

Faiths and Avatars

*** Eldath

(Goddess of Singing Waters, the Quiet One, Mother Guardian of Groves, the Green Goddess, the Mother of the Waters)

Lesser Power of Elysium, NG

PORTFOLIO: Quiet places, springs, pools, stillness, peace, waterfalls,
druid groves

ALIASES: None

DOMAIN NAME: Eronia/The True Grove

SUPERIOR: Silvanus

ALLIES: Mielikki, Silvanus, Chauntea, Selune, Lathander

FOES: Malar, Loviatar, Bane (now dead), Amaunator (now dead), Talos,
Moander (now dead)

SYMBOL: A waterfall plunging into a still pool without causing any
disturbance of its waters, or a circular, sky-blue disk fringed
with green ferns

WOR. ALIGN.: Any

Eldath (EL-dath) is the guardian of druid groves, and her presence is felt every place where there is calm. Her druids and clergy often aid other druidic faiths in establishing a grove and sanctifying it. In religious art, Eldath is often depicted as a dark-haired woman dressed in shimmering green or as a dryad or wild elf with blue and green hair. Her singing is heard in every babbling brook and waterfall.

Eldath is a pacifist and usually takes no hostile actions even when threatened. This is one of the reasons that Eldath is almost a forgotten power; most Faerunians think of Mielikki, Silvanus, or Chauntea in relation to nature before they think of her. Eldath is enigmatic and speaks seldom. She seems shy, but possessed of unknown depths of character and an unexpressed resolve that cannot be broken. When challenged, she gives before challengers who only later discover that her apparent acceptance and retreat merely drew them out into an untenable position where they are surrounded, out of their element, and their reinforcements have been converted to her side.

Like Mielikki, Eldath serves Silvanus, Eldath sees him as a father figure, but often finds his robustness intimidating to her retiring nature.

Mielikki and Eldath have a very close relationship. During the Time of Troubles Mielikki was heard to address her as "Datha," and the two goddesses embraced as sisters.

While Eldath opposes all that Tempus stands for, she does not consider him a personal foe. He in turn, is said to consider her naive, but to respect her convictions and generally ignore her.

Eldath made the Prime Material Plane her home until very recently, similar to Mielikki. In 1369 DR, the same year that Mielikki established an Outer Planes realm, Eldath also moved her home realm, the True Grove, to Elysium.

Where she received the divine burst of power to make such a huge move is unknown; sages have considered Eldath's faith a shrinking one for centuries. However, these same scholars speculate that wherever she received the power from, it may be related to the official shift toward good that Eldath herself made apparent in picking Elysium as her home plane. (Among themselves, church scholars list Mielikki, Mystra, or Chauntea as likely candidates for help in the move.) The shift itself surprised no one, and Eldath still welcomes the same worshipers and clergy members within her fold. Legend holds that Eldath's worshipers may still visit the True Grove even before their deaths through gates in places where it could formerly be reached: near the upper reaches of the Unicorn Run in the High Forest, in the Elven Court near Lake Somber or near Elventree, at Eldath's Water in the Misty Forest, in the depths of the Forest of Tethir, in the dense heart of the King's Forest in Cormyr, atop Oak Hill in the Border Forest north of the River Tesh, at various locales in Turmish, and in a dozen or more other wooded areas.

Eldath's Avatar (Mystic 30, Cleric 25, Mage 22, Bard 15)

Eldath prefers not to appear in avatar form often; she seems almost shy. When she does appear, it is usually to wounded beings who have found their way into one of her sacred places or to her worshipers. Eldath takes the form of a tall, thin, yet graceful and beautiful translucent female human, nereid, or aquatic elf; she can be seen through at all times. Her feet are bare, her hair looks like spun glass or flowing ice and is colorless like water, and her eyes are deep green. Eldath's green silken garments flow clingily around her, yet the sight only soothes lustful thoughts rather than arousing them. She radiates stillness and peace. She can draw spells from all schools and all spheres except combat and war. She employs enchantment/charm school spells and charm sphere spells as if she were 40th level.

AC -3; MV 15, FI 24; HP 158; THAC0 2; #AT 1
Dmg 1d10
MR 75%; SZ L (10 feet)
STR 13, DEX 24, CON 18, INT 19, WIS 24, CHA 21
Spells P: 13/12/12/12/12/11/8, W: 5/5/5/5/5/4/4/3
Saves PPDM 2, RSW 3, PP 5, BW 7, Sp 4

Special Att/Def: Eldath is a pacifist, preferring to silently resist and withstand rather than fighting. All nondivine attacks are launched at a -7 penalty to attack rolls within 90 feet other and at a -5 penalty to attack rolls from over 90 feet to 140 feet other. To raise a hand against Eldath or cast any offensive spell either at her or with her in its area of effect, the attacking being must first succeed at a saving throw vs. spell penalized by any Wisdom ability score magical defense adjustment bonus the attacker normally has (that is, the bonus becomes a penalty of equivalent amount). Magical defense adjustment penalties remain penalties.

Eldath can cast one priest spell and one wizard spell per round. Her touch destroys undead creatures of less than divine power, reducing them instantly and forever to dust. She strives above all things to cast spells that restrain, charm, hold, sleep, or otherwise incapacitate persistent foes rather than casting damaging spells. Her smile alone charms and befriends all creatures of Intelligence 1 to 4.

Eldath can levitate and walk on air at will at MV FI 24. She can project silence akin to the silence, 15' radius spell either as a 90-foot-radius sphere centered on herself or in a path up to 90 feet long and as wide or narrow as she desires so as to target specific beings. She can also employ repulsion, and her touch or passage (within 10 feet of where her feet touch or would if she walked on the surface) automatically purifies tainted, diseased or polluted matter, and neutralizes all poisons.

Other Manifestations

Eldath appears most frequently as a whispering wind that brings a message and revives plants that it touches to the blooming height of health or a green glowing aura that has all the healing powers of the goddess, can speak aloud and in the minds of those within 120 feet, and can telekinese nonliving items within its confines. Eldath also acts or shows her favor through the appearance or actions of bears, raccoons, brownies, dryads, sylphs, nereids, feystags, sprites, stags, talking owls, unicorns, and other woodland creatures, common meadow and woodland flowers such as daisies, water plants such as water lilies and lotuses, and aquamarines, clear quartz, blue topazes, sapphires, and other stones in watery hues.

The Church

CLERGY: Clerics, druids, specialty priests, monks, mystics
CLERGY'S ALIGN.: LG, NG, CG, LN, N, CN
TURN UNDEAD: C: Yes, D: No, SP: Yes, Mon: No, Mys: No
CMND. UNDEAD: C: No, D: No, SP: No, Mon: No, Mys: No

All clerics, druids, specialty priests, monks, and mystics of Eldath receive religion (Faerunian) as a bonus nonweapon proficiency. All of these priests of Eldath must take swimming as a nonweapon proficiency.

The church of Eldath is small and dispersed, the majority of its most ardent priests traveling and preaching or settling by some quiet spot and teaching those who come seeking enlightenment. In a world brimming with evil deities and their servants, orcs, goblins, warring nations, and other hostile forces, it is not surprising that Eldath's philosophy of peace and calm has failed to catch on. Still, it is viable and challenging, and legends speak of heroes, such as the elven war hero Telva, who embraced the cause of Eldath and abandoned warfare forever. One race of beings who travel against the tide of war with Eldath are the ondonti, a pacifistic orcish race (detailed in the Ruins of Zhentil Keep boxed set).

Given the limitations and goals of the specialty priests of Eldath, it should not be surprising that there are not very many of them. Only some 10% of the priests of Eldath are specialty priests, called peacemen and peacewomen in the faith. The remainder of the followers are split between druids, clerics, a scant few mystics, and a relatively recently founded monastic order. Clerics, druids, mystics, and monks, while not as restricted as the specialty priests of Eldath, are encouraged to conduct themselves in a fit-riding fashion as put forth by their deity. It is a mark of skill among Eldathyn (especially adventurer-priests, known as "Freewalkers") to defeat foes with defensive spells, making an enemy defeat himself through misdirection and manipulation. Most of the high-ranking members of the church's loose organization are peacemen and peacewomen, and the great druids and other senior clergy members of the faith defer to them in discussion. Relations between the five branches of the faith are excellent,

and both of the more militant wings of the faith are very supportive and protective of the specialty priests, mystics, and monks, who are more retiring.

Pacifists and lovers-of-nature cleave to the Green Goddess. Many are vegetarians and herbalists who desire to take no life, and the ranks of the Eldathyn are studded with hardy adventurer-priests who serve as envoys to other faiths, act as go-betweens with urban worshipers (often guiding them to and from forest fastness temples), and carry items and messages from priest to priest within the faith. Although it is part of the making of a priest of Eldath that an individual must travel Faerun widely enough to pray in at least nine sacred fastnesses (temple groves) dedicated to the goddess, most Eldathyn settle in one grove or one forest and live their lives thereabouts.

Eldathyn are organized in a simple hierarchy where a dozen or so priests, each of whom may have up to 14 underpriests dwelling with him or her, report to a senior priest who in turn reports to a grand priest responsible for a realm or larger region. Clergy of senior years, many accomplishments, or higher rank are styled "Exalted," and traveling Freewalkers rank between full priests and senior priests. From the ranks of the Exalted come the leaders of temples to Eldath, most of whom preside over forest communities with open-air sacred places of worship known as fastnesses. As the leader of a fastness, they are entitled to use the title Keeper of the Fastness.

Dogma: The philosophy of Eldath is highly advanced. It teaches that peace can only come from within and cannot be taught or imposed; it must be realized through thought and meditation. The faithful of Eldath should seek stillness and thereby find peace. They are to plant trees and green-leaved things and tend such things when they need it, wherever they may be.

Eldathyn are instructed to nurture and aid and not to restrict or punish. They may defend but not punish. Eldathyn may work violence only to defend, and they may slay no thing of the forest save to prevent it from slaying themselves or another under their protection.

All worshipers of Eldath are to aid fellow Eldathyn and clergy of Silvanus and Mielikki whenever possible and to give assistance, support, and shelter to displaced forest dwellers and to those who work to defend ponds, marshes, and streamside woods everywhere. They must swear to take no thinking life save in direst need and to share with all beings the beneficial things that grow in or come from running water that all may know of and praise Eldath.

Day-to-Day Activities: Eldathyn usually spend their lives tending unspoiled places to ensure that they survive and even flourish in the face of human and other depredations. Priests of Eldath replant burned areas, purge areas of plant diseases, construct boulder firebreaks, irrigate wooded areas, and clear streambeds to make rivulets flow more swiftly or create dams to slow runoff and encourage the life created by small pools. They even make bargains with nearby foresters to cut only in certain areas and leave other woodlands alone.

Eldath has a hatred of indiscriminate and greedy woodcutters, those who use fire as a weapon, and avaricious millers and careless beings who foul rivers and other waters. Her clergy are pledged to work against such individuals by whatever means seem most prudent for long-term success. They rarely resort

to any sort of open confrontation for as long as possible as it tends to bring attacks down on the clergy - but hidden priests can work in opposition unhindered.

Eldathyn are also charged with observing and recording what sort of birds, beasts, and plants dwell in what places and the changes in the amounts and locations of such flora and fauna over the years. They are to report such things to their superiors on a regular basis so that the senior clergy members, working with those of Silvanus and Mielikki, can interpret long-term trends in regional ecologies.

To raise funds for person.il and church support, priests of Eldath may act as water-dowsers by employing an infallible water divination spell known to the church, as herbalists, gardeners, or as potion-makers. Few Eldathyn live-in large settlements, but many dwelt in springside cottages-often with trained guard animals-within an easy ride of cities or large towns so as to be able to serve the local populace as sources of medicines and potions. (clergy of Eldath are all taught to swim, and often teach this skill to nonbelievers in return for small offerings to the church and the goddess of food and coins that the priests can use.

Holy Days/Important Ceremonies: Eldath's clergy members pray on a personal and individual basis when bathing or floating in ponds or streams, when standing under waterfalls, and in small chambers, caves, or forest bowers given over to regular meditation. Many forest paths in woods dwelt in by Eldathyn cross streams by means of log bridges bearing tiny huts with holes or nap doors in their floors, permitting modest clergy to immerse themselves for prayer or bathing. These are the most favored meditation spots for Eldathyn.

Prayers must be performed upon awakening, at sunset, and at least once during the dark hours, and may be performed at any other time as personally desired. In woodlands and remote wilderness areas, worship of the Green Goddess should be done unclad or as close to it as is possible in a given circumstance. Startled woodsmen tell of certain adventurer-priests standing in pools to pray with their weapons drifting in midair around them in slow, en-spelled orbits so as to be ready to hand if danger came upon the scene.

The only calendar-related ritual of Eldath, the Greening (Greengrass) is also the only regular gathering and festival of the priesthood. It is preceded by Firstflow, a festival held at different times in different locales as the ice-breaks up and the waters begin to flow. The only other occasions upon which Eldathyn gather in large numbers are consecrations of new places as open-air temples or shrines of the goddess. At such consecrations, the assembled clergy perform the Chant of the Fastness. An avatar of Eldath always appears to bless her worshipers' efforts, though she may not always speak or work magic other than making any spring or water in her new sacred place into water of Eldath for a tenday thereafter and giving it the power to regenerate and heal all creatures immersed in it until the dawn following the day of her appearance.

Major Centers of Worship: The most revered center of Eldathyn worship is Duskwood Dell in Amn, east of Eshpurta. There the waters of the River Rimril, a tributary of the Esmel River, plunge down the western cliffs of Eldath's Mount in the Troll Mountains via the Green Goddess Falls in a descent of over 400 feet and thence through a series of pools and lesser

falls (called the Steps) out into Arundath, the Quiet Forest (known most commonly as the Snakewood for the serpentine denizens the Eldathyn use to scare away intruders). Here Most Exalted Fallskeeper Alatoasz Berendim presides over a tree city of Eldathyn who train underpriests in the service of the Green Goddess and send them out all over Faerun to find their personal place in Eldath's service.

Elah'zad, an ancient Eldathyn holy site in Anauroch, is also a place of great power. According to the Bedine, Elah'zad was the home of the moon goddess, Elah (Selune), but At'ar the sun goddess drove her away and made it a prison for Eldath, the Mother of the Waters, because she was jealous of Eldath's beauty. Here Eldath can choose to speak through the mouth of any woman who enters the House of the Moon, a nearly circular palatial temple formed of chalky, translucent desert rock in the midst of a lake set in a sacred grove surrounded by over a hundred small springs. (The woman falls asleep and the goddess directly and completely controls her body.) At the House of the Moon charged magical items of the Eldathyn faith can be recharged through prayer and ritual by the grace of Eldath.

Affiliated Orders: The Eldathyn church and the revitalized Mielikkian faith have grown extremely close recently. Eldathyn provide quiet sanctuary and supply to the Shadoweirs of the Mielikkian faith when they cannot receive support from those of their own religion. The Eldathyn faith also has close ties with Those Who Harp (the Harpers), an organization working throughout Faerun for good and against the rise of great powers, which tend to endanger all natural life.

The church of Eldath has a circle of a few peacewomen and peacemen who have formed a group known as the Arbitrators of the Quiet One. They freely go to areas of conflict and attempt to serve as mediators in longstanding disagreements that have led to violent acts. They listen to both sides and try to find a middle ground without polarizing the issues through overt statements of moral judgment. They prefer to find resolutions that get at the heart of a problem so that once dealt with it does not flare up again in months or years.

The monastic order of Eldath is the Disciples of the Yielding Way, sometimes known as the Brothers and Sisters of the Open Palm. These monks guard sacred sites where many peacemen and peacewomen dwell and travel in countryside gathering information for isolated groves and fastnesses. They do not ever seek to provoke violence, but are quite deceptively deadly when defending themselves, their charges, and their holy sites.

Priestly Vestments: Priests of Eldath dress simply in green and blue robes decorated with water-colored (blue, green, translucent, and opalescent) semiprecious gems and embroidery in water patterns. Specialty priests don a series of sheer robes, each in different shades of blue and green. The sleeves and hems of the garments are artfully cut to look ragged like tossing waves or water ripples. All clergy wear Eldath's symbol as a holy symbol; the sky-blue disk is fashioned of painted wood and fresh fern fronds are planted or affixed over the painted ones on the symbol whenever possible.

Adventuring Garb: Eldathyn priests dress practically in the field, though some like to accent their dress with blue and green and allow the sleeves and hems of their garments to become ragged to simulate frothing water. Most

wear leaf-green robes with moss-green accents, gray sashes, and brown overcloaks. Peacemen and peacewomen wear no armor and sport garb similar to their ceremonial dress made up of multiple layers of semi-transparent robes and tabards over an opaque foundation robe or dress. Sightings of Eldathyn in the deep woods have given rise to many legends of wild folk of the woods.

Specialty Priests (Druids)

REQUIREMENTS: Wisdom 12, Charisma 15

PRIME REQ.: Wisdom, Charisma

ALIGNMENT: N

WEAPONS: Club, sickle, dart, spear, dagger, scimitar, sling, staff

ARMOR: Padded, leather, or hide and wooden, bone, shell or other nonmetallic shield

MAJOR SPHERES: All, animal, creation, elemental, healing, plant, time, wards, weather

MINOR SPHERES: Divination, travelers

MAGICAL ITEMS: As druid

REQ. PROFS: Swimming

BONUS PROFS: Modern languages (pick two from: brownie, dryad, elvish, korred, nereid, nixie, nymph, pegasus, pixie, satyr, sirine, sprite, sylph, treant, unicorn)

Some of the specialty priests of Eldath are druids. Their abilities and restrictions, aside from changes noted above, are summarized in Appendix 1: Priest Classes and detailed in full in the Player's Handbook.

Specialty Priests (Peacemen/Peacewomen)

REQUIREMENTS: Wisdom 14, Charisma 13

PRIME REQ.: Wisdom, Charisma

ALIGNMENT: NG, N

WEAPONS: Nets, whips, staves, clubs, stones, slings, and staff slings only, and then only within great restrictions (see below).

ARMOR: None

MAJOR SPHERES: All, astral, charm, divination, elemental water, healing, protection, sun, wards

MINOR SPHERES: Animal, necromantic, plant, travelers

MAGICAL ITEMS: Same as clerics, but specialty priests of Eldath will not use items or those effects of items which inflict harm upon others.

REQ. PROFS: Swimming

BONUS PROPS: Modern languages (pick three from: brownie, dryad, elvish, korred, nereid, nixie, nymph, pegasus, pixie, satyr, sirine, sprite, sylph, treant, unicorn)

* Peacemen and peacewomen can be half-elves, halflings, or sirines, though halfling and elf society finds this choice of vocation a tad peculiar, to say the least.

* Peacemen and peacewomen cannot fight, except to defend themselves and those with them. They may not initiate attacks, charges, or ambushes. They are pacifists. Those peacemen and peacewomen who seek to bend the will of the goddess to their own ends soon find themselves without priestly

abilities.

* Peacemen and peacewomen may use any priest spells of the enchantment/charm type, regardless of sphere.

* Peacemen and peacewomen may use hold plant, though normally 4th-level spells in a minor sphere would be denied them.

* Peacemen and peacewomen are able to cast remove fear (as the 1st-level priest spell) once per day. This remove fear effects other magical fears, including the fear aura of the now-dead Bane and his specialty priests. It also dispels the effects of the pain touch of the pains of Loviatar.

* Peacemen and peacewomen are immune to the pain touch of pains of Loviatar.

* At 3rd level, peacemen and peacewomen are able to cast sleep (as the 1st-level wizard spell). They gain an additional sleep spell for every additional three levels of experience.

* At 5th level, peacemen and peacewomen are able to cast silence, 15' radius (as the 2nd-level priest spell). The priest gains an additional silence, 15' radius spell for every additional three levels of experience.

* At 7th level, peacemen and peacewomen are able to water walk (as the 3rd-level priest spell) at will.

* At 10th level, peacemen and peacewomen can breathe water.

* At 12th level, peacemen and peacewomen are able to cast Laeral's aqueous column (as the 4th-level wizard spell detailed in Pages From the Mages, The Code of the Harpers, or The Seven Sisters) once a day.

* At 15th level, peacemen and peacewomen have sanctuary (as the 1st-level priest spell) in effect on themselves at all times. Any direct attackers must make a saving throw vs. spell or totally ignore them.

* In combat, peacemen and peacewomen may parry attacks, subtracting their Strength bonus plus 1d6 points directly from their opponent's attack roll. At 10th level, this becomes the Strength bonus plus 1d10 points. If a peaceman or peacewoman attacks, she or he loses this ability for the remainder of the battle.

Eldathyn Spells

1st Level

Wailing Wind (Alteration)

Sphere: Elemental Air, Weather

Range: 5 yards/level

Components: V

Duration: 1 turn/level

Casting Time: 1 round

Area of Effect: A cube of 10 feet/level on a side

Saving Throw None

By means of this spell, a priest creates a magical warning system. When any creature larger than a common honeybee enters a guarded area (a passage, chamber, cavern, doorway, or cave mouth of up to the area of effect), a wailing, whistling blast of wind blows from the guarded area toward the casting priest. The priest designates the area to be protected verbally, and must be standing within 5 yards per level of the area to be protected when the spell is cast.

The wailing wind travels toward the caster as long as she or he is on the same plane as the guarded area, but fades out beyond 100 yards per level of the casting priest. The wailing wind has a distinctive tone that can be heard by all creatures capable of hearing. It transmits and magnifies any sounds (speech, movement, etc.) made by the triggering being at the time it is activated, and it thus gives any listener a clue as to what sort of intruder approaches.

The spell cannot be modified to be activated by only specific beings or types of creatures. Once the guarded area is entered and the wailing wind rises, the spell is exhausted unless the caster was of sufficient level to allow another activation of the spell for another intruder. The wind itself lasts for 1 round per level of the casting priest once triggered, although the caster may end it sooner.

A wailing wind can be activated more than once, depending on the level of its caster. As the level of the caster increases, the number of blasts of wailing wind occurring for different intruders at different times is also increased. A 1st- or 2nd-level caster creates only a single-blast wailing wind; a 3rd- or 4th-level caster creates a wind of two blasts; a 5th- or 6th-level caster creates a wind of three blasts, and so on with no known maximum.

2nd Level

Touchsickle (Alteration)

Sphere: Combat, Plant

Range: 0

Components: V, S

Duration: 2 rounds/level

Casting Time: 5

Area of Effect: The caster

Saving Throw None

By means of this spell, one of the caster's hands temporarily becomes a wooden magical weapon. The extremity is able to strike creatures who can be hit only by magical weapons of +2 enchantment or less. The extremity gains no attack bonus, but its slightest touch does the same slashing (Type S) damage as a sickle: 1d4+1 points of damage vs. smaller than man-sized or man-sized creatures, 1d4 points of damage vs. larger than man-sized creatures.

A druid may use the enchanted extremity to harvest mistletoe as though it were a gold or silver sickle.

3rd Level

Flame Shield (Evocation)

Sphere: Elemental Fire
Range: O
Components: V,S,M
Duration: 1 round/level
Casting Time: 6
Area of Effect: Special
Saving Throw: None

This spell creates a pulsating, 6-foot-high shield of darkness at the end of the caster's hand. The shield is weightless and intangible. Missiles and other weapons and solid objects, including parts of the caster's body, pass through it without impediment. The shield remains attached to one of the caster's hands (chosen during the casting) unless the casting priest touches another creature's hand and wills control of the shield to pass to the other (who must agree to the transfer or it cannot occur).

The shield works against flame. Its touch extinguishes normal torches, flaming oil, and candles instantly. Larger fires are diminished. A fireball striking or exploding around the bearer of a flame shield, for example, does only half damage. A flame blade coming into contact with a flame shield is harmlessly destroyed. A flame shield fully cancels out a flame strike if held directly in the path of the flame strike (over the shield-bearer's head); this destroys the flame shield instantly. If the flame shield is not held in such a fashion, the shield-bearer takes half damage as for a fireball.

Flame-related illusions, hypnotic patterns, and the like have no effect on any being viewing them through a flame shield. A magical, flaming sword striking through a flame shield encounters no resistance and inflicts normal weapon damage but no flame damage. Any part of such a blade that has passed through the shield remains free of flames while any part of the blade is in contact with the shield; thus a flaming sword striking through a flame shield cannot ignite a scroll or other flammable object by touch.

The material components for this spell are a piece of phosphorous, a drop of mercury, and a cobweb.

Greenwood (Alteration)

Sphere: Plant
Range: 10 yards/level
Components: V,S,M
Duration: 1 turn/level
Casting Time: 6
Area of Effect: 9 cubic feet+1 cubic foot/level
Saving Throw: None

By means of this spell, the caster can temporarily make dead and withered trees appear living, green and healthy. The caster can affect one plant (or object made from one), or a mass of plant material up to 9 cubic feet plus 1 cubic foot per level of the caster. Dead or bare trees, shrubs, or vines can be made to cloak themselves in leaves. Sufficient foliage appears to afford concealment for the caster, but not enough to use for an entangle spell.

Dry firewood can be made damp enough that it does not light. If wood is already alight, the flames die down to a thick, choking smoke in a cloud that lasts for one round per experience level of the caster. This cloud,

which totally obscures vision beyond 2 feet, covers a roughly spherical volume from ground or floor up or conforms to the shape of a confined area. The smoke fills a volume 100 times that of the fire source. All within the cloud must roll successful saving throws vs. spell or suffer -2 penalties to all combat rolls and Armor Class.

Dry, seasoned wood, such as a ship's mast, can be made to bend and snap under a strain like green wood. Rotten wood, such as an old bridge or ruin, usually collapses or becomes unsafe to carry any future load.

Damage to plants or wood suffered by being made "green" is permanent, but the wood otherwise reverts to its former state after the expiration of the spell. In other words, if greenwood is used to collapse an old bridge, the wood the bridge is made of returns to its previous condition after the expiration of the spell, but the bridge is still collapsed.

Mold Touch (Alteration)

Sphere: Plant

Range: Touch

Components: V,S,M

Duration: Special

Casting Time: 6

Area of Effect: One target creature

Saving Throw: Special

This spell empowers the casting priest to transmute its material components into brown mold spores without suffering personal harm. The first creature touched by the caster within six rounds of the casting is infected by brown mold. A successful attack roll is required to touch an opponent in combat or one who is not unaware or immobilized. If the caster cannot touch any creature, the mold spores vanish at the end of six rounds.

The mold spores created by this spell cannot live on plant or inorganic material. All the spores are transferred to the first creature touched by the caster. Thus, the caster can infect only one creature per spell. In the event of an accident, this could well be a friend or ally. A mold touch spell inflicts 4d6 points of damage upon the target creature, and half that if the victim makes a successful saving throw vs. spell.

Brown mold spreads from the contact point rapidly, growing by absorbing body heat. In the process, it chills the victim. In the second round after the attack, the mold inflicts 2d6 points of damage and half that if the victim makes a successful saving throw vs. spell. On every round thereafter, the victim receives a saving throw vs. spell. If the saving throw is successful, no damage is taken, and the spell ends. If the saving throw is failed, the victim takes 1d6 points of damage in that round.

Brown mold created by this spell is of limited duration, and a victim cannot infect other creatures even if intending to do so. Magical cold harms mold created by this spell in the usual manner, but also affects the creature on which the mold is growing.

The material components of this spell are mistletoe, holly, or oak leaves.

Wheel of Bones (Alteration)

Sphere: Necromantic

Range: 0
Components: V,S,M
Duration: 1 round/level
Casting Time: 6
Area of Effect: Special
Saving Throw: None

This spell transforms bone fragments into a fast-spinning pinwheel of many hones that whirl about a limb of the caster chosen during casting. The caster cannot grasp anything with that limb or cast any other spell without ending the wheel of bones, which fades instantly into nothingness when it expires. The caster can will the spell to end at any time.

A wheel of bones inflicts 1d6+4 points of damage when a priest hits a foe with it by making a successful attack roll with the limb it surrounds. The wheel of bones can also fire bone shards once per round in addition to any melee attack the caster may make. The melee attack is made with the priest's normal THAC0. Hurling shards always strike at THAC0 7, regardless of the priest's own attack prowess. They cause 1d4 points of damage each, and 1d3 of them fly at the target of a shard attack. The caster designates the target of a shard attack, but has no control over how many shards are hurled at it. The missile range of these shards is 5 (short)/10 (medium)/15 (long) yards, and they may be fired at point blank range at neither a penalty or a bonus.

The damage and duration of a wheel of bones is unaffected by the number of shards it fires, and the caster of the wheel is never harmed by the spell's bone shards, regardless of where they fly, ricochet, or strike.

The material components of this spell are at least two bones or bone fragments from any source.

5th Level

Control Vapor (Alteration, Conjunction/Summoning)
Sphere: Elemental Air, Elemental Water
Range: 40 yards
Components: V,S,M
Duration: 1 round/level
Casting Time: 8
Area of Effect: 10-foot/level-radius sphere
Saving Throw: None

By means of this spell, the caster is able to alter the movement rate and direction of natural or magical smokes and vapors, including incendiary clouds, smoke ghosts, gaseous breath weapons, fog cloud, and cloudkill as well as the smoky effects of pyrotechnics and creatures in gaseous form. Within the area of effect, wind effects are negated, even if of magical origin, and the caster can hold a vapor stationary or move it up to 10 feet per level each round in any desired direction. If the vapor passes out of the stationary area off effect of the spell, control is lost.

Creatures in gaseous form (such as vampires) and those wind walking receive no saving throw against the spell. A vapor cannot alter its form, be altered in form, nor be split into several vapors unless the caster so wills; however, creatures normally able to alter their nongaseous form into another

form (such as a corporeal one) can do so whether the caster desires them to or not. The process of changing form takes twice as long as usual while they are affected by control vapor. Clouds of insects and similar insubstantial or amorously formed but nongaseous creatures are not affected by this spell.

The drow of the Underdark are reputed to use a parallel form of this spell in one or more of their faiths.

The material component of this spell is a bean or pea and the priest's holy symbol (which is not consumed in casting the spell).

Greater Touchsickle (Alteration)

Sphere: Combat, Plant

Range: 0

Components: V,S

Duration: 2 rounds/level

Casting Time: 8

Area of Effect: The caster

Saving Throw: None

By means of this spell, one of the caster's hands temporarily becomes a wooden magical weapon. The extremity is able to strike all creatures who can be hit only by magical weapons. The extremity has a +2 attack bonus, and its slightest touch does slashing (Type S) damage as a sickle +2: 1d4+3 points of damage vs. smaller than man-sized or man-sized creatures, 1d4+2 points of damage vs. larger than man-sized creatures.

A druid may use the enchanted extremity to harvest mistletoe as though it were a gold or silver sickle.

Water of Eldath (Alteration)

Sphere; Elemental Water, Healing

Range: Touch

Components: V,S,M

Duration: Permanent

Casting Time: 8

Area of Effect: Three potion flasks

Saving Throw: None

This spell fills three potion flasks with water of Eldath. An entire flask of water of Eldath poured onto something or someone kills mold and musk creeper spores (including monstrous sorts) and rot grubs; purifies water of dangerous pollutants, diseases, and oils, including all things that give the water an unpleasant taste and odor; and acts as a neutralize poison (as the 4th-level priest spell). If an entire flask is imbibed, it instantly confers the following effects on the drinker as needed: It cures disease (as the 3rd-level priest spell); cures mummy rot; cures lycanthropy; removes curses (as the 3rd-level priest spell); and closes all wounds, including wounds made by enchanted weapons that cannot normally be made to close, effectively binding the wounds and preventing further damage due to blood loss.

The material component of this spell is three drops of water blessed by Eldath, blessed by one of her personal servants (her servitor creatures) in her name, or consecrated to her by an Exalted of Eldath. One drop is placed into each flask.

6th Level

Spring Mastery (Alteration, Evocation)

Sphere: Creation, Elemental Water

Range: Special

Components: V,S,M

Duration: Special

Casting Time: 1 round

Area of Effect: Special

Saving Throw: None

This spell can be employed in three ways: If cast on a spot where there is no running watercourse, it causes water to spring up from the earth. If cast on an existing spring, it purifies the water and makes it totally transparent and nondistorting to the caster's eyes. If cast on the casting priest while she or he is in contact with a spring, the magic performs a limited sort of teleport.

The first function of the spell causes water to flow up from a spot on the ground forever if enough subterranean groundwater is present to feed a spring. If there is no water around, it causes a steady flow of water of Eldath (see above) for one turn per level of the caster. One creature per round can drink of the flow, but if it is used to fill leather canteen flasks, potion bottles, or other containers permitting Transportation away for later imbibing, the spell is exhausted after 1 container/level of the caster is filled. Any container larger in volume than the caster's two hands placed together counts as two or more containers, depending on its size.

The second function of the spell allows the caster to clearly see through the spring's water to find creatures therein and examine submerged objects or the streambed itself. Normally invisible creatures in the spring affected by spring mastery are made evident to the caster by the spell's magic even if they are merged with the water as water weards or water elementals are. Spring mastery used in this fashion permanently banishes all taints, poisons, waterborne diseases, and corrosive substances, including monster secretions. An aquatic monster employing such fluid or fluidborne attacks discovers that they simply do not function within a 70-foot spherical radius of where the spell was cast for one full year after the round of casting.

The third function of spring mastery permits instantaneous travel for the caster and all nonliving worn, carried, or held items only (to whatever limits the caster can normally carry) from the place of casting to either a known, previously visited spot in or on the banks of any other spring in Faerun (including subterranean watercourses) or to the nearest junction with another watercourse either upstream or downstream (which need not be a locale known to the caster), as the caster chooses.

The material component of this spell is three drops of water blessed by Eldath, blessed by one other personal servants (her servitor creatures) in her name, or consecrated to her by an Exalted of Eldath. These must be poured upon the spot where the priest desires a spring to issue from in the first spell use, introduced into the existing spring in the second, or poured in the hand of the casting priest in the third.

7th Level

Mist of the Goddess (Alteration, Evocation, Necromancy)

Sphere: Elemental Water, Healing

Range: 5 yards/level

Components: V,S,M

Duration: 1 round

Casting Time: One turn

Area of Effect: An inverted cone 30 feet high with a circular base with a maximum radius of 10 feet/level and a minimum radius of 5 feet

Saving Throw: Special

This spell creates a glowing, green, inverted cone of mist that acts as the priest spells cure disease (3rd level), remove curse (3rd level), heal (6th level), regenerate (7th level), restoration (7th level), and resurrection (7th level) on any single being within it. The circular base of the mists has a radius of a maximum of 10 feet per level of the caster; it can be as small as the caster wills during casting, to a minimum of 5 feet. The cone is 30 feet high; if called forth in an area with low clearance, its height is truncated by any solid, continuous roof or ceiling material. If more than one being or portions of more than one being are touched by the mist, a random being is aided unless the priest calling up the mist of the goddess specifically chooses one being as the spell recipient by act of will.

No corpse is aided by this spell if a living intelligent being is in contact with the mists, but if only corpses are present, and no single being is chosen by the caster as the spell recipient, all the dead are allowed the saving throw vs. spell they had in life. All those who successfully save are reincarnated (as the 7th-level priest spell reincarnate, but without any time limit since death) into a random creature form that can readily survive in the immediate surroundings (in other words, no fish out of water or tropical species in glacial arctic regions).

The material component of this spell is a drop of water blessed by Eldath, blessed by one of her personal servants (her servitor creatures) in her name, or consecrated to her by an Exalted of Eldath.

Helm

(He of the Unsleeping Eyes, the Watcher, the Vigilant, the Vigilant One, the Great Guard, the God of Guardians)
Intermediate Power of Mechanus, LN

PORTFOLIO: Guardians, protectors, protection
ALIASES: None
DOMAIN NAME: Mechanus/Everwatch
SUPERIOR: None
ALLIES: Term
FOES: Bane (now dead), Bhaal (now dead), Garagos, Mask, Shar, Talos
SYMBOL: An open, staring eye with a blue pupil and outline painted on the back of a right-hand war gauntlet or the palm of a left-hand war gauntlet
WOR. ALIGN.: LG, NG, CG, LN, N, CN

Helm (HELM) is the epitome of the guardian, the watcher, the guard, and has in years past been greatly venerated by those who need to remain watchful for evil at their doorsteps. He was one of a much more powerful god, but has fallen upon hard times through two actions. During the Time of Troubles, Helm was left with his powers and ordered to hold the gates to the Outer Planes against the other powers of the Realms when the other deities were stripped of their power and confined to the surface of Abeir-Toril. Helm did so all too successfully, and much of the resulting destruction and deific turmoil caused by the many divine deaths of the Godswar is laid at his feet.

Helm remained strong in the South, but experienced a further setback when his priests became deeply involved in an invasion of the True World of Maztica. Their unflinching and often brutal actions counted further against the god's reputation. Because of the inflexible and cold reputation those actions gained him, Helm's star is fading at a time when Term and Gond are attracting new followers.

Helm is difficult to understand and is often viewed as emotionless, heartless, and devoted only to his duty or goal at the cost of all mortal consideration. While he is devoted to the point of obsession, he is not heartless, but merely a stern disciplinarian. He is fond of children and has been known to be most uncharacteristically lenient (for Helm) when dealing with small infractions by them or on their behalf.

In attempting to comprehend Helm's driven nature, many mortal sages have attempted to account for him throwing himself into his work by blaming his behavior on a broken heart caused by long-unrequited or spurned love. Others say he lost a great love to tragedy or eternally grieves for a lost relative, such as a brother, sister, or child. Still others account for his behavior more coldly as a burning ambition to become the greatest of deities. Helm has never given credence to any of these theories, as he considers such speculations frivolous use of time that could be spent more honestly at productive work.

Helm's Avatar (Fighter 35, Cleric 23)

Since the Time of Troubles, Helm has been increasingly reluctant to appear in Faerun in avatar form, typically doing so only when a senior priest or temple is directly threatened and he is called upon. Helm always appears as a giant man in full plate armor, his face concealed by his helm. His height varies from one appearance to the next. He can draw spells from any sphere.

AC -5; MV 15 or FI 24; HP 222; THAC0 -10; #AT 5/2
Dmg 2d4+15 (bastard sword +3, +10 STR, +2 spec. bonus in melee weapons)
MR 65%; SZ H (anywhere from 14 to 20 feet)
STR 22, DEX 18, CON 21, INT 19, Wis 24, CHA 17
Spells P: 13/12/12/12/12/9/3
Saves PPDM 2, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: If the God of Guardians appears in a place too small to permit his full height, only his upper torso appears, floating and flying about at the given flying rate. Helm may use any sort of weapon and is considered specialized in all forms of melee weapons; he has most often been seen wielding a bastard sword +3 two-handed. He can surround himself with a ring of floating shields that reflect back all magic, psionic, breath weapon, and gaze attacks 100% at their sources if he wishes, rather than cast a spell during a round. If a shield is destroyed, it explodes into a 100-foot-long cone of cold 20 feet in diameter directed at the being that destroyed it. This cone of cold does 6d12 points of damage. These shields are AC 0, move at MV FI 24 (A), and have 66 hp.

Helm can also unleash a 100-foot-long cone of cold 20 feet in diameter that does 9d12 points of damage by raising the visor of his helm, or he can choose instead to emit a dispel magic or disintegrate cone of identical dimensions from his helm. Helm can see through all illusions, see invisible creatures and items, and locate object at will. He cannot be knocked down or overthrown; he stands firm against all known explosions, forces, earthquakes, and eruptions. He is immune to spells, spell-like abilities, and psionic abilities that charm, alter emotions, or dominate the will.

Helm can awaken any or all beings who worship him whenever he is present in Faerun. At his desire, all guardians and defenders who worship him wake up and become alert. He banishes all sleepiness, weakness, nausea, or magics that place his guardians and defenders under the influence of others (such as charm spells). These conditions are ended, not merely suspended.

Other Manifestations

Helm often manifests as an upright, palm-out metal gauntlet making a "stop" or warding gesture or a closed, watchful war helm. From such images emanate heal or imbue with spell ability spells to aid or empower guardians, defensive magical barriers, wardmist magics, fields that reveal illusions and hidden or disguised attackers for what they truly are, and beams that force out-of-phase, ethereal, astral, or otherwise inaccessible beings fully into phase on the Prime Material Plane on Faerun so they can be attacked by guardians. It is rare for offensive spells to lash out from a manifestation of Helm, but it has

occurred. Most often such spells come from the war helm apparition and tend to be thin beams of lightning.

When Helm manifests, all guardians and defenders within 10 miles wake up and become alert. He banishes all sleepiness, weakness, nausea, or magics that place guardians and defenders under the influence of others (such as charm spells). These conditions are ended, not merely suspended while the power of Helm is present.

Helm also sometimes works through the presence or action of einheriar, helmed horrors, spectators, maruts, watchghosts, and living steels. In addition, Helm can choose to send vivid warnings in dreams, and if a believer sleeps touching an unsheathed weapon, the visions imparted to the believer by Helm can sometimes also be seen by the next being to touch the weapon, regardless of how much time has passed. Weapons consecrated to Helm can also thrum, sing, glow, dance, or vibrate in warning when the god desires them to.

The Church

CLERGY: Clerics, specialty priests, crusaders, monks, paladins
CLERGY'S ALIGN.: LG, LN, N
TURN UNDEAD: C: Yes, SP: Yes, Cm: No, Mon; No, Pal: Yes
CMND. UNDEAD: C: No, SP: No, Cru: No, Mon; No, Pal: No

All clerics, specialty priests, crusaders, and monks of Helm receive religion (Faerunian) as a bonus nonweapon proficiency.

Prior to the Time of Troubles, Helm was a well-respected faith in most areas of the North. Its large temple complexes were usually situated near dangerous and evil areas (such as Darkhold) and were regarded as a first line of defense against evil people and creatures. Wracked by defections in the wake of the Time of Troubles, active persecution in the North by those angry that Helm forced the destructive divine avatars to remain in Faerun, and military and popularity losses related to the invasion of the True World (Maztica), the Vigilant or Watchful Ones (priests of Helm) have been in decline. They have only recently begun to recover popular favor and influence, strength, and organization under the unflinching, no-excuses leadership of the veteran priests of Helm from before the Time of Troubles known as the Tested and True. Most of these folk are people of inflexible beliefs and loyalty. They believe that Helm is the most favored of all the powers, for he was chosen to retain his powers to discipline the others.

Fighting their way back from a reputation that brands many dead magic areas "the Legacy of Helm," the Tested and the True are having a tough time, but one which their strong discipline and the almost military hierarchy of the church of Helm are well suited to handle. All know their position by their rank within the church of Helm, and Helm himself sets the goals for his high priests and priestesses, determining what temples, abbeys, and shrines are to cooperate with each other in which ongoing efforts.

Titles used by the clergy of Helm are (in ascending order of ranks: Novice, Adept, Trusty, Alert, Watchknight, Guardian, Overblade, High

have been adopted only since the Time of Troubles, and members of the Tested and True and Watchers (specialty priests, derisively known as "Godseyes") have been allowed to retain any older, personal, or variant titles. Clergy who lead or occupy an important office in a temple, abbey, or monastery may also bear additional titles pertaining to their duties.

Dogma: "He also serves who stands and waits and watches carefully" and "Careful planning always defeats rushed actions in the end" are popular sayings of Helm's faithful. Novices of Helm are charged to be vigilant and to be fair and diligent in the conduct of their orders. They must protect the weak, the unpopular, the injured, and the young and not sacrifice them for others. They must anticipate attacks and be ready, know their foes, and care carefully for their weapons so that their weapons can perform their duties properly when called upon.

"Never betray your trust" is the guiding phrase for faithful of Helm. This philosophy extends to thinking about how best to guard and protect, both in terms of weapons and the deployment of guardians, and to anticipating what attacks may come and having a practiced plan ready to deal with such threats. The faithful and the priests of Helm train and exercise so as to always be able to carry out their duties as best they can.

Helmites always obey orders, provided those orders follow the dictates of Helm. Helm's wishes are often revealed to his faithful in response to on-the-spot prayer (often via an omen spell). He is very responsive in sending guiding vision, especially when his faithful face conflicting orders or directives, even from his senior clergy. The thought of commanding undead rather than turning them or destroying them is abhorrent to Helm, and so his clergy are not allowed to do so and would never dream of trying. This difference in philosophy is a major factor in the rivalry between his church and that of Torm.

Day-to-Day Activities: Helmite clergy believe they can win back the rightful power of Helm only through demonstrated excellence of vigilance and purity of loyalty in their roles as guardians and protectors. They have set about trying to train bodyguards everywhere and spreading the word that only Helm-tested worshipers of the God of Guardians are truly worthy and reliable to their masters.

Holy Days/Important Ceremonies: The Helmite faith always holds a Ceremony of Honor to Helm on each Shieldmeet, but its members observe no other calendar-related rituals to the God of Guardians.

On a daily basis, worshipers of Helm should always pray to the Vigilant One upon awakening and before composing themselves for slumber. A faithful worshiper who poses a question to the god typically receives some sort of (often cryptic) guidance in dream visions. Helm may also grace a nonbeliever who is growing interested in his faith with such visions.

The most holy major Helmite ceremonies are the Consecration of a Postulant, which is the dedication of a being seeking to be confirmed as one of the clergy of the church of Helm, and the Consecration of a Glymtul, which is a dedication of a special item to Helms service

(glymtul is an ancient word for "favored thing"). Other ceremonies of note are the Purification and the Holy Vigil. The Purification is a renewal of faith undergone by beings returning to the faith or atoning for a shortcoming in vigilance, loyalty, or worship. The Holy Vigil ceremony marks the ascension of a priest to a higher rank. It is a night-long ceremony of concentration in which a priest, by willpower alone, keeps his or her weapon floating in midair. The weapon is enspelled by a senior priest through ritual magic to levitate, and the vigilance of the priest observing the ritual keeps it hovering.

Major Centers of Worship: The most prominent center of Helm's faith is the Noble Hand in Turlagol. The Noble Hand is both a temple and a training school for professional guards. It flourishes under High Watchful Weaponmaster Ellym "Catsjaw" Thourin, a retired adventurer of some reputation. Helm's worship is also still very strong in the Vilhon Reach and also in the South. The Temple of the Vigilant Guard in Ijak, led by Battle Marshal Senior Steeleye Tonorak Winthrax, is a bastion of the Helmite faith in the Vilhon Reach.

Affiliated Orders: The members of the Companions of the One True Vision, an order of Helmite clerics, fighters, and crusaders, were known for being unswervingly loyal shock troops able to follow orders asking them to engage the most difficult objectives without breaking and hold the most trying positions against overwhelming odds. Recently, however, members of this order, many of whom served in the Helmite actions in Maztica, have taken a beating in popular reputation. Other affiliated Helmite orders include a small fellowship of battlefield healers known as the Watchers Over the Fallen, a group of dedicated bodyguards whom Helmite temples hire out to others to generate revenue called the Everwatch Knights, and an order of paladins called the Vigilant Eyes of the God.

Priestly Vestments: Priests of Helm wear spotless, shining, (often everbright-enchanted), unblemished full plate armor with open-faced helms (a visor reduces vision). Often the helms are topped with plumes. Such armor may be accessorized with red cloaks and tabards of steel gray, and such garments-or the armor itself - may be adorned with the Unsleeping Eye in the center of both back and breast. In southern regions, Helmite clergy members often wear the finest full plate armor set with gems and worked with gold filigree in designs that accentuate great golden eyes set in the centers of their chests (on the breastplates) and hocks. In areas where heavily armored clerics are frowned on, the armor is reduced to a set of heavy shoulder plates, but the helm remains in any case.

Adventuring Garb: Because of the useful nature of the ceremonial gear of the priests of Helm, it is worn in the field as well as for ceremonial purposes, unless it is decorated with such costly materials that the priest fears it will attract thieves, in which case a more utilitarian version of the same full plate armor is worn. In either case, the armor is dominated by the symbol of Helm's eye on the chest, often shown in a sunburst or as the topmost level of a stepped pyramid.

Specialty Priests (Watchers)

REQUIREMENTS: Strength 14, Wisdom 13

PRIME REQ.: Strength, Wisdom
ALIGNMENT: LN
WEAPONS: All bludgeoning (wholly Type B) weapons
ARMOR: All armor types up to and including full plate armor
and shield
MAJOR SPHERES: All, astral, combat, divination, guardian, protection,
sun, wards
MINOR SPHERES: Creation, elemental, healing, war
MAGICAL ITEMS: Same as clerics, plus the use of crystal balls as wizards
REQ. PROFS: None
BONDS PROFS: Blind-fighting, etiquette

- * The ceremonial vestment of a watcher is a suit of full plate armor and a shield. Watchers receive a suit of full plate armor, an open-faced great helm, and a medium shield for free at 1st level. Watchers must wear their full plate armor or no armor at all except in emergencies or when specially sanctioned by a senior clergy member or high priest. Wearing other armor is not forbidden but is sanctioned by severe disapproval in the ranks of the church for minor infringements. (Violators are assigned boring or unpleasant duties.) Repeated violations are frowned on by Helm himself, who then imposes a -50% experience point penalty to all activities a watcher undertakes in other armor and refuses to grant new spells to the offending watcher until she or he atones and behaves properly. Therefore, if anything happens to the full plate armor of a watcher, she or he must make every effort to acquire a new set or wear no armor at all unless in the most dire circumstances (such as where lack of armor would result in them failing at their trust) or on a holy mission for their church.
- * Watchers gain an advantage against being surprised. A watcher gets a +2 bonus on his or her surprise roll. If accompanied by others who are not watchers, this is reduced to a +1. This benefit is not cumulative with other advantages to surprise, but it may be affected by penalties. For instance, a lone, unarmored elf thief trying to sneak up on a watcher would still cause the watcher to subtract 4 from his or her surprise roll, but this is cumulative with the watcher's +2 bonus.
- * Watchers may create a short-term glyph of warding (as the 3rd-level priest spell) once a day that lasts only one day per level. Watchers may choose the effects of these glyphs from those spells they would be capable of casting at their current level, regardless of the sphere of the spell involved. This allows them to create glyphs based on any spell not specific to a particular church or group that a priest of their level could cast.
- * At 3rd level, watchers are able to cast sentry of Helm (as the 1st-level priest spell) or wyvern watch (as the second-level priest spell) once a day.
- * At 5th level, watchers are able to cast mace of Odo or exaltation (as the 3rd-level priest spells) once a day.
- * At 7th level, watchers are able to cast seeking sword (as the 4th-level priest spell) once a day.

* At 7th level, watchers can make three melee attacks every two rounds.

* At 10th level, watchers are able summon spectator (as the 5th-level priest spell) once a tenday.

* At 13th level, watchers can make two melee attacks per round.

Helmite Spells

1-st Level

Sentry of Helm (Conjuration/Summoning)

Sphere: Guardian, Travelers
Range: 0
Components: V, S, M
Duration: 8 hours or until triggered
Casting Time: 1 hour
Area of Effect: 1 20-foot-diameter sphere
Saving Throw: None

This spelt was created by the priests of Helm to aid in guard duty while most members of a group of travelers in the wild lire sleeping. Like the 1st-level wizard spell unseen servant, this spell creates an invisible, mindless, and shapeless force. This force cannot fight and, unlike an unseen servant, it cannot affect its physical surrounding except as indicated below.

The priest casts this spell by walking the perimeter of the area of effect sprinkling pinches of sand every few feet and then returning to the center of the area of effect. Once the spellcasting is completed, the shadowy sentry stands guard in the center of the area of effect and the caster immediately falls asleep.

If any visible object over 1 foot in length, width, or height which was not present during the casting of the spelt enters the area of effect while the spell is in operation or if the spell is about to end, the shadowy force silently shakes the caster awake. When the caster awakes, the priest is wide awake and aware that something has triggered the sentry or that the spell has ended. The spell then immediately expires.

A visible object must be an object that a guard could have perceived with normal vision if she or he had been awake and on guard duty. Visible objects cannot be invisible, hiding in shadows, or hidden behind walls, trees, or earth.

If this spell is cast by a priest of 5th level or higher, the sentry of Helm also has 60-foot infravision in addition to normal sight, and what is visible to it includes beings seen with that faculty.

The material component of this spell is the priest's holy symbol and a small bag of fine sand.

3rd Level

Exaltation (Abjuration, Conjunction/Summoning)

Sphere: Combat, Healing
Range: Touch
Components: V, S, M
Duration: 1 round/level
Casting Time: 1 round
Area of Effect: One creature
Saving Throw: Special

This spell enables a priest to aid and protect any one other being. The priest cannot cast this spell upon himself or herself. By touch, the caster removes the effects of fear, sleep, feeble-mindedness, hunger, pain, nausea, unconsciousness, intoxication, and insanity from the spell recipient (who may be of any alignment or faith). The recipient is protected against spells and other attacks that cause these effects for the duration of the spell. Such effects are negated, not postponed until the spell expires.

When this spell is cast on a being of a different alignment and faith than the caster, the recipient must make a saving throw vs. spell even if willing to have the spell cast on him or her. If the saving throw is successful, the spell is lost and has no effect.

If the spell recipient is of the same alignment as the priest but of a different faith, the saving throw is at a -4 penalty. If the spell is successful, the exalted recipient receives a +1 morale bonus to any morale checks and +1 reaction adjustment for surprise checks for the spell duration.

If the spell recipient worships the same deity as the caster but is of another alignment, the saving throw is at a -6 penalty. A successfully exalted recipient gets a +1 morale bonus to any morale checks for the spell duration.

A recipient of the same faith and alignment as the caster need make no saving throw, gets a +2 morale bonus to any morale checks for the spell duration, and-if the caster desires-radiates a white, blue-white, or amber radiance for the duration of the spell. If the radiance is desired, it is evoked immediately and cannot be ended before the spell expires.

The material components for this spell are a flask of holy water and a powdered sapphire or diamond of at least 1,000 gp value.

Forceward (Abjuration)

Sphere: Wards
Range: 0
Components: V, S, M
Duration: 1 round/level
Casting Time: 1 round
Area of Effect: Sphere of 10-foot-radius/level
Saving Throw: Special

This spell creates a spherical area of protection. The air within glows

faintly. This radiance is barely visible in full sunlight, but the area is clearly lit in darkness. When forceward is cast, all creatures except those touched or named by the priest in the spellcasting must make a saving throw vs. spell or be forced away from the caster for 10 feet per level of the caster, withdrawing immediately. This forceward is then fixed at a location centered on the where the caster was when the spell was completed; it does not move with the caster.

Warded creatures must remain outside the protected area for the spell duration unless they make a successful saving throw vs. spell at a -3 penalty to break into the warded area. Creatures attempting to break in are allowed one such saving throw per round. Any creature breaking through the forceward may move and act freely within its confines, but cannot confer freedom from the forceward to others, even by attempting to drag them along.

Any creature may freely leave the warded area but must successfully make a saving throw vs. spell (with the -3 penalty) to reenter, even if originally designated as protected when the spell was cast or if successful earlier in breaching the forceward. Missiles and spells may be launched freely into and out of the warded area.

The forceward ends instantly if the casting priest leaves its confines, is slain or rendered unconscious, or wills the ward out of existence. The caster may engage in spellcasting without affecting the forceward; continuous concentration is not required to maintain it. A successful dispel magic spell destroys a forceward instantly.

The material components are a string of gems, rock crystals, or glass beads, plus the caster's holy symbol.

Mace of Odo (Evocation)

Sphere: Combat
Range: 0
Components: V, S, M
Duration: Until it successfully strikes or 4 rounds, whichever comes first
Casting Time: 1 round
Area of Effect: One magical mace-like construct
Saving Throw: Special

This spell enables a priest to create a magical mace in his or her hand. A mace of Odo is actually a mace-shaped construct of force. It is translucent, but glows bright white. Its radiance is equal in effect to a light spell, though it cannot be extinguished by darkness spells. The mace of Odo can be wielded immediately when casting is complete, or it can be held for up to three rounds. All spells cast directly at the bearer of a mace of Odo are absorbed harmlessly by the mace; area-of-effect spells are not affected by the mace.

A mace of Odo strikes at a +5 bonus to attack rolls and does 3d6 points of damage to most creatures; it does 4d6 points of damage to undead creatures. Creatures of 2 HD or less suffer only 1 point of damage when struck by a mace of Odo but must make a successful saving throw vs. paralysis or be paralyzed for 1d4+1 turns. Whenever a mace of

Odo successfully strikes or four rounds after the round of its casting (whichever comes first), the mace vanishes instantly in a burst of white radiance equal to a continual light spell.

The material components for this spell are a stone, a piece of wood, and two drops of holy water.

4th Level

Seeking Sword (Evocation)

Sphere: Combat
Range: 30 yards
Components: V, S, M
Duration: 2 rounds/level
Casting Time: 7
Area of Effect: One magical swordlike construct
Saving Throw: None

This spell brings into being a shimmering blade of force that appears as a sword of any description the caster desires, typically a broad sword. The sword forms in midair and is animated by the will of the caster (who need never touch it), flashing about as it attacks. The blade is silent and moves at MV FL 96 (A), although it cannot move beyond spell range from the caster. The blade can strike four times per round, doing 2d4 points of damage with each successful hit.

Although it has no attack bonuses, a .seeking sword is considered a +4 magical weapon for determining what sorts of beings it can strike. It can strike nonliving objects and can be wielded dexterously enough to lift latches, slide bolts open or shut, turn pages of books, and so on. The caster may freely move (he sword from target to target unless physical or magical barriers (such as a wall of force) are in the way, but the caster must concentrate on the blade to maintain its existence and direct it. Other spellcasting is impossible while maintaining the spell, though the caster may move at half his or her normal movement rate per round while doing so.

A seeking sword moves with Strength enough to parry and hold hack another blade wielded by a strong human or humanoid. It can be used to shatter glass objects, spike open doors, puncture sacks, or search for unseen opponents by sweeping through apparently empty spaces or across windowsills and thresholds.

The material components for this spell are a drop of mercy human hair.

5th Level

Summon Spectator (Conjuration/Summoning)!

Sphere: Summoning, Protection
Range: 70 yards
Components: V, S, M
Duration: Special
Casting Time: 1 round
Area of Effect: Special

Saving Throw: None

The annals of the church of Helm relate that in ancient times Helm, He of the Unsleeping Eyes, created the ultimate guardian to assist his necessarily fallible human followers. This creature, known as a spectator, appeared as a large orb dominated by an unblinking central eye with four stalks sprouting from the top of the orb to watch in each of the cardinal directions. In a dark time in the church's distant history, the forces of evil gained the upper hand for a while. During this bleak period, various gods of evil corrupted Helm's creations into the horrors known as beholders and their kin. Priests of Bane claim this is so much hogwash; they believe that the Black Lord created the eye tyrants as the ultimate rulers, and spectators are Helm's poor attempt at copying Bane's magnificent creation. The truth is unknown, although priests of Helm are known to destroy beholders and their kin wherever possible, and the remaining priests of Bane (and Xvim) return the favor to spectators whenever possible.

This spell enables priests of Helm to summon nearly infallible guardians to assist in their ordained tasks. Summon spectator summons one of Helm's spectator servitors from Mechanus to the Prime Material Plane to serve for up to 101 years in a specified task. (Spectators are detailed under the Beholder and Beholder-kin entry in the MONSTROUS MANUAL tome.) The task must involve the guarding of some location or inanimate physical object, such as a portal, shrine, or a holy relic. (The scope of things a spectator summoned by summon spectator will guard is broader than what one summoned by the particular variant of the 7th-level wizard spell monster summoning V that normally summons spectators will guard.) It allows no one except the one who summoned it or another priest of Helm to enter the location it is guarding or to use, borrow, or examine an item or treasure it watches over. It is not gullible and can fairly easily detect false claims to membership in Helm's priesthood by questioning such claimants telepathically about details of the church's rituals and beliefs.

A summoned spectator does not abandon its post unless slain or blinded in all five eyes, in which case it automatically returns to Helm's tower in Mechanus. Its eyes regenerate in 24 hours, after which time it returns to its post. If the object is gone or the location breached when it returns (it can automatically tell), it again leaves for Mechanus, never to return.

The material components for this spell are the priest's holy symbol and a steel gauntlet blessed in the name of Helm; the latter is consumed in the casting.

Lathander

(Morninglord)

Greater Power of Elysium, NG

PORTFOLIO: Spring, dawn, birth, renewal, creativity, youth, vitality,
self-perfection, athletics

ALIASES: None

DOMAIN NAME: Eronia/Morninglory

SUPERIOR: None

ALLIES: Chauntea, Gond, Silvanus, Tymora, Lurue the Unicorn,
Tyr, Torm, Ilmater, Sune, Lliira, Selune, Oghma, Milil,
Deneir, Mielikki, Eldath

FOES: Talos, Shar, Moander (now dead), Bane (now dead),
Bhaal (now dead), Myrkul (now dead), Ibrandul (now dead)

SYMBOL: A disk of rosy pink hue

WOR. ALIGN. LG, NG, CG, LN, N, CN

A powerful, exuberant god, Lathander (Lah-THAN-der) is known as the Commander of Creativity and the Morninglord. When Lathander is depicted, he is most often shown in a form similar to his avatar (see below) or as a mist of glowing, rose-colored swirls with two golden eyes at the center. As the god of beginnings, Lathander traditionally receives prayer from many inhabitants of Faerun at the start of a journey or endeavor. Lathander's name is invoked to seal alliances and start new ventures or companies. As a result, the god is very popular among the merchant classes. Though depicted as young, Lathander's noble bearing and demeanor serve him well among the nobility, who also favor his worship in many places. Because he encourages his clergy to strike out and start new shrines and temples all over Faerun, Lathander's broad-based popularity is rounded out by the many peasant folk aided by his clergy.

Lathander has a reputation for being sometimes overly enthusiastic, slightly vain, and given to excesses, all flaws very common among the young. He is also eternally optimistic and doggedly perseverant. His alliance with Chauntea serves them both well, since his interests in birth, nurture, and vibrant life dovetail well with her portfolio. The churches of Chauntea and Lathander have only grown closer since the Time of Troubles, and rumors hold that Lathander has been courting the favor of the Earthmother romantically as well as politically.

Lathander's Avatar (Fighter 36, Cleric 25)

Lathander appears as a golden-skinned athletic male of exceeding beauty who has just fully entered early manhood. He wears noble robes constructed in the colors of the dawn, carries himself proudly, and dresses in the finest golden plate armor if attending to matters that might turn violent. He has access to all the priestly spheres of magic. Spells he casts from the sun sphere have triple normal effect.

AC -5; MV 15; HP 234; THAC0 -10; >AT 5/2

Dmg 1d6+1 5 or +18 (footman's mace +3/+6, +9 STR, +2 spec. bonus in footman's mace)

MR 80%; SZ L (10 feet)
STR 21, DEX 20, CON 24, INT 22, WIS 18, CHA 25
Spells P: 11/11/10/10/9/8/4
Saves PPDM 2, RSW 5, IT 4, IW 4, Sp 6

Special Att/Def: In battle, Lathander bears Dawnspeaker, a footman's mace +3. In his hands, Dawnspeaker automatically destroys all undead creatures who are affected by sunlight and does +6 damage to other evil beings. In the hands of another, it works as a mace of disruption +3. On rare occasions, Lathander has been known to loan Dawnspeaker to those people or quests he deems worthy. When the need for its presence is over, it teleports to him. Whenever he wishes, Lathander can create light equal to sunlight over an area 10 miles in diameter for up to an hour, whereupon he cannot do this again until two hours have passed. Lathander also automatically dispels all magical darkness that he touches in any way. He can also dispel all magical darkness within 120 yards with a thought. Because of his dominion over the dawn, light-heat-, and fire-based attacks cannot harm him. Because of his alliance with Chauntea, no plant, sentient plant, or plant-based attack can harm him either.

Other Manifestations

Lathander manifests his power as an intense rosy radiance surrounding the bodies of those he favors. Lathander's radiance also appears around objects to indicate special qualities about them and at confusing or dangerous junctures to indicate a safe or preferred path. This radiance causes those people it surrounds to be healed of all wounds, purged of any diseases, poisons, foreign objects, afflictions (including lycanthropy, feeble-mindedness, insanity, and blindness), magical or psionic compulsions, /cur, and curses. The radiance also telekinetically moves people for short distances to get them out of harm's way. (They may be lifted out of a trap or out of the reach of enemies.)

The faithful of Lathander who are surrounded by the radiance also receive a brief message of some type from Lathander to guide them. Others may receive similar impressions if Lathander desires. If the radiance appears around a corpse of one of the faithful, resurrection survival is automatically successful while the radiance is present.

Finally, Lathander sometimes uses robins, sunpeacocks [animals he favors for their plumage), sunpeacock feathers, butterflies, and aster blossoms as signs of his presence or favor.

The Church

CLERGY: Clerics, specialty priests, crusaders
CLERGY'S ALIGN.: LG, NG, CG, LN
TURN UNDEAD: C: Yes, SP: Yes, Cru: No
CMND. UNDEAD: C: No, SP: No, Cru: No

All clerics, specialty priests, and crusaders of Lathander receive, as a bonus nonweapon proficiency, the religion (Faerunian) as a bonus nonweapon proficiency. Wealthy and popular, the church of Lathander has opulent temples throughout the North, some of which push back the borders of good taste, as well as less audacious and more serviceable structures in most towns and cities.

and dotting all of Faerun. The main room of a temple faces east and is open to the horizon, at least in part, so that the faithful can see the dawn. The high priest or priestess of a shrine or temple is often called a prior or an abbes, although titles vary throughout the church.

Specialty priests of Lathander call themselves morninglords. Clerics of Lathander call both themselves and their specialty priest and crusader brethren dawn priests, ignoring any difference. About 35% of the organized priesthood are specialty priests; the remainder are clerics or crusaders. A larger number of the adventuring priests who serve the Morninglord are specialty priests.

The Lathanderian religion has no overarching hierarchy from church to church and no central authority. When issues of doctrine or policy come up that must be decided upon, a conference is called at the church who initially presented the problem for consideration, and the issue is resolved. Regardless of rank or experience level, each Lathanderite priest is considered the master of the temple, shrine, or parish she or he is responsible for no matter the number of priests staffing the facility under him or her.

Novices in the Lathanderian faith are called the Awakened, and they gain the title of Dawnbringer upon becoming full priests. In ascending order of rank, the titles in general use by the Dawnbringers are: Dawngreeter, Dawnlord (the church does not use feminine form of titles often), High Dawnlord, Dawnmaster, Morninglord, High Morninglord, Mornmaster, High Mornmaster, and Sunrise Lord.

Dogma: The charge given to most novice postulants to the faith of Lathander is: "Strive always to aid, to foster new hope, new ideas, and new prosperity for all humankind and its allies. Perfect thyself, and guard ever against pride, for it is a sacred duty to foster new growth, nurture growing things, and work for rebirth and renewal. Be fertile in mind and body. Consider always the consequences of thine actions so that the least effort may bring the greatest and best reward. Wherever you go, sow seeds of plants, tend the growing things you find, and plant seeds of hope, new ideas, and plans for a rosy future in the minds of all. Whenever possible, see each dawn."

Lathanders dogma is filled with stories of optimism and perseverance. It is important to feel good about an upcoming event or else it will naturally go awry through negative thinking. Favorite sayings of Lathander include: "From death, life," "There is always another morning," and "In the dawn, beauty reigns, and the way is clearer." Far more importance is placed on acting in the service of Lathander by helping, encouraging, and aiding than in strict adherence to rituals, rules, and the dictates of superior clergy. This practical philosophy is shared both by Lathander and his senior clergy.

Death is considered a reward for the clergy, since they are "going to Lathander" in the afterlife. Most clergy are not raised unless they are needed to complete a task.

Day-to-Day Activities: Lathanderites seek to build anew, encourage the rebirth of barren areas and more productive growth in cultivated lands,

drive out evil, and either restore civilization to heights it once had or lead it to new dizzying heights of interracial harmony, cooperation, and pursuit of the arts and progress. To do this, they battle monsters to nurture civilization; they plant seeds and new seedlings, they encourage and aid adventurers, travelers, traders, and pilgrims as the harbingers of culture; and they recover lost magical items, pieces of literature, and works of art. Lathanderites study, restore, and attempt to duplicate, emulate, or expand upon these recovered items and works when possible.

Temples and shrines also sponsor athletic events and competitions where people of all classes and races can strive together in nonhostile competition in wrestling, distance throwing, target archery, running, jumping, horseback riding, or any of a number of other noninjurious sports. Other competitions sponsored by Lathanderian churches are for honors in the literary and fine arts. Such competitions are usually for a prize, which may be money, a special item or piece of art, or even a work written about the victor by a famous poet or artist. Winning a competition sponsored by the Lathanderites brings great status in certain circles.

Temples and shrines of Lathander provide aid to adventurers and communities in their area as long as such aid is returned in good faith. Priests of Lathander try tirelessly to encourage those of good alignments to the more dedicated worship of the Morninglord if they are not already Lathanderites, but they do not insist on conversions or withhold aid if they are refused.

Lathanderites are expected to make regular offerings of ideas, inventions, coins, discovered artifacts, or food to Lathanderian temples and shrines. Much more valuable offerings such as magical items or quantities of gold are demanded of nonbelievers in return for special services like rescue missions or raising from the dead.

Holy Days/Important Ceremonies: As may be surmised, most ceremonies of Lathander are held at dawn. Actions taken and contracts agreed to at dawn are considered blessed by the god. Marriages held at Lathanderian temples or shrines at dawn are considered especially blessed and so dawn is when the church most often holds such services, even if they are inconvenient for visiting guests. Funerals consist of a solemn, candlelit ceremony called the Going Down. This ceremony is followed by a wake that lasts until dawn prayers. Funerals are not held for those who are to be raised.

The most important ceremonies of worship are the daily prayers to Lathander at dawn, often held outdoors or where the dawn can be seen. This ritual is followed in importance by the twilight devotions. Some temples and shrines also add to these two daily ceremonies an optional prayer and song to Lathander at highsun. To these daily devotions are added special prayers said when offerings are presented at the altar and when priests call on Lathander for guidance or aid. These ceremonies are all joyful, but dignified, and usually involve prayer, song, and ritual drinking of well water touched by the dawn. On special occasions, on Midsummer morning, and on the mornings of the vernal and autumnal equinoxes, priests of Lathander perform the Song of Dawn, praising Lathander with a blend of vocal harmonies and counterharmonies of beautiful complexity.

Major Centers of Worship: The Spires of the Morning in Waterdeep, headed by High Radiance Ghentilara, is the largest and probably most opulent of Lathander's temples. The Tower of the Morning in Telpir, run by High Radiance Durneth Seafarer, is the second most prominent of his temples, though much simpler in design than the Spires of the Morning.

Affiliated Orders: The church of Lathander has a knightly order of paladins, crusaders, and fighters known as the Order of the Aster. Members of this order-protect temples and shrines, serve to lead large military groups levied as needed to serve the church, and roam the land seeking to do good in Lathander's name and promote his worship. Individual temples and shrines of Lathander do not usually maintain standing military forces of substantial size due to their cost, although they often retain warriors and members of the Order of the Aster to guard their establishments in numbers that each temple deems appropriate and affordable.

Priestly Vestments: Priests of Lathander dress in bright long-sleeved robes of yellow, red, and pink. These are often called "sun robes." Those priests with their own temples have their robes trimmed with ornately Grafted gold ribbons. A sunburst headpiece, worn toward the back of the head to emulate a rising sun or radiant sunpeacock, completes the ceremonial garb. The ritual robes used at many rural shrines are simple cassocks with a color scheme by rank. Novices and postulants wear brown; adepts and underpriests wear russet and crimson. Senior priests wear scarlet, and subpriests and those of higher rank wear rose-red. The leader of the temple or shrine wears white. Holy symbols of Lathander are often made of painted wood, carved from rose quartz or similar minerals, or enchanted to radiate a dim, pink glow.

Adventuring Garb: Adventuring clerics usually wear more utilitarian garb, but prefer reds and yellows, to the point of tinting their armor those shades. Most priests of Lathander favor chain mail, and often the only obvious mark of Lathander they bear is a rose-red circle on their shields and helm brows.

Specialty Priests (Morninglords)

REQUIREMENTS: Wisdom 14, Charisma 12

PRIME REQ.: Wisdom, Charisma

ALIGNMENT: NG

WEAPONS: Same as clerics

ARMOR: All armor types up to and including plate mail and shield

MAJOR SPHERES: All, astral, charm, creation, elemental, healing, necromantic (restorative forms only of reversible spells), plant, thought, sun, wards, weather

MINOR SPHERES: Combat, divination, guardian, time

MAGICAL ITEMS: Same as clerics

REQ. PROFS: None

BONUS PROFS: Pick two; appraising, artistic ability, carpentry, cooking, juggling, leatherworking, musical instrument, and pottery

* Morninglords turn undead creatures at four levels higher than their listed level if the undead is affected by direct sunlight.

Intelligent undead such as vampires know about Lathanderian specialty

priests and either avoid direct conflict or act to remove the threat they pose as quickly as possible.

- * Morninglords are able to create light (as the 1st-level priest spell) three times a day.
- * At 3rd level, morninglords are able to cast faerie fire (as the 1st-level priest spell) once per day.
- * At 5th level, morninglords are able to cast sunrise (as the 3rd-level priest spell) once a day.
- * At 7th level, morninglords are able to cast boon of Lathander (as the 4th-level priest spell) once a day.
- * At 9th level, morninglords are able to cast false dawn (as the 6th-level priest spell) once a day.
- * Morninglords gain a +2 base bonus when using the appraising, artistic ability, carpentry, cooking, juggling, leatherworking, musical instrument, or pottery nonweapon proficiencies. Additional nonweapon proficiency slots devoted to these proficiencies increase the proficiency score normally.
- * Morninglords convey a +10% bonus to the resurrection survival check of any being upon which they cast raise dead or resurrection. (The resurrection survival score cannot, however, exceed 99%.)

Lathanderian Spells

1-st Level

Rosemantle (Alteration, Necromancy)

Sphere: Protection
Range: Touch
Components: V,S
Duration: 2+1d4 rounds
Casting Time: 4
Area of Effect: One living creature
Saving Throw: None

The spell causes the affected being (who may be the caster) to glow with a soft, faint, rosy radiance. Until the spell expires or is dispelled, the spell recipient moves and functions with the same freedom a ring of free action grants and is temporarily released from any negative modifiers or activity restrictions due to naturally or magically induced pain, nausea, fear, or venom effects. (The effects of venom are suspended by the spell, but not negated or lessened in any way.)

Rosetouch (Alteration)

Sphere: Protection
Range: Touch
Components: V, S

Duration: Permanent
Casting Time: 5
Area of Effect: Object touched
Saving Throw: None

This spell causes the caster's hands to glow with a bright rose-red radiance. At any time after the spell is cast until the priest casts another spell, loses consciousness, goes to sleep, or dies, the caster can choose to mend any one item. The item cannot be larger in volume than the caster's body.

The item must be touched by the caster, who must deliberately choose to affect it. The object may have been once living or even be presently living. When used on a living being, rosetouch closes gaping wounds—even over a foreign object—and closes off veins and arteries to prevent further blood loss, but cannot restore lost hit points, life force, or functioning organs, nor knit together severed limbs.

As the item is mended, the rosy glow pulses brightly, surrounds the item, and then fades. At the end of the round in which the rosetouch is bestowed, the item is whole.

This spell is often used to mend broken weapons or tools. Although it cannot restore the dweomer of a broken or expended magical weapon, its physical repair work is permanent and cannot be dispelled. A weapon that has been rosetouched gains no attack or damage bonuses, but counts as a magical weapon for purposes of what can be hit by it for 1 round per level of the caster of this spell.

3rd Level

Sunrise (Evocation, Alteration)

Sphere: Sun
Range: Touch
Components: V, S, M
Duration: 1 + 1d4 rounds or special
Casting Time: 6
Area of Effect: 5-foot-sphere centered on one being
Saving Throw: Special

With this spell, the caster evokes a dazzling sphere of light equal to natural sunlight around himself or a touched being or item. All beings in contact with the sphere lose the use of infravision for 2d4 rounds, which is halved if a saving throw vs. spell is successful.

Vampires and other undead, fungoid creatures, and subterranean fungi in contact with the sphere suffer 4d6 points of damage, which is halved if a saving throw vs. spell is successful. Upon their first contact (only) with the dazzling radiance, such creatures are affected as if by a confusion spell on the round following contact. Essentially, on first contact with the radiance, these creatures may continue an attack or fighting actions that bring them into the light, but on the next round they hesitate and are unable to attack or take any deliberate action.

Creatures harmed by sunlight are affected by the radiance as if they

were caught in actual sunlight. Undead vulnerable to sunlight receive a saving throw vs. spell to avoid destruction.

The caster of this spell can choose to have it delay and not take effect until a word of activation that was whispered during casting is spoken again. The spell effect occurs at any later time when the word is spoken unless the touched being dies first or is affected by a dispel magic. In addition, if the delayed form of the spell is cast on the caster, it may even be activated by silent force of will alone; no word need be spoken. The spell is not affected by other spellcasting or magical activity on the part of the caster, but its delayed effect cannot be unleashed in the same round as the caster activates a magical item or casts another spell.

The material components of the spell are an aster seed and a piece of sunstone (aventurine).

4th Level

Boon of Lathander (Conjuration/Summoning)

Sphere: Combat
Range: Touch
Components: V, S
Duration: 6 rounds
Casting Time: 7
Area of Effect: One being
Saving Throw: None

On the two rounds following the round this spell is cast in, the spell recipient receives bonuses of +1 on attack rolls and +1 on all saving throws and is allowed one extra attack per round. The spell recipient glows with a rose-red radiance during this time of augmented ability* This radiance is similar to faerie fire in appearance, but it does not carry with it the benefits that opponents would gain when attacking a creature outlined in faerie fire.

5th Level

Shield of Lathander (Conjuration/Summoning)

Sphere: Guardian
Range: Touch
Components: V, S
Duration: 1 round
Casting Time: 8
Area of Effect: One being
Saving Throw: None

If the recipient of this spell is unwitting or unwilling and engaged in combat, a successful attack roll is necessary to touch that being. The spell's recipient must be touched within three rounds of the spell being cast or the spell is wasted and lost.

Shield of Lathander protects a single touched creature from all damage due to purely physical means on the round after it is touched. The

protected being takes full normal damage from spells and magical item discharges, but the physical component of an enchanted weapon's attack is negated. For instance, a long sword +2 striking a protected recipient of this spell would inflict only 2 points of damage (due to its magical bonus). Enchanted weapons lacking pluses cause only 1 point of damage.

6th Level

False Dawn (Evocation)

Sphere: Sun
Range: 0
Components: V, S, M
Duration: 1 round/level
Casting Time: 9
Area of Effect: 30-foot-radius sphere
Saving Throw: None

False dawn calls into existence a bright reddish light, as if a sunrise were occurring, within the area of effect. This light is bright enough to read by, dispels magical darkness, and persists for the spell duration despite any attempts to dispel it or to establish magical darkness in the area.

All undead creatures within a false dawn suffer 6d4 points of damage. Undead creatures are not allowed saving throws against this damage, and if it destroys them, their remains instantly crumble and can never again be animated to undeath. Affected undead also act confused (similar to the effects of a confusion spell) on the round after the false dawn appears. These confused undead beings cannot move, launch attacks, or use specific magical powers of their own volition.

All creatures using infravision have it foiled during the false dawn and for 1d4 rounds after it ends or they leave its area.

The caster cannot choose to exempt any creatures within the area of effect from these effects. The spherical area of effect extends below the caster's ground level and into the air above him or her.

This spell consumes a clear-, red- or yellow-hued gemstone or gemstones of not less than 1,000 gp total value that fades away to nothingness in the caster's hand.

7th Level

Greater Shield of Lathander (Conjuration/Summoning)

Sphere: Guardian
Range: Touch
Components: V, S
Duration: 1 round
Casting Time: 1 round
Area of Effect: One being
Saving Throw: None

If the recipient of this spell is unwitting or unwilling and engaged in combat, a successful attack roll is necessary to touch that being. The spell's recipient must be touched within three rounds of the spell being cast or the spell is wasted and lost.

Greater shield of Lathander protects a single touched creature from all damage-whether magical, physical, or psionic-on the round after it is touched. The greater shield also suspends the functioning of any magical geas, quest, or other compulsions on the touched being including psionic controls and attacks. Note that protected beings in or placed in damage-taking situations during the round of protection (such as pinned under water, leaping off cliffs, or buried under rockslides or collapsing buildings) are not rendered immune to damage. On the round after the spell expires, they suffer the full normal damage that the situation dictates. Beings can, however, use the grace given them by this spell to activate healing or escaping magic.

*** Mielikki

(Our Lady of the Forest, the Supreme Ranger, Daughter to Silvanus)

Intermediate Power of the Beastlands, NG

PORTFOLIO: Forests, forest creatures, rangers, dryads, autumn

ALIASES: Khelliara (Rashemen)

DOMAIN NAME: Krigala/The Grove of the Unicorns

SUPERIOR: Silvanus

ALLIES: Eldath, Silvanus, Shiallia, Gwaeron Windstrom, Lurue the Unicorn, Chauntea, Shaundakul, Lathander

FOES: Malar, Talona, Talos, Moander (now dead), Myrkul (now dead)

SYMBOL: A white unicorn on a green field, a white unicorn's head facing sinister, or a tiny star of dazzling white hue balanced on an open, lush green oak or ash leaf (older)

WOR. ALIGN.: LG, NG, CG, LN, N, CN

Mielikki (My-LEE-kee) is the Lady of the Forest, the goddess of the woods and those creatures who live within them. She is the patron of rangers in the same way that Oghma is the patron of bards. Until recently Mielikki made her home on the Prime Material plane, and so was unharmed by the Time of Troubles, though the presence of so many other gods in the Realms gave her followers great difficulties. In the confusion following the Time of Troubles, she also gathered autumn into her portfolio, away from the dead Myrkul. She is worshiped by humans, elves, half-elves, and dryads alike. The Lady of the Forest is fond of wandering the woods of all of Faerun, although her faithful are concentrated in northern Faerun.

Mielikki is allied with and in the service of Silvanus, and with the growing power of that god she was being diminished in her own right. In 1369 DR, she radically reorganized her priesthood, and the boost in power this gave her has forestalled her decline and allowed her to establish her own realm in the Outer Planes for the first time. Her followers had already added the title "Daughter to Silvanus" to her other names previous to this point as an honorarium, causing some confusion since she is not Silvanus's daughter. Inaccurate legends have since grown up to explain the title in which Mielikki is said to be the offspring of a dalliance between Silvanus and Hanali Celanil, the elf goddess of romantic love and beauty.

Mielikki serves Silvanus alongside Eldath. She considers Eldath to be almost her sister, and Silvanus a father figure. All three powers work closely and lovingly together, and this relationship is reflected in their churches and clergy also. Mielikki herself is assisted by three divine beings of lesser power: Lurue, Gwaeron Windstrom, and Shiallia. On rare occasions when Mielikki rides into battle, Lurue the Unicorn serves as her mount, and Gwaeron Windstrom, who can track infallibly through any conditions, in or on any terrain, aids her on some missions and teaches her rangers the way to read forest signs. Shiallia, a local nature deity of the High Forest, serves her as the midwife to pregnant forest creatures, the planter of seeds, and the nurturer of seedlings in that forest. In addition, Lady Jeryth Phaulkon of Waterdeep, the Chosen Star of Mielikki, serves as Mielikki's mortal champion. She has been gifted by Mielikki with unknown powers and is referred to in the faith as Our Lady's Champion or the Granddaughter of Silvanus. Though still fairly young, she has quickly matured from a frivolous debutante into a steadfast forest warrior.

Mielikki is good-humored and quick to smile. She is confident in her actions and conveys this confidence well in small groups, though she dislikes speaking formally or leading large contingents. She is fiercely loyal and protective to those she calls friend, but does not grant that consideration lightly. Though she knows that some creatures must die to make way for others in life, she finds the injuries of animals and other friends hard to bear and often cures hurt creatures that Silvanus would leave be to fuel the cycle of death and rebirth.

Mielikki's Avatar (Ranger 35, Druid 25, Mage 18)

Mielikki always walks on air, her soundless feet never quite touching the ground and thus leaving no tracks. She prefers to appear as the Supreme Ranger—a tall, shapely, robust woman who moves with a lithe grace, clad in the leather armor used by many rangers. Her garb is muted green and brown in hue, her russet hair hangs free about her shoulders and down her back, and her eyes are large, deep brown pools. Mielikki can also choose to appear as the Forest Queen, a young maiden with leaves and golden moss for hair who walks the air garbed in sheer robes of green and yellow and is surrounded by summer songbirds. Mielikki's voice is a low, rich purr in whatever form she takes, and she sometimes appears with the antlers of a stag growing from her forehead or slowly grows them as mortals watch. (Since Beshaba began to use the black antlers as her symbol, Mielikki seldom does this.) Whatever form she appears in, Mielikki can draw her spells from any sphere or school except the schools of necromancy and illusion/phantasm. She cannot cast the reversed, harmful forms of spells from the healing or necromantic spheres. All spells she casts from the plant and animal spheres or that affect, summon, or call animals or plants are cast at double strength in all respects and a -2 penalty to saving throws against their effects.

AC -4; MV FI 18; HP 219; THAC0 -10; #AT 3/1 *
Dmg 1d8+15 (hornblade +3, +10 STR, +2 spec. bonus in long sword)
MR 70%; SZ L (10 feet)
STR 22, DEX 22, CON 19, INT 18, WIS 23, CHA 22
Spells P: 13/12/12/12/11/9/4, W: 5/5/5/5/3/3/2/1
Saves PPDM 2, RSW 5, PP 4, BW 4, Sp 6

* Including her second weapon attack when fighting two-handed.

Special Att/Def: In combat, the Supreme Ranger uses two scimitar-sized hornblades +3. At times, she has been known to loan one of these to a ranger on a great quest for her. In the hands of a mortal, one of these hornblades has been known to exhibit the properties of a rod of alertness and the other a rod of security (50 charges for either) in addition to functioning as a hornblade +3. The Forest Queen does not fight hand-to-hand very often and uses her fist when she must. She relies on her spells and abilities. Sometimes either the Supreme Ranger or the Forest Queen carries a longbow whose arrows spread life rather than death. Where they hit, woodland plants spring up and grow rapidly. These can entangle hostile beings if the goddess so wills.

In any form, Mielikki can create treants (as the 7th-level priest spell below) at will by touching any tree, and her presence automatically negates any charm spells or abilities or psionic influences over the minds of other good or neutral creatures within 20 yards. She can also summon a dozen

woodland creatures of any single type she chooses every second round, and they obey her to the death. Her touch destroys undead, and she is immune to necromancy spells and the reversed, harmful forms of spells from the healing and necromantic spheres.

Other Manifestations

When Mielikki manifests, it is most often as a glowing white unicorn who gallops through the air and can teleport freely from place to place in Faerun. This manifestation can cast spells by touch from its horn and speak mind-to-mind with any living being. At times, Mielikki also appears as a drifting radiance of blue-white or green, gold, and rust that speaks with her voice, can move objects that it envelops about from place to place, and can unleash magic as she does. To test their behavior, the Lady of the Forest often appears to rangers as a mortal woman lost and alone in the forest. The alert will notice that her feet never touch the ground, and therefore she leaves no trail. Mielikki also works through the actions of dryads, satyrs, hawks, songbirds, sprites, swanmays, treants, unicorns, wolves, and other woodland creatures.

The Church

CLERGY: Clerics, druids, rangers, druid/rangers
CLERGY'S ALIGN.: LG, NG, CG, N
TURN UNDEAD: C: Yes, D: No, R: No, D/R: No
CMND. UNDEAD: C: Yes, D: No, R: No, D/R: No

All clerics, druids, rangers, and druid/rangers of Mielikki receive religion (Faerunian) as a bonus nonweapon proficiency. When in a forested area, all Mielikkian druids, clerics, and rangers may cast a variant of the 1st-level priest spell *analyse balance at will*. This ability works on characters, creatures, or objects, or on part of the forest itself. If used on people, creatures, or objects, the ability works as the spell. If used on the forest, this ability allows a Mielikkian priest or ranger to detect if the ecology of a forested area is seriously disrupted.

Most rangers venerate Mielikki as their deity, though some venerate Silvanus, Eldath, Chauntea, Shaundakul, Mystra, or other deities. She grants her rangers their spells when they attain sufficient level, and they see her as their leader, the supreme ranger, and their watchful mother. Other followers of Mielikki include dryads, hamadryads, treants, woodsmen, the occasional elf (especially wood elves), a few bards, and many of the Harpers. The followers of Mielikki usually do not organize themselves into official temples, but rather assemble in peaceful forest glades to worship the goddess. Shrines to the goddess are more common than temples and are found throughout the North, the Western Heartlands, and parts of the Dalelands in wilderness areas.

In 1369 DR, Mielikki ordered the reorganization other church and reintroduced druids among her clergy to counter the waning of her faith. What little church hierarchy the Mielikkian faith has is still almost exclusively clerics; however, druids now have joined their ranks or begun circles in the North in her name. All the faithful of Mielikki are known as Walkers of the Forest Way. They are now organized into three branches of devotion: the Heartwoods, the Forestarms, and the Needles.

The Heartwoods are the heart of the faith, and serve as voices of the spirits of the trees themselves. These members of Mielikki's faithful include dryads, hamadryads, and treants.

The spiritual followers of Mielikki, known as the Arms of the Forest, or Forestarms, are the clerics and druids of her faith. They protect the forests of the .world. Mielikki's priesthood is open to all good and neutral humans, demihumans, and members of other woodland races, but tends to be dominated by human and half-elf women of battle experience, passionate character, and adventuring interests.

The Needles are rangers. They are considered to be the most beloved of the Lady of the Forest. They sometimes serve as clergy, but most often act as the warrior arm of the faith and serve a defensive role protecting the forests from marauders, humanoids, and the followers of the god Malar. Included in this branch is a small religious order of druid/ranger woodland knights known as the Shadoweirs (SHA-doh-weerz).

Forestarms and Needles are given to dwelling in the forest. (Heartwoods do so per force.) Forestarms and Needles often have two or more abodes and a dozen or more caches of food and items that they can travel to in times of need. They tend to be the most adventuresome of forest and wilderness dwellers and to have easy-going dispositions. They are serene in their knowledge of the balance of natural cycles and at peace with all other sylvan faiths except the followers of Malar (whom they call "the Great Beast" or "the Beast of Beasts" or "the Bloodgod").

Forestarms tend to be practical, unfussy folk, reverent in their fireside prayers to the Lady but impatient with too much ceremony. Their titles reflect this: Questers (novices) who are accepted into the ranks of the priesthood may rise through the following ranks: Spring Stag (clergy members of less than two winters of service), Stalkers in the Green (experienced clergy who have not achieved outstanding achievements or appointments to senior temple staff duties), Forest Flames (senior temple staff, envoys, and recognized tutors of the faithful), High Rangers (leaders of temples and champions of the faith), and Hawks of the Lady. This last title is given by the Lady herself to denote her most cherished and high-ranking followers. Temple staff titles tend to be very simple: Cook, Master of Novices, Doorwarden, Housemaster, Prior, Abbot, and Worship Master are all common titles.

Dogma: Mielikki's followers are close to those of Silvanus in outlook and ethos, save that they stress the positive and outreaching nature of the wild. Intelligent beings can live in harmony with the wild without requiring the destruction of one in the name of the other. Mielikki's outlook matches that of rangers in general, which is why she is their patron.

Mielikkians are taught to embrace the wild and not fear it, because the wild ways are the good ways. They are to keep the balance and learn the hidden ways of all life. They should not allow trees to be needlessly felled or the forest to be burned. They are to live in the forest and be a part of the forest, not dwell in endless battle against the forest.

Walkers of the Forest Way must protect forest life, defend every tree, plant anew where death fells a tree, and strive to keep the balance that indiscriminate fire-users and woodcutters break. They are to live in harmony

with the woods, to teach others to do so, and to punish and frustrate those who hunt for sport (not food) and who practice cruelties upon wild creatures.

Day-to-Day Activities: The Forestarms outlook is oriented toward the protection of nature (and forests in particular) from the forces of evil and ignorance. Many of these priests can be found wandering among small communities nestled at the edges of forests both great and small. They seek to teach humans and other goodly races to care and respect the trees and the life beneath their leafy bows. They try to prevent further encroachment by civilization on the remaining great forests by teaching careful forest husbandry. When called upon, they defend the forest with force of arms if necessary.

The Needles support the Forestarms of their own faith and the clergies of Eldath and Silvanus in defending, renewing, and even extending forests and forest life. Wherever possible without conflicting with this prime interest, they are to work against those who deal in fire magic (notably the Red Wizards and followers of Kossuth) and encourage city- and farm-dwelling folk to revere natural life and to view woodlands as rich, friendly places that are pleasant refuges for renewal and enjoying natural beauty, not deadly back-lands to be feared and fought. They are also charged with supporting the Harpers when this does not conflict with their more primary duties, since the Harpers work against the rise of great powers, which tend to endanger all natural life and conditions around them by trying to reshape Faerun.

Rangers of all faiths are to be assisted whenever possible by Walkers of the Forest way, and the seeds of trees and woodland plants gathered, nurtured, and planted in an ongoing process so that 40 new trees will rise for every one taken by flame or axe. Many of the Forestarms and Needles visit foresters regularly to heal them and provide guidance so that as few trees as possible are taken and the forest is culled of weak creatures and unnatural predators, not creatures in the prime of life and health. In recent years, the Forestarms and Needles have worked with ranchers north of Melvaunt, eastern Amn, and the lands of the Dessarin to breed deer in large herds for food and pelt use, leaving the wild deer of the forests to recover-along with all the other forest creatures that either depend on deer for food or are killed or frightened away by casual human forest incursions.

Holy Days/Important Ceremonies: Those who worship the Lady of the Forest believe her voice is echoed continuously throughout all forests by the rustling leaves. A worshiper in good stead can listen and understand the whispers of the woods after a period of meditation and extended introspection.

These whispers have been transcribed by a few bards and rangers, but never seem to say the same thing twice. The general theme is the preservation and understanding of the forests and the creatures living within them. (Those who listen for a long period of time are reputed to improve their tracking and woodland survival skills as well as their knowledge of animal lore.)

Worship of Mielikki involves periods of introspection and meditation each morning and evening (in the forest whenever possible). Groups of worshipers also gather under the stars to sing the Lady's praises and ask for her guidance. When a worshiper of Mielikki begins a self-imposed quest to right a desecration of the forest, a special prayer is given up to the Lady of the

Forest for strength and guidance. When aid is needed performing some simple task like setting the broken leg of a trapped wolf or following a trail, Walkers of the Forest Way usually ask for the Lady's blessing under their breath before proceeding.

The best-known to outsiders of the holy rituals of Mielikki are the Four Feasts of the solstice and equinox nights. These are known simply as the First Feast, the Second Feast, and so on. They are occasions for holy rituals and revels, wherein all Mielikki's faithful are expected to celebrate the sensual side of existence and sing praises to the Lady in forest depths wherever possible.

The festivals of Greengrass and Midsummer Night are even greater rituals, combining revels similar to those of the Four Feasts with planting rites and the Wild Ride. During the Wild Ride, the lady causes unicorns to gather in herds and gallop through tile woods. Her faithful are allowed to ride them bareback through the night, covering astonishing distances and seeing much. On such rides, unicorns are empowered by the Lady to use their teleport ability as often as they desire for up to triple the normal range. On years when Shieldmeet follows Midsummer, riders can continue the Ride for that day and night if they so desire.

At least once a month, every member of the clergy must perform the Song of the Trees and serve any dryads, hamadryads, or treants their song calls forth. The clergy members perform the small tasks requested of them, hut are free of dryad charms through the will of the Lady.

Every fire lit by a member of Mielikki's clergy must have the Dread Prayer whispered over it. In return, Mielikki makes the fire give off intense heat in particular directions indicated by the supplicant but almost no smoke. Such fires glow only dimly, so as to attract as little attention as possible, and do not spread. In this way, no watch need be kept against starting forest fires,

Major Centers of Worship: The most prominent center of the forest faith is located at the Falls of Tumbling Stars, west of Lake Somber. The locale is a hidden mountain valley where the Immerflow springs out of the Thunder Peaks and falls down the mountainsides to feed the river leading to the Wyvernwater. In this little-known valley, guarded against intrusion by rangers and half-elf archers of deadly skill, Hawk of the Lady Neretheen Jalassan, a priestess of Mielikki, and Hawk of tile Lady Lord Ranger Beldryn Stormstone lead a small community of powerful rangers and other Walkers of the Forest Way in worship of the Lady of the Forest. To this holy place, tile hurt and the favored of Mielikki's faithful are brought by secret ways. In the vale are holy bathing pools where the wounded are restored by the magic of Mielikki, and from this hidden vale the most powerful Walkers of the Forest Way fare forth to make pilgrimages to the distant Unicorn Run, where a gateway to Mielikki's realm is said to lie, and to work Mielikki's will across Faerun.

Affiliated Orders: Named for the greatest trees of the forests, the shadowtops and the weirwoods, the Shadoweirs are a highly secretive branch of the faith that originated in the northern reaches of the High Forest. Its members consist solely of half-elf multiclassed druid/rangers, and its membership has spread (thinly) beyond the High Forest throughout all of Faerun.

The Shadoweirs serve as a sort of religious knighthood of the woods. Unlike the Arms of the Forest or even the Needles, the Shadoweirs are an activist and proselytizing order who are willing to go on the offensive in the behalf of their sacred forests. They seek to advance the regrowth of ancient forests reduced by civilization. Many Shadoweirs are adventurers, wandering the Realms with missionary zeal. They seek to halt the endless assault of civilization on their ancient homelands.

Within the Walkers of the Forest Way, the Order of the Unicorn's Horn is a small society of itinerant healers who bring solace to both injured people, animals, and plants. The Mielikkian faith also has close ties with Those Who Harp (the Harpers), an organization working for good throughout Faerun and against the rise of great powers, which tend to endanger all natural life and conditions around them by trying to reshape Faerun.

Priestly Vestments: The colors of Mielikkian ceremonial garb vary with the seasons, each season having a base color and an accent. Winter is white with green accents, spring green with yellow accents, summer yellow with red accents, and fall red with white accents. The white and green of winter symbolizes evergreens and the unsleeping life of the forest, the green and yellow of spring is for the slow awakening of the forest to lush life, the yellow and red of summer represents the full splendor of flowers and burgeoning fruits and grains, and the red and white of fall symbolizes fall leaves being overlaid with snow. These colors govern capes worn with armor in times of war and the ceremonial dress of the Forestarms and the Needles: trousers, boots (always brown), a short cape, and a tabard that is long-sleeved in winter and sleeveless in summer. Whatever the garb, the unicorn's head of Mielikki, carved of ivory or bone or stitched in silver thread, is always worn over the heart.

The ceremonial dress of the Shadoweirs is chain mail and deep forest-green cloaks woven by dryads from spider silk and dyed with natural dyes. Many powerful forest knights wear ancient suits of elven chain mail they have been given by elven lords for their efforts in defending the forests. The symbol of the Shadoweirs is a giant shadowtop tree with a pair of crossed swords overlaying it, and it is sometimes stitched as a design on their clothing or worn on their shields.

Adventuring Garb: When in the field, most Walkers in the Forest Way dress appropriate to the weather and their duties, though they maintain the preferred seasonal colors of their faith. In very hot weather or in the summer woods most wear only a sash and baldric of the right colors. They carry needed gear in pouches, small packs, or strapped to their boots. The Shadoweirs prefer suits of gleaming chain mail or studded leather armor in the field.

Specialty Priests (Rangers)

REQUIREMENTS: Strength 13, Dexterity 13, Constitution 14, Wisdom 14

PRIME REQ.: Strength, Dexterity, Wisdom

ALIGNMENT: LG, NG, CG

WEAPONS: Any

ARMOR: Any (penalties to some special abilities accrue if wearing heavier armor than studded leather)

MINOR SPHERES: Animal, plant, time, travelers

MAGICAL ITEMS: Same as ranger
REQ. PROFS: Survival (woodland)
BONUS PROFS: Hunting, set snares, animal lore, elvish (pick three)

Most of Mielikki's specialty priests are rangers. Within the faith, they are called Needles. Their abilities and restrictions, aside from changes noted above, are detailed in full in the Player's Handbook.

Specialty Priests (Druids)

REQUIREMENTS: Wisdom 12, Charisma 15
PRIME REQ.: Wisdom, Charisma
ALIGNMENT: N
WEAPONS: Club, sickle, dart, spear, dagger, knife, scimitar, sling, staff
ARMOR: Padded, leather, or hide and wooden, bone, shell or other nonmetallic shield
MAJOR SPHERES: All, animal, combat, elemental, healing, plant, time, wards, weather
MINOR SPHERES: Divination, travelers
MAGICAL ITEMS: As druid
REQ. PROFS: Animal lore, herbalism
BONUS PROFS: Survival (woodland); tracking; modern languages (pick two from: brownie, dryad, elvish, korred, pegasus, pixie, satyr, sprite, sylph, treant, unicorn)

A few specialty priests of Mielikki are druids. They, along with Mielikkian clerics and druid/rangers, belong to the branch of the Mielikkian faith known as the Forestarms. Their abilities and restrictions, aside from changes noted above, are summarized in Appendix 1: Priest Classes and detailed in full in the Player's Handbook.

Specialty Priests (Druid/Rangers)

REQUIREMENTS: Strength 13, Dexterity 13, Constitution 14, Wisdom 14, Charisma 15
PRIME REQ.: Wisdom, Charisma/ Strength, Dexterity, Wisdom
ALIGNMENT: NG
WEAPONS: Club, sickle, dart, spear, dagger, scimitar, sling, staff, long sword, long bow
ARMOR: Any (penalties to some ranger special abilities accrue if wearing heavier armor than studded leather or elven chain mail)
MAJOR SPHERES: All, animal, combat, elemental, healing, plant, time, wards, weather
MINOR SPHERES: Divination, protection, travelers
MAGICAL ITEMS: As druid and ranger
REQ. PROFS: Animal lore, survival (woodland)
BONUS PROFS: Modern language (elvish), modern languages (pick two from: brownie, dryad, korred, pegasus, pixie, satyr, sprite, sylph, treant, unicorn)

* Only half-elves may be druid/rangers. Half-elves of sea elf ancestry may not be druid/rangers.

* Mielikkian druid/rangers are the only known exception in Faerun to the

rule that druids must be neutral in alignment.

* Mielikkian druid/rangers' THAC0s, saving throws, Hit Dice, hit points, proficiency slots, and proficiency slot acquisition rates follow the rules for multiclass characters in the PHB.

* Through Mielikki's grace, her druid/rangers accrue no armor penalties to their ranger abilities for wearing elven chainmail.

An exceptionally rare few specialty priests of Mielikki are half-elf druid/rangers. They all belong to the branch of the faith known as the Forestarms and to the Shadoweirs, an order of woodland knights. Their abilities and restrictions, aside from changes noted above, are summarized in Appendix I: Priest Classes and in the Player's Handbook.

Mielikkian Spells

2nd Level

Banish Blight (Alteration)

Sphere: Plant

Range: Touch

Components: V,S

Duration: Special

Casting Time: 5

Area of Effect: One plant

Saving Throw: None

To enact this spell, the caster must touch and breathe on any part of a plant. This spell wipes out plant diseases permanently, and it restores plant leaves to an uneaten, unshriveled, unfrozen, and unscorched condition for one day per level of the caster. It cannot restore dead plants to life, nor make ravaged plants whole, but it brings what remains to peak condition-wilted flowers bloom anew, and drooping leaves rise up green. Leaves that have fallen to the ground cannot be reattached to their plants by means of this magic, but withered foliage can be made green and growing again even in the depths of winter as long as the spell lasts. In this manner, the skeleton of a hedge can be made opaque with thick growth in an instant. A flower restored by means of this magic can be picked without ending the magic, though it shrivels again when the spell expires.

If the weather and season permit continued life, restorations wrought by this spell outlive it. For example, a diseased, shriveled plant restored to health will remain healthy, following its normal growing cycle, and not lapse back into ruin the moment the spell ends. To injured mobile or intelligent plant life (such as treants and shambling mounds), application of a banish blight restores 1d10+4 hit points of damage permanently, but it cannot help healthy plants to grow larger or gain extra hit points.

Mielikki crafted this spell both as a gift to Silvanus and to empower her faithful to give forest creatures endless food by restoring half-eaten vegetation to a full state.

Stalk (Alteration)

Sphere: Animal

Range: Touch

Components: V,M
Duration: 1 turn/level
Casting Time: 5
Area of Effect: One creature
Saving Throw: None

This spell makes the affected creature nearly invisible in rural surroundings (99% undetectable visually, as if hiding in shadows). The creature also becomes almost totally silent (as if moving silently with a 99% skill), and both its natural scent and its heat signature are masked by the spell (making infravisual or scent detection of the creature also 99% unlikely). A stationary creature under the effect of stalk is impossible to detect by nonmagical means at a range of greater than 10 yards.

Movement does not negate the spell, but it renders nonmagical detection possible by keen observation. In this case, the subject of the stalk spell still can move silently with a base 50% chance for success and remain visually and infravisually undetected with a base 65% chance for success; if the subject's normal hide in shadows or move silently skills are higher than these percentages, then they are used instead, although the infravisual masking percentage for a moving subject remains 65%. Scent masking is always at 99% for the duration of the spell.

The spell effect ends when the duration expires or when (lie subject attacks.

The material components are a piece of dried chameleon or lizard skin and the holy symbol of Mielikki.

Wood Sword (Alteration, Evocation)

Sphere: Combat
Range: 5 yards/level
Components: V,S,M
Duration: 1 round/level
Casting Time: 5
Area of Effect: Special
Saving Throw: None

This spell transforms its material component into a temporary weapon: a sword that can be wielded by the caster or be directed to attack a particular target by the caster from afar. In either case, it strikes with the caster's normal THAC0, deals 1 hit point of damage per level of the caster at every successful strike, and vanishes instantly when the spell expires or it comes into contact with any flame. If released to tight on its own, a wood sword is AC -1, has 22 hp, and moves at MV PI 16 (A). It strikes once per round at a single target.

The target of a wood sword can be indicated during casting or determined later and can be changed at any time. The caster can choose any visible creature or item within range and silently will the wood sword to attack it. A wood sword hangs motionless if its designated target dies or vanishes if not given a new target. The caster can bid the weapon go and attack a certain target or return to be directly wielded as often as desired during the life of the spell.

A wood sword is supple, but can be broken by successful edged weapon

chopping attacks that do more damage than it has hit points or by being caught in a closing stone or metal door; such destruction ends the spell instantly. The caster can fight with another weapon and leave the wood sword to fight on its own, but if its creator casts any other spell, the wood sword vanishes the instant that new magic takes effect. Caster use of magical items does not destroy a wood sword.

A wood sword can do no harm to nonliving wood or to stone or metal, but can readily be employed to smash glass flasks, topple items, and even to stir mixtures in distant bowls. (A clever caster could direct it to knock over the rearmost bottle in a cluster of glass objects, thereby making it smash or knock over the other glass objects in its way.) If the caster has the leisure to enact precise control, a wood sword can perform quite delicate tasks. It need not merely attack things. If used to carry things (such as satchels or ropes across chasms, or rings of keys to prisoners), it breaks if burdened with a greater weight than the caster can lift (the caster's maximum press amount, dictated by his or her Strength ability score).

The material component of this spell is a twig, branch, or any fragment of wood that still retains some bark and has not been cut, stained, varnished, or otherwise altered by tools. (This means the wood must be picked up as fallen wood or snapped off rather than cut.)

5th Level

Tree Healing (Alteration, Necromancy)

Sphere: Healing, Necromantic, Plant

Range: 0

Components: V, S

Duration: Special

Casting Time: 8

Area of Effect: The caster and one tree

Saving Throw: None

This spell enables a wounded priest to pass into the interior of a tree and remain hidden within it for as long as desired, being healed by the natural nutrients of the tree. During this time, the caster can see and hear the surroundings of the tree perfectly but is concealed from all forms of detection by the magic of the spell and protected by the tree from any extremes of heat, cold, rain, sunlight, snow, and other conditions. The tree itself gives off no magical aura and is not marked by the caster's entry in any way. All the caster's bodily processes are suspended, so the caster has no need to sleep, breathe, or eat. The caster regains 1 hit point every 6 turns of continuous existence inside the tree. There is a 40% chance that the tree will neutralize any disease the caster may be carrying, regardless of whether or not the caster is aware of the condition. If more than one disease is present, determine the result separately for each. Tree healing can do nothing against magical poisons except tree poisons, which it always neutralizes.

If a tree containing a priest is damaged, the priest takes half of the damage but is free to leave the tree at any time. The caster can use his or her spells or magical items carried to heal the tree from within. Offensive magic must be cast from outside the tree, or the tree is destroyed.

Once the caster of a tree healing spell leaves the tree, the magic ends. Reentry is impossible without another casting of the spell. The caster priest can, however, reach out of the tree to speak, gesture, or discard items, and then duck back in, so long as some part of his or her body remains within the tree. The spell brings all items worn or carried by the caster into the tree, but other items cannot be brought in later. If the priest reaches out of the tree and picks anything up, it cannot pass into the tree.

A tree healing can never be used to enter treants or other sentient forest plants. Any physical damage deliberately done by the priest to the tree while within it results in his or her unceremonious expulsion from the tree, whether the tree is sentient or not.

7th Level

Create Treant (Alteration, Invocation/Evocation)

Sphere: Plant

Range: Touch

Components: V,S,M

Duration: 1 day/level

Casting Time: 1 round

Area of Effect: One twig, bough, shrub, or living tree

Saving Throw: None

This spell transforms its material component into a treant who serves the caster with utmost loyalty until destroyed or the spell expires. When the spell ends, the treant dwindles to nothingness and is gone. Since the material component is consumed, priests of Mielikki use this spell sparingly. The type of material component determines the size of the created treant: Twigs produce 7-HD treants, boughs create 8-HD treants, shrubs 9- or 10-HD treants, and trees 11- or 12-HD treants.

The material component of this spell is any twig, bough, shrub, or living tree.

Tymora

(Lady Luck, the Lady Who Smiles, Our Smiling Lady,
Tyche's Fair-Haired Daughter)

PORTFOLIO: Good fortune, skill, victory, adventurers, and
adventuring

ALIASES: None

DOMAIN NAME: Olympus/Brightwater

SUPERIOR: None

ALLIES: Lathander, Selune, Shaundakul

FOES: Beshaba, Bane (now dead), Meander (now dead)

SYMBOL: A shining, featureless disk of silver

WOR. ALIGN.: Any

Tymora (Tie-MORE-ah) is sometimes called Tyche's fair-haired or fair-tressed daughter or Beshaha's bright sister, but these are more poetic titles than designations of her maternal lineage or her hair color. In actuality, Tymora is half of the deity once known as Tyche, with Beshaba being the other half. Tymora inherited Tyche's grace and kindness when that goddess split into two beings in the Dawn Cataclysm, a war among the gods that long preceded the Time of Troubles and is said to have heralded the fall of Myth Drannor. Beshaba garnered more of Tyche's wanton, willful nature, sensual side, and restless energy.

Tymora's faith is one of the most common in the Faerun, in particular since it caters most heavily to a highly mobile, relatively wealthy, and intrinsically powerful group who live by their wits and by their luck: adventurers. Tymora is fickle but playful and never vengeful or malicious. She likes a good joke and has been known to play an occasional practical joke on some of the more straight-laced Faerunian deities, such as Helm and Tyr. She is reputed by sages to have had short-lived romances with several of the good male deities of Faerun, but these ended amicably on both sides after a short while. She likes merriment and festive occasions and rumors abound at gaming houses throughout Faerun of people who spotted her at the tables during one holiday or another, laughing and having a good time with all.

Tymora's Avatar (Cleric 32, Mage 28, Fighter 15)

Tymora rarely walks Faerun in avatar form, but when she does appear, her looks vary. Before the Time of Troubles, she appeared as a boyish, crafty-faced, brunette tomboy. Since appearing in the Lady's House in Arabel during the Godswar, she has preferred the form of a tall, thin, graceful woman with long, flowing, unbound, platinum blond hair and eyes like blue-black stars in a kind and regal face. Her voice is musical and never rises or becomes harsh. She draws her spells from any school or sphere, but when a spell is reversible, if one of the two forms has a beneficial or healing effect Tymora can only cast that form of the spell.

AC -4; MV 15, FI 24; HP 193; THAC0 0; #AT 5/2

Dmg 1d8+6 {silver long sword +3, +1 STR, +2 spec. bonus in long sword}

MR 70%; SZ L (10 feet)

STR 16, DEX 25, CON 20, INT 23, Wis 22, CHA 18

Spells P: 13/13/13/12/11/9/8, W: 6/6/6/6/6/6/6/6
Saves PPDM 2, RSW 3, PP 5, BW 4, Sp 4

Special Att/Def: Tymora arms herself with a blade of silver that flows as a silver tear from her eye and then shapes itself into a long sword +3 in midair when she so desires. On the rare occasions that she lends one other swords to a mortal who is performing her a service or undertaking a great quest in her name, the sword functions as a sword +1, luck blade with no more than three wishes. It disappears when the last wish is used or when the undertaking is successfully accomplished.

Tymora never misses a saving throw and spells cast upon her or with her in their area of effect automatically do minimum damage. Once a round, she can either make herself automatically strike for maximum damage or have one of her spells do maximum damage, last for maximum duration, and affect the maximum number of targets. Her voice can carry a hundred miles or more when she wishes. Within 100 yards of her avatar, all games of chance are won by ridiculously improbable combinations of scoring or against enormous odds, any accidents that happen turn out to have been fortuitous occurrences after all, ;ind beings other faith receive a +1 bonus on all saving throws and a 5% magic resistance (or % bonus to any magic resistance they may already have).

Tymora is immune to all illusions, charm spells and spell-like effects, and powers that would dominate tier mind or control her will or emotions. She is also immune to all priest spells from the spheres of numbers, thought, chaos, law, and time and all wild magic wizard spells, which when cast in her presence she is automatically able to twist to having wild surges with beneficial or healing effects on her or her allies and no beneficial effects on or for the caster whatsoever.

Other Manifestations

When manifesting on Faerun, Tymora often takes the form of a silver bird or a silver pegasus. She also sends servant creatures to aid mortals in these shapes, as well as those of einheriar, faerie dragons, too lions, swanmays, and unicorns. When showing her favor for a particularly blessed gambler, she has sometimes been known to manifest as a silver glow about a gambler that is evident only to that person and not those around him or her. When this happens, something favorable will happen in regard to the wager, whether it is the wagerer being more likely to win or even the best being forced to be called off, in cases where the bet was rigged by the opposition.

The Church

CLERGY: Clerics, specialty priests, mystics
CLERGY'S ALIGN.: N, CM, NG, CG
TURN UNDEAD: C: Yes, SP: Yes, Mys: No
CMND. UNDEAD: C: No, SP: No, Mys: No

All clerics, specialty priests, and mystics of Tymora receive religion (Faerunian) as a bonus nonweapon proficiency.

Tymora is an extremely popular goddess among adventurers, and her

temples may be found wherever there is a strong adventuring population. Lady Luck is beloved of those who live or work in danger, for she rewards the faithful and others who live in the manner she deems proper-daring all and trusting to chance-with her favor: good luck. The Lady's ways may seem fickle to the uninitiated or nonbelievers, for by her very nature the support she gives is uncertain in all particulars. "The joy of the doubt and the danger," also known as the Lady's Joy and the Lady's Way, is that which is most dear to her true followers. Many pay her lip service in times of need; her answers then seem truly random, for the Lady helps those who help themselves.

Tymora's priests are the first choice of a badly wounded adventuring party dragging itself into town, and as a result, the church is relatively wealthy. With that wealth comes a strong independent streak among the different churches of Tymora. Each Tymoran temple is its own independent operation with its own clergy, and each temple reflects the tastes of its high priestess or priest. A large network of shrines and temples to Lady Luck has spread throughout the heartlands of Faerun. While the shining, featureless disk that is Tymora's symbol most often marks these houses of worship as belonging to the Lady Who Smiles, in some temples, Tymora's symbol is represented as a floating, randomly and slowly turning sphere of everbright silver.

In the face of the independent tradition of the organized Tymoran faith has come an attempt in the recent past to unify the church under a grand patriarch in the manner of the old faith of Oghma. Leading this suggestion is Damos Lauthyr, High Priest of the Lady's House in Arabel. It was in Lauthyr's temple where Tymora manifested during the Time of Troubles, and she remained there, protecting the city with her power, during the worst of that time. The other churches have been extremely resistant to proclaiming the Arabelian church the center of Tymoran faith.

Both sexes and all races are equal in the eyes of Tymora and her clergy, though in practice human women occupy most of the more exalted ranks of the priesthood. Of the nonhuman races, a few elves and half-elves have decided to become Tymoran clergy even in the face of the chilly reception such a calling receives in elven society. Mystics of Tymora serve both within temple ranks and as itinerant servants of the goddess who report to none but her (though Damos would like to change this).

The Fateful Coin

Old tales tell that luck plays a crucial role in each person's life. When each new-born baby enters into the Realms, Tymora flips a coin formed from the remnants of the original goddess of luck, Tyche. Beshaba calls it in the air-the moon (heads) or the cloak (tails). If Beshaba is right, that person is cursed with misfortune for the rest of his or her days. If she's wrong, Lady Luck smiles on that child for the rest of his or her life. For some rare beings, the coin lands edge on - and these luckless few can forge their own fates, for they have more freedom over their destinies than the powers themselves.

Among the followers of Tymora titles are used and changed with ease and informality, but "Lord Priest" and "Lady Priestess" are respectful

forms of address that apply to all, and "High" is added in front of this for clergy senior in years or in demonstrated power, who are referred to as "the High." A "favored of Tymora" is a being chosen by the goddess to enter her clergy. A "fallen of Tymora" is one who has left her service and spurned chances for atonement and forgiveness. An "Atalara" is a priestess of Tymora whose body has at some time or other been directly possessed by the goddess so as to act and speak for her, which usually changes all body hair to a deep blue, and the pupils of the eyes to bright silver.

Dogma: Tymora's faith teaches that one should be bold, for to dare is to live. The battle cry of the followers of Tymora is "Fortune favors the bold." A brave heart and willingness to take risks bear out a carefully wrought plan nine times out of ten. One must place oneself in the hands of fate (meaning in the hands of Tymora) and trust to one's own luck.

Tymoran clergy are told that the Lady's own luck never fails. If she appears to mortals as a victim of mischance or misfortune, she is doubtless causing this state of affairs as a deliberate test. Clergy members should know this, but not speak of it to those not in the Lady's service. Priests of Tymora should bear and conduct themselves as their own masters, showing their good fortune and acceptance of bad fortune as a confidence in the Lady and in themselves. Lady Luck bids that each mortal chase his or her own unique goals, and it is in this chase that the Lady aids. Those who have no direction or goals soon know the embrace of the Lady's dark sister, Beshaba, for those on no set course are at the capricious mercy of misfortune, which is no mercy at all.

Day-to-Day Activities: The clergy of the Lady go throughout Faerun urging folk to take chances and pursue their dreams, and to not spend all their days planning and daring nothing. (They do not, as some folk say, encourage folk to indulge in reckless whims and frivolity.) Having offered such counsel, Tymoran clergy are duty bound to aid those who have dared with healing spells and other magical aid (sometimes surreptitiously) so as to reinforce the message of the good fortune one can win by trusting in Tymora.

Holy Days/Important Ceremonies: The church of Tymora has no set rituals, and ceremonies and duties vary widely from temple to temple - but the clergy headed by Damos Lauthyr of Arabel seem to be steadily organizing and imposing order on the previously freewheeling priesthood of the goddess.

Whatever their differences throughout the years, the clergy of Tymora have always adhered to rituals of greeting, touching their silver disks (the holy symbols of Tymora) to each other (and often embracing to do so) after watchwords of recognition have been exchanged. To unknown persons and beings they know to be worshipers of Tymora, but possibly laity, they say: "Life is short. Live it as Tymora means it to be lived!" This is answered by: "Dare all, and trust in the Lady." The watchwords between friends, or when both parties know each other to be clergy of Tymora, are simpler: "Defy," answered by "Dare much."

Midsummer is the most important festival of Tymora—a wild, night-long

revel of reckless, mischievous derring-do and romantic trysts. It is a time for the wandering clergy to gather and meet with Harpers, those of allied faiths, and relatives. Many missions and plans are laid at such times.

The most holy festival of Tymora is Starfall, which occurs on the 22nd day of Marpenoth which is believed by the followers of Tymora-though not by the rival clergy of Beshaba-to be the date of Tyche's destruction and Tymora's birth. On this date, clergy who have earned advancement are formally acclaimed and presented with tokens and vestments appropriate to their new station.

Major Centers of Worship: During the Time of Troubles, Tymora's earthly avatar appeared in Arabel (after her furious, drawn battle with Beshaba) and stayed in her temple there, which created a great sensation in Cormyr. The fact that Arabel was spared most of the destruction visited on Waterdeep, Tantras, and other cities during the Godswar was taken as a boon from the goddess herself. With the end of the Godswar a thick fog covered Arabel, and when it lifted, the goddess had gone with it.

High Priest Daramos Lauthyr now leads a growing Assembly of the Faithful at the Lady's House, the temple of Tymora in Arabel. Daramos is attempting to codify and record a set of rules for the clergy using his influence as the head of the temple Tymora dwelt in during the Time of Troubles. The rest of the Tymoran clergy are strongly resisting any such restrictive regimen. Most agree to the wisdom and preeminent rank of Daramos, but not to a written set of laws. They are also strongly resisting Daramos's claims that the seat of the Tymoran faith ought to be the Lady's House and its leader should head the church.

Affiliated Orders; The church of Tymora has a continuing relationship with the Harpers, a secret society working for good through Faerun and involving members of many races, classes, and other faiths. The church sponsors some adventuring companies, and countless adventuring groups have independently dedicated themselves to Lady Luck after she has smiled on them through a sticky situation. A special fellowship of clergy within the church itself, the Fellows of Free Fate (or Triffs, as they are colloquially known), have dedicated themselves to countering the efforts of Beshaba, and especially of the Black Fingers, her assassins. Any clergy member may join who shows experience, dedication to the cause, and is vouched for by a senior Fellow.

Priestly Vestments: The standard clerical dress varies from temple to temple, ranging from full habits and headpieces in Arabel to simple robes in Shadowdale. Blue and silver are colors often seen. Personal taste of the matriarch or patriarch influences the dress code, as does climate (natural and political) and availability of fine clothing. The common item worn by all clergy is the disk of Tymora, usually carried on a small chain.

Adventuring Garb: All adventuring or traveling clergy members wear whatever garments they please, though the colors blue and silver are still predominant. High boots also seem favorite fashion elements. All priests continue to wear Tymora's silver disk next to their skin, usually as a medallion worn around the neck; however, many clergy also

wear smaller holy symbols as anklets, bracelets, or at their hips, under their clothing.

Specialty Priests (Luckbringers)

REQUIREMENTS: Dexterity 14, Wisdom 15

PRIME REQ.: Dexterity, Wisdom

ALIGNMENT: CO

WEAPONS: All bludgeoning (wholly Type B) weapons

ARMOR: Any

MAJOR SPHERES: All, chaos, charm, creation, divination, healing, necromantic, protection, summoning, travelers

MINOR SPHERES: Guardian, sun, wards, weather

MAGICAL ITEMS: Same as clerics

REQ. PROFS: None

BONUS PROFS: Gaming

- * The faith of Tymora is popular among halflings, in particular halfling adventurers. Halflings may become luckbringers.
- * Once per day, a luckbringer may raise one die roll of any type by one (a 1 becomes 2, 17 becomes 18, etc.). This modification must be announced before the dice are rolled. The modified result is considered the true number rolled.
- * At 3rd level, luckbringers have the ability to cast moment (as the 2nd-level priest spell) once a day.
- * At 5th level, luckbringers have the ability to cast favor of Tymora (as the 2nd-level priest spell) once a day.
- * At 7th level, luckbringers have the ability to cast feat (as the 4th-level priest spell), probability control (as the 4th-level priest spell), or lower resistance (as the 5th-level wizard spell) once a day.
- * At 10th level, luckbringers have the ability to cast luckbolt (as the 6th-level priest spell) once a day.
- * At 15th level, luckbringers have the ability to automatically succeed at one saving throw that would avert an unfortunate or damaging effect for themselves once a day. They must declare the use of this ability rather than roll for the saving throw.

Alternatively, through the use of this ability, they may obtain a saving throw of 15 for such harmful effects that do not normally allow saving throws. Success indicates half damage if the effect generates damage and negation of the effect if it does not; if the effect generates damage and special effects (such as 6d6 points of damage and paralyzation), the damage is halved and the special effects negated. Note that in the main, this allows for saving throws against spells, magical item effects, and spell-like abilities that do not normally allow saving throws. However, it can also be used to give a luckbringer a saving throw vs. the lifedrain effect of one successful attack of a life-draining creature. If successful, no life-drain occurs.

* At 20th level, luckbringers have the ability to ask Tymora for diVine inspiration (as the 7Th-IEVEl priest spell) once A tenday.

Tymoran Spells

2nd Level

Favor of Tymora (Abjuration)

Sphere: Protection
Range: Touch
Components: V, S
Duration: Special
Casting Time: 5
Area of Effect: One living creature
Saving Throw: None

This spell (also known a.s "Tymora's Smile") confers a protection upon a single living recipient creature that cannot be ended by dispel magic or other magical effects. It lasts until the death of the recipient creature or until its power is exhausted by use. The church of Beshaba employs a reversed form of this spell known as the bane of Beshaha. The spells favor of Tymora and bane of Beshaha automatically cancel each other out if cast on the same creature, regardless of how many saving throws the first spell to be cast has affected.

A priest of Tymora must physically touch the spell recipient with a bare hand to cast this spell, requiring a successful attack roll if the recipient is in battle or unwilling. The favor of Tymora confers bonuses upon the saving thrown of the recipient it affects. The first saving throw made by the recipient after the spell is successfully cast is made at a +4 bonus, even if it takes place later in the same round as the spell took effect. The second saving throw after the spell takes effect is at a +3 bonus, the next at a +2 bonus, and the following one at a +1 bonus. After the four enhanced saving throws occur, the magic is exhausted.

Tymora does not allow her favor to be granted to the same creature more than once in any day unless there are exceptional circumstances, such as a character championing Tymora s cause in open battle. Any attempt to cast Tymora's favor more than once a day on a nonworshiper of Tymora automatically fails.

Creatures faithful to Tymora are looked upon with disfavor if they request the bestowal of a favor of Tymora more than twice in any tenday; to rely directly on the goddess is not to trust in her luck. This includes priests of Tymora, who may have to atone for any use of this spell on themselves that exceeds this rate.

4th Level

Feat (Alteration)

Sphere: All
Range: Touch

Components: V, S
Duration: Special
Casting Time: 7
Area of Effect: One touched creature
Saving Throw: None

This spell allows the caster or another touched recipient being to successfully carry out one extremely difficult action or single-step task-in other words, any necessary ability checks and those proficiency checks not involving protracted activity (such as say, constructing a suit of armor) automatically succeed. The magic does not perform the activity for the being and does not protect the being from any risk or damage associated with the task, but merely guarantees that the specified thing to be done will be carried out. Even if the spell recipient dies in the attempt, his or her body will complete the action. Typical feats include swinging or leaping through a small specific window or opening, catching a small thrown object, falling into a stream or hole or other particular location, firing an arrow through a keyhole, and such. The act must be performed on the round following the casting of the/eat for the magic to work; otherwise, the magic is wasted and lost.

6th Level

Luckbolt (Conjuration/Summoning, Evocation)

Sphere: Combat, Protection
Range: 10 yards/level
Components: V, S
Duration: 4 rounds
Casting Time: 9
Area of Effect: One being
Saving Throw: None

This spell can be used by the caster directly or fired at a chosen creature as a silvery-blue bolt that cannot miss and can follow around corners, through teleports and the like, and so on to any location on the same plane. If the recipient being is not the caster, the recipient must be viewed by the caster, either directly or through some means of scrying, as the luckbolt is cast. If a priest casts luckbolt on himself or herself, it surrounds the priest with a silvery-blue aura for 1 round. In addition, luckbolt affects the spell recipient as follows:

On the round after contact, the affected being automatically strikes for maximum damage plus 1d10 points in all attacks it launches that successfully hit, and the spell recipient is successful in all ability checks, proficiency checks that can be completed in a round, and saving throws.

On the second round, the affected being receives a +6 bonus on all attack rolls and deals maximum damage plus 1d8 points. The spell recipient also receives a +4 bonus to all saving throws, proficiency checks that can be completed in a round, and ability checks.

On the third round, the affected being receives a +3 bonus on all attack rolls, a 1d6 bonus on all damage done, and receives a +2 bonus

to all saving throws, proficiency checks that can be completed in a round, and ability checks.

On the fourth round, the affected being receives a +2 bonus on all attack rolls, a 1d4 bonus on all damage done, and a +1 bonus to all saving throws, proficiency checks that can be completed in a round, and ability checks.

It is considered a sin for a priest of Tymora to use a luckbolt as a personal aid when companions-particularly other worshipers of Tymora-are in greater danger.

Tyr

(The Even-Handed, Grimjaws, the Maimed God,
the Blind Overlord, the Wounded One, the Just God)
Greater Power of Mount Celestia and Ysgard, LG

PORTFOLIO: Justice
ALIASES: Anachtyr (Calimshan)
DOMAIN NAME: Lunia/The Court and Ysgard/Asgard
SUPERIOR: None
ALLIES: Ilmater, Torm, Lathander
FOES: Mask, Talos, Bane (now dead), Bhaal (now dead), Cyric,
Talona
SYMBOL: A balanced set of scales set upon the head of an upright
war hammer
WOR. ALIGN: LG, NG, LN

When he is depicted in religious art, Tyr (TEER) appears as a noble warrior missing his right hand, lost to Kezef the Chaos Hound in proving his resilience and strength of spirit. In recent years, he has been shown blinded as well, a fatality of the wrath of Ao during the Time of Troubles. Tyr's symbol shows his nature: justice through benevolent force and armed vigilance. He opposes all beings who deal in trickery, rule-breaking, and unjust destruction or misdeeds. He is said to be a latecomer among the powers of Faerun, appearing over a millennium ago but after most other Realms powers had established themselves. His faith is popular, as everyone knows exactly what Tyr expects his faithful to do and everyone can trust Tyrrans to be honorable, honest, just, and righteous.

Tyr is rather enigmatic to those outside his faith. He represents such stern justice that it is difficult to see the more subtle qualities of the god. He is a courageous father figure to his faithful and struggles continually to achieve for his followers a paradisiacal state of affairs in Faerun that he knows will never come in an imperfect world. In his more affectionate moods, he sometimes refers to his abode in Lunia as the Just House, and one senses from him at times an odd sort of longing to want to be able to deal with troubles as one could among a perfect family: with love, courage, and the knowledge that everyone will try their best and not betray their fellows because of a special bond that all share. Unfortunately, he also knows that this will never happen, and so emits an undercurrent of stern sadness for what can never be. He is terribly protective of his priesthood, and because of this, he is more likely to manifest in some form to aid them than many other powers.

Torm and Ilmater serve Tyr, and the three deities are sometimes called the Triad.

Tyr's Avatar (Fighter 38, Cleric 25)

Tyr appears as a fearless, burly, bearded warrior in light armor who is missing his right hand. He does not disguise or bandage the stump and is always armed with a magical long sword or war hammer. His eyes are a fierce steel-gray when he first appears, but always fade away to leave

black, empty sockets before he vanishes. His brow is continuously surrounded by an imperial white radiance that marks him as divine to all. He can cast spells from all spheres except the reverse forms of necromantic sphere spells. He casts all spells from the law sphere at triple normal effect in all respects and a -3 penalty to any applicable saving throws.

AC -5; MV 15; HP 211; THAC0 -10; >AT 5/2 or 2/1
Dmg 1d8+14 or 1d4+13 (long sword of sharpness +3, war hammer +3, +9 STR, +2 spec. bonus with long sword)
MR 65%; SZ L (10 feet)
STR 22, DEX 19, CON 21, INT 19, Wis 18, CHA 17
Spells P: 11/11/10/10/9/8/4
Saves PPDM 2, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: Tyr recognizes mortals of the rogue class for what they are on sight. He can also see invisible objects or people, know alignment, and detect lie at will. These three abilities are also possessed by his sword, a long sword of sharpness +3 said to have been dispensed to him by Ao or Tyr's predecessor, who had Mystra assist in its making. His war hammer +3 works as a mace of disruption against undead creatures. He is immune to all illusion/phantasm spells and magical effects and to any sort of fear or emotion-control magic.

Other Manifestations

To denote his favor or the occurrence of important deeds, decisions, or utterances, Tyr frequently manifests as the echoing stroke of a gong, accompanied by an exultant wordless chord sung by unseen male voices. Tyr also shows his will through the image of an upright, glowing war hammer accompanied by telekinesis effects that demonstrate the god's intent and feelings. The hammer may also move, point, strike, or emit spells to further the will of Tyr. In addition, Tyr sometimes acts through extremely obedient, intelligent, large, and well-groomed war dogs that appear out of nowhere.

CLERGY: Specialty priests
CLERGY'S ALIGN.: LG
TURN UNDEAD: SP: Yes
CMND. UNDEAD: SP: No

All specialty priests of Tyr receive religion (Faerunian) as a bonus nonweapon proficiency.

While some paladins preferring a straight black-and-white choice revere Tyr, he is most popular with the bureaucrats, judges, and merchants who make the entire system move efficiently. Worshipers of Tyr see the world in clear-cut moral terms; they like to see Faerun firmly cleansed and ordered by laws that are evenly and diligently applied. They are not very tolerant of other world views and do not find parody, mockery, or even questions about their faith amusing. Tyr survives very well in the civilized world, and most of his temples are in larger cities. He is also worshiped on the Rock of Bral, rumored to be one of the Tears of Selune.

Tyr had no specialty priests for over 10 years after the Time of

Troubles. Sages theorize that he wished to favor none of his clergy members over the others. Recently, all clerics of Tyr received a stern vision from their god in which he stated that he had seen that other faiths were mocking the hard way of justice with their divinely granted special favors and that the Tyrran church had served nobly and struggled valiantly against the weight of such odds. In reward for their perseverance under such conditions, Tyr declared that henceforth all clergy of Tyr would have special powers to aid them in their enforcement of justice. All priests of Tyr are therefore specialty priests after the Feast of the Moon in 1369 DR.

The Church of Tyr is a highly organized, formal priesthood that maintains internal rules and a system of fortified temples. At Tyrran temples, the faithful can find lodging, fresh mounts, healing, spell aid, weapons, gear, and holy advice. If a worshiper or priest knows that she or he has sinned in service to the Just One, confession and penance are also available. Level titles used by the clergy in recent years, in order of ascending rank, are: Acolyte of Laws, Solemn Brother/Sister, Lawkeeper, Sword of Tyr, Hammer of Tyr, Vigilant Watcher, Just Captain, Avenger, Master Avenger, Abbot, High Lord Abbot, High Avenger, Knight Commander, Hammer Lord, Defender of Justice, and Keeper of the Balance. Maverick titles are few indeed, as this is a closely regulated priesthood.

Dogma: Novices of Tyr are charged to: "Reveal the truth, punish the guilty, right the wrong, and be always true and just in your actions." Tyr and his followers are devoted to the cause of justice, to the righting of wrongs and the deliverance of just vengeance. This is not necessarily equality or fairness, as some make the maimed god out to represent, but rather the discovery of truth and the punishment of the guilty. Tyrrans tend to be stiff-necked about theology and to see matters in black and white terms.

Clergy of Tyr are sworn to uphold the law wherever they go, and to punish those wronged under the law. They are to keep complete records of their own rulings, deeds, and decisions. Through these records, a priest's errors can be corrected, his or her grasp of the laws of all lands can grow and flourish, and lawbreakers can be identified by others. No known injustice done by a Tyrran priest must go unbalanced. Priests of Tyr should also always be vigilant in their observations and anticipations, seeking to see what forces and which beings intend or will cause injustices and threaten law and order in the future. They should then act to prevent such challenges to justice in coming to pass. In short: Abide by the laws, and let no others break them. Meted out punishment where lawbreaking occurs.

Day-to-Day Activities: Priests of Tyr serve as judge, jury, and executioner in wilderness areas where there is no law but that of the sword. When doing so, their code cleaves fairly close to "an eye for an eye, a tooth for a tooth," but does adhere to common trade custom leavened by "the mercy of ignorance." This last means that if a being is truly ignorant of the proper behavior, minor transgressions can be forgiven once with a warning, an explanation of the proper law and a record of the warning being written down in the priest's Rook of Lawgiving for later distribution to other Tyrrans so that the particular being will not be forgiven a second time.

In civilized areas, Tyrrans (inevitably called "tyrants" behind their backs by nonbelievers) become legal experts and serve as the lawyers of Faerun by dispensing advice and "speaking for" accused persons in trials. The fees they charge go to the Church of Tyr.

Tyrrans often go about lecturing others on their shortcomings as to following laws, rules, and regulations, but they also serve to fearlessly rake complaints about such formalities to the authorities who make such rules. No Tyrran will enforce a law that contradicts other laws or can be shown to be unjust. Note the concern is not that it is unfair, but unjust-defined in the Tyrran church as out of compliance with the principles and definitions adhered to by other laws in the body of legal doctrine of which it is a part. Priests of Tyr also have the duty of delivering just vengeance as punishment on the part of those who cannot do it themselves. Tyrrans undertake formal missions to do this, making promises to those to be avenged and forcing open confrontations with those the vengeance is to be visited upon, rather than working behind the scenes or employing intrigue.

Holy Days/Important Ceremonies: The priesthood of Tyr follows a monthly cycle of high rituals, beginning with Seeing Justice on the first day of each month, the Maiming on the thirteenth day of the month, and the Blinding on the twenty-second day of each month. These major rituals involve chanted prayers, thunderously sung hymns to the god, and conjured illusions: a gigantic war hammer that glows blinding white hanging over the heads of the congregation at Seeing Justice; at the Maiming, a gigantic right hand that bursts into view above the congregation surrounded by a nimbus of burning blood, then tumbles away into darkness and fades from view; and two eyes that burst into fountains of flaming tears until they have entirely spilled away and are gone at the Blinding. Early in the ceremony of the Blinding, symbolic blindfolds of diaphanous damask are bound over the eyes of the celebrants by clergy to remind the worshipers of Tyr's blindness.

In addition to the high rituals, Tyrrans celebrate daily rituals of prayer to the god, which take the form of a sung invocation, a series of responsive prayers led by a senior cleric, a short sermon of instruction or reading of wisdom from the Sacred Judgments of Tyr, and a rousing closing anthem. In temples and abbeys dedicated to the god, such rituals are celebrated every two hours around the clock, with the most important offices taking place at dawn, highsun (noon), the equivalent of six o'clock, and the equivalent of nine o'clock. The dawn ritual, The Awakening, is a gentle, uplifting renewal of faith. The noonday ritual, the Hammer at Highsun, is a stirring, exultant expression of the church's vigilance and martial might. The evenfeast ritual, High Justice, is a stern, proud celebration of Tyr's commandments and the church's purpose. The evening ritual, the Remembrance of the Just Fallen, is a haunting, softly chanted reverence for those who have laid down their lives for justice, both inside and outside the faith—a ritual of quiet dignity and respect that always leaves many witnesses, even those who do not follow Tyr, in tears.

Major Centers of Worship: The Fortress Faithful in Tethyr, south of Zazesspur, is probably the most important temple of Tyr at the moment, as clergy of the Just God are converging on it to help restore law and order to war-torn Tethyr. They work in large, well-armed patrols sent

out of the castle-abbey.

More holy, older, and supreme in the well-ordered hierarchy of the church of Tyr, however, is the House of Tyr's Hand in Milvarune, in Thesk. The House is the home of the Just Knights, heavy cavalry whose gleaming armor and lowered lances are the last sights many an invading warrior of Thay has seen. Some sages have called this superb army "the Simbul's least likely yet staunchest allies" because of their efficiency in hurling back Thayan armies over the years.

Also of note is the one known Tyrran temple in Realmspace not on the surface of Abeir-Toril. The Tyrran church on Bral (one of the Tears of Selune) is known as the Pantheist Temple of Tyr. Its clergy and ceremonies conform to the standards of the Torilian faith, but its priests worship Tyr as a warrior god as well as one of justice. They consider Tyr the patron of all good warriors. Pantheistic priests of Tyr recognize any lawful good deity of justice or war as an avatar of their deity and often gain access to spells in many crystal spheres that do not know Tyr by that name. As a deity of justice, Tyr is not very popular in Bral, which is known as a pirate haven. The priests of the temple feel obligated to take on crime and injustice wherever they find it, and this has led to several small, crusading wars. Priests of Tyr and lawful good warriors from any crystal sphere find a warm welcome at the Pantheist Temple of Tyr, although they may have a hard time adjusting to the idea promoted here that Tyr goes by different names in different places.

Affiliated Orders: The church of Tyr has many affiliated knightly orders. Individual temples often have special orders or companies attached to them or supported by them, such as the Just Knights of the House of Tyr's Hand in Milvarune, mentioned above. Two church-sponsored orders of paladins are the Knights of Holy Judgment and the Knights of the Merciful Sword. The first order tends to attract those who emphasize the "lawful" in their alignment, and the second the "good." Knights from either order may join an elite order of paladins (of 7th or greater experience level) known as the Hammers of Grimjaws.

To join the Hammers, a paladin must be nominated by a member of the Hammers, and his or her nomination must be seconded by a senior priest of Tyr. If both these requirements are met, she or he must stand vigil in the holy sanctuary of a temple of Tyr all night. If the paladin is judged worthy by Tyr, Tyr sends the paladin a vision of his war hammer. If no vision appears, the paladin is deemed yet too inexperienced, but not a failure, and may be nominated again after some time has passed. If Tyr sends a vision of his sword, the paladin has knowingly or unknowingly failed Tyr in some way and must immediately complete a quest to atone. If the quest is completed, Tyr is pleased and forgives, and the knight is admitted into the Hammers. There is no quitting a quest under these conditions; either the paladin succeeds or dies trying.

Priestly Vestments: The vestments of Tyr are blue and purple robes with a white sash. A white glove or gauntlet is worn on the left hand and a black one on the right to symbolize the loss of the god's right hand.

Adventuring Garb: For everyday use, most priests of Tyr wear armor or practical clothing adorned on the shoulders and back with the symbol of the hammer and scales of Tyr.

Specialty Priests (Holy Justices)

REQUIREMENTS: Strength 9, Wisdom 9

PRIME REQ.: Strength, Wisdom

ALIGNMENT: LG

WEAPONS: All bludgeoning weapons, long sword, and bastard sword

ARMOR: Any

MAJOR SPHERES: All, astral, charm, combat, creation, divination, guardian, healing, law, necromantic, protection, summoning, sun, wards, war

MINOR SPHERES: Elemental

MAGICAL ITEMS: Same as clerics

REQ. PROFS: Etiquette

BONUS PROFS: Local history, ancient history (of their native land)

- * Holy justices know the laws and legal codes of the land they live in and the land they were raised in (which may be two different lands). They automatically know all commonly known and uncommonly known information within that body of law and its attendant procedures. If asked to call to mind an incredibly obscure point of the law of their homeland or native land, they may make an ability check against their Wisdom or Intelligence, whichever is higher, to recall the point in question. They must make a similar ability check to know the common laws of other lands; to recall the uncommon legal practices or obscure legal points of order of foreign lands, this ability check is at a -3 penalty or a -6 penalty, respectively.
- * Saving throws against spells or spell-like abilities from the law sphere cast by a holy justice are made at a -2 penalty.
- * Holy justices are able to hold person (as the 2nd-level priest spell) once a day.
- * At 3rd level, holy justices are able to cast strength of one (as the 3rd-level priest spell) once a day.
- * At 5th level, holy justices are able to memory read (as the 3rd-level priest spell) once every three days and impose the need for impeding permission (as the 5th-level priest spell) on another once a day.
- * At 7th level, holy justices are able to detect lie (as the 4th-level priest spell) at will.
- * At 7th level, holy justices can make three melee attacks every two rounds.
- * At 10th level, holy justices are able to impose legal thoughts (as the 6th-level priest spell) once a day.
- * At 10th level, holy justices are able to speak a holy word (as the 7th-level priest spell) once a day.

* At 12th level, holy justices are able to detect invisibility (as the 2nd-level wizard spell) at will.

* At 13th level, holy justices can make two melee attacks per round.

Tyrran Spells

2nd Level

Wolfjaws (Alteration, Necromancy)

Sphere: Combat, Necromantic
Range: 0
Components: V, S, M
Duration: 1 round/level
Casting Time: 5
Area of Effect: The caster's right hand
Saving Throw: None

This spell turns the priest's right hand into a pair of powerful wolflike jaws in memory of the way that Tyr lost his right hand to the monstrous wolf-like being Kezef the Chaos Hound. These jaws deal 2d4 points of damage to all opponents the priest successfully attacks with them. The spell allows the caster to strike with the jaws twice per round and to gain a +1 bonus on all attack rolls with the jaws or another weapon while the spell is in effect. A wolfjaws spell vanishes if its caster attempts any other spellcasting, but a priest can wield a weapon or trigger a magical item in his or her left hand and use a wolfjaws, thus gaining multiple attacks normally denied to him or her without affecting the spell in any way.

The caster can end a wolfjaws instantly at will. When the spell ends early in this manner, the caster can also spell remove the damage dealt by the last bite of the wolfjaws, an ability that the priest can use to bargain with a wounded foe or to correct cases where an ally has mistakenly been attacked by the priest. While wolfjaws is in effect, it provides its caster with complete immunity to all hostile magical or psionic shape change and hold effects.

The material component for this spell is a bit of wolf fur or a tooth from any type of mammal.

5th Level

Hammer of Justice (Divination, Illusion/Phantasm)

Sphere: Divination
Range: 5 yards/level
Components: V, S, M
Duration: 1 round/level
Casting Time: 8
Area of Effect: Special
Saving Throw: None

This improved variant of a detect lie spell creates a glowing illusion of an upright war hammer, which is normally steel-gray in hue, but

blazes white when truth is spoken, black when lies are told, and blood-red when true but deceiving phrases are uttered. It cannot be made to lie by any known means. By the power of Tyr, this spell indicates absolute truth. If a questioned being answers with a lie that the being believes to be the truth, a lie is still indicated by the hammer hue (and vice versa).

The illusionary hammer appears wherever the caster desires (within range), and thereafter moves to maintain the same distance from and orientation to the caster. The spell range refers to both how distant the hammer can initially be from the priest and how far from the hammer any questioned being can be for its truth-indicating ability to function. If someone questioned is out of range, the hammer grows dim, but the spell does not end. The caster can ask questions of any number of beings one at a time, and the telltale hammer is bright and visible to all.

The hammer cannot be made to disappear before the spell expires even by its caster. The illusory hammer cannot be contacted or disturbed by any known magical or physical attack. Though magical barriers of 6th or greater level can ward it away from a given area, there is no known means of destroying it. Dispel magic has no effect on a hammer of justice. When the spell does end, the hammer goes dark and seems to fall before it fades away entirely.

The material component for the spell is a miniature war hammer fashioned from diamond, obsidian, ivory, glass, or another pure, single-hued, black, white, or red, nonliving substance (cost varies with materials, but average is 25 gp).

Sword and Hammer (Evocation)

Sphere: Combat
Range: 10 yards/level
Components: V, S
Duration: 1 round/level
Casting Time: 9
Area of Effect: Special
Saving Throw: Special

This spell creates a shadowy sword and war hammer of twice normal size. These are animated magical constructs rather than tangible items. They fly about within the spell range, which is centered on the caster, at MV 30 (A), striking once per round at THAC0 4 at a being or object mentally chosen by the caster. The two weapons can attack the same target or each strike at a separate target. They can change targets as often as the caster desires. The sword inflicts 4d4 points damage, and the hammer deals 2d4 points. If they both attack the same target, there is no saving throw to avoid the damage they inflict, but a creature facing only one of the spell weapons is allowed a saving throw vs. spell to suffer only half damage.

The weapons are considered sufficiently enchanted to hit any sort of foe (such as those hit only by weapons of +3 enchantment). They automatically continue to attack the same target they did on the previous round if the caster is slain, departs, or turns his or her

attention to other spellcasting. (When such a spell is finished being cast, the caster may return his or her attention to the sword and hammer and reassign them to other targets if desired.)

The magical constructs created by sword and hammer strike silently, are nonmetallic, cannot be fooled by illusions, and cannot be magically controlled by anyone other than the caster. They vanish in a twinkling of lights when the spell expires or earlier if the caster wills the spell to end.

7th Level

Resplendence of Renewed Youth (Alteration, Necromancy)

Sphere: Necromantic, Healing
Range: Touch
Components: V, S
Duration: 1 year
Casting Time: 1 hour
Area of Effect: One creature
Saving Throw: None

This spell allows a creature to tap into its spiritual strength in order to bring its body back to the peak strength of youth for one year. In a human, this would mean that the affected body would return to the shape it had when the recipient was around 25 years of age. Recipients of this spell lose all the negative aspects of old age, such as lost hit points, levels, or ability score points, and so on, as well as gaining immunity to all diseases for the duration of the spell only.

This spell functions only on characters who have shown exceptional wisdom and piety during their lives, and then only if they have an exceptional focus that their current condition prevents them from completing. Casting a quest spell is thus mandatory before attempting this spell. Dropping this quest means forfeiting all advantages of the resplendence spell.

Characters can benefit from this spell only once in a lifetime. When the spell expires, the recipient's body returns to the state it would have normally for its years. The spell heavily drains the body of the recipient, and so adds an additional 1d10+3 years to the recipient's true age when it expires.

This spell is one of the secrets of the church of Tyr and is used sparingly, only when it needs the help of a great hero in dire circumstances. It is rumored that the church of Sune has many times tried to learn the secret of this spell.