REQUIREMENTS

To become a seeker on the wind, a character must fulfill all the following criteria:

Feats: Bloodline of Power (see sidebar), Empower Spell, Eyes of Magic (see Appendix One), one other Metamagic feat.

Skill: Knowledge (arcana) 8 ranks, Spellcraft 8 ranks.

Spellcasting: A total of 5 levels in sorcerer and druid spell casting ability. These levels can be in any mix of the two magic types and may be drawn from multiple classes. The ability to cast arcane spells without preparation.

CLASS SKILLS

The seeker on the wind class skills are Concentration (Con), Craft (Int), Handle Animal (Cha), Heal (Wis), Knowledge (any) (Int), Profession (Wis), Ritual Casting (Con), Spellcraft (Int), Survival (Wis).

Skill Points at Each Level: 4 + Int modifier.

CLASS FEATURES

All of the following are class features of the seeker on the wind prestige class.

Weapon and Armor Proficiency: The seeker on the wind gains no additional proficiency with weapons, armor, or shields.

Spellcasting Ability: When each seeker level is acquired, the character gains new spells per day as if she had also obtained a level in the spellcasting class she belonged to before she added the prestige class. She does

BLOODLINE OF POWER [SCION]

Since the destruction of Mesos, many sorcerers have demonstrated this feat by spontaneously showing their innate aptitude with the very energies of magic. But even before the Titanswar, Mesos had his chosen — sorcerers of great power and respect — who were known for these traits. Regardless of their allegiance, those with this feat are undeniably touched by the power of Mesos — manifesting some kind of strange six-armed sigil birthmark on their bodies, as well as creating an energy signature when casting spells that is obvious to those who know what to look for.

Prerequisites: Sorcerer class levels.

Benefit: Sorcerers with this feat must take the spells associated with it at the earliest opportunity in their level advancement. They gain a +1 effective caster level when casting these spells. Also, sorcerers with this feat gain a +2 to all Spellcraft checks. The spells associated with this scion feat are:

0-lvl — *detect magic*, *prestidigitation*; 1st lvl — *identify*, *magic missile*; 2nd lvl — *protection from arrows*, *spectral hand*; 3rd lvl — *dispel magic*, *haste*; 4th lvl — *minor globe of invulnerability*, *remove resistance**; 5th lvl — *dismissal*, *teleport*; 6th lvl — *analyze dweomer*, *globe of invulnerability*; 7th lvl — *limited wish*, *spell turning*; 8th lvl — *rapid journey**, *symbol*; 9th lvl — *Mord’s disjunction*, *wish*.

For more information on scion feats, see **Relics & Rituals 2: Lost Lore** or **Player’s Guide to Wizards, Bards and Sorcerers**.

not, however, gain any other benefit a character of that class would have received (improved chance of controlling or rebuking undead, metamagic or item creation feats, and so on). This essentially means that the new levels of seeker are added to the level of some other spellcasting class the character has, then the total is used to determine spells per day and caster level.

If a character had more than one spellcasting class before she became a seeker, she must decide to which class she adds her new levels of seeker, for the purpose of determining spells per day. Levels in this class do stack for the purposes of turning-rebuking undead.

Rider on the Wind (Su): Once per day, a seeker on the wind may *polymorph self* into the form of a crow. In this form, she may not cast spells with material or somatic components, as she lacks the necessary limbs to fulfill those requirements. However, she may still croak out a spell’s verbal components. When casting magic in this

TABLE A2-10: SEEKER ON THE WIND (SOW)

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+2	+0	+2	Eddying magics 0-lvl, rider on the wind	+1 level of existing class
2nd	+1	+3	+0	+3	Read the wind	+1 level of existing class
3rd	+1	+3	+1	+3	Eddying magics 1st	+1 level of existing class
4th	+2	+4	+1	+4	Calm the wind	+1 level of existing class
5th	+2	+4	+1	+4	Eddying magics 2nd	+1 level of existing class
6th	+3	+5	+2	+5	Power surge	+1 level of existing class
7th	+3	+5	+2	+5	Eddying magics 3rd	+1 level of existing class
8th	+4	+6	+2	+6	Hurricane of magic	+1 level of existing class
9th	+4	+6	+3	+6	Eddying magics 4th	+1 level of existing class
10th	+5	+7	+3	+7	Wind of Mesos	+1 level of existing class

form, the spells function as normal and are based on the rider's human caster level.

Eddying Magics (Ex): The seeker learns to cause the magics within her to shift and flow among her disciplines, much as small eddies of wind blow around the branches of a tree. This allows the seeker to cast 0-level druid spells by using her 0-level sorcerer spell slots; the only spells she may choose to cast in such a fashion are those 0-level druid spells that the seeker currently has prepared (in essence, the list of druid spells she has prepared becomes her "Spells Known" list for this purpose). Alternately, she may also sacrifice any prepared 0-level druid spells to cast a 0-level sorcerer spell that she knows.

Doing either of these substitutions requires a Spellcraft check (DC 10 + spell level); if she fails the check, the seeker loses the sacrificed spell or spell slot as if it had been cast. Using metamagic feats, along with eddying, causes the DC to increase by a number of points equal to the levels that the feat increases the spell by.

At 3rd level, the seeker gains the ability to do this switch with 1st-level spells, and she acquires the ability to do this with 2nd-level spells at 5th level. At 7th level, she learns to swap 3rd level spells, and finally is able to eddy 4th level spells at 9th level.

Read the Wind (Su): At 2nd level, the seeker learns to read the ebb and flow of the power of Mesos that is in the wind, manipulating these changes to improve her spells. Once per day, the seeker may cast a spell with the Empower Spell metamagic feat, if she makes a Spellcraft check against a DC of 20 + twice the spell's level. On an unsuccessful check, this ability fails to function but is still considered used for the day. The spell still operates as normal, even if the spellcaster fails to empower it.

Calm the Wind (Sp): At 4th level, the seeker learns to calm the winds of magic. As she masters her ability to sense the winds of Mesos, she learns to subtly alter their flow through her immediate area. By focusing her mind and calling out to the astral wind, she can cause it to temporarily stop moving through a specific location, foiling a spell or disrupting an opponent's casting. Once per day, the seeker

may cast *dispel magic*; when doing so, she is considered to be a sorcerer of her total character level.

Power Surge (Su): At 6th level, the seeker becomes infused with a small portion of the titan's essence. Once per day, the seeker may add any metamagic feat she knows, to any spell she may cast, without increasing the effective level of the spell or its casting time. However, in doing so, she must sacrifice a spell slot of a level at least equal to the number of spell levels that the feat would normally have added to the spell.

Hurricane of Magic (Su): Just as the seeker learns to halt the winds of Mesos, at 8th level she also learns to whip them into a howling fury. Once per day, as a standard action, she disturbs the magic in an area and causes a tremendous spike in the ambient mystic energy. For 1 round, all spells cast within a 50 ft. radius of the seeker gain the Empower Spell metamagic feat. However, the great surge in magic makes spells more difficult to handle than normal, and the more magic that is added to the area the worse this effect becomes. Anyone attempting to use a spell in the area of effect must make a Concentration check, with a DC of 15 + 5 per spell already cast in the area during the duration of this ability. All spellcasters, within the radius of the hurricane of magic, hear a dull whistling in the distance — as if a great storm is approaching.

Wind of Mesos (Su): At 10th level, the seeker can visibly perceive the winds of Mesos and now commands them as her own. A single eddy, infused with the titan's magic, swirls around her — absorbing magical energy from the environment and transferring it into the seeker's body. Once per day, the seeker may forgo her saving throw against a single spell cast upon her by an opponent. Instead, she makes a Spellcraft check opposed by her opponent's own Spellcraft check. If she succeeds, the enemy's spell is countered as though by countermagic; and the next time the seeker casts a spell she may choose to apply a metamagic feat to it that causes a level penalty less than or equal to the absorbed spell's level. This feat is then automatically added to the spell. The seeker does not need to prepare the spell with the feat nor does she have to take any additional actions to apply it to her incantation. The seeker may use this ability once per day.

STORMSINGER

Believing they channel the fury of Lethene, the Dame of Storms, these powerful druids are able to unleash the power of the storm against those who have earned their wrath. These druids are quick to anger, and those who oppose a stormsinger face the very power of the storms themselves. Needless to say, they make for uncertain allies, and very dangerous foes.

The existence of the stormsingers first came into the world's notice during the Druid War — where they fought against each other as much as they fought for, and against, the druids of Khirdet and the druids of Denev — but it was during the twelve years of the Blood Monsoon that the stormsingers truly proved their power. Some in this group claim it was their abilities that caused the storm to happen in the first place, but this has yet to be proven as none have duplicated such a momentous feat.

Nonetheless, during those long years, the stormsingers wrought havoc on the area in and around the Blood Sea as they did their part to encourage the terrible monsoon.

Even though they can be volatile in temperament, stormsingers of Lethene, like druids of Denev, fit in well with a group of adventurers — as they see the trials and tribulations of exploration as a chance to test their might in combat. Warriors by nature, these druids delight in their power, and see the chance to fight dangerous adversaries as a test of their skills, not merely a chance to destroy for destruction's sake.

Stormsingers enjoy areas where the weather is most intense. Sandstorms, heavy blizzards, monsoons, and the like are believed to be where the stormsingers gain a closer connection to the Dame of Storms, and it is under these conditions that their powers are at their greatest. Whenever a group of Stormsingers gathers in

an area, it is generally safe to assume that a terrible storm will soon be advancing onto the land.

Stormsingers find themselves at odds with followers of Corean, Hedrada, and Chardun, due to their lawful nature. Of course, the hatred the stormsingers have against the Skyseekers can sometimes result in open war that ravages the mountainsides — much like it did during the Titanswar, though not on such an epic scale. As for allies, the druids of Lethene at times find themselves working towards common goals with the White Wraith slitheren. This alliance may be partly due to the fact that the creatures are believed to be created by Lethene's sister, Gulaben; but it is also engendered by less scrupulous stormsingers who believe the slitheren to be easily manipulated and useful followers. Other allies



TABLE A2-11: STORMSINGER (STC)

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+2	+2	+0	Storm resistance 5	+1 level of existing class
2nd	+1	+3	+3	+0	Stormflight, stormsense	+1 level of existing class
3rd	+2	+3	+3	+1	Storm resistance 10	+1 level of existing class
4th	+3	+4	+4	+1	Spontaneous casting (<i>call lightning</i>)	+1 level of existing class
5th	+3	+4	+4	+1	Storm resistance 15	+1 level of existing class
6th	+4	+5	+5	+2	Eye of the storm	+1 level of existing class
7th	+5	+5	+5	+2	Storm resistance 20	+1 level of existing class
8th	+6	+6	+6	+2	Spontaneous casting (<i>chain lightning</i>)	+1 level of existing class
9th	+6	+6	+6	+3	Storm immunity	+1 level of existing class
10th	+7	+7	+7	+3	Stormsinging	+1 level of existing class

include the Blood Sea pisceans, as they work together with stormsingers on the open seas to sink ships that dare to stray too close to their territories.

Use in Other Campaigns: Stormsingers fit into most fantasy settings with relatively little effort. Their prerequisites are not unusual and they need only an appropriate divine patron to explain their existence. Unless a god of storms plays a prominent role in the campaign setting, stormsingers should probably be rare and feared by the general populace. Their abilities need not be used solely for evil, but many people will assume so nevertheless.

Hit Die: d8

REQUIREMENTS

To qualify to become a stormsinger, a character must fulfill all the following criteria:

Patron: Lethene.

Skill: Perform 10 ranks, Survival 8 ranks.

Spellcasting: Ability to cast *call lightning*.

Special: Must have been struck by either summoned or natural lightning.

CLASS SKILLS

The stormsinger's class skills are Climb (Str), Concentration (Con), Craft (Int), Heal (Wis), Hide (Dex), Knowledge (nature) (Int), Listen (Wis), Move Silently (Dex), Perform (Cha), Profession (Int), Ritual Casting (Con), Spellcraft (Int), Spot (Wis), Survival (Wis), Swim (Str).

Skill Points at Each Level: 2 + Int modifier.

CLASS FEATURES

All of the following are class features of the stormsinger prestige class.

Weapon and Armor Proficiency: Stormsingers are proficient with the following weapons: club, dagger, dart, longspear, quarterstaff, scimitar, sickle, sling and spear. They are proficient with light and medium armor

so long as it is made of metal. They may only use metal shields.

Spells per Day: When a new stormsinger level is gained, the character gains new spells per day as if she had also gained a level in a spellcasting class she belonged to before she added the prestige class. She does not, however, gain any other benefit a character of that class would have gained (improved chance of controlling or rebuking undead, metamagic or item creation feats, and so on). This essentially means that she adds the level of stormsinger to the level of some other spellcasting class the character has, then determines spell per day and caster level accordingly.

If a character had more than one spellcasting class before she became a stormsinger, she must decide to which class she adds each level of stormsinger for purposes of determining spells per day when she adds the new level. Levels in this class do not stack for the purposes of familiar advancement.

Storm Resistance (Su): A stormsinger gains both electricity resistance 5 and sonic resistance 5 at 1st level. These resistances increase to 10 at 3rd level, 15 at 5th level, and 20 at 7th level.

Stormflight (Sp): At 2nd level, the stormsinger gains the ability to *fly* (as per the spell *flight*) during storms, the duration being equal to the duration of the storm itself.

Stormsense (Su): At 2nd level, a stormsinger can automatically sense developing storms, the intensity of their strength, and approximately how long a storm will last.

Spontaneous Casting (Sp): At 4th level, stormsingers can channel stored spell energy into casting *call lightning*. The stormsinger can "lose" a prepared spell of 3rd level (or higher, if no 3rd level slots are available) in order to cast *call lightning*. Alternately, the stormsinger may sacrifice several lower level spells, for a total of 3 levels.

At 8th level, stormsingers can channel stored spell energy into casting *chain lightning*. The stormsinger can

“lose” a prepared spell of 6th level (or higher, if no 6th level slots are available) in order to cast *chain lightning*. Alternately, the stormsinger may sacrifice several lower level spells, for a total of 6 levels.

In order to use this ability, she must make a successful DC 15 Perform check. Failure at this roll indicates that the attempt to sacrifice the spell levels has failed, but the spell levels are not lost – they are simply never used. She may only make one such attempted substitution per day, however, and if she fails in her Perform check she may not try again until the next day.

Eye of the Storm (Su): At 6th level, the stormsinger takes no penalties for movement or skill checks during inclement weather, being able to move through such adverse conditions as if they do not exist. Strong winds,

rain or storms do not inflict a penalty on skill checks, movement, etc.

People viewing a stormsinger, with this ability, during inclement weather will see the druid unaffected by the storm around her — not even her clothing ripples under the heavy winds, and the wetness of the rains will not adhere to her body or belongings.

Storm Immunity (Su): At 9th level, a stormsinger gains an immunity to electricity and sonic-based attacks.

Stormsinging (Sp): At 10th level, a stormsinger has reached the pinnacle of her power, and can literally sing storms into existence once per day. With a successful DC 20 Perform check, she can summon a storm and control it as per the *control weather* spell.

TOTEM CALLER

While all druids have the ability to take the form of an animal, some learn to expand upon this talent and take their aptitude in a new direction. Totem callers learn to find the beast that dwells within them. By learning to draw out their inner animal nature, they can alter the nature of their wild shape ability and become a mixture of their original race and an animal. A totem caller can sprout claws to tear into his enemies, or grow a thick layer of fur that protects him from attacks and keeps him warm in cold climes.

Totem callers are most common amongst the cults that revere the various Beastlords. Amongst these groups, totem callers are regarded as the holiest of holy men. They not only tap into their patron beast's form, but they inwardly embrace the beasts very essence. The druid's ability to change into an animal wins the respect of Beastlord cultists. The ability to draw forth the animal from within and control it, earns their obedience. Totem callers derive their name from the title given to them by Beastlord cultists, who see them as summoning the totem spirits to a level that few can achieve.

Other druids become totem callers out of an interest in becoming closer to the natural realm they seek to protect. Amongst Denev's faithful, the sect known as the Wildrunners are renowned for their ability to remain in beast form for days at a time. These druids believe that to truly become one with nature and serve as its protector, one must live as a creature that dwells within it. Some Wildrunners grow leery of ever fully attaining human form. They feel much more comfortable as a bear, wolf, or eagle. By virtue of their preference and the many hours they remain in beast form, they learn to manipulate their wild shape ability to a much finer degree than most other druids. With time and practice, many become totem callers.

A sizable number of Hrinruuk's faithful follow the totem caller prestige class. Known as Hounds of the Blood Hunt, these druids emulate their lord by taking the form of a powerful hunting animal, such as a wolf, and relentlessly pursuing their prey. The Hounds challenge themselves by wandering into the wilderness without weapons, supplies, or even clothes. In their wild shape form they hunt for food, find shelter, and seek a powerful creature or humanoid to pursue and kill for their titan's

glory. By sequestering themselves into the wilderness for months at a time, these druids slowly unlock the inner mysteries of their wild shape ability and eventually take up the path of the totem caller.

Most other titan faiths feature some sort of splinter sect that leads its cultist down the path of the totem caller. From the Blood Devourers of Gaurak, who assume half-animal forms to better rip apart and consume still-living creatures, to the Sea Hunters of Kadum who take the traits of sharks and fish to swim within their lord's blood for days at a time—the totem caller is found within almost every druidic faith on Scarn.

Use in Other Campaigns: The totem caller works best in settings where primitive or tribal societies exist and have their own unique approach to religion. The prestige class works in conjunction with several new feats, making it essential that the GM include them in his game. Not every campaign setting will offer a good home for the totem caller, however. A gothic horror setting, for example, is probably less likely to have a place for the prestige class than a high (or even low) fantasy one.

Hit Die: d10

REQUIREMENTS

To qualify to become a totem caller, a character must fulfill all the following criteria:

Feats: Initiate of the Spirit Ways (see Appendix One), Totemic Shapeshifter (see Appendix One), any two Totem feats.

Skill: Handle Animal 8 ranks.

Special: Wild empathy and wild shape special abilities.

CLASS SKILLS

The totem caller class skills are Concentration (Con), Craft (Int), Diplomacy (Cha), Handle Animal (Cha), Heal (Wis), Knowledge (nature) (Int), Profession (Wis), Ritual Casting (Con), Spellcraft (Int), Survival (Wis), Swim (Str).

Skill Points at Each Level: 4 + Int modifier.

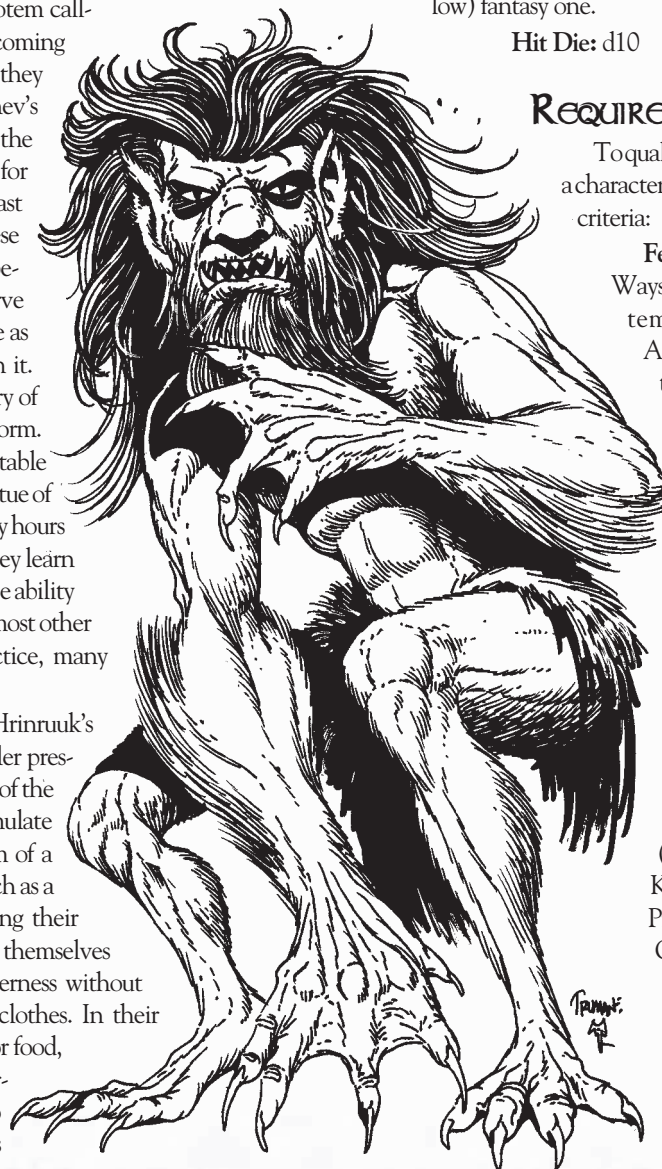


TABLE A2-12: TOTEM CALLER (TOC)

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1st	+1	+2	+0	+2	Extra wild shape, master channeler 2
2nd	+2	+3	+0	+3	Blessing of the Totems, shamanic immunity
3rd	+3	+3	+1	+3	Extra Totem feat, extra wild shape
4th	+4	+4	+1	+4	Master channeler 3, totem's endurance
5th	+5	+4	+1	+4	Extra wild shape
6th	+6	+5	+2	+5	Extra Totem feat, totem's kinship
7th	+7	+5	+2	+5	Extra wild shape, master channeler 4
8th	+8	+6	+2	+6	Totem's roar
9th	+9	+6	+3	+6	Extra Totem feat, extra wild shape
10th	+10	+7	+3	+7	Master channeler 5, totem's fury

CLASS FEATURES

All of the following are class features of the totem caller prestige class.

Weapon and Armor Proficiency: The totem caller gains no additional proficiency with weapons, armor, or shields.

Extra Wild Shape: At 1st, 3rd, 5th, 7th and 9th levels the totem caller gains an additional use of his wild shape ability. These uses stack with those gained from any other classes in which he has levels. The totem caller may employ these additional uses to take any form that he can normally assume using wild shape.

Master Channeler (Ex): The totem caller's most basic art involves the ability to summon multiple totems at once. Initially, he is able to channel 2 totems simultaneously, but this increases to 3 at 4th level, 4 at 7th level and 5 at 10th level. Summoning multiple totem spirits in this way requires only a single totem-summoning use — that is, if a totem caller who can normally summon totems 4 times per day calls upon 3 totems at the same time, it merely costs a single use, rather than three.

Blessing of the Totems (Ex): At 2nd level, a totem caller is blessed by his totem spirits anytime he assumes a wild shape form of any totem. The totem caller gains a number of bonus ability points to be divided among his physical abilities while in the form of one of his totems. Thus, a 5th level totem caller with the totem of Bear, who shifts into a bear form, gains 5 points to add to the bear-form's Strength, Dexterity and Constitution.

Shamanic Immunity (Ex): At 2nd level, because of the number of totems a totem caller follows, may find himself attempting to respect taboos that are at odds with one another. In such situations, the totem caller may simply choose which taboo he is required to follow, ignoring the other taboo that is in conflict. Note that this cannot be used to simply ignore taboos, and only comes into play when two taboos directly contradict one another.

Extra Totem Feat: The totem caller gains an additional totem feat for free at 3rd, 6th and 9th levels.

Totem's Endurance (Ex): At 4th level, the totem caller learns to emulate the natural strength and endurance found in animals. His skin thickens to ward away blows and he grows thick, warm fur to shield him from the elements. At will, as a standard action, the totem caller can cause his skin to become as tough and thick as a bear's. He gains a +2 natural bonus to AC. Furthermore, the totem caller may grow thick fur that shields him from extreme cold. This counts as wearing protective clothing, and give the appropriate defense when exposed to freezing weather.

Totem's Kinship (Ex): At 6th level, the totem caller's ability to tap into his animal essence is reflected in his increased aptitude at forging close bonds with animals. When determining how many animals he may have bound to him with *charm animal*, add 5 HD to the total worth of animals he may command.

Totem's Roar (Su): Once per day at 8th level, the totem caller can alter not only his physical form but also his fundamental spirit, drawing on the raw power and rage of a wild animal to terrify his foes. The totem caller lets loose with a tremendous roar, scattering his foes before him and striking terror into their hearts. All of his opponents who can hear the roar, within a 50 ft. radius, must make Will saves (DC 15 + totem caller's Charisma modifier) or suffer a -2 morale penalty to attacks made against the totem caller. This penalty persists until the end of the encounter. Totem's roar is a mind-influencing, fear-based effect.

Totem's Fury (Ex): At 10th level, the totem caller learns to tap into the raw, animalistic spirit that dwells in the center of all living creatures. Once per day the totem caller, and any companions he has acquired via the *charm animal* spell, may enter a fierce blood rage. They gain a +4 bonus to Strength and Constitution for 5 rounds. After this time, the totem caller and his companions suffer a -2 penalty to Strength for the remainder of the encounter. Only those companions within 50 ft. of the totem caller when he uses this ability gain this benefit.

APPENDIX THREE

The Tools of Faith

When a power as great as that of the titans and gods exists within a campaign setting, it touches everything. The presence of these great beings does not just effect clerics and druids, it is felt in practically all aspects of life in the Scarred Lands. Thus, the powers of divinity and faith infuse objects ranging from the immense and powerful to the small and seemingly insignificant — from the energies swirling in each titanhold, to the trinkets and blessed charms sold to the faithful.

Theurgy

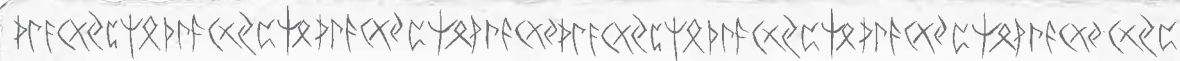
While magical objects are justifiably regarded with awe by the inhabitants of the Scarred Lands, they are not the only items infused with otherworldly energies. There is a process by which simple materials may be attuned, through the power of faith, to divine purposes. Like alchemical items, these cease to be wholly mundane, but they aren't quite magical. These items are called theurgical items, and the process by which they are made is known as theurgy. Thus, characters who wish to be able to create such items must learn the skill Craft (theurgy).

CONSECRATING Holy Symbols

Though most holy symbols are simply amulets depicting the icon of that god, such symbols are not limited to the form of jewelry. In many instances, more useful items may be properly consecrated in order to function as a holy symbol. These items are usually representative of the god in question, and are often objects depicted in normal holy symbols. Once properly consecrated, these items may be used to turn undead or as the divine focus in spells that require such.

In addition to the divinity-specific alternate holy symbols noted below, if any appropriate icon of a god is rendered onto a shield, that shield may also be consecrated for use as a holy symbol. Likewise, holy texts may be used as holy symbols without the need of consecration. Regardless of the nature of the item listed below, each special item costs 50 gp. Weapons may be made masterwork at the normal price increase.

Corean: Clergy of Corean may use properly consecrated longswords as holy symbols, but the sword must have small threads of iron, gold, silver and mithril worked into its design. Clergy of Corean may also have the god's symbol worked into a metal gauntlet.



CRAFT (THEURGY) (INT)

A strongly religious craftsman may blend symbolically holy substances, according to the mysteries of theurgy, to create blessed items. Theurgy differs from alchemy in that the materials used are not chosen for their arcane symbolism, but rather for their religious meaning. Thus, where an alchemical creation may include the use of sulphur powder or flint chips for a fire-based item, theurgic innovations might include powdered metals or pieces of animals sacred to a fire or sun god.

Check: To use Craft (theurgy), the character must be a divine spellcaster and have access to theurgical accoutrements. In the Scarred Lands, only clerics and paladins may use Craft (theurgy). The skill check DC involved depends on the type of item to be made; examples of some theurgical items are listed below. To determine how much time and material it takes to make a theurgical item, use the DCs listed below and the rules for making things found in the Craft skill description.

Task	DC	Notes
Consecrate holy symbol	15	Costs 1 gp (or 20 gp to take 20)
Distill holy water	20	Costs 10 gp
Identify holy water	15	Costs 1 gp per attempt (or 20 gp to take 20)
Make courtesan's draught, pilgrim's badge	15	See Craft skill
Make forgedust, meditative incense, oil of repose, reaver's unguent	20	See Craft skill
Make daemonbane	25	See Craft skill

Retry: Yes, it is possible to repeatedly attempt a task; but in the case of making items, each failure ruins half the raw materials needed, requiring the theurgist to pay half of the raw material cost again. For identifying holy water or potions, each failure consumes the cost per attempt. For distilling holy water, failure ruins the flask of holy water.

Special: The creation of theurgical items requires the use of a theurgist's accoutrements. If working in a city with a large temple, it is assumed that the theurgist can get the materials he needs as part of the raw materials cost, but these supplies are not available everywhere. The GM should decide where holy items, needed by the theurgist, can logically be procured. Purchasing and maintaining a theurgist's altar (see below) grants a +2 circumstance bonus to Craft (theurgy) checks (from the favorable condition of having the perfect tools for the job) but does not affect the cost of any items made using the skill.

This skill cannot be used to brew potions, create holy water or any other kind of magical substance.

Note: As alchemical items tend to grant "alchemical bonuses," so too do items made with this skill grant "theurgical bonuses." These bonus types, while bearing different names, do not stack with alchemical bonuses — they are treated as the same type of bonus.



Madriel: Clergy of Madriel may use properly consecrated spears as holy symbols, but the spear must have a tassel of peacock's feathers attached just below the head of the weapon. If used often in combat, the feathers will have to be replaced occasionally.

Tanil: Clergy of Tanil may properly consecrate an archer's bracer, but the leather must be tooted with the holy symbol of the goddess.

Hedrada: Clergy of Hedrada may use properly consecrated warhammers as holy symbols.

Enkili: Clergy of Enkili may use properly consecrated masks as holy symbols, but these masks must be set with lightning bolts of gold or amber

beneath the eyes. Simply wearing the mask counts as wielding the holy symbol.

Chardun: Clergy of Chardun may use properly consecrated maces or warscepters as holy symbols. They may also choose to consecrate a set of black-iron chainless manacles, and wear the holy symbols about their wrists.

Belsameth: Clergy of Belsameth may use properly consecrated daggers as holy symbols.

Vangal: Clergy of Vangal may use a pair of properly consecrated axes as holy symbols. Clerics of Vangal are also known for consecrating the split shields of particularly powerful enemies, who have been vanquished in combat. For the cost of



the holy symbol, these shields are repaired in such a way that the split still shows, without affecting the strength of the shield.

IDENTIFYING AND DISTILLING Holy Water

The power of a god resides within each flask of holy, or unholy, water — waiting to be unlocked by the skilled theurgist. A theurgist may make an attempt to identify the god who empowered a particular flask of holy or unholy water; this requires a DC 15 Craft (theurgy) check and the expenditure of 1 gp per attempt made.

Once the source of divinity has been determined, the theurgist may attempt to distill the water, rendering away mundane taints and further sanctifying the substance to the deity in question. This may be done by a theurgist of any alignment, regardless of the god associated with the liquid. The process requires a DC 20 Craft (theurgy) roll and the expenditure of 10 gp. Should this roll fail, the holy or unholy water is spoiled. Vials of distilled holy or unholy water (sometimes called theurgist's oil because the liquid is slightly viscous) can be purchased from a theurgist for 50 gp.

DISTILLATIONS OF Holy Water

Distilling holy water gives it secondary effects, appropriate to the god who granted the original blessing. These vials of holy water retain their normal effects (as listed in the spell *bless water*) in addition to those gained below.

Corean: Corporeal undead, damaged by Coreanic holy water, have a chance of bursting into purifying flame. Any undead that is so damaged must then make a DC 15 Reflex save or ignite (as described in the *DMG*, Chapter 8, "Catching on Fire"). This does not affect incorporeal undead.

Madriel: If a bit of powdered sunstone (5 sp worth) is mixed in with Madrielite holy water, re-corked and then shaken, the water quickly boils away — shedding a pure white light in a 30 ft. radius. This light lasts for one hour, and any undead caught within its range when it initially ignites suffers 2d4 damage as though they had been hit with holy water. After that point, it is simply a source of light. If the bottle is uncorked, the light "escapes" and the illumination is extinguished. Igniting this holy water is a full-round action that provokes attacks of opportunity.

Tanil: Tanilite holy water can be used to heal animals. Any animal that drinks an entire dose of Tanilite holy water is healed for 1d8 hit points.

Hedrada: Hedradan holy water inflicts an additional 1d4 damage to chaotic undead; chaotic undead caught in its splash take 2 points of damage, rather than the normal 1.

Enkili: Enkilite holy water inflicts an additional 1d4 damage to lawful undead; lawful undead caught in its splash take 2 points of damage, rather than the normal 1.

Drendari: If a vial of Drendarian holy water is poured upon a lock or trap, it grants anyone trying to pick that lock or disarm that trap a +2 theurgical bonus to doing so.

Erias: Eriasian holy water has something of a restorative effect on sleepers; if taken right before dropping off to sleep, the sleeper heals an additional 1d4 points of damage. However, he is not easily awakened — treat the sleeper as though he were under the effects of a *sleep* spell for the purposes of waking him.

Goran: The gritty Goranite holy water increases a dwarf's natural stonecunning, granting an additional +1 theurgical bonus to all rolls associated with that ability.

Hwyrdd: Hwyrddan holy water causes plants to grow much faster — those seeds planted in the ground, and watered with this holy water, germinate and grow to adulthood in half the normal time (though once they reach adulthood they develop naturally). One vial of holy water is sufficient to bless a 10 foot square area. Additionally, creatures with the plant type instantly heal 1d8 hit points when ingesting a vial of Hwyrddan holy water.

Idra: Ingesting Idran holy water causes a mildly euphoric effect that makes the drinker more open and accepting of others. Those making Bluff or Diplomacy checks, against someone who has consumed a vial of Idran holy water, do so at a +2 theurgical bonus to the roll.

Manawe: Ingesting a vial of Manawean holy water will entirely prevent seasickness.

Nemorga: Nemorgan holy water speeds undead to their rest, inflicting 2d6 damage to undead. Splash damage is still 1 point, however.

Syhana: Syhanan holy water can damage titan-tainted creatures of the fey type as though they were undead.

DISTILLATIONS OF UNHOLY WATER

Distilling unholy water gives it secondary effects, appropriate to the god who granted the original blessing. These vials of unholy water

retain their normal effects (as listed in the spell *curse water*) in addition to those gained below.

Hedrada: Hedradan unholy water inflicts an additional 1d4 damage to chaotic good outsiders; chaotic good outsiders caught in its splash take 2 points of damage, rather than the normal 1.

Enkili: Enkilite unholy water inflicts an additional 1d4 damage to lawful good outsiders; lawful good outsiders caught in its splash take 2 points of damage, rather than the normal 1.

Chardun: Chardunite unholy water causes searing agony to open wounds, allowing it to be used very effectively for torture. Torturers who employ it for this purpose gain a +2 theurgical bonus to Intimidation checks.

Belsameth: Unholy water of Belsameth heals any undead it is splashed upon. Undead directly hit with the water regain 2d4 hit points; those undead within 5 feet of the target also heal 1 hit point from the “splash.”

Vangal: Vangalite unholy water weakens physical objects, making them more susceptible to destruction. When splashed on an item (including, with a ranged touch attack, an opponent's weapon), that item's hardness is reduced by 2d4 points against the first attack against it.

Drendari: Weapons, blessed by Drendari unholy water, more effectively strike at an enemy's weak points — adding a +1 theurgical bonus to damage inflicted with a sneak attack.

Hwyrdd: A vial of Hwyrddan unholy water damages creatures of the plant type as though they were undead.

Idra: Strangely, Idran unholy water has the same effect as Idran holy water.

Manawe: Manawean unholy water, when poured into the ocean, has the same effect as a large quantity of blood in the water — often drawing large numbers of sharks and other predators. However, these creatures are not in any way under the influence of the one using the unholy water.

Nalthalos: When directly splashed with unholy water of Nalthalos, creatures of the construct type regain 2d4 hit points; those constructs within 5 feet of the target also heal 1 hit point from the “splash.”

Nemorga: Like Belsamethan unholy water, Nemorgan unholy water heals the undead. Any undead creature directly splashed with the water regains 2d4 hit points; those undead within 5 feet of the target also heal 1 hit point from the “splash.”

Sethris: Sethrisite unholy water heals any creature of the vermin type it is splashed upon. Such creatures, directly hit with the water, regain 2d4 hit points; those vermin within 5 feet of the target also heal 1 hit point from the “splash.”

Theurgical Items

The uses for theurgy are not limited to the identification and distillation of holy and unholy waters. Many churches sell to the faithful those small charms, pilgrimage badges and other trinkets touched (however minorly) by the blessings of their deity.

Courtesan's Draught: This tasteless liquid is made from several medicinal herbs and poisonous roots that, when combined, produce an effective contraceptive. Priestesses of Idra, and other women who desire infertility, use this tea to prevent unwanted pregnancies. After consumption, the draught is effective for 1d6 days, during which time the consumer is rendered completely infertile. Courtesan's draught is popular in many places in Ghelspad, especially Shelzar and other locales where worship of Idra is commonplace. A single dose typically sells for 1 gp or more.

Daemonbane: Daemonbane is the generic name given to a viscous black oil created by clerics of Corean. This liquid enables a weapon to overcome an evil outsider's damage reduction. A weapon coated with a dose of demonbane temporarily acts as cold iron and good for the purposes of bypassing damage reduction. After three successful strikes, the oil is used up and no longer effective. Although Corean's clerics were the first to create it, other clerics have since duplicated the process. A single dose costs 200 gp and can only be purchased from a temple of one of the gods. Rumor has it that the temples of evil gods are known to sell a similar oil, which shines silver and is called daevabane, that is effective against good outsiders.

Forgedust: Corean is as much a god of the forge as he is of chivalry. The Cultists of the Forge honor this aspect of the deity better than most, although more conservative members of the Adamantine Church likewise revere Corean for his skills as a smith. Both sects have preserved the secret of producing a black powdery substance that they call forgedust. When sprinkled over the metals to be forged, as they are first heated, it grants a +2 theurgical bonus to all Craft checks made with those metals. A single pinch of the dust, valued at 150 gp, is usually enough to bless up to 10 lbs. of normal metal. Magical or unique metals, such as mithril, are unaffected by the effects of Corean's dust.

Healing Balm: This balm, created by many churches, is able to heal wounds quickly. Application requires a full round action and provokes an attack of opportunity. This salve cannot be applied to wounds once magical healing has been

used on the injury. Healing balm repairs 2d4 hit points.

Meditative Incense: While clerics are not as closely associated with the art of scrying as are arcane spellcasters, some clerics — especially of gods of knowledge such as Hedrada — have taken a keen interest in it. Many of these clerics have found that their ability to scry is improved by inhaling meditative incense, which they create out of a variety of secret ingredients. Inhaling the smoke of this incense improves the cleric's ability to scry upon a target, inflicting a -1 theurgical penalty to the Will save against scrying spells. The incense itself can be found in most civilized parts of Ghelspad and typically sells for 100 gp per dose.

Oil of Repose: This sweet-smelling oil was first made by clerics of Madriel, who have since passed on the secret to other servants of good. When rubbed on the body of a recently deceased creature, that body becomes immune to attempts to raise it as an undead abomination. This oil is prized in many parts of Ghelspad, especially in the area around Hollowfaust, whose inhabitants have a well-deserved reputation for raising the dead without concern for their wishes (possession of oil of repose is considered a crime in Hollowfaust). On the open market, oil of repose sells for as much as 100 gp per dose (enough to coat a single body). It is said that there is an alchemical process that will reverse the effects of this oil upon a corpse. Should the spell *animate dead* be cast upon a corpse treated with this oil, the spell fails, but the material components used in the attempt are not consumed. This does not prevent the use of higher levels spells to animate the corpse as undead, however.

Pilgrim's Badge: Pilgrim's badges are small charms, worn by travelers who visit one of the many holy sites located across Ghelspad. These places are typically associated with important religious events, such as miracles, the founding of a temple or even the martyrdom of a saint. Since the conclusion of the Divine War, the number of pilgrimage sites in Ghelspad has grown enormously, with each church maintaining locations associated with their god's important victories against the titans.

Small stalls are located at many of these holy sites, where pilgrim's badges are sold for about 10 gp. These trinkets take the form of either a deity's holy symbol or something associated with the site. Some of these items are magical, granting the wearer a small benefit, usually in the form of a +2 theurgical bonus for a single skill roll made under a specific circumstance — the most com-

mon of these is a bonus to a single Survival roll made to survive the adverse conditions that often crop up during pilgrimages.

Reaver's Unguent: This balm is made from herbs found in many wilderness locales across Ghelspad. Nearly any place that supports plant life is likely to have the herbs needed to create this noxious paste. Thus, any character who makes a successful DC 15 Survival check is capable of finding the herbs required.

Reaver's unguent is applied to the hands and feet of humanoid creatures, thereby allowing them to convert nonlethal damage to normal damage when making an unarmed attack. This functions as if the creature had the benefit of the Improved Unarmed Strike feat. Each dose allows the conversion of 1d10 points of nonlethal damage, after which the ointment is considered to have worn off. For example, a character applies the unguent and finds it will convert a total of 6 points of damage. In the first round of unarmed combat, he deals 4 points of damage. In the next round, he deals 3. However, since this is one more than the total of 6 allowed for the single dose of reaver's unguent, the extra point of damage is dealt as nonlethal rather than regular damage. Because the unguent is mildly toxic to its user, a creature can only use a number of doses per day equal to his Constitution bonus (if any), after which it is no longer effective.

Reaver's unguent can be found on the open market in locales where there is a strong devotion to Vangal. In such places, it fetches 30 gp a dose, although it can sell for much more if there is sufficient demand. It is rarely found where Vangal's worship is not open and popular.

Blessed Items		
Item	Theurgy DC	Cost
Courtesan's draught	15	1 gp
Daemonbane	25	200 gp
Forgedust	20	150 gp
Healing Balm	25	25 gp
Meditative incense	20	100 gp
Oil of repose	20	100 gp
Pilgrim's badge	15	10 gp
Reaver's unguent	20	30 gp

Herbalism

The druids of the Scarred Lands have long since mastered the art of herbalism — the study of naturally occurring plants and the ways they can be used to cure sickness, increase a creature's endurance or ward away the undead. Many spells require material components, which combine with

the magical energy the caster summons, to produce a desired effect. Thus, it stands to reason that some inherent, mystic quality hides within otherwise mundane ingredients. A simple leaf or weed can become a potent reagent, when mixed in the proper measure with other ingredients or exposed to the correct magical formula.

In game terms, herbalism functions as the druidic analog to alchemy. It covers the different herbal concoctions and remedies an experienced woodsman could create using the Profession (herbalism) skill. One important difference between herbalism and alchemy is that a druid almost always gathers his own ingredients, using his intuitive understanding of the wilderness's bounty via his nature sense ability.

Any character with the Profession (herbalism) skill may use these rules.

CREATING AN HERBAL MIXTURE

To create an herbal mixture, herbalists must first find the herbs they wish to work with and prepare them for use. Each herb has the following game statistics:

Availability: This is the Profession (herbalist) check DC necessary to find one dose of any given herb. Alternately, a Knowledge (nature) or Survival skill roll may be made to find them, but at a +5 to the DC. In urban areas, where wild growing plants are unlikely, these raw materials must be instead purchased.

Locale: Geographic areas where the herb can be found.

Seasons: The time of year during which the herb is mature enough to be harvested. During other seasons, the herb is in an unusable state of growth.

Doses Found: When an herbalist locates the herb, this range is used to determine how many of the plants are discovered — and thus how many uses can be derived from the find.

Parts Used: The portion of the herb used to create a remedy or poultice.

Preparation: The Profession (herbalist) skill check DC necessary to prepare the herb for use. This also indicates what form the preparation takes. Most have a standard DC, though the complexity of working with the more delicate herbs can somewhat adjust this difficulty.

A *poultice* is simply "bruising" the herb if fresh, or moistening it with water or wine if dried, and then applying this to a bandage that is secured around the area to be affected. A *powder* is made by grinding up the dried herb. A *tea* is prepared by placing a handful of the herb in a pot of boiling water, while a *tincture* is created by

allowing the herb to sit in a grain alcohol — seeping out its properties to make an oil, then straining and removing the plant material.

A *brew* is similar to a tincture, though instead of being topically applied it is consumed as a drink — it differs from a tea in that it must be allowed time to undergo some innate process, such as fermentation, for its effects to be produced. *Ointments* involve using either a tincture or the fresh herb mixed with solidified animal fats or butter.

Finally, herbs can be used as a “complimentary” component — that is, they are simply added to other herbal concoctions. Some herbs may be combined in this manner with no difficulty; others may add up to +5 to the normal preparation DC.

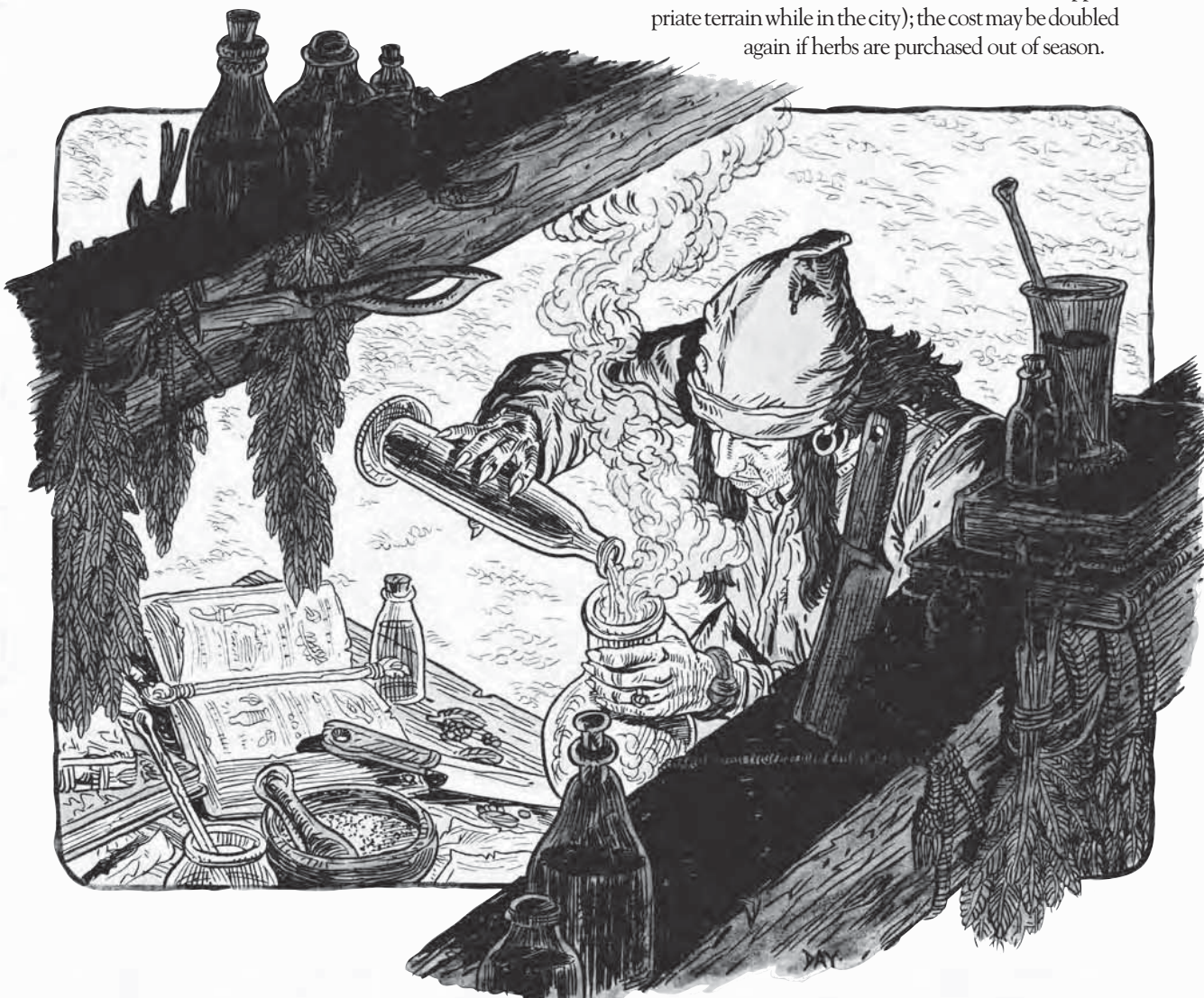
These herbal preparations are usually done in a kitchen or at a work-bench set up for the purpose; performing this work “in the field” adds a +5 to the DC, when deemed appropriate by the GM.

Of course, if the herbalist does not have all the needed equipment and materials, any preparation will be impossible.

Those with the Heal skill may also create these concoctions, but at +5 to the DC roll. Note that this skill check is not necessary to actually use or administer these mixtures, only to render them from raw herbs into the preparations described.

Preparation	DC	Time
Poultice	10	1 round
Powder	10	1 minute
Tea	15	1d10 minutes
Tincture	15	1d10 days
Brew	20	1d10 weeks
Ointment	20	1d10 hours

Cost: This describes how much the herb sells for, per dose. The cost assumes it is purchased from an herbalist who is near the appropriate terrain, and that the herb is in season. This price may be doubled for herbs from environments far from the seller (all herbalists are considered out of an appropriate terrain while in the city); the cost may be doubled again if herbs are purchased out of season.



Each herb has a specific set of effects listed under its description.

HERBS

The following are some of the most common herbs used in herbalism in the Scarred Lands.

AMANTILLA

Availability: 20
Locale: Temperate plains
Season: Summer
Doses Found: 1d6
Parts Used: Roots
Preparation: Tea
Cost/Dose: 2 sp

Amantilla is a four-foot high plant with a furrowed stem, coarsely serrated leaves and peach or flesh colored blossoms. Folklore has it that the pungent aroma is attractive to cats and rats, and many wizards include amantilla when summoning one of these creatures as a familiar. A tea created with amantilla is used to heal damage to the brain and wits — those who drink it may regain an additional +1 Intelligence or Wisdom per day when healing ability damage.

AMBERROOT

Availability: 20
Locale: Temperate plains
Seasons: Summer
Doses Found: 3d10
Parts Used: Flowers
Preparation: Tea, ointment
Cost/Dose: 5 gp

Amberroot grows to be about a foot and a half tall, with bright amber-yellow flowers. Though it grows year-round, it blossoms only in summer; many herbalists prefer to harvest these blossoms during Midsummer, as they are then in full bloom and considered to be at their most potent. The tea, made from amberroot flowers, is used for treating sadness such as 'winter gloom' and other such conditions. The tea is also a tonic that will restore +1 Strength or Constitution per day when healing ability damage.

The ointment is used for treating wounds of all sorts, from burns to cuts to bites. It grants an additional +1d3 per day, if accompanied by the care of someone with the Heal skill.

BELLADONNA

Availability: 25
Locale: Temperate forests and swamps
Seasons: Any
Doses Found: 1d6
Parts Used: Leaves, root
Preparation: Tea
Cost/Dose: 25 gp

Belladonna, also known as deadly nightshade, is best recognized as a poison. The plant itself is very rare, and grows some five feet in height. It has large leaves and cherry-sized glossy black berries. As a prepared poison, it has the following statistics: Ingested, DC 15 Fortitude save resists, initial damage 1 Con/secondary damage 1d8 Con, 400 gp.

When used as a medicinal tea it is capable of treating tremors of voice and hand — restoring +2 Dexterity and/or Charisma per day when healing ability damage. In slightly larger doses it is a powerful sedative, requiring any who consume it to make a DC 15 Fortitude save to avoid falling asleep for 2d6+5 hours. This sleep is narcotic — that is, deep enough that nothing will wake the sleeper, including damage.

This plant acquired its name from a cosmetic practice utilized by Hollowfaustian women. They used diluted extracts of this herb to dilate their pupils, supposedly increasing their own attractiveness. This aesthetic use has spread to Calastia and Shelzar, as well.

BLACK WILLOW

Availability: 20
Locale: Temperate forests and plains (riverside)
Seasons: Any
Doses Found: [height]d6
Parts Used: Bark
Preparation: Poultice, tea
Cost/Dose: 3 sp

The black willow is a tree often found beside rivers, attaining a height between 5 and 50 (5d10) feet. The bark is dark and rough, and it has narrow, tapered leaves. Black willow bark has a number of uses. As a poultice it is antiseptic, preventing infection. Those who are treated with such a poultice gain +1 to daily healing.

As a tea, the bark also has many uses. It is capable of curing fluid bowels, stomach worms and the cramping in a woman's moon-time. Boiled and allowed to cool somewhat, this tea can effectively be used to clean cloth and leather, getting out even bloodstains.

BLOOD ROOT

Availability: 20
Locale: Water (shores of the Blood Sea)
Seasons: All
Doses Found: 1d6
Parts Used: Roots
Preparation: Tea
Cost: 1 gp

This bright red, tall reed is used to produce an herbal broth useful in treating poisons. If its roots are boiled in water for the correct period of time, the water turns into a thin, red tea. When consumed, it provides

a +2 circumstance bonus to the secondary effects of any poison. This bonus, which lasts for 3d4 hours, does not apply to a poison's initial effects.

CONEFLOWER

Availability: 15
Locale: Temperate plains
Seasons: Spring, summer
Doses Found: 2d10
Parts Used: Whole plant
Preparation: Tea
Cost/Dose: 5 sp

Coneflower is a small, flowering herb that bears purple blossoms. It rarely reaches more than 20 inches in height and its stem and leaves are covered in a coarse hair-like filament. Coneflower tea is given to those who are sickly, allowing them to heal at +1 Constitution per day when healing ability damage. It is also often gargled to cure sore throats.

GOLDEN PIPES

Availability: 10
Locale: Temperate plains
Seasons: Summer
Doses Found: 2d20
Parts Used: Whole plant
Preparation: Tea, ointment
Cost/Dose: 7 sp

Golden pipes are an attractive white flower with a yellow center; this common wild-flower grows profusely in fields and meadows. Golden pipe tea is used to cure coughs and wheezing, as well as to aid digestive problems such as upset stomach and stomachfire. The tea is also very calming, allowing those who have trouble sleeping to rest more easily. The ointment made from this flower is used for irritated or burnt skin. In fact, as a topical ointment it grants +1 hp per day of healing — as long as part of the hit point loss was from fire, acid or the like.

GOLDENSEAL

Availability: 20
Locale: Temperate forests
Seasons: Any
Doses Found: 2d4
Parts Used: Roots
Preparation: Tea
Cost/Dose: 5 gp

Goldenseal is a potent herb, indeed. Growing to about a foot in height, goldenseal is best identified by its five-part leaf and single, inedible red berry growing directly in the center of the leaf-stem connection. The thick yellow root system of the goldenseal, however, is what most interests herbalists. A tea, created from these roots, stimu-

lates the production of the body's necessary fluids and delicate membranes — including blood, mucous and moisture in the eyes. Wrapping the eyes in a bandage soaked with the tea has a 40% chance of healing blindness caused by wounds or disease, but only within ten days of the patient losing vision.

Goldenseal also grants a +2 Fortitude save against blinding sickness and slimy doom. A secondary, but very popular use of this herb, is as a means of avoiding unwanted pregnancy; midwives also recommend goldenseal, as the tea can be taken after childbirth to stop excessive bleeding.

GUM LEAF

Availability: 25
Locale: Temperate forests
Seasons: Fall
Doses Found: 1d4
Parts Used: Leaves
Preparation: Other (DC 25)
Cost/Dose: 35 sp

Gum leaf is a short, round bush with leafy branches — from which hang sticky gossamer strands similar to a spider's web. Flies and other small insects become entangled in these filaments, which hold the creatures while the bush slowly consumes them in its leaves. A canny herbalist can use these leaves, and their adhesive strands, to better scale walls, cliffs, and other surfaces. By applying a preparation of gum leaves to his hands, a character gains a +2 circumstance bonus to all Climb checks for one hour. This is also the primary ingredient in an alchemist's tanglefoot bag.

HOLIGOLD

Availability: 10
Locale: Temperate plains
Seasons: Spring, summer
Doses Found: 3d10
Parts Used: Flowers
Preparation: Tea, ointment
Cost/Dose: 3 sp

The holigold is a vibrant yellow-orange flower, with a deep green stem and tattered-looking leaves. These plants rarely reach a height greater than six inches or so. Holigold tea is often used to treat stomachfire, vomiting and nausea. It is also used to fight stomach worms. This mild tea is well known as an aide to help ease the pain and even the flow of a woman's courses. Ointment made from holigold flowers is an excellent treatment for burns, granting +1 hp per day of rest to a patient recovering from burn injuries. This ointment can also be applied on the feet, to remedy the flaking, burning itch commonly known as "bootfoot."

Hoodwort

Availability: 15
Locale: Temperate plains (waterside)
Season: Summer
Doses Found: 1d8
Parts Used: Whole plant
Preparation: Tea
Cost/Dose: 1 sp

Hoodwort is found in damp meadows, ditches and alongside stagnant bodies of water. Though this herb grows year-round, it should be gathered in the summer while its small pale-blue flowers are in bloom. It can, however, be dried and preserved; dried hoodwort is only half as potent, requiring the consumption of a double dose to achieve the same effect. Hoodwort tea is a tonic, used to regain strength and health when a person has been weakened — in effect, a patient heals +1 Strength or Constitution per day when healing ability damage. This somewhat bitter tea also has the positive side effect of stimulating the appetite.

Mistletoe

Availability: 20 (15 in winter)
Locale: Temperate forests
Season: Any, common in winter
Doses Found: 2d10
Parts Used: Leaves, berries
Preparation: Complimentary (DC +3), tincture
Cost/Dose: 10 gp

Rarely used outside of druidic circles, mistletoe is an evergreen parasite that grows on the branches of deciduous trees. Most folk know of mistletoe only as a poison. Druids and herbalists, however, realize that the plant may also be used as a catalyst for healing — when administered as a tincture, the patient recovers +1 hit points or ability damage per day. Adding a dose of mistletoe as a catalyst to another herbal remedy increases the preparation DC by +3.

Additionally, mistletoe that has been treated with the *goodberry* spell and prepared as a tincture can be used to heal those who are afflicted with the wasting sickness caused by cancerous growths within the body. The treatment takes 1d12 days and the tincture must be administered daily. This process requires a DC 20 Heal check to be made by the person administering the medicinal tincture.

Mistletoe that is ingested — without the careful preparations outlined here — acts as a poison: Ingested DC 11 Fortitude save resists, initial damage 0/secondary damage 2d6 Con.

Umbel

Availability: 20
Locale: Temperate forests and plains

Seasons: Spring, summer
Doses Found: 1d4+1
Parts Used: Roots
Preparation: Brew
Cost/Dose: 3 sp

Umbel grows in shady meadows and woods. It is about a foot high, with broad oblong leaves and very showy pale-yellow flowers. Umbel is a tonic and a useful treatment for spasms; it is often administered, in a tincture, to patients suffering from loss of fine motor control — allowing those who are so affected to regain +1 Dexterity per day when healing ability damage. Umbel can also ease nervousness and eliminate many types of headaches.

Verbena

Availability: 10
Locale: Any temperate
Seasons: Summer
Doses Found: 3d10
Parts Used: Stem
Preparation: Powder, tea
Cost/Dose: 5 sp

Verbena is a tall, narrow plant, with slender almost “wandlike” flowering stems. The full plant itself grows to nearly three feet in height and blooms with tiny lilac-colored blossoms during the summer, when it should be harvested. A powder, made from verbena stems, is favored as a dentifrice, rubbed on the teeth to clean and freshen them. The tea is used to heal the nerves and brain, granting +1 Dexterity or Intelligence per day when healing ability damage. It also prevents many types of headaches, seizures and the so-called “winter gloom.” When administered to women during the onset of childbirth, it is known to ease labor-pains and stimulate the flow of milk. At high dosages (2 + patient’s Con bonus), it causes vomiting — a positive effect for a victim of poisoning.

Wormwood

Availability: 20
Locale: Any temperate
Seasons: Spring, summer, autumn
Doses Found: 2d4
Parts Used: Tops & leaves
Preparation: Powder, tea, brew
Cost/Dose: 5 gp

Wormwood is a fibrous, woody plant, with a puff of white on top. Sprouting in spring and decaying in the winter, wormwood can be harvested most of the year and prepared in a number of ways. Applied as a powder (moistened slightly with wine), it gets rid of parasites that burrow into the skin, such as nits, worms and the like. It

also helps heal bruises and contusions (+1 hit points per day of healing, to nonlethal damage).

The tea (which is very bitter and difficult to drink) is a painkiller, as well as an appetite stimulant. It also alleviates liquid bowels and kills stomach worms. Taken too often, or in too large of quantities, it can irritate the stomach and dangerously increase the action of the heart. Drinking this tea more than once/day causes a Fortitude save — failing that save a number of times (2 + the character's Constitution bonus) in a row causes a heart seizure and death.

A few brewers in Hollowfaust and Dunahnae have developed a green liquor called absinthe, which is so bitter the drinker must suck on a sugar cube after each swallow of the vile stuff. However, the drink also causes intense intoxication and vivid hallucinations and has proven to be popular among the decadent rich of Calastia and Lageni, as well as in a number of other locations. Some places, such as Vesh, have gone so far as to outlaw absinthe.

VELDA'S LEAF

Availability: 15

Locale: Temperate forests

Seasons: Fall, winter

Doses Found: 1d20

Parts Used: Leaves

Preparation: Poultice

Cost/Dose: 5 sp

Velda's leaf grows as a long, winding vine — with numerous, dark-green leaves — and is found throughout the temperate forests of Ghelspad. Named for a cleric of Corean who first discovered its useful properties, the leaf can be used to help prevent the spread of inhaled diseases. A properly bruised leaf placed over the mouth and nose helps filter out spoiled air, granting the use of a +1 circumstance bonus to the character's next save against an inhaled disease or poison. This bonus continues so long as the leaf is kept in place.

WOUND MEND

Availability: 25

Locale: Temperate forests and swamps

Seasons: Summer

Doses Found: 1d8

Parts Used: Mushroom caps

Preparation: Powder

Cost/Dose: 3 gp

A popular herb amongst healers, wound mend is a short, stunted mushroom found in temperate woodlands and marshes across Ghelspad. When ground into a fine paste and mixed with water, it forms a useful mixture that can be spread over open wounds. A dose of wound mend provides a

+2 circumstance bonus to a single Heal check, as well as restoring +1d3 hit points over a night of rest. The wound mend paste absorbs blood and helps promote clotting, making it easier to stabilize severely injured patients.

YARROW

Availability: 15

Locale: Temperate plains

Seasons: Summer, autumn

Doses Found: 1d20

Parts Used: Whole herb

Preparation: Tea

Cost/Dose: 5 sp

Yarrow ranges between 10 and 20 inches in height and is topped with white to rose-colored blossoms. It grows in pastures, meadows and along roadsides during summer and autumn, filling the air with a pleasant aroma. Yarrow is used to break fevers in the severely ill, granting a +2 Fortitude save against cackle fever, filth fever and the shakes, as well as other illnesses that cause fevers and chills. It is also antiseptic; wounds that are dressed with bandages soaked in the warm tea heal faster — patients with such wounds (caused by piercing or slashing) gain +2 hp per night in addition to their normal healing rate.

REALMS OF THE TITANS

In some areas of the Scarred Lands the titans' power is focused, infusing the land with the essence of that titan. Known as titanholds, these areas are either close to a shard of a titan's corpse, the site of a powerful ritual that tapped into a titan's raw, primal essence, or an area where the titan dwelled long enough to leave behind an echo of ambient energy.

Each titan produces a different effect within these holds, shaped by his or her innate personality. All holds count as a Place of Power for the purposes of casting true rituals, though only followers of the titan who created the hold gain this benefit (see **Relics & Rituals** for details on Places of Power). Holds can significantly range in size — some are a single room in a castle, while others may encompass a tract of wilderness with a 10-mile radius.

A creature, who benefits from the powers of a titanhold, is tougher than normal when encountered in that sacred space; the GM should appropriately increase CRs to reflect this increased power.

Bloodholds: Kadum's holds reflect his terrible rage and uncontrollable fury. All creatures, within a bloodhold, gain a +2 primal bonus to damage with melee attacks. This bonus does not

apply to touch spells and similar magical attacks. The shores of the Blood Sea are littered with bloodholds, and many small islands in those red waters are likewise tainted.

Flameholds: These places, which course with the essence of Thulkas, are always hotter than the climate and geography indicate. Even during a bitterly-cold winter day, a flamehold is uncomfortably warm. All saving throws to resist fire effects suffer a -2 primal penalty, while creatures with the Fire subtype gain $+1$ hp/hit die and have the advantage of a $+1$ primal bonus to attacks, checks, and saves.

Forgeholds: A forgehold bears the mark of the Shaper's work. Scorch marks cover the walls, the sign of Golthagga's great forge, while steel, bronze and mithril shavings are embedded into the floor where the titan strode. All Craft checks dealing with metalworking gain a $+4$ primal bonus within this area. All metals suffer a -2 primal penalty to their hardness ratings here, making them much easier to mold and bend — but also causing already formed metal objects to have a heightened risk of breaking apart.

Gluttonholds: These areas, tainted by Gaurak's power, are littered with cast-aside bones, offal, and other signs of gluttonous feasting. Within these regions, any creature who attempts to eat a meal must make a DC 25 Will save or eat all of the food in the area. Those who fail the save will attempt to take food from others and use violence if met with resistance. Luckily, this effect passes as soon as the victim leaves the gluttonhold.

Greenholds: Areas marked by Denev are particularly lush, verdant, and ripe with life. All creatures with the Plant or Animal type gain a $+1$ primal bonus to saving throws and $+1$ hp/hit die. All spells of the Conjunction (Healing) school cast within this area also gain a $+1$ primal bonus to the total damage they heal.

Huntholds: Most of these holds are the sites of Hrinruuk's greatest conquests. As such, their magic reflects the thrill and fury of the last moments of the hunt. Within a hunthold, all creatures with the Animal or Beast type gain a $+2$ primal bonus to their Strength and Constitution. These places often become the lairs or territories of mighty predators.

Plagueholds: Within the areas infused with Chern's essence, thrive rats, maggots, flies, and other vermin. The scent of rot hangs thick in the air, while food and water become spoiled in the space of moments. Disease runs rampant in these places, striking even the doughtiest, most durable creatures. Within a plaguehold, all crea-

tures with the Vermin type gain $+1$ hp/hit die and a $+1$ primal bonus to all attacks, saves, and skill checks. All saving throws made to resist disease suffer a -1 primal penalty. All food, brought into these areas, becomes inedible to non-vermin.

Pleasureholds: These places of whispered legend are now wholly forgotten along with their creator, the titaness Gulaben. Yet, in some areas her power still remains, though none suspect the source of its magical nature. Within a pleasurehold, all gratifying sensations are amplified five-fold. Food tastes better and erotic activities are much more satisfying. However, within these areas all creatures who are not devotees of Gulaben suffer a -4 primal penalty to all saves against enchantment spells. It is said that there are several extremely profitable whorehouses and pleasure dens throughout the Scarred Lands built upon such sites.

Serpentholds: These Mormo-touched areas are infused with energy that makes poison deadlier and allows serpents to spawn in great numbers. Thus, all DCs to resist poisons are increased by $+2$. Spells that summon serpents call twice the regular number, while *summon swarm* always brings forth serpents who deal double their normal damage.

Spellholds: Where the remains of Mesos lie concentrated, arcane spells gather tremendous power. In these locations, the save DC of all arcane spells gains a $+2$ primal bonus. Spellholds crackle and hiss with ambient magical energy. The air smells of ozone, and spellcasters can feel the winds of magic filling their spells and empowering them with heightened energy. It is said that the mighty Crucible of Mesos, the training grounds of the Calastian battle-mages, is built upon one of the largest spellholds in Ghelspad.

Stormholds: Lethene's holds are inevitably located within the howling mountain peaks; there, her lingering essence grants a $+1$ primal bonus to each die of damage from physical attacks and spells — as her power amplifies all destructive effects.

Warpholds: The devotees of the Writhing Lord use these places for their terrible rituals. Gormoth's tainted presence causes a -4 primal penalty to any save against a transmutation spell and its effects.

New Magic

The introduction of new spells into a campaign setting can be troublesome; but original magical abilities are also an inevitable reality

of any developing game. The **Relics & Rituals** volumes alone introduce dozens of new spells. While this is great for players and helps keep the setting dynamic and vibrant, it can also be a real headache for GMs who want to keep a firm hand on the tiller of their campaigns.

No GM is required to allow any spell into a campaign, however. In fact, it's usually best if the GM rather than the players is the motivating force behind the introduction of any new element — spell or otherwise — into a game. After all, who knows better the possible implications of new game material than the GM? If the GM is uncomfortable with any new spell, for any reason whatsoever, then the wisest move is to disallow it. Better to be safe than sorry, when it comes to tinkering with the balance of power in a campaign.

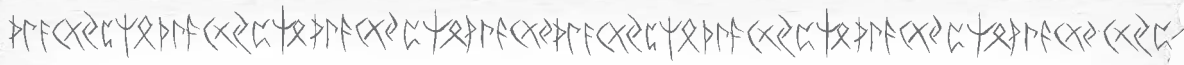
Of course, this is easier said than done. Oftentimes, players will read a new spell and immediately wish to give it to their characters. Such enthusiasm is a good thing and is one of the keys to the long-term success of any campaign. Sometimes, a new spell might even become a plot hook or allow for further character development; it might fill an obvious hole in a character's repertoire or make sense from the perspective of his particular beliefs.

Assuming the GM agrees with the player's assessment of a new spell's usefulness or applicability, the question then arises: how to justify it within the context of the current setting? This might seem like an unnecessary — or even foolish — question, but it need not be. If a particular character has never previously encountered *quick learn*, for example, and then suddenly starts using

it often, how did she acquire it? How did she even know to pray to her god for something she hasn't heard of before? Of course, a Game Master can ignore the question entirely. That is a valid approach — but it is also profoundly uninteresting. Why not use the appearance of a new spell as an opportunity to develop the setting in further depth?

A cleric could have learned a new prayer or ritual after reading an ancient tome found in a forgotten ruin. The new knowledge then allows the character to plausibly cast a previously unknown spell. Alternately, a god might have appeared in a dream and instructed a character to perform some task — aided by the knowledge of a new spell. One of the titans might have led a follower to a sacred place, where the character then has a vision that includes instructions in a new spell. There are numerous possibilities, depending on the specific details and nature of an individual campaign. If Tanil's avatar, for example, recently appeared to her faithful in a GM's campaign, why not use that event as a catalyst to introduce new spells?

The choice, as always, lies with the Game Master. Only that individual can decide which approach is best for a campaign. In the end, though, dramatic necessity is every bit as important as game balance. Once the GM has decided to allow a new spell into a game, the opportunity for drama should at least be considered. The Scarred Lands has a lot of stories to tell and the interaction between the gods, the titans, and their followers, are some of the most exciting ones there are. Use them to good advantage.

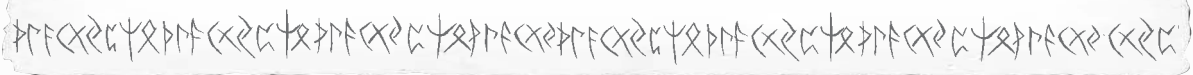


The Primal Modifier

In addition to the standard types of modifiers, in the Scarred Lands some spells and abilities offer a primal modifier. These bonuses and penalties are driven by the raw magical force of the titans. They are fuelled by the same power that creates druid magic — but function on a much more basic, elementary level. Since a primal bonus is tied directly to the nature of the titans, only those rituals, spells, and effects closely connected to their essences gain primal bonuses. Otherwise, all the standard rules for stacking modifiers applies to primal bonuses and penalties. Make the following changes to magic to reflect this:

Spells: Those divine spells, cast by druids or rangers, that would normally allow them a sacred or profane bonus or penalty instead grant a primal bonus or penalty. Likewise, if cast or created by druids or rangers, spells or effects that inflict Holy or Unholy damage now inflict Primal damage instead.

Magic Items: Magic items, created by druids or rangers, that normally grant a sacred or profane bonus or penalty now grant a primal bonus or penalty.



ARGENT GLORY

Transmutation

Level: Clr2, Pal2, Protection2

Components: V, S, DF

Casting Time: 1 action

Range: Touch

Target: One suit of metal armor

Duration: 1 minute/level

Saving Throw: Special

Spell Resistance: No

DESCRIPTION

A spell granted to Altorian of Mithril, *argent glory* was created specially for defenders of Corean — after they fought a small band of Belsamaug who used the limitations of the defenders' mighty armor against them. Specifically, the foul beasts fled from the Mithril defenders, depending on the fact that those armored clerics and paladins weren't able to catch them before the evil creatures could find other groups of hapless citizens to torment. Since then, the clerics and paladins of Mithril have been granted the ability to use this spell as part of the Protection Domain. Ysheera, a mage who took vows as a cleric of Corean after she retired to Mithril, has also pointed out that this spell makes it easier for arcane spellcasters to work their art while in heavier armors.

SPELL EFFECT

For the duration of the spell, armor that is enchanted with *argent glory* is effectively changed into mithril, with all of the attendant bonuses (as per *DMG*). Specifically, the armor's weight is halved and it is considered to be one rank lighter than normal: heavy becomes medium, medium become light, light remains light. Spell failure for arcane spells while wearing that armor lowers by 10%, the maximum Dexterity bonus increases by +2 and armor check penalties decrease by -3. The armor gains a hardness of 15 and has 30 hit points per inch of thickness.

KISS OF THE STORM

Evocation [Electricity]

Level: Drd4

Components: V, S, M

Casting Time: 1 full round

Range: Close (25 ft. + 5ft./2 levels)

Target: Single iron or steel object weighing up to 10 lbs of metal/level

Duration: 1 minute/level (D)

Saving Throw: Reflex half

Spell Resistance: Yes

DESCRIPTION

Though none know the precise origins of *kiss of the storm*, most scholars associate its effects with storm hags. Indeed, many adventurers first encounter this spell when fighting those fell witches. With this spell, the druid makes a single piece of metal (often armor, though particularly threatening items of magic are sometimes targeted as well) very attractive to lightning. During a storm, it is practically a death warrant to be wearing a suit of armor enchanted with this primal spell.

SPELL EFFECT

If this spell is cast during a storm, the metal item so enchanted has a 25% chance per round of drawing a lightning bolt to it. This lightning inflicts 1d10 points of damage per level of the caster (maximum 10d10). After a bolt actually hits, there is no chance of the same target being hit again for 1d3 rounds. After that, the chances of being hit by a lightning bolt begin again at 25%. This continues until the spell duration expires, or until the spell is dispelled.

When a bolt of lightning hits, the character bearing the metal armor or object is permitted a Reflex save for half damage. Those within a 10 ft. radius of the point of impact must similarly save or take 1d10 damage (Reflex negates).

Material Components: magnetized iron fillings are cast at, and adhere to, the metal object for the duration of the spell.

OAKEN ARCHER

Transmutation

Level: Drd2, Rgr2, Plant 2

Components: V, S, M, DF

Casting Time: 1 action

Range: Close (25 ft. + 5ft./2 levels)

Target: One oak tree

Duration: 1 round/level

Saving Throw: None

Spell Resistance: No

DESCRIPTION

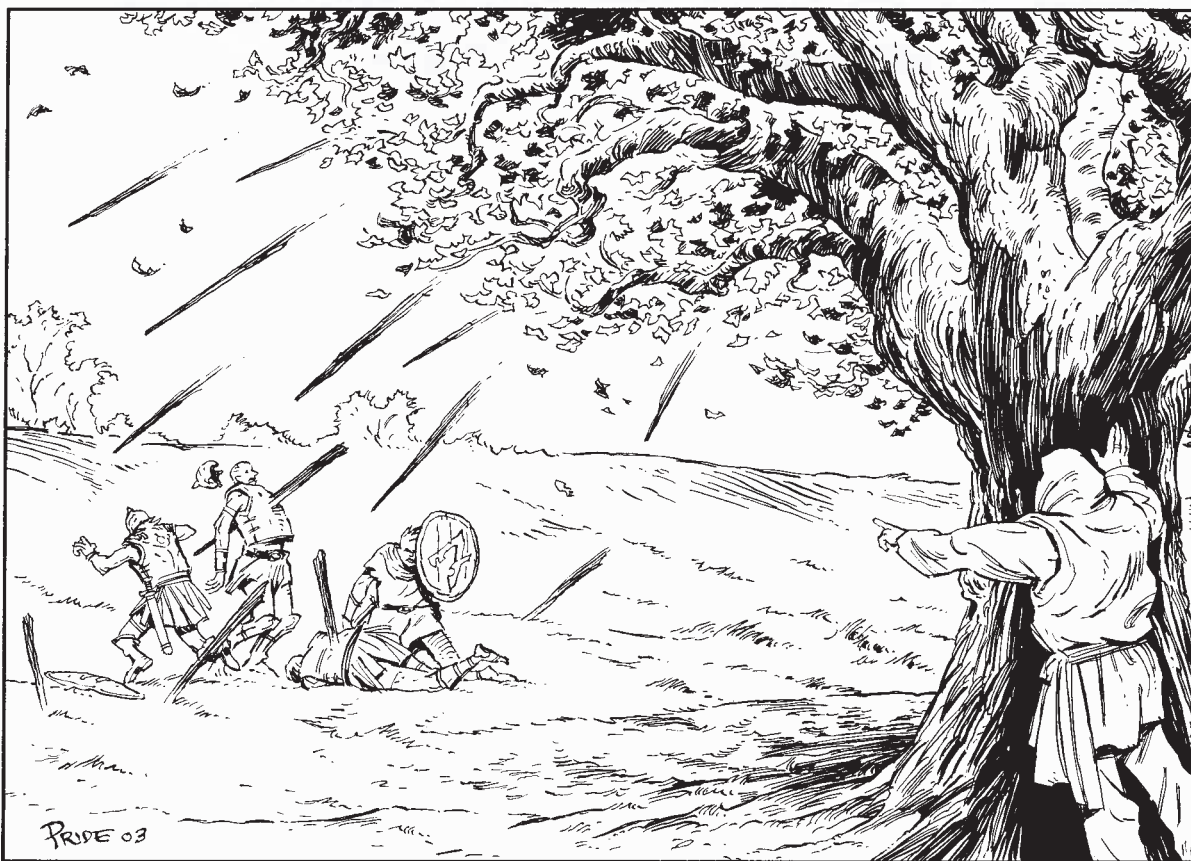
The origins of the *oaken archer* are unknown, but this spell first appeared among the clergy of Tanil shortly after the Titanswar. Indeed, there are tales suggesting that it may have first seen use during the Titanswar, as Tanil's clergy battled the minions of the Titans. Though there are many magical items, spells or spirits that could have created similar effects, the stories of the "oaken trees launching great flights of dangerously sharp branches, staking many a goblin or serpent-man to the very earth" sound fairly familiar to anyone who has seen this spell in action.

SPELL EFFECT

This spell enchants a single tree (despite the name, any tree can be enchanted with this spell) so that it flings sharpened wooden projectiles at targets designated by the caster. This spell is often used by a castor who is outnumbered and in hiding, sometimes taking refuge in the boughs of the very tree that is then enchanted. For the duration of the spell, the tree can fling one shaft per round (which hits using the caster's base attack bonus plus Wisdom bonus). These shafts have the range, damage and critical hit attributes of a long bow.

The tree attacks on the caster's initiative each round, and continues attacking the target originally designated unless the caster takes a move equivalent action to designate a different target.

Material Components: a nut, pine cone, acorn or berry of the tree's type daubed with whetting oil, of the type used to keep arrowheads in good condition.



RECALL THE FORGE

Transmutation [Fire]
Level: Clr4, Pal4
Components: V, S, F, DF
Casting Time: 1 action
Range: Touch
Target: One medium or large sword.
Duration: 1 round/level
Saving Throw: Special
Spell Resistance: No

DESCRIPTION

Though Corean is perhaps best known as “the paladin’s god” among adventurers, common folk revere the Champion for more than his noble warrior aspect — Corean is the smith-god, as well, the patron of all who work the forge for their people. This spell was also gifted to Altorian of Mithril, a paladin-smith. With this spell, a cleric or paladin of the Great Forger is able to recall the intense, white-hot heat used to originally forge the sword he holds. The blade begins to glow with heat and the air around the metal shimmers in the intense temperature. Strikes from this blade melt metal, sear

cloth and fur and leave horrific cauterized wounds.

SPELL EFFECT

Though the blade becomes forge-hot, it retains all of its tempered strength. A blade enchanted with this spell inflicts +1d10 damage when applied to a living being. When the weapon is used to damage a weapon or other inanimate object, the searing effect of the spell allows the weapon to ignore the first 10 points of hardness (when used in this way, the blade does not inflict the additional 1d10 damage). Magical weapons, however, are permitted their standard saving throws. A successful Fortitude roll (DC of weapon damage rolled) by the item negates the special ability of the weapon to ignore hardness; resolve hits as per normal for the weapon.

Material Components: The focus for this spell is the sword to be enchanted.

SILVERY BERRY

Transmutation
Level: Clr 1, Drd 0, Rgr 1
Components: V, S, M, DF
Casting Time: 1 action
Range: Touch
Target: 2d4 fresh berries touched
Duration: 1 day/level
Saving Throw: None
Spell Resistance: Yes

DESCRIPTION

Originally developed among the lycanthrope-hating clerics of Tanil and their druidic allies, *silvery berry* enchants a small handful of berries, giving them a silvery sheen as though they were coated in a thin layer of quicksilver. These berries, though useless against most creatures, are devastating when employed against creatures who can only be harmed by the touch of silver.

SPELL EFFECT

Silvery berries can either be thrown (using grenadelike attack rules, with a range increment of 10 ft.), or they can be hurled with a

sling (using standard sling statistics). In either case, they inflict 1d4 damage to creatures who have the damage reduction power that is negated by silver. On a successful hit, Strength bonuses may be added to damage, and the silverberries have a threat range of 19–20 with a critical multiplier of x2.

Material Components: a pinch of silver powder worth 1 sp sprinkled on the berries.

Speareyes

Abjuration

Level: Clr 2, Rgr 2

Components: V, S, F

Casting Time: 1 full round

Range: Touch

Area: 120 feet radius

Duration: 1 hour/level

Saving Throw: None

Spell Resistance: No

DESCRIPTION

Many of the spellcasting faithful of Madriel are wanderers. Though everyone knows that the horrific aberrations that are the legacy of the Titanswar make traveling alone almost insanely dangerous, sometimes it cannot be avoided. It was for these hazardous, solitary trips that *speareyes* was created. The cleric or ranger plants the focus into the ground and then casts this spell. The eye-shaped markings on the feathers actually become eyes, which begin to watch. The caster may then sleep and will be wakened should

the *speareyes* detect the approach of an intruder.

Spell Effect

The eyes on the spear watch with full low-light vision that extends up to 120 ft. from the spear itself; the caster may also, at any point, shift her perceptions so that she is seeing out of the eyes of the focus. This only works while she is within 10 ft. of the spear. Should anything enter the watched area of the *speareyes*, the caster will immediately awaken and have her perspective shift to that of the focus—the castor can break this connection at will, and return vision to her own eyes. The spear is considered to have Search and Spot checks equal to those of the caster, plus her caster level.

Focus: A staff or spear with peacock feathers bound to one end.

Treehouse

Transmutation

Level: Drd 3

Components: V, S, M

Casting Time: 1 full round

Range: Close (25 ft. + 5ft./2 levels)

Target: One tree

Duration: 2 hours/level (D)

Saving Throw: None

Spell Resistance: No

DESCRIPTION

The *treehouse* spell is one common among druids, though not many beyond their circles have seen

it. Adventuring druids will sometimes use this spell when caught in bad weather, away from shelter. *Treehouse* allows the caster to command the branches of a tree to weave together, forming not only a stable platform to rest upon, but also a tightly woven canopy overhead that is magically sealed and hidden.

Spell Effect

This spell creates a platform that is one foot across for every two feet the tree has of height; it has a maximum diameter of fifteen feet across. The platform is totally enclosed within the woven branches, which form a camouflaging canopy some four feet or so above the platform itself. The *treehouse* is entered through the bottom of the platform, which always form with a opening large enough to be climbed through.

A magical field of force is created in the center of the platform—on which a fire may be safely built. The canopy totally blocks all light that emanates from within the *treehouse*, though smoke has no problem escaping.

Finding one of these treehouses is only possible with a Spot check, with a DC equal to the spell's save DC. This Spot check is only possible if the spotter is within 30 feet of the tree that harbors the *treehouse*.

Material Components: a small nest, with some sap from the tree to be enchanted dribbled into it.

LEGAL APPENDIX

This printing of *Player's Guide to Clerics and Druids* is done under version 1.0 and/or draft versions of the Open Game License, the d20 System Trademark License, d20 System Trademark Logo Guide and System Reference Document by permission from Wizards of the Coast. Subsequent printings of this book will incorporate final versions of the license, guide and document.

Designation of Product Identity: The following items are hereby designated as Product Identity in accordance with Section 1(e) of the Open Game License, version 1.0: Any and all Sword and Sorcery Studio logos and identifying marks and trade dress, including all Sword and Sorcery Studio Product and Product Line names including but not limited to *Player's Guide to Clerics and Druids*, *Player's Guide to Wizards, Bards and Sorcerers*, *Player's Guide to Fighters and Barbarians*, *Creature Collection*, *Creature Collection 2: Dark Menagerie*, *Relics and Rituals*, *Relics and Rituals 2: Lost Lore*, the *Scarred Lands* and the *Scarred Lands* logo; all text under the "Description" header of any creature, spell, true ritual, magic item, artifact, or NPC's listing; any elements of the *Scarred Lands* setting, including but not limited to capitalized names, names of artifacts, characters, countries, creatures, geographic locations, gods, historic events, magic items, organizations, spells or titans; and any and all stories, storylines, plots, thematic elements, and dialogue; and all artwork, symbols, designs, depictions, illustrations, maps and cartography, likenesses, poses, logos, symbols, or graphic designs, except such elements that already appear in the d20 System Reference Document

(e.g. Nystul or Bigby) and are already OGC by virtue of appearing there. The above Product Identity is not Open Game Content.

Designation of Open Game Content: Subject to the Product Identity designation above, the following portions of *Player's Guide to Clerics and Druids* are designated as Open Game Content: all creature and NPC statistic templates, (i.e. from **Size Type** (e.g., **Small Undead**) down to the italicized text immediately before the "Description" header); all skills, feats, special attacks (SA) and special qualities (SQ); prestige classes; all text under the "Powers" section of magic items or artifacts; all text under the "Spell Effect" section of spells and true rituals; all text under the "Combat" section of a creature's listing; any reference to saving throws, saves or skill checks and their Difficulty Classes (DC) and anything else contained herein which is already Open Game Content by virtue of appearing in the System Reference Document or some other OGC source.

Some of the portions of this book which are delineated OGC originate from the System Reference Document and are ©1999–2003 Wizards of the Coast, Inc. The remainder of these OGC portions of this book are hereby added to Open Game Content and if so used, should bear the COPYRIGHT NOTICE "Player's Guide to Clerics and Druids Copyright 2003, White Wolf Publishing, Inc."

All contents of this book, regardless of designation, are copyrighted year 2003 by White Wolf Publishing, Inc. All rights reserved. Reproduction or use without the written permission of the publisher is expressly forbidden, except for the purpose of review or use of OGC consistent with the OGL.

OPEN GAME LICENSE Version 1.0

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 in conjunction with a work containing Open Game Content except as expressly licensed in another, independent Agreement with the owner of such 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 1.0 Copyright 2000, Wizards of the Coast, Inc.

System Reference Document Copyright 2000–2003, Wizards of the Coast, Inc.; Authors Jonathan Tweet, Monte Cook, Skip Williams, Bruce R. Cordell, based on original material by E. Gary Gygax and Dave Arneson.

Original Spell Name Compendium Copyright 2002 Necromancer Games, Inc.; based on spells from the *Player's Handbook* that were renamed in the System Reference Document, found on the legal page of www.necromancergames.com.

Creature Collection Copyright 2000, Clark Peterson.

Relics & Rituals Copyright 2001, Clark Peterson.

Creature Collection 2: Dark Menagerie Copyright 2001, White Wolf Publishing, Inc.

Mithril: City of the Golem Copyright 2001, White Wolf Publishing, Inc.

Hollowfaust: City of Necromancers Copyright 2001, White Wolf Publishing, Inc.

The Wise & the Wicked Copyright 2001, White Wolf Publishing, Inc.

The Divine and the Defeated Copyright 2001, White Wolf Publishing, Inc.

Burok Torn: City Under Siege Copyright 2002, White Wolf Publishing, Inc.

Vigil Watch: Warrens of the Ratmen Copyright 2002, White Wolf Publishing, Inc.

Secrets and Societies Copyright 2002, White Wolf Publishing, Inc.

Wilderness & Wasteland Copyright 2002, White Wolf Publishing, Inc.

Scarred Lands Campaign Setting: Ghelspad Copyright 2002, White Wolf Publishing, Inc.

Relics & Rituals 2: Lost Lore Copyright 2002, White Wolf Publishing, Inc.

Serpent in the Fold: Serpent Amphora Cycle, Book I Copyright 2002, White Wolf Publishing, Inc.

Calastia: Throne of the Black Dragon Copyright 2002, White Wolf Publishing, Inc.

Scarred Lands Gazetteer: Termana Copyright 2002, White Wolf Publishing, Inc.

The Serpent and the Scepter: Serpent Amphora Cycle, Book II Copyright 2002, White Wolf Publishing, Inc.

Hornsaw: Forest of Blood Copyright 2003, White Wolf Publishing, Inc.

The Penumbra Pentagon Copyright 2003, White Wolf Publishing, Inc.

Shelzar: City of Sins Copyright 2003, White Wolf Publishing, Inc.

The Serpent Citadel: Serpent Amphora Cycle, Book III Copyright 2003, White Wolf Publishing, Inc.

Blood Bayou Copyright 2003, White Wolf Publishing, Inc.

Player's Guide to Wizards, Bards & Sorcerers Copyright 2003, White Wolf Publishing, Inc.

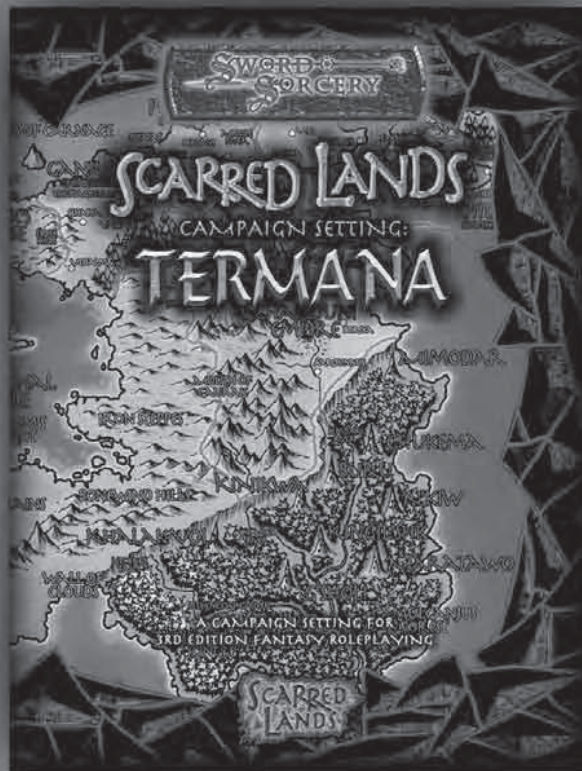
Player's Guide to Fighters & Barbarians Copyright 2003, White Wolf Publishing, Inc.

Creature Collection Revised Copyright 2003, White Wolf Publishing, Inc.

Player's Guide to Clerics & Druids Copyright 2003, White Wolf Publishing, Inc.

COMING SOON FOR

SCARRED LANDS





player's
guide™
Wizards, Bards
and Sorcerers



player's
guide™
fighters
and Barbarians

PLAYERS GUIDE SERIES



player's
guide™
Clerics
and Druids



player's
guide™
Monks
and Paladins

FULLY COMPATIBLE WITH RE

COMING SUMMER 2003

player's
guide™

Rangers and Rogues



REVISED 3RD EDITION RULES

This War is
Yours to Fight!



WARCRAFT

THE ROLEPLAYING GAME

Available
Summer 2003

The #1 fantasy real-time strategy and roleplaying games come together
in the Dungeons and Dragons® Warcraft™ Roleplaying Game.

Chock-full of new classes, new races, steam technology, firearms, new spells and much more!

www.swordsofcerory.com

FULLY COMPATIBLE WITH REVISED 3RD EDITION RULES!



WW17200; ISBN 1-58846-071-1; 240 pages (hardcover); \$34.95

White Wolf and Sword and Sorcery are trademarks or registered trademarks of White Wolf Publishing, Inc. All rights reserved. Warcraft content © 2003 Blizzard Entertainment. All rights reserved. Warcraft and Blizzard Entertainment are trademarks or registered trademarks of Blizzard Entertainment in the U.S. and/or other countries. Warcraft Roleplaying Game is a trademark of Blizzard Entertainment and is used by White Wolf under license. Wizards of the Coast, Dungeons & Dragons, D&D, the d20 logo and "d20 System" are registered trademarks of Wizards of the Coast, Inc., a subsidiary of Hasbro, Inc., and are used by White Wolf under license. The mention of or reference to any company or product is not a challenge to the trademark or copyright concerned.

player's
guide to
**Elerics
and Pruids**



**The Pious
& The Primal**

Devotion to a higher power is a powerful part of any fantasy campaign setting, whether that force is a deity on high or nature itself. Those who dedicate themselves to these ideals can call upon potent abilities indeed — from healing grievous injury and smiting the wicked to shape-shifting and commanding the very elements.

This sourcebook in the Player's Guide series from Sword and Sorcery Studios details the amazing gifts granted to those champions of faith — pious clerics and devoted druids.

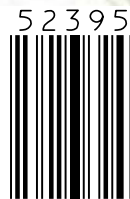
**REQUIRES THE USE OF THE DUNGEONS & DRAGONS®
PLAYER'S HANDBOOK, REVISED THIRD EDITION,
PUBLISHED BY WIZARDS OF THE COAST®.**

SWORD & SORCERY™ BOOKS ARE PUBLISHED UNDER THE OPEN GAME LICENSE AND ARE 100% COMPATIBLE WITH REVISED 3RD EDITION RULES AND THE D20 SYSTEM. THIS BOOK CONTAINS MATERIAL THAT CAN BE ADDED TO ANY ONGOING CAMPAIGN.



www.swordandsorcery.com

ISBN 1-58846-148-3 WW8308 \$23.95 US



9 781588 461483

5 2395