

Maidenheim: The Age of Scorn

Amazon Campaign Setting

Book I: Amazon Adventures

for use with the



Skald Books
Let the Sagas Begin

AMAZON ADVENTURES

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The man who stands at a strange threshold should be cautious before he cross it, glance this way and that: who knows beforehand what foes may sit awaiting him in the hall?

-The Havamal

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INTRODUCTION

Some tell a story how the Amazonian women dislocate the joints of their male children while mere infants, some at the knee, and others at the hip-joint, that they may be maimed, and that the male sex may not conspire against the female, and that they use them as artisans to perform any sedentary work...

- Hippocrates, *On the Articulations*, Part 53, written 400 B.C.E.

Amazon. For nearly four thousand years the word alone has come to represent a woman who not only embraced such noble ideals as courage, strength, and independence, but also contempt, hatred, and outright cruelty towards Man. To men, she is often mocked as a woman who does not know her place, treated as if she will never equal or exceed a man despite any true skill or level of achievement she may attain. Even among women she is at times ridiculed rather than admired, for the Amazon has also defied their perceptions as to what a woman should be.

Where the majority of people have defined their own boundaries, borders, and perceptions as to just what makes a man or a woman, they do so largely influenced by the perceptions of those around them. In this sense, both men and women frequently permit themselves to be defined and quantified by others to some degree, often more so than by truly determining their own self worth and potential. The Amazons did not allow the rest of the world to do this to them. As a result, men feared being conquered by them, while women felt shame for not being like them at all. This fear and shame was largely expressed through ridicule and misunderstandings that still exist to this day.

Sadly, it was widely believed by others that the Amazons were beneath both men *and* women who felt that they were correct in their assumptions. However, the women who inspired the Amazon myths were perhaps in some ways closer to truly being human than them both.

Amazon Adventures is divided into two sections, the first of which will help you gain an understanding of just who the Amazons were, what they likely believed in about themselves, men, and especially non-Amazonian women, and their relations with the encroaching world around them. It is not supposed to be a historical, mythological, or scholarly work on the Amazons of Greek Mythology, nor does it assume to surpass, challenge, or replace anyone else's perceptions on just who the Amazons were and what they represented. This material is also left generic enough so that it can apply to any d20 campaign setting.

The second section is specific material for the *Maidenheim: The Age of Scorn Amazon Campaign Setting*, such as the races available for use as player characters, goddesses and deities for priestesses, and modified styles of armor for Amazon warriors in this particular campaign.

Amazon Adventures and *Maidenheim: The Age of Scorn* were both designed for use with the d20 System. In order to use this material, you will need access to the *Player's Handbook*, *Dungeon Master's Guide*, and the *Monster Manual* published by Wizards of the Coast.

- S.T. Kearney, December 2001

What Open Game Content is included with Maidenheim?

You will notice that there is only a small amount of material in the way of actual rules, tables, and charts in this book. It is assumed that you will already have the d20 *Dungeons and Dragons Player's Handbook*, *Dungeon Master's Guide*, and the *Monster Manual* published by Wizards of the Coast if you intend to use Maidenheim as a campaign reference or setting. The material found within those books that are considered Open Game Content can be used as is with this product. For space considerations, that material has not been reprinted and has been intentionally left out of the three Maidenheim Core Books. This also encourages players and game masters to purchase and support Wizards of the Coast and the d20 System that has made Maidenheim possible.

Material that has been presented as Open Game Content within this product has been outlined in gray shaded boxes. At the end of this book is a copy of that license, which clearly states what material is considered Open Game Content and what material is specifically Product Identity.

WHY AMAZON ADVENTURES?

This may seem like a question not worth addressing, but it is an important one to consider and even respond to. Put quite simply, the first and most obvious answer is because it has never been done before. The answer extends beyond that, however.

Women have not truly been represented throughout history as being capable as warriors, and even what credit they are given is always done so in a way to serve as second-rate when they are compared to men of the same trade. Should a woman happen to best a man in a martial contest, he is nearly always mocked for being “less of a man,” or more accurately, being more like a woman himself. In this regard, not only is he the object of scorn and ridicule, the woman is also being placed in a situation of having her own credit and triumph belittled as well. If the man she had achieved victory over truly “been a man,” it is thought to be certain that she would have lost, with no contest.

In art, particularly paintings and drawings, women are still portrayed as objects of affection even if they are supposed to be warriors. Sure, artists will draw these women in armor, wielding a sword or a weapon and conquering and overcoming some beast or a man. Yes, she is a warrior, but she will nearly always be wearing armored underwear, or armor that exposes and even enhances her feminine form rather than protecting it. Either that, or she will be naked, fully exposed and vulnerable. People have a tendency to behave in a way that they will only conquer that which they feel does not represent a danger to them, something vulnerable or weak, and at the first

sign of a real threat they will flee or surrender. Is it merely coincidence then that warrior women are presented only as being a slight threat as warriors, and that by relying upon the belief that women are “the weaker sex” they are drawn in a fashion that may be designed to remind us of this?

In any case, *Amazon Adventures* should help game masters and even players to portray not only Amazon women, but non-Amazon women who also happen to be warriors far more fairly and accurately, with more of a sense of what it is to be a dignified human than it is to be a battle-hardened warrior. With this sourcebook, you will at least have a handy reference that will certainly add a new sense of depth to these largely misunderstood and unfairly judged women.

WHO EXACTLY WERE THE AMAZONS?

The Amazons were women who lived outside of and apart from the larger societies ruled by men in the Ancient World, dating back as far as 2000 B.C.E. Although there is some archaeological evidence that indicates there certainly were tribes of women warriors who existed during this time period, most of what is known about them has been passed onto us through myth, legend, and speculation rather than concrete evidence.

Since there are many such stories that tell us what the people of the Ancient World thought about the Amazons, it is difficult to say exactly who they were. Some stories portray them as haters of men who would fight with and kill those who they could find, sometimes after mating with any male prisoners of war. Some

certainly could have been this violent, but there are also stories that tell of the Amazons approaching Greek cities under a banner of truce so that they could conceive children. The fate of these children would also be different according to the particular story or the teller of the tale. In one version, the Amazons would either return the male infants to the Greek communities, while others would raise them as domestic servants or even slaves. Some would be killed outright.

What can be said about them with certainty is that they were definitely not the women they were “supposed” to be according to the social expectations of their day. They were thought to be a separate race of warriors extraordinaire, with the blood of the war god Ares in their veins. Along with their prowess in battle came extreme courage and the determination to conquer adversity without hesitation or fail. With the belief that the Amazons had divine origins, it is easy to understand why the myths portrayed them as nearly invincible, and why no mortal man could defeat them while divine or blessed heroes like Hercules and Achilles could.

It can also be assumed that there were several different possibilities by which the Amazons interacted with the male-dominated world around them. The best relations the Amazons would have had with their neighbors would have been that of separatists or largely matriarchic tribes and communities that shared roles equally between men and women, keeping to themselves and to their own territory. With their own functioning governments to rule their communities, there was likely to have been some form of diplomacy between nearby tribes and the rest of the Greek world, perhaps for

establishing economic and mating relations. The only time these Amazons would have prepared for war would have been when territorial disputes with their neighbors became evident, or when political or perceived misunderstandings influenced one side or the other to attack. At these times, the Amazons would rightly defend their territory as any nation would, or they would invade their enemies until either side won a decisive victory. The way the myths present the Amazons, however, generally shows these women as the victors until the Greeks had one of their mythical heroes to protect them. These types of Amazons would have been the ones most likely to maintain good, if distant relationships with the Greeks so long as no actions were taken to invade their territory or to threaten their way of life.

The worst relations the Ancient world would have had with the Amazons is that of these women remaining a constant and lingering threat just over the horizon. Whenever the Amazons were in need of men to mate with, or perhaps for the wealth of an unsuspecting community the Amazons would attack, plunder, and raid their neighbors to simply take what they needed or wanted. With this perception, the Amazons would represent a similar threat to the Greeks as the Huns were to the Romans in a later era. These types of Amazons are likely the ones that earned them all the fierce and crueler reputations that we are familiar with today.

When using Amazons in your campaign, it will be necessary to determine exactly what kind of relationships these women will have with the rest of the campaign setting. Will they be violent and aggressive tribes of raiders, or small

communities of separatists and isolationists who largely wish to be left alone? Will they be somewhere in between? Knowing who these women are, what they think of the world around them, and how the rest of the world sees them will give you and your players better ideas on how to role-play Amazon NPCs and characters.

AMAZONS: RACE OR CULTURE?

Since the Amazons were often believed to have been a separate but human-like race that possessed some divine qualities, it will also be important to decide if the Amazons in your campaigns are also somewhat of a superhuman race of warrior women, or merely mortal women who have developed into Amazon cultures. Since giving the Amazons enhanced abilities and powers could give them an unfair advantage over the other races, it will have to be up to the game master to decide if she wants to permit her Amazons to have any special powers or adjustments to their abilities. Good examples include bonuses to their ability scores such as Strength, Dexterity, and Constitution, or perhaps free feats, attack bonuses, or extra ranks in skills relating to combat or war. Perhaps they could also have bonuses to initiative, extra beginning Hit Dice, or other ways to enhance their performance and survival in battle. If the game master wishes for her Amazons to remain NPCs, then she can develop them as a separate monster race, leaving their abilities a surprise for the players to discover on their own.

If the game master decides that she would rather have the Amazons in her campaign simply be just like the rest of the other races physically, then her Amazons can be of any

race permitted within the campaign. These types of Amazons are cultural Amazons, which would require them to live in areas where they would be somewhat isolated from the rest of the campaign world that is likely dominated by men and where women have variable degrees of power. Hidden valleys, mountain cities, and thick jungles or forests would likely conceal their communities and shield them and their way of life from the rest of the known world.

AMAZON ARCHETYPES

Amazon mentality is largely misunderstood and often stereotyped. To many, she is a hater of men, a mere bitch lashing out with contempt akin to a bully. This is an unfair judgment, however, even if there are real women who do behave in such an aggressive, rude, and foolish manner. It is appropriate to say that Amazons likely possessed the same variety of personalities that non-Amazon women and even men did, from the rude and the cruel to the compassionate and the gentle. Some Amazons certainly would have behaved as bullies due to simple maliciousness, fear, or misunderstandings, while others would have possessed a degree of wisdom, patience, and tact despite acknowledging the differences between themselves and others, particularly between themselves and men.

These personality differences would also have affected the Amazons within their own communities. Some Amazons would have seen themselves as better than their fellow sisters, regardless of any truth to the contrary. Rivalries, jealousies, and treachery would be just as possible between Amazons as they would have been in any other Greek tragedy. The queens were likely the wisest of the Amazons as well as the most charismatic,

capable of keeping the rest of their sisters in order.

In your campaign, detailing any significant social affects these differences in personalities may have within the Amazon communities should also be addressed. Amazon communities are likely to be relatively small villages rather than large cities and nations in most campaigns, and the varying personality conflicts and factions between these Amazons are likely to affect them all. When one Amazon warrior speaks against her queen for not going to war with the men of a neighboring community due to a perceived offense or encroachment upon their territory, there are numerous opportunities for intrigue, infighting, and civil war within a single Amazon community.

THE AMAZON PERSPECTIVE

It cannot be said precisely how these women would have seen themselves in relation to the world around them. There are several assumptions that can be made, however, since they did share many of the same qualities and experiences that male warriors did during the same period of time.

The Amazon would have absolutely thought that she was truly what a woman was meant to be. She would have possessed feminine traits that were found in women, but she also would have shared many of the same masculine qualities that were found within men. To the Amazon, the role of warrior was just as much the woman's place as it would have been a man's in Greece, and this model of womanhood was just the way things were and even expected by the Amazons. Due to this, women in the Ancient World who lived under the rule of men were also likely to have been seen as somewhat "lacking" in womanly qualities when viewed

under Amazon scrutiny, and many Amazons could have felt that they were more complete as a people or race than the rest of the men and women of the Ancient World. The very idea of a woman being the warrior, an archer, or a powerful and respected queen, as well as a nurturing mother at the same time were all a part of the Amazon being a woman, while the rest of the women of Greece were defined as women according to the roles largely determined by the men who controlled the society. The Amazons lived their own lives as they pleased, fulfilling their potential as a people without any outside or overbearing interference and resistance by men. The rest of the women throughout the Ancient World were not raised to think that they could or should live in such a way.

This solid perspective on who they were and what they thought of themselves is likely to have given the Amazons their reputation for "not being women" since they did not fall within the expectations that men believed women should be confined to. In the modern world, very athletic women often receive a taste of this as well, from both men and more "feminine" women. Yes, even other women who had given in to and accepted their roles under the rule of men would have likely found the Amazon an outsider, and were likely to think of the Amazon as being "less of a woman" and more like a man than anything else.

When playing Amazons in your campaign, it would be most accurate to give these women qualities found in both women and men. Women can certainly be courageous, even if courage in battle is largely seen as belonging to men alone. Yet the Amazon would possess this form of courage and still remain a woman for it

in her own eyes, and perhaps be more of one without losing any of her femininity. She would certainly be a capable and vicious combatant, yet still possess a sense of humor, compassion for friends, or even mercy for enemies willing to surrender. Play her as a complete human or demihuman being rather than how you might think a “woman” would act, and you will likely see the Amazon as she truly felt that she was. Keep in mind that our personality traits and emotions like courage, determination, bravery, compassion, and ambition are not gender specific. Amazon women embraced them just as readily as men did; they were simply not blinded by predefined and limited gender roles.

AMAZONS AND THEIR RELATIONSHIPS WITH MEN

It should not be overlooked how Amazons would perceive men in the campaign as well. The most obvious perception about men that these women would have is a disdain for male-dominated societies, cultures, and governments, although the degree to which this contempt exists would vary between Amazon tribes or even individual women. At best, the Amazon would only have contempt for those men and societies that did not permit women to live as they chose, and to partake in the roles of those societies at an equal level to men. This would make her somewhat of a feminist, although the myths and legends of the Amazons do not necessarily tell stories of Amazons attempting to liberate women living under a socially oppressive rule. The most severe examples of Amazonian spite would be along the lines of sexism, hating all men just for being men rather than having contempt for their actions. These Amazons would have likely felt that Woman should rule the world, and that Man’s place was to serve her or die. It is from

these types of Amazons that we hear stories of Amazonian mothers crippling their male infants so they cannot grow up to be stronger than women, or so that they could not effectively use weapons against them. These Amazons would have raised their sons as domestic servants or slaves, forbidding them from partaking in roles within an Amazonian society that they would have otherwise been able to pursue in another culture.

At both extremes, and likely everywhere between, the Amazon would still see men as capable warriors, far more of a threat than the women who lived under them. Amazonian women certainly knew that men could kill them, and due to this they did not treat them as being inferior in war. If the stories of crippling were true, it would indicate that the Amazons even feared the greater strength of men. The Amazons were also too wise to allow any contempt they may have had for men to blind them to what they could accomplish in war. Men were likely seen as the best and most challenging opponents that Amazons could have faced in battle, and the opportunity to achieve glory and valor in a war against such an enemy would have been just as much a symbol of their own greatness as women as men would feel against an enemy they also felt was worthy.

What would have helped the Amazons greatly in their battles against men is the simple fact that they were capable of instilling doubt within them. It has been a long tradition among men that “*any man who strikes or kills a woman is a coward*”. This may certainly sound noble, but think of where it likely evolves from; “*women are weak and incapable of protecting themselves against or defeating men.*” There is a subtle slap in the face behind this otherwise

compassionate and protective tradition, and the men who faced the Amazons would have been placed into a position to have that belief challenged. These women were warriors through and through, and even though they could have felt fear in battle just as men did, these women would not surrender to it just for being women. Their courage at the very least matched that of the men who they fought with, but when these men realized that they were facing women any doubts they would have felt about the women and themselves were likely to have progressed into hesitation and fear. If the men attacked the Amazons, their own tradition branded them as cowards for fighting a “weaker” enemy. If the men were killed, they risked being mocked in their deaths for being slain by “mere women.” If the Amazons won the battle or the war, would others ridicule the men who lost, claiming that they were “lesser men?” This conflict of perceptions and the fear of being disgraced would absolutely work to the benefit of the Amazons. The men were much more likely to be blinded by their arrogance and attack carelessly, expecting an easy victory and being fatally surprised by the Amazons’ capabilities. Some would also hesitate and hold back in battle by adhering to a misplaced sense of compassion. Many of the myths involving Amazons tell of their victories rather than their defeats.

Even though many Amazons were known for their hatred of men, these women also knew what love was as well. Since their villages and cities are often portrayed as being largely populated by women, many assume that Amazons are all homosexuals, mating with men only when it is necessary to have a child. This certainly wouldn’t be true for all Amazons, and it may have been a possibility that the

Amazons who inspired the myths did live with men in a truly equal society rather than a strict matriarchy. The most recognizable story of an Amazon in love is that of Queen Hippolyta falling for Hercules, stating that if he could beat her in a wrestling match she would share her bed and heart with him. Despite their ferocity in war, Amazon women were no strangers to matters of the heart, and it shouldn’t be assumed that they would all abuse, berate, and belittle men out of spite. When deciding just how Amazons will respond to men on more intimate levels, it would be plausible and even expected that these women could and would fall in love with men who they felt were their equals and were willing to reciprocate the sentiments. There is no way that an Amazon would tolerate abuse at the hands of a man, nor would she be likely to tolerate for long any man who could not stand up for himself when faced with confrontation.

DIFFERENCES BETWEEN AMAZONS AND NON- AMAZON WOMEN

Many women in the modern world feel that they can be Amazons or that they already are, but despite their admiration of the Amazons’ courage and determination to live as she pleases, the closest most women will ever come to being an Amazon is in name. This is not meant as an insult, but merely a means to illustrate the differences between Amazons and non-Amazonian women and the influences under which they both live.

One of the most important factors in determining who we are is the society and culture we grow up in. From our childhoods, both men and women are essentially raised to believe that “men are *this*” and “women are

that” and that anything outside or beyond these expectations is *“not a man or a woman.”* This is how we are raised in our world, and it is just as likely how men and women are raised in your role-playing campaigns as well. This fact leads to the point that Amazons are not just women warriors, and that all women warriors are not necessarily Amazons.

Certainly, a peasant woman raised in a male-dominated culture could pursue a life of adventure, attain great skill with a sword or other weapon, conquer a kingdom by her own hand, lead armies into battle, and not at all conform to what the rest of her world would expect of a peasant woman. Would this necessarily make her an Amazon? For the purposes of *Amazon Adventures*, the answer to this question is *no*. Even if our peasant woman became a capable warrior akin to Joan of Arc, this woman will likely spend her entire life trying to fulfill the need to prove herself to the men who do not feel she can be as skilled or as capable as they are at the same tasks. An approach to life such as this is always centered on self-doubt, fear, and shame to some degree, with the lingering thought of *“what if everyone else is right”* somewhere in the back of her mind. This does not mean that our peasant woman cannot overcome these psychological obstacles or accomplish many great and heroic deeds in her lifetime, but these doubts will follow her the entirety of her life since they have been placed inside of her by the society into which she was raised. This type of woman is likely to become her own worst enemy, holding herself back from a potential that the society she is a part of does not desire her to achieve. She lives her life always seeking to overcome not just the world around her, but herself as well.

The Amazon is raised in an entirely different world. She would feel no doubts as to her place and right to be a warrior or a leader of women and even men. There would have been absolutely no inhibitions set into her at an early age by her mother or community that would have conditioned her not to pursue the arts of war, archery, or riding into battle with her sisters. Amazonian mothers would never have said to their daughters *“you can’t do that, war is a man’s duty”* or other similar statements designed to mold the mind of a child. As the Amazon grows older, by the time she attains the same age as our peasant woman she will be far more accepting of her role as a warrior, including against the men who would still see her otherwise. The peasant woman will be further behind from a psychological standpoint than the Amazon woman, with the likelihood of her ever attaining the same sense of self that the Amazon possesses being extremely slim. Unlike the peasant woman who must always seek to conquer her own sense of self and doubts, the Amazon has already done so by an early age.

These differences bring up another consideration; just how would an Amazon feel about non-Amazonian women? Although some may certainly think of them as women who have more to learn, many Amazons are just as likely to have a degree of contempt for them, seeing them as lesser women without a true sense of self and an absence in dignity. This is a direct comparison to attitudes found in both men and women in the real world. Men sometimes feel that they are “more of a man” if they excel other men at a particular task, expressing contempt and ridicule toward other men they feel are lacking. Women do the same also, even over such things as beauty and the size of their

breasts. Many Amazons would not get along too well with non-Amazonian women because of these conflicting behaviors, and any feelings they have for these women would likely be directed back at them also.

For role-playing purposes, these will be important considerations to think about when the game master and the players of female characters decides who is an Amazon and who is not. *Amazon Adventures* assumes that Amazons will not be women who have to struggle to overcome themselves and the expectations that the societies and cultures in which they live demand of them. This will likely lead Amazonian cultures to exist beyond the larger part of the campaign world that the rest of the players will develop their characters from. Women raised outside of an Amazon culture will not be Amazons.

GODDESSES AND DEITIES OF THE AMAZONS

Much like the rest of the people of the Ancient World, the Amazons worshipped gods that represented some important aspect of their day-to-day lives. Amazons were primarily known for their skill at war and hunting, leading them to hold the traditional Greek goddesses of Artemis, Hera, and Athena as deities they worshipped. The goddess Cybele or Rhea was also a very prominent deity among the Amazons. The Greek pantheon is filled with several dozen major and minor goddesses, all of who likely received some degree of prayer and worship by the Amazons.

Amazons in your campaign should also worship a variety of goddesses and deities that center around warfare, horses, hunting, archery, and

perhaps fertility and virginity as well. The traditional goddesses of Greece can be used since we are familiar with them, as they will give the Amazons an easily recognizable identity. On the other hand, game masters are encouraged to either create entirely new deities for the Amazons in her campaign to worship, or even borrow goddesses from other religions and myths. Running into a tribe of Amazons that worship a goddess of death and necromancy can certainly present adventurers with a different type of adversary than the traditional Amazon warriors would.

AMAZON STYLED CAMPAIGNS

The stories of the Amazons portray these women as being a minority, controlling several small tribal cities and villages and ruling territories that, although large enough on their own, were always dwarfed by the rest of the known world. The encroachment of male-dominated cultures is likely to have conquered or assimilated any real societies that the Amazons were based upon, which would certainly explain why the Amazons are often portrayed as vicious and cruel enemies; they were so cruel in war largely because they were struggling to defend their way of life.

When using Amazons in your campaign, it will be important to decide if the campaign will either be entirely based upon the adventures of Amazon women, or if Amazon women will simply be represented as foreigners in the campaign world as players or non-player characters. Campaigns centered entirely within Amazon territories can contain adventuring parties made up entirely of these women, perhaps with a single man or two who has come from beyond their lands. Amazons can face the

same challenges that other characters face in their own worlds; rampaging monsters, disputes between Amazon tribes, cities, and queens, and the encroachment of foreign men or humanoids into their territory that threaten to destroy their way of life are all excellent backgrounds and themes for campaigns based entirely around Amazons. Maidenheim is an example of this style of campaign, incorporating all three of these elements as an exciting background for the setting.

Should only one or two players decide to take on the role of Amazon characters, then they will likely be the outsiders who have left their homeland seeking adventures and glory in the lands of men. Whether or not they left by their own choice or due to banishment for some crime is up to the player and the game master, but it will certainly provide the adventuring party with a bit of cultural flavor as well as plenty of great opportunities for role-playing when their perspectives, expectations, and beliefs clash with those of the outside world.

The game master may also decide to incorporate Amazons as NPCs into an existing campaign world by sending his players to their lands in the course of one of their adventures. Perhaps the Amazons are guarding a magical artifact that the players need to end a threat in their own lands, and they have to either bargain with or steal the artifact from the Amazons. Maybe they have to pass through Amazon lands in order to reach a particular destination, and can either request that the Amazons assist them or seek to avoid their wrath for invading their territory. There are several Greek myths of Amazons falling in love with men, and game masters who have players who enjoy role-playing can lead

them into stories where an Amazon and a male character fall in love, while his home nation decides to go to war with the Amazons.

No matter how you decide to use Amazons in your campaign, it will make no difference whether or not they are player characters or NPCs. These women will certainly provide game masters and players alike with endless hours of excitement and role-playing memories.

AMAZONS BY ANY OTHER NAME

Should you decide to use Amazons in your campaign as player characters or when developing Amazon territories in the campaign world, it may also be worth the effort to decide exactly what they will be called, both by the Amazons themselves and by outsiders. The word Amazon itself is a Greek word that loosely translates into “without breast,” although this is certainly a figurative description of these women rather than a physical one. According to the legends, even these women referred to themselves as Amazons, but the women who inspired these myths may have had other names for themselves, feeling no similar identity with “Amazons” from other regions. The Thermodontine Amazons may not have considered themselves allies or friends with the Gorgon Amazons. Perhaps they simply called themselves Thermodonts, while it was only the Greeks who coined the word Amazon to describe them.

Maidenheim shows an example of Amazons by different names. The word Amazon is only used to describe the setting and the women, and is not used at all by these women or the men who have encountered them. The women

don't think to call themselves anything other than their national or regional names, such as Aegonian or Mesonian. The name of their continent is Marpesia, not Amazonia as may be expected, and they call the entirety of the world Scythae. The men who have begun to encounter them refer to them as walkurie, a variant spelling of Valkyrie from the Norse myths. This is due to their mistaking them for the Valkyrie spirits who lead the fallen warriors to Valhalla. Ignorant of the name by which Marpesia has always been called, these men have taken to calling the lands Walkuria due to their misunderstanding. In this manner, the word Amazon does not need to exist in the setting at all, but the women who dwell there are certainly Amazons by our definition.

Taking the time to develop some unique names for Amazons in your campaign will certainly add some diversity to them, but there is no need to stop with a name. Give these women of different tribes and nations separate and distinct cultures and even ethnicities and races. Maidenheim achieves this by detailing Amazon cultures based on not just the Greeks and the Romans, but also the Celtic and Germanic tribes, the Ancient Egyptians, the African Kushites and Nubians, the Persians and other Middle Eastern nations, and even Asia and India. The added cultural diversity will greatly enhance the overall campaign, and give Amazon characters an unmistakable identity that may otherwise be lacking in other campaigns.

NEW FEATS

Amazon Adventures presents several new feats for characters that come from Amazon backgrounds. It will be up to the game master just which characters will be permitted to take

these feats, since they are designed specifically for Amazons. Remember, not every woman warrior is necessarily an Amazon, and it is suggested that non-Amazon women not be allowed to take these feats at all unless they are willing to have spent a good number of years living among the Amazons and casting away their entire upbringing in the culture they were raised in.

Some of these feats rely upon the arrogance of men who feel that women will never be as good as they are in combat. The game master should decide which NPCs fit into these roles, and should consider the behavior of a particular player character should he confront an Amazon. Even if a player vehemently states that his character respects women as warriors after he has mocked, ridiculed, or insulted them for being women, the game master is well within her rights to say that he will be exactly the type of man to fall victim to these feats. As long as his behavior remains biased, obnoxious, and chauvinistic against women, it is suggested that he will *always* fall victim to them, refusing to learn from his errors in judgment.

Since these feats may mirror or duplicate feats presented in other d20 sourcebooks, game masters are free to use whichever ones they choose.

Amazon Archery

Prerequisite: Amazon background, Expertise (any bow)

The Amazons are traditionally regarded as being exceptional archers, both on foot and while charging from horseback or chariots in war. With this feat, the Amazon increases her attack bonuses with a bow by +1, but

she receives no bonuses to damage. This bonus does combine with other bonuses to hit that the Amazon receives from her Dexterity score, other feats, and magical items.

Amazon Fighting

Prerequisite: Amazon background, Improved Unarmed Strike

The Amazons were also skilled in the arts of boxing and wrestling in addition to their mastery of the bow, spear, and horse.

Amazons with this feat may receive a +1 attack bonus when making unarmed punches, trips, and grappling attacks, and her Critical range increases by 1. This feat compliments other feats such as Improved Unarmed Strike, and can be combined with them.

Amazon Initiative

Prerequisite: Amazon background, Improved Initiative

Since most men do not feel that women are as skilled in the arts of war, they tend to attack women more slowly feeling that they will be able to defeat them rather easily. The Amazon has learned to exploit Man's arrogance against him, and can quickly outmaneuver him to obtain the first strike.

With this feat, the Amazon gains a +3 bonus to initiative in the first round of combat against such men, and if she wins initiative, she gains an attack of opportunity. For the rest of the combat, she only receives her normal initiative bonuses. Women never fall for this deceptive trick, and men who

witness or survive an encounter with an Amazon who successfully used it will have learned his lesson well, and will never fall for it himself.

Amazon Riding

Prerequisite: Amazon background, Handle Animal, Riding

Often believed to have been the first warriors to use horses in war, the Amazons possessed a skill on horseback that is still legendary. Amazons with this feat may add an additional +3 bonus to their skill rolls when making Handle Animal and Riding skill checks with horses. They may also decrease their penalties for firing the bow from horseback or a moving chariot by one half, possibly negating the penalties altogether. If the game master permits, the Amazon may also be able to use this feat when riding horse-like animals and creatures similar to the pegasus and the unicorn, or perhaps riding dogs if a race of smaller demihuman Amazons exists in the campaign.

Amazon Strike

Prerequisite: Amazon background, Combat Reflexes

Men have a tendency to underestimate women, particularly at tasks that are believed best handled by men. The Amazon is living proof that they are wrong. Amazons gain extra bonuses to combat rolls when making attacks of opportunity with this feat, receiving +3 to attack and damage rolls whenever they are permitted to make such

attacks against men during an entire combat. Women who are not Amazons already see them for who they are, and Amazons will not be able to use this feat against other women at all. Experienced male warriors know enough not to underestimate Amazons, and any man who happens to witness or survive an Amazon making these types of strikes against men will have learned his lesson, with or without shame; no Amazon will ever be able to use such strikes against him again.

PRESTIGE CLASSES

No campaign setting would be complete without several new prestige classes unique to her world. *Amazon Adventures* and *Maidenheim* are no exceptions. Below are new prestige classes that can be used not only in the world of *Scythae*, but on other worlds with similar Amazon cultures. If you prefer to use prestige classes from other sourcebooks and supplements, then feel free to adapt them to the *Maidenheim* setting. Since these prestige classes all represent different types of Amazons, they should only be available for women who were born and raised in Amazon cultures. Non-Amazonian women should not be permitted to take them unless they spend several years living solely among Amazons, shedding away their previous upbringings.

Amazon Ambassador

It is wise for every leader to be aware of the status of foreign nations and neighbors; even with the Amazons, this is so. Knowing just what the rest of the world thinks of them and any dangers that may rise to threaten the Amazons is very important to the

survival of these people. The Amazon Ambassador serves this role, speaking on behalf of her queen and acting as the eyes and ears of the Amazons in the courts and throne rooms of distant lands. Not only does the Amazon Ambassador serve to keep her queen updated on foreign affairs, but she also serves to seek out weaknesses in the defenses of other nations, possibly determining the right moment for the Amazons to conquer their disrupted neighbors. Amazon Ambassadors often come from aristocratic and noble backgrounds, but sometimes a hardened warrior, wise priestess, brilliant sorceress, or skilled rogue can also find her way into this profession at the request of her queen.

Requirements

All of the following are class features of the Amazon Ambassador prestige class.

Skills: Diplomacy (8 ranks), Any 2 Knowledge skills (choose from Geography, History, Local, Nobility and Royalty, or Religion; at least 8 ranks in both)

Feats: Skill Focus (in Bluff, Diplomacy, Gather Information, Innuendo, Knowledge, or Sense Motive skill)

Class Skills

The Amazon Ambassador's class skills (including the key ability for each skill) are Appraise (Int), Bluff (Cha), Diplomacy (Cha), Disguise (Cha), Forgery (Int), Gather Information (Cha), Handle Animal (Cha), Hide (Dex), Innuendo (Wis), Intimidate (Cha), Knowledge (all skills taken individually; Int), Listen (Wis), Move Silently (Dex), Perform (Cha), Read Lips (Int,

exclusive skill), Ride (Dex), Sense Motive (Wis), Speak Language, Spot (Wis), Swim (Str), and Wilderness Lore (Wis).

Skill Points at Each Level: 4 + Int modifier.

Hit Die: d6

Class Features

All of the following are class features of the Amazon Ambassador prestige class.

Weapon and Armor Proficiency: The Amazon Ambassador is proficient in all simple weapons, light armors, and shields.

Monthly Expenses: Since the Amazon Ambassador is in the employ of a queen she is entitled to monthly living expenses equal to her station and ability. The character will receive monthly wages equal to 1,000gp times her character level as an Amazon Ambassador only; character levels from other classes are not included. This money is not only to maintain a comfortable lifestyle for the diplomat, but also to provide her with the means to gain or purchase information, entertain officials, offer gifts and bribes, etc.

Call in a Favor: At each indicated level, the Ambassador will be able to Call in a Favor from one of the politicians, nobility, royalty, or courtiers from her native Amazon lands or the lands in which she is officially assigned to. These individuals can provide the Ambassador with money, resources, information, goods, or services that would have otherwise been unavailable. Once a favor is called in, it is forever gone until the

Amazon Ambassador receives this feature again.

Uncover Plots and Secrets: The Amazon Ambassador not only serves to represent her people to a foreign nation, but also to uncover any foreign secrets or plots that could benefit or harm the Amazons. The bonus indicated with this feature is added to the character's Gather Information skill rolls. Exactly what the character decides to do with any pertinent information is up to the player, but the DM can readily use this to lead the character into any number of adventures.

Ambassador's Tongue: The Amazon Ambassador can add a +2 bonus to any one of the following skills every time she receives this feature: Bluff, Diplomacy, Innuendo, and Sense Motive.

Amazon Ambassador Prestige Class Abilities

Class Level	Base Attack	Fort Save	Ref Save	Will Save	Special
1	+0	+0	+0	+2	Ambassador's Tongue, Monthly Expenses
2	+1	+0	+0	+3	Uncover Plots and Secrets +1
3	+2	+1	+1	+3	Call in a Favor
4	+3	+1	+1	+4	Ambassador's Tongue
5	+4	+1	+1	+4	Uncover Plots and Secrets +2
6	+5	+2	+2	+5	Call in a Favor
7	+6	+2	+2	+5	Ambassador's Tongue
8	+7	+2	+2	+6	Uncover Plots and Secrets +3
9	+8	+3	+3	+6	Call in a Favor
10	+9	+3	+3	+7	Ambassador's Tongue

Amazon Archer

Amazons were known for their skill at archery, and there were several tales that stated in order to facilitate the use of the bow, the Amazon would sear off her right breast. Although there is no evidence that this was ever done, it certainly would not be necessary. The Amazon Archer is far deadlier with the bow than most archers could ever achieve, and they are just as lethal on horseback as they are on the ground.

Requirements

To qualify to become an Amazon Archer, a character must fulfill all of the following criteria.

Base Attack Bonus: +6

Feats: Weapon Focus (any bow), Far Shot, Point Blank Shot

Class Skills

The Amazon Archer's class skills (including the key ability for each skill) are Craft (Int), Listen (Wis), Move Silently (Dex), Ride (Dex), Spot (Wis), and Use Rope (Dex)

Skill Points at Each Level: 4 + Int modifier

Hit Die: d10

Class Features

All of the following are class features of the Amazon Archer prestige class.

Weapon and Armor Proficiency: An Amazon Archer is proficient with all simple and martial weapons, light armor, medium armor, and shields.

Bonus Feat: At each indicated level, the Amazon Archer may take one of the

following feats: Alertness, Blind-Fight, Improved Critical (with her bow), Precise Shot, Quick Draw, Rapid Shot, Sharp-Shooting, Shot on the Run, or Zen Archery.

Improved Far Shot: This feature permits the Amazon Archer to double the range increment with her bow only. It does not apply to thrown missile weapons.

Improved Point Blank Shot: With this feature, the Amazon Archer may receive +3 to hit and damage rolls upon her targets when they are within point blank range, up to 30 feet.

Improved Range Increment: The Amazon Archer may now treat the range increments of her bow as one increment less for

purposes of determining the range penalties to hit her targets; Long range becomes Medium range, Medium range becomes Short range, while Short range is now Point Blank range.

Improved Rapid Shot: With this feature, the Amazon Archer now only suffers a -1 penalty to hit with each multiple arrow she fires in a single combat round. She must already have the Rapid Shot feat in order to receive this bonus.

Improved Mounted Archery: The Amazon Archer is now exceptionally well trained in using her bow from horseback. All penalties associated with firing a bow from horseback are cut in half for the Amazon Archer.

Amazon Archer Prestige Class Abilities

Class Level	Base Attack	Fort Save	Ref Save	Will Save	Special
1	+1	+2	+2	+0	Improved Point Blank Shot
2	+2	+3	+3	+0	Improved Far Shot
3	+3	+3	+3	+1	Bonus Feat
4	+4	+4	+4	+1	Improved Mounted Archery
5	+5	+4	+4	+1	
6	+6	+5	+5	+2	Improved Range Increment
7	+7	+5	+5	+2	Bonus Feat
8	+8	+6	+6	+2	Improved Rapid Shot
9	+9	+6	+6	+3	
10	+10	+7	+7	+3	Bonus Feat

Amazon Defender

The Amazons live by a code of honor and behavior that is radically different than the cultures and societies dominated by men. Amazons from different tribes, cities, or nations may also have their own opinions on

just what that code should be, and may war with other Amazons over these differences. In order to uphold and strengthen these ideals, the Amazon Defender has become the champion of the ways of the Amazons. Whether they believe that the Amazons

should simply remain separate from the rest of the world, or should they envision dreams of conquest against their male neighbors, the Amazon Defender is the stalwart guardian of their right to do as they please and to live as they choose. It is important to note that the Amazon Defender will not necessarily seek to liberate women from male-dominated societies or to reform oppressive ones; many will have contempt for women who they feel are not fit to be called Woman or Amazon.

Requirements

All of the following are class features of the Amazon Defender prestige class.

Base Attack Bonus: +7

Feats: Dodge, Toughness, Weapon Focus (any melee weapon, traditionally a spear or short sword)

Class Skills

The Amazon Defender's class skills (including the key ability for each skill) are Craft (Int), Listen (Wis), Ride (Dex), Sense Motive (Wis), and Spot (Wis).

Skill Points at Each Level: 2 + Int modifier.

Hit Die: d12

Class Features

All of the following are class features of the Amazon Defender prestige class.

Weapon and Armor Proficiency: The Amazon Defender is proficient in all simple and martial weapons, all types of armor, and shields.

Bonus Feat: At each indicated level, the Amazon Defender may take any one of the following feats: Blind-Fight, Cleave, Combat

Reflexes, Endurance, Expertise, Great Cleave, Great Fortitude, Improved Bull Rush, Improved Critical, Improved Disarm, Improved Trip, Improved Two-Weapon Fighting, Improved Unarmed Strike, Mobility, Mounted Archery, Mounted Combat, Power Attack, Quick Draw, Ride-By Attack, Spirited Charge, Spring Attack, Sunder, Trample, Two-Weapon Fighting, Weapon Finesse, Weapon Specialization, or Whirlwind Attack.

Defensive Awareness: Starting at 1st level, the Amazon Defender gains the ability to react to danger before her senses would ordinarily allow her to be aware of it. She will retain her Dexterity bonus to her AC regardless of being caught flat-footed or struck by an invisible or otherwise concealed or unseen creature. This does not apply if she is immobilized. At 5th level, opponents can no longer flank her since she can react to enemies on all sides of her as if she were facing a single attacker. This prevents rogues from using their ability to sneak attack her, although rogues who are at least 4 levels above the Amazon Defender can certainly flank and sneak attack her. At 9th level, the Amazon Defender gains an intuitive sense that alerts her to dangers from traps and concealed hazards, giving her a +1 bonus to her Reflex saves made to avoid traps. Defensive Awareness is cumulative with Uncanny Dodge. If the Amazon Defender has another class which permits the Uncanny Dodge ability, add together all of the class levels that grant these two abilities and determine the

character's Defensive Awareness ability on that basis.

Damage Reduction: The Amazon Defender can reduce the damage of attacks made upon her by moving, stepping, or otherwise placing her armor between the attack and

her body. At 6th level, subtract 3 from the damage she sustains from an attack every time she takes damage. At 10th level, this Damage Reduction rises to 6. Damage Reduction cannot reduce damage below 0.

Amazon Defender Prestige Class Abilities

Class Level	Base Attack	Fort Save	Ref Save	Will Save	AC Bonus	Special
1	+1	+2	+0	+2	+1	Defensive Awareness
2	+2	+3	+0	+3	+1	Bonus Feat
3	+3	+3	+1	+3	+1	
4	+4	+4	+1	+4	+2	Bonus Feat
5	+5	+4	+1	+4	+2	Defensive Awareness
6	+6	+5	+2	+5	+2	Damage Reduction
7	+7	+5	+2	+5	+3	
8	+8	+6	+2	+6	+3	Bonus Feat
9	+9	+6	+3	+6	+3	Defensive Awareness
10	+10	+7	+3	+7	+4	Damage Reduction

Amazon Horse Whisperer

The Amazons have long been portrayed as masters of the horse, and in some stories they are said to have been the first people to tame the horse, riding them into battle long before the Greeks ever did. The techniques that these women may have used would be akin to a method known as "horse whispering." The Amazon Horse Whisperer is capable of communicating with and taming wild and domesticated horses using

a subtle means of sign language that simulates the expressions and motions used by horses. After taming the horse, the Horse Whisperer can then train the steed more effectively for war than trainers using other techniques. The tremendous skill that these women can train their horses with becomes directly responsible for the Amazons' reputation for their being considered among the most excellent mounted warriors in the world.

Requirements

All of the following are class features of the Amazon Horse Whisperer prestige class.

Base Attack Bonus: +6

Feats: Amazon Riding, Mounted Combat, Ride-By Attack, Spirited Charge, Trample

Skills: Animal Empathy (6 ranks), Handle Animal (6 ranks), Riding (6 ranks)

Class Skills

The Amazon Horse Whisperer's class skills (including the key ability for each skill) are Animal Empathy (Cha), Handle Animal (Cha), Craft (Int), Listen (Wis), Ride (Dex), Sense Motive (Wis), and Spot (Wis).

Skill Points at Each Level: 2 + Int modifier.

Hit Die: d10

Class Features

All of the following are class features of the Amazon Horse Whisperer prestige class.

Weapon and Armor Proficiency: The Amazon Horse Whisperer is proficient in all simple and martial weapons, light and medium armors, and shields.

Armor Class Bonus: When mounted on horseback, the Horse Whisperer receives an Armor Class bonus that she can use for attacks against either herself or her steed. She can also split the bonus between herself and the horse to better protect them both during combat. She achieves this through her better control of the animal, maneuvering her steed out of harm's way or by placing her own body in such a way that the horse conceals it.

Damage Reduction: The Amazon Horse Whisperer can reduce the damage of

attacks made upon her horse by moving, stepping, or otherwise placing her horse's barding between the attack and her body. At 6th level, subtract 3 from the damage the horse sustains from an attack every time it takes damage. At 10th level, this Damage Reduction rises to 6. Damage Reduction cannot reduce damage below 0.

Horse Whispering: At 1st level, the Horse Whisperer receives a +6 bonus to her Handle Animal (horse) skill rolls, and automatically understands when the animal is hungry, tired, scared, alert, angry, etc. She can also train the animal much easier than other horse trainers, and can double the number of horses she is training during a period of time, and she receives additional abilities at higher levels. At 1st level, she also gains the effect of the *Animal Friendship* spell when dealing with horses. At 3rd level, she can simulate the effects of the *Animal Trance* spell with horses, and at 5th level, she can simulate the effects of the *Calm Animals* spell as if she was a druid of equal level. At 7th level, the Horse Whisperer gains the ability to use the effects of the *Charm Animal* spell against horses, and at 9th level she can also achieve the effects of *Dominate Animal*. The horses are entitled to make saving throws to resist the effects, but the Horse Whisperer can always make additional attempts. Unlike the spells used by druids, these abilities are non-magical effects gained by the Horse Whisperer's empathic ability to bond with horses.

Coerce Speed: The Horse Whisperer can motivate her horse to push itself at a higher

speed, increasing its base movement rate by 25% for an entire hour. Over the course of an entire day of traveling, the horse can also cover an additional 25% increase in total distance. In either case, the horse must be able to rest for a full hour afterwards, and have ample supplies of grass and water to replenish its strength.

Improved Mounted Combat: The Horse Whisperer can make as many attempts to negate attacks that hit her horse equal to her Dexterity modifier in a single round.

Improved Spirited Charge: The Horse Whisperer can greatly improve the

performance of her horse when making spirited charges into combat, inflicting triple damage upon opponents when she is using a melee weapon, and quadruple damage when using a lance.

Improved Trample: The Horse Whisperer can more effectively use her steed to trample her enemies in battle, receiving a +3 bonus to knock down her opponent and allowing the horse to make an additional hoof attack, gaining the standard +4 bonus on attack rolls against prone targets.

Amazon Horse Whisperer Prestige Class Abilities

Class Level	Base Attack	Fort Save	Ref Save	Will Save	AC Bonus	Special
1	+1	+2	+2	+0	+1	Horse Whispering
2	+2	+3	+3	+0	+1	Coerce Speed
3	+3	+3	+3	+1	+1	Horse Whispering, Improved Mounted Combat
4	+4	+4	+4	+1	+2	Improved Trample
5	+5	+4	+4	+1	+2	Horse Whispering
6	+6	+5	+5	+2	+2	Damage Reduction (3)
7	+7	+5	+5	+2	+3	Horse Whispering
8	+8	+6	+6	+2	+3	, Improved Spirited Charge
9	+9	+6	+6	+3	+3	Horse Whispering
10	+10	+7	+7	+3	+4	Damage Reduction (6)

Amazon Scout

The Amazons always need to patrol their lands in search of humanoids, beasts, and monsters that may present a danger to them. They are also concerned with any incursions of men that may wander onto their lands. The Amazon Scout fulfills the role of keeping aware of the goings-on in the lands of the Amazons. In times of war with neighboring cultures and kingdoms, the Amazon Scout is sent behind enemy lines to discern the locations of encroaching armies and fortifications, and to sabotage, harass, and hinder the efforts of their enemies as best they can.

Requirements

To qualify to become an Amazon Scout, a character must fulfill all of the following criteria.

Base Attack Bonus: +6

Hit Die: d8

Skills: Wilderness Lore (at least 6 ranks)

Feats: Skill Focus (Wilderness Lore), Track

Class Skills

The Amazon Scout's class skills (including the key ability for each skill) are Animal Empathy (Cha), Balance (Dex), Climb (Str), Craft (Int), Disable Device (Int), Handle Animal (Cha), Hide (Dex), Intuit Direction (Wis), Jump (Str), Knowledge (Nature), Listen (Wis), Move Silently (Dex), Read Lips (Int), Ride (Dex), Search (Int), Spot (Wis), Swim (Str), Use Rope (Dex), and Wilderness Lore (Wis)

Skill Points at Each Level: 2 + Int modifier.

Hit Die: d10

Class Features

All of the following are class features of the Amazon Scout prestige class.

Weapon and Armor Proficiency: An Amazon Scout is proficient with all simple and martial weapons, light armor, medium armor, and shields.

Cover Tracks: The Amazon Scout can attempt to cover the tracks that she or her companions make. She must remain behind her companions, and can only move at $\frac{1}{4}$ her normal movement rate for as long as she is covering the trail. Every time she receives this feature, use the bonus to increase the DC of anyone attempting to follow her with the Track feat.

Nature Walk: The Amazon Scout only suffers half of her movement penalties when in hazardous natural terrain as long as she is wearing light or no armor. This also applies to magical spells such as *Entangle*, but not *Web*.

Cloak of Nature: The Amazon Scout receives a +2 bonus on all Hide and Move Silently skill rolls when she is in the wilderness, and as long as she is wearing light or no armor.

Natural Instincts: The Amazon Scout can use the natural instincts of the animal kingdom to alert her to danger. She cannot be caught flat-footed while in the wilderness.

Uncanny Dodge: Starting at 2nd level, the Amazon Scout is able to react to danger before her senses would otherwise make her aware of it. She retains her Dexterity bonus to AC even if she is caught flat-footed or attacked by an opponent who is invisible

or otherwise concealed. At 6th level, she can no longer be flanked, and is aware of opponents on all sides of her as if she was facing a single attacker. Rogues of at least 4 levels or more higher than the Amazon

Scout can still flank and sneak attack her, however. At 10th level, the Amazon Scout gains an intuitive sense that alerts her to dangers from traps, giving her a +1 bonus to her Reflex saves against traps.

Amazon Scout Prestige Class Abilities

Class Level	Base Attack	Fort Save	Ref Save	Will Save	Special
1	+1	+2	+2	+0	Cover Tracks +2
2	+2	+3	+3	+0	Uncanny Dodge
3	+3	+3	+3	+1	Nature Walk
4	+4	+4	+4	+1	Cloak of Nature
5	+5	+4	+4	+1	Cover Tracks +4
6	+6	+5	+5	+2	Uncanny Dodge
7	+7	+5	+5	+2	Cover Tracks +4
8	+8	+6	+6	+2	Natural Instincts
9	+9	+6	+6	+3	Cover Tracks +6
10	+10	+7	+7	+3	Uncanny Dodge

Why no Amazon Priestess or Amazon Sorceress?

Well, to put it frankly priestesses are as diverse as their religions, and a single prestige class for Amazon clerics or druids would hardly do justice to the potential these women could achieve while serving their goddesses. In a similar manner, Amazon wizards and sorceresses are likely to be as diverse as their range of spells and schools, so presenting prestige classes for them would greatly increase the size of this book. Future supplements will detail new prestige classes for priestesses of specific deities and wizards specializing in different schools of magic.

THE MAIDENHEIM CAMPAIGN

As a boy, I heard the skalds sing of men and heroes who fought and died as legends in a distant land across the Western Sea. Their songs told of the walkurie, warrior-queens drunk on the blood of the gods of war, who claimed our heroes with howls of lust and deafened the halls of Valhalla. Our search for gold and the glory of deeds lured us to this distant land, fearless as our fathers and brothers before us, certain our sagas would be immortal. I too set sail across the Western Sea to this distant land of spite and fury, of decadent queens who trembled mountains and women who warred like gods.

And I called it Maidenheim.

-Eirick of Leaghs

INTRODUCTION



So begins the saga that is Maidenheim. With these words, Eirick of Leaghs, the skald and warrior-poet of Normagh, east of Bernia passes onto us the *Huskarsaga*, the account of his adventures in this “distant land of spite and fury.”

Although the full extent of the *Huskarsaga* will be released at a later date, the following pages contain information that will allow you to develop your own d20 characters this fantasy world.

This material does require the use of the Dungeons and Dragons® *Player's Handbook*, *Dungeon Master's Guide*, and the *Monster Manual*, Third Edition, published by Wizards of the Coast® in order to develop player and non-player characters and to run adventures set within this campaign setting.

Perhaps the most difficult part of writing Maidenheim as a campaign setting is including actual game statistics and material used beyond the realm of role-playing. Game mechanics are argued over incessantly by players and game masters alike, with any true answer as to what works best left more to opinion than fact. With this in mind, I have done my best to present the actual mechanics within this book as best as I could. Should you, whether you are the player or the game master in your own campaign feels it necessary to change, alter, or completely replace anything that I have presented here to suit your own tastes, then feel free to do so. After all, it is the story that is most important, and that the players have fun beyond what the rules can govern.

- S.T. Kearney, December 2001

THE RACES

The world of Scythae is inhabited by a variety of intelligent species. In the past, it was the males of these races who dominated the cultures and societies that ruled Scythae. Now, centuries after the Age of Scorn and the Wars of Man have ended, women have grown to dominate the world. All of the races below have the standard abilities as detailed in the Player's Handbook, except where noted.

Dwarves

Dwarves hail from the region of Mithia, north of the Maidenlands and beyond the Frontier. From the depths of their towering mountain halls and the thrones of their fortified cliff cities, the dwarves seek out a hard life in search of gold, jewels, and steel. Of all the races, it is the dwarves who number the least. Their sterility rates approach 40% in both men and women, and conflicts with humanoid tribes in the region frequently reduce their numbers even more. Dwarven priestesses pray and offer sacrifices to their gods for fertility, hoping that their prayers will be answered.

Elves

The elves of Scythae are as adaptable as humans are, and have proven quite adept at surviving in a variety of climates. Elven cities can be found in the forests of Thessae to the hills of Uyrdonia, and the verdant nation of Teichosia is theirs alone. Elves are distinct among the races in that their bodies are affected by the changing seasons. In winter, when the snows blanket the lands and the temperatures will freeze a woman's bones, the

elves' hair changes color to white, while their eyes take on an icy blue color. In spring and through the summer, they again change, their hair turning into brilliant shades of green or soft beige reminiscent of grass or wheat, while their eyes change to match. When autumn sets, their hair and eyes alternate through a variety of brilliant oranges, reds, browns, and the shades in between. Elves also undergo similar changes in the pigmentations in their skin. Although this is the standard for all elves, where they spend most of their time also determines which changes occur and when. An elf from the Summara Desert will have a deep tan and flowing hair and shining eyes the color of the dunes for as long as she remains, while an elf in more temperate regions will display the full range of hair, skin, and eye alterations. With a low number of elven men, women often take as mates any human or half-elven men they can find. Elves are preferred to preserve the integrity of the species, but humans serve just as well, even if they age rather quickly. Like humans, elven women treat their men according to the laws of their particular cities. Some are born as second-class citizens, while others are treated as nothing more than servants. Very few are actually slaves, and those who are received this status as a punishment for a variety of crimes.

Deep/Dark Elves

Deep, or "dark" elves also exist in the subterranean realms of Scythae, and they are just as evil and corrupt as their sisters on other worlds. They call themselves the Dalharil in

their own language. Although they often fight and war among themselves and their own families, many deep elf cities are beginning to negotiate trade alliances with the women of the surface world. The idea of powerful, matriarchal societies existing both above and below Scythae amuses them, mainly because they never felt that the surface elves and humans had it in them. Dark elven males are very popular as slaves, commanding high prices on the surface. Not only are they a handsome race, they are also extremely long lived, and Authority over them can be handed down through many generations of inheritance. In Thessae and Teichosia, deep elven merchants and traders are increasingly encountered in the same cities as the surface elves, and half-elves of deep descent are frequently being born.

Unlike the surface elves, dark elves do not experience changes to their skin, hair, and eye colors to reflect the passing seasons. They are dark skinned, although they range from a dark slate gray to obsidian black, with a rare few having deep indigo pigmentations. Their hair colors are often silvery white, although some have grayer shades of hair. Eyes range from gray, deep blue, red, and violet.

Gnomes

Gnomes prefer to dwell in the foothills and forests, favoring the lowlands of Marpesia rather than rugged mountains and coastal regions. They tend to keep to themselves, remaining largely within the nation of Llyrdonia, but they are also found in Cannoria more than anywhere else. Some gnomes travel far and wide in search of gold, jewels, and magic, and they are excellent merchants and traders who fiercely compete with the halflings. Gnomish women don't usually treat their men harshly or

with bitterness, although they do not permit them to control any businesses or work in any other capacity than to support the guilds and merchants. A gnomish man doesn't have too much room for social advancement, although he does enjoy a bit of freedom. The women prefer to mate amongst their own, but they sometimes select a dwarf or halfling instead, both of which will yield a half-gnome.

Half-Elves

Half-Elves have been around for over a thousand years, but are more numerous now than they were during the Age of Scorn. Half-elven women rule the nation of Thessae, and have traveled far enough to be common everywhere. Unlike elves, who experience alternating hair and eye colors, half-elves do not, and rather keep an appropriate shade depending on which geographical region and season they were born into. They serve as the bridge between humans and elves, and are equally welcome between both races. Half-elven women can make the best choices of mates between human and elven men, including men of mixed elven blood, and will treat them according to the society in which they are accustomed.

Half-Gnomes

The child of a gnome and a dwarf or halfling is a half-gnome, standing taller than a gnome and twice as broad, but shorter than the other parent and not as heavy. Half-gnomes can indeed propagate their species, and have numbers into several hundred thousand after only a few centuries. Half-gnomish women participate equally in whatever society they are a part of, while the men tend to be treated according to the society's norm. Half-gnomes

exist in three subspecies, those born from a pure gnome parent and either a dwarf or a

halfling, or those of two half-gnomes. Each subspecies has different racial abilities.

Half-Gnome/Dwarf

These half-gnomes are the progeny of both a gnome and a dwarf, or of two half-gnomes both of dwarven ancestry.

No racial adjustments to ability scores.

Small Size

Half Gnome base speed is 20 feet

Darkvision: These half-gnomes can see in the dark up to 30 feet. Darkvision is black and white only, but it is otherwise like normal sight, and dwarves can function just fine with no light at all.

Low-light Vision: These half-gnomes can see 150% as far as a human in starlight, moonlight, torchlight, and similar conditions of poor illumination. They retain the ability to distinguish color and detail under these conditions.

- +1 racial bonus on saving throws against poison.
- +1 racial bonus on saving throws against spells and spell-like effects.
- +1 racial bonus to attack rolls against orcs, and goblinoids.
- +4 dodge bonus against giants.
- +1 racial bonus on Appraise checks that are related to stone or metal items.
- +1 racial bonus on Craft checks that are related to stone or metal.
- Automatic Languages: The Ridd and Dethark.
- Favored Class: Fighter

Half-Gnome/Halfling

These half-gnomes are the progeny of both a gnome and a halfling, or of two half-gnomes both of halfling ancestry.

No racial adjustments to ability scores.

Small Size

Half Gnome base speed is 20 feet

Low-light Vision: Gnomes can see 125% as far as a human in starlight, moonlight, torchlight, and similar conditions of poor illumination. They retain the ability to distinguish color and detail under these conditions.

- +1 racial bonus on Climb, Jump, and Move Silently checks.
- +1 morale bonus on saving throws against fear.
- +2 racial bonus on Listen checks.
- +4 dodge bonus against giants.
- Automatic Languages: The Ridd and Yond.
- Favored Class: Rogue

Mixed Half-Gnome

These half-gnomes are the progeny of two half-gnomes of mixed dwarven or halfling blood.

No racial adjustments to ability scores.

Small Size

Half Gnome base speed is 20 feet

Darkvision: These half-gnomes can see in the dark up to 15 feet. Darkvision is black and white only, but it is otherwise like normal sight, and dwarves can function just fine with no light at all.

Low-light Vision: These half-gnomes can see 125% as far as a human in starlight, moonlight, torchlight, and similar conditions of poor illumination. They retain the ability to distinguish color and detail under these conditions.

- +1 bonus on Listen checks.

- +1 racial bonus on saving throws against poison.
- +1 racial bonus on saving throws against spells and spell-like effects.
- +4 dodge bonus against giants.
- +1 racial bonus on Climb, Jump, and Move Silently checks.
- Once per day a half-gnome can use "Speak with Animals" [per the spell] as a spell-like ability to speak with a burrowing mammal (a badger, fox, rabbit, etc.). This ability is innate to half-gnomes. It has a duration of 1 minute (the half-gnome is considered a 1st-level caster when she uses this ability, regardless of her actual level).
- Half-gnomes with Intelligence scores of 10 or higher may cast the 0-level spells (cantrips) dancing lights, ghost sound, and prestidigitation, each once per day. These are arcane spells. Treat the half-gnome as a 1st-level caster for all spell effects dependent on level (range for all three spells and duration for ghost sound).
- Automatic Languages: The Ridd
- Favored Class: Illusionist, which is a wizard who specializes in casting illusion spells.

Aging Effects for Half-Gnomes

Subspecies	Middle Age*	Old Age*	Venerable***	Maximum Age
Gnome/Dwarf	112 years	165 years	225 years	+3d% years
Gnome/Halfling	75 years	110 years	150 years	+1d% years
Mixed Half-Gnome	90 years	138 years	183 years	+2d% years

*-1 to Str, Con, and Dex; +1 to Int, Wis, and Cha.

** -2 to Str, Con, and Dex; +1 to Int, Wis, and Cha.

*** -3 to Str, Con, and Dex, +1 to Int, Wis, and Cha.

Random Height and Weight for Half-Gnomes

Subspecies	Base Height	Random Modifier	Base Weight	Random Modifier
Gnome/Dwarf, male	3' 4"	+2d4	85 lb.	X 1d6 lb.
Gnome/Dwarf, female	3' 2"	+2d4	68 lb.	X 2d6 lb.
Gnome/Halfling, male	2' 10"	+2d4	35 lb.	X 1 lb.
Gnome/Halfling, female	2' 8"	+2d4	30 lb.	X 1 lb.
Half-Gnome, male	3' 1"	+2d4	60 lb.	X 1d4 lb.
Half-Gnome, female	2' 11"	+2d4	49 lb.	X 1d4 lb.

Half-Orcs

In distant Tyyrhan, a relatively new race of beings has dominated the region. The Wars of Man decimated the region, and marauding tribes of orcs carved their way into the fallen territory. Although the surviving human women were able to repel the vicious assaults of the orcs, their husbands and sons were all but dead, leaving them with no mates to propagate further generations. At first, the Tyyrhan

would raid neighboring Thessae and Persaedon for male stock, but another alternative came to replace their raids. Orcish men, despite their hideous features and foul breeding were compatible with human woman. Using what remaining orcish prisoners they had taken, the Tyyrhan women were able to produce another generation of daughters and sons. In time, they chose to begin raiding orcish settlements still in the region for more breeding

stock, and assimilated the oppressed orcish women into their own society. Centuries passed, and now Tyyrhan is dominated by women and men of half-orcish blood, with a few full-blooded orcs and humans with orcish features among them. Fortunately for the rest of Marpesia, the Tyyrhan did not degenerate into the brutal orcish culture. Half-orcish women are just as cultured and civilized as the rest of their Marpesian sisters, although they are known for their fierceness and particular cruelty in battle, if not their inhuman appearances and rumors of cannibalism.

Halflings

Always a fertile people, the halflings were able to recover their numbers within a century. Halfling society was always matriarchal, with women holding very important and equal positions as their men did. Even though few halfling men today hold such positions, the opportunity is still there for them. Halflings enjoy trade and wealth over war, and compete with the gnomes for valuable trade routes and contracts. Despite their perceived laziness or cowardice, halfling women and even men are

quick to defend their lands and their gold from those who would try to steal them. The halflings rule the nation of Cannoria, and men of any race tend to live with a bit more freedom here than anywhere else, even in tolerant Lycaeon. Many taller halfling women have mothered daughters and sons through elven, half-elven, and shorter human men, producing the sub-race of Tallfellows. Full-blooded halflings are either Stouts or Hairfoots.

Humans

By far the most numerous of the races, humans still dominate most of the Marpesian and Thentian mainland. They are as diverse as they are widespread, with a variety of ethnic features and physical characteristics that give their race a beauty no other race has.

Unfortunately, many human women see this beauty as ugliness, and a tragic degree of racism and prejudice often drives these women apart. Human men experience a variety of social standings, from second-class status in Lycaeon, to the rigid lives of servants and slaves in Aegonia, and the pure breeding stock in Tyyrhan and Mesonia.

CHARACTER CLASSES



Player characters in the Maidenheim campaign setting can use any of the basic character classes found in the d20 Player's Handbook published by Wizards of the Coast. Maidenheim itself offers no new individual character classes as of this publication. Should the game master permit basic classes from other d20 campaign settings, supplements, and rulebooks to be used, keep in mind the nature and intent of both Maidenheim and the rules from which these new classes are taken. It will be up to the game master to decide what classes she will permit within her Maidenheim campaign, and not every class from other d20 sourcebooks would be appropriate. Most could probably be adapted with a few adjustments, but some may require a bit more work.

Barbarian

Background: There are dozens of tribes and settlements of barbarians across Scythae, most of which are found in the Frontier. Lanthia's women tend to make up the majority of these barbarians, although they do have frequent contact with more the civilized nation of Thessae. Small pockets of barbarians still remain isolated in the wilderness as well, many of which hold the few men who remain among them in a high regard not found elsewhere across Marpesia. The Turmen nomads on the Armen Plateau and the Turmen Desert are considered to be barbarians, as are the Sum'ma nomads who make their living in the Summara Desert. Many of Calaecia's settlements also produce barbarian warriors, and there are many tribes of half-orc hybrids in Tyyrhan on the steppes.

Bard

Background: Whether they perform dramas and tragedies in the forums of Lycaeon or Aegonia, pass on the sagas of their people in Lanthia and Calaecia, or perform artistic ceremonies in Tyyrhan's courts, the bard is common enough to be found anywhere across Scythae.

Cleric

Background: As ordained priestesses of their religions, clerics are almost always from civilized nations such as those found in the Maidenlands, Eastern Marpesia, and across the continent of Thentia. There are fewer clerics to be found in the Frontier and among barbarian tribes unless they are serving as missionaries or ambassadors of their faiths.

Druid

Background: Druids are considered to be members of the oldest religions, but their ancient ways are slowly passing away with the encroachment of civilization. Druids are the priestesses most likely to be found in the Frontier and among barbarians, although the civilized nation of Teichosia does maintain a rather even mix of elven druids and half-elven clerics.

Fighter

Background: Most fighters come from civilized nations or from regions with enough contact with civilization to allow ample opportunities for women to hone their skills in combat, even if they remain a bit rustic. Fighters can come from any region, but barbarian settlements tend to produce few actual fighters due to their isolation.

Monk

Background: Monks come from monastic communities dedicated to self-enlightenment and perfection, most of which are found only in Tyyrhan's remote mountain regions. The monastic orders of Tyyrhan are the only examples of existing communities where monks can attain their skills, and the concept of such dedicated warriors is practically non-existent outside of Tyyrhan. It is from the orders that many half-orcs have learned a great deal of civility and enlightenment, and they often serve as ambassadors for Tyyrhan when dealing with foreigners.

Paladin

Background: Paladins are warriors who have answered the call of the deities they serve, and as such they are not restricted to being of

lawful and good alignments on Scythae. When choosing a goddess for a paladin character, the paladin must be of the same alignment as the goddess she serves. Whether they dedicate their sword and shield to Athena or their spears to Morrigan and bows to Artemis, paladins are rare indeed, either serving as the means of war or justice of their faith or undertaking quests in the name of the deities.

Game Rule Information: When deciding what powers and abilities to give paladins of different alignments, there are only a few basic changes that need to be made. All paladins maintain the Class Features of Aura of Courage, Detect Evil, Divine Grace, Divine Health, Lay on Hands, Remove Disease, Smite Evil, Special Mount, and Spells. The ability to Turn Undead is only granted to paladins if their matron deity has power over the domains of Death, Evil, Good, Life, or Sun. Paladins of evil alignment can alternately use their Lay on Hands ability to Inflict Harm on living creatures instead of healing damage, they can only Detect Good and Smite Good rather than Evil, and if their deity grants it they can use their Turn Undead ability to Rebuke or Command Undead as an evil cleric can. Future supplements will provide more details on the paladins of specific deities in the Maidenheim campaign.

Ranger

Background: The ranger can come from any civilized or uncivilized region, and they are found equally in the legions of Lycaeon as they are among the remaining Turmen nomads. Unlike fighters and even barbarians, rangers are found in small numbers and have a tendency to operate alone or in small groups.

Rogue

Background: The guild concept of rogues has been around for quite some time, originating with the multitude of secret societies that have come into being with the rise of civilization after the Age of Scorn. Rogues can be found nearly everywhere there is gold to be made, from the markets of Thessae and Aegonia to the bazaars of Persaedon and Summara. Along the Road of Queens rogues and bandits are also common, and the wilderness provides more than enough territory for them to hide from authorities in.

Sorceress

Background: Sorceresses are very rare, but due to their innate spell-like abilities they are just as likely to come from uncivilized communities as they are to call civilized lands their home. Rumors state that Hecate has blessed the blood of certain women with innate magic that often skips a generation or two before revealing itself at puberty.

Wizard

Background: Wizards only come from civilized lands, at least initially. Several nations do maintain formalized institutions that instruct the brightest young girls and teenagers in the mystical arts. Aegonia, Gandhara, Lycaeon, Persaedon, Teichosia, Thentyr, Thessae, and Tyyrhan are the only nations that have such schools of learning, and as such wizards are more common in these lands than elsewhere. Wizards found in less civilized regions such as Lanthia and Calaccia have likely settled there to secure their privacy and to pursue their magical studies undisturbed.

RELIGIONS AND DEITIES

Woman and Man come from the earth, from the gods of the earth. In the Age of Scorn, Man ruled over Woman, who was his servant. With the jaded rule of Man came greed, and they warred with each other, and killed thousands upon thousands in the Wars of Man. Woman cried then, cried for her husbands and sons lost in battle.

The gods of Man did nothing, for they were pleased with the worship they had received, the affairs of mortals meaning little to them. But Woman was not alone in the heavens, for the goddesses of the earth and the sky heard her cries in the wind, and tasted her tears at her feet.

The goddesses begged the gods of Man to end the suffering that Man had brought upon Woman. But the gods did nothing, laughing at the goddesses for their compassion.

So the goddesses grew angry, and cast the gods of Man from the heavens so that none remained. Upon Man the goddesses unleashed their fury, demons in twisted and bestial forms who descended upon the cities and burned the kingdoms of Man beneath their bloodied feet.

But the demons had grown too powerful in their rage, and after killing Man they preyed upon Woman. So the goddesses again grew angry, and gave Woman the secrets of magic and courage to drive them back into the earth from where they came. The goddesses went

back into the heavens, and left for us on the battlefields the secrets of magic.

With the gifts from the goddesses, Man was to now serve Woman.

And thus things are so.

So the legend says. Scythae's pantheons mostly consist of female deities, although there were many male divinities in the past. Below are the goddesses who the Scythaens still worship, giving thanks and praise to daily. Shrines and temples to most of these goddesses can be found almost anywhere across the continents of Marpesia and Thentia.

Of all the goddesses on Scythae, the fertility goddesses tend to have the most numerous followings. These deities receive the most worship, prayers, and tribute from hopeful women seeking daughters and sons in a world with few men. Many of these prayers are answered, and more than a few women are blessed with twins or triplets. The ratio of women to men has changed little, however, which has led the priestesses to suspect that the goddesses are deliberately preventing too many men from being born in an attempt to keep Scythae under the rule of women. Ilmatar, a goddess of mothers, is also very influential with the Scythae women as she watches over children for their mothers.

Goddesses such as Athena, Hecate, Hera, Loviatar, Kiputytto, Hel, Tunoetar, and

Ishtar (Inanna in Tyrrhan) are almost equally powerful, more so because the queens and nobility lend them much of their support. In exchange for their worship, the priestesses of these deities work to keep the queens and nobility in power.

The women of Scythae are very diverse in their faiths, and over 60 deities make up the entirety of their religions. It is no accident that male deities have been excluded from prominence in the pantheon. The women of Scythae are still aware that male deities and divinities certainly do exist, but the legends that reveal their failure to end the Wars of Man and the Age of Scorn is largely responsible for the contempt that most women feel towards the "Gods of Man." Male deities are not given any worship or praise in human lands, and they are spoken of with spite if even considered in a conversation at all. The Gods of Man have been cast from the heavens, and they have no place on Scythae any more.

The entries below are modeled after those found in the d20 Player's Handbook, although other than the mention of specific spell domains for priests, the information provided should give game masters enough of a starting place to grant clerics of these faiths their own specific abilities. Should any of them be found within other d20 sourcebooks, feel free to use whichever entries are appropriate to your campaign.

DWARVEN GODS

The dwarves still openly acknowledge and worship their male deities. In fact, most of their gods are indeed male figures. Although the religious nature of the world around them has changed, the dwarven gods are considered

timeless, even older than the earth itself. The dwarves stubbornly believe that Scythae was born from the labors of the dwarven gods, and so it is that even if queens rule the dwarven people, those queens will always be grateful to their male gods. What the rest of the humans, elves, gnomes, and halflings think about it is not a consideration when it comes to matters of dwarven faith.

Athor

Neutral Evil

The god of evil greed, Athor is one of the few male deities still worshipped on Scythae, and even then his followers keep their mainly faith to themselves. Dwarven thieves and rogues all pay tribute to Athor's priesthood, and his followers are responsible for many of the tensions and dissent within dwarven culture. The domains Athor governs are Evil, Luck, and Trickery. His symbol is a jeweled dagger.

Berroan

Lawful Good

The goddess of safety, truth, and the home, the Revered Mother Berroan is the matron deity of the dwarves. In abundant times when dwarven males were more numerous, Berroan was a matron of marriage and love, although now she only receives prayers concerning matters of the heart rather than marital unions. Her priestesses also pray to protect homes from thieves and the evils of other gods. Berroan governs the domains of Good, Healing, and Protection. Her symbol is two linked silver rings.

Ged

Lawful Good

Ged is worshipped by dwarven warriors before

combat, and during the midst of battle and war. The battle-axe is his symbol, and the favored weapon of his priests. Ged has power over the domains of Law, Strength, and War.

Dath

Neutral

The dwarven god of secrets under the mountain, Dath is revered for his wisdom and knowledge; it is said that there isn't anything that he doesn't know or understand. Often called the Silent Lord, his priests and priestesses are always welcomed as advisors to the dwarven queens and kings. The domains Dath is associated with are Earth, Knowledge, and Protection. His symbol is a faceted gemstone, often depicted against a silhouette of a mountain peak.

Garamar

Lawful Neutral

The god of protection, Garamar the Guardian is a minor deity who looks after the well being of all dwarves across the world, even those who no longer live in the halls of Mithia. Garamar also receives prayers from warriors in battle to provide them with strength and endurance. He governs the domains of Law, Protection, and Strength. His symbol is either a bronze or brass mask with flaming eyes.

Dain

Lawful Good

The patron god of dwarves, Dain is called the Soul Forger, the All-Father, and the Creator. Dain is said to have created the earth, and the dwarves from the ores and gems found beneath the mountains. The war hammer is his symbol. He has power over the domains of Earth, Good, Law, and Protection.

Shaer

Chaotic Good

The goddess of life, mercy, love, and fertility, Aerin has also been called the Lady of Life. The dwarves pray to her to bless the wombs of hopeful mothers with children, but despite the large sacrifices made and idols built in her honor, the dwarves still remain largely and infertile people. Some of the dwarves who have more readily embraced the ways of their human neighbors have shunned Shaer for the mercy and compassion she has for all living beings, in particular men. Her priestesses are granted power over the domains of Good, Healing, and Life. Shaer's symbol is a flame rising from a steel pin.

Gadin

Neutral

Dwarven merchants and non-evil rogues worship Gadin, the god of wealth and luck. As a master of trickery and deceit, Gadin helps his followers to outwit and overcome their enemies and other obstacles, particularly humanoids, humans, and other demihumans who have money to be bilked of. Gadin grants his priests power over the domains of Earth, Luck, and Trickery. His symbol is a circular coin of gold, carved with dwarven runes.

ELVEN DEITIES

Although the elves largely give praise to a few goddesses, they have not forgotten the male deities of their ancestors. The elves of Scythae appear to worship only female divinities, but they have simply changed the appearance of their male deities in order to accommodate their human neighbors. Lorellan is an androgynous deity, appearing as either male or female, or neither. For the past 800 years, Lorellan has adopted a female identity

in order to maintain a more acceptable image for the elves of Scythae.

Lorellan

Chaotic Good

The Lady Lorellan is the matron deity of Scythan elves, and is revered as the symbol of the highest ideals an elf can strive for. Lorellan priestesses take an active role in Teichosian politics and the defense of the nation, and are the most active clerics in the nation. Lorellan presides over the domains of Chaos, Good, Magic, Protection, and War. Her priestesses use the long sword as their favored weapon. Lorellan's symbol is a silvery quarter moon.

Aeraen

Chaotic Good (Neutral)

Aeraen is the elven goddess of air and weather. Her worshippers give her praise to bless them with favorable weather at land at sea. Her symbol is a wreath of feathers. She has power over the domains of Air, Good, and Water.

Ilese

Chaotic Neutral

Ilese is the Lady of Mischief and Change, whose worshippers include chaotic elves and thieves. Her symbol is the night star. She has power over the domains of Chaos, Luck, and Trickery.

Andira

Chaotic Good

Andira is the elven god of archery and hunting, worshipped by good and neutral elves. Half-elven rangers and a few humans also find themselves as her worshippers. Her symbol is a

fletched arrow. Her priestesses may use the longbow as their favored weapon. She has power over the domains of Animal, Good, and Plants.

Strael

Chaotic Good

The goddess of deep elves who live above ground, her priestesses often refer to her as the Deep Maiden. Strael's following is rather small, but half-elves of deep blood are being born in larger numbers and more deep elves are moving from their realms to the surface world. Strael's priestesses are granted power over the domains of Good, Knowledge, Magic, and Protection. Her symbol is a circle of silver filaments.

Celana

Chaotic Good

The goddess of romantic love, Celana is one of the more widely known deities of the elves, and she is said to have a very good relationship with the other goddesses of love in the pantheon such as Aphrodite and Freya. Marriages and formal relationships between elves, half-elves, and the occasional human are given blessings by Celana's priestesses. Celana governs the domains of Good, Healing, and Protection. Her symbol is a circular garland wreath of roses.

Enora

Neutral Good

The elven goddess of longevity, the elves know that Enora still exists because they still enjoy life spans measuring in centuries. Although very few have ever become priestesses or priests in her name, the elves take for granted that she is with them. Since even long life ends

in death, Enora is also revered as a minor death deity with the intent of providing the souls of departed elves an afterlife more enjoyable and eternal than their mortal life. Enora rarely receives clerics, but the few she has are granted power over the domains of Good, Death, Knowledge, and Magic. Her symbol is a vine of ivy twisted into wreath, encircling a sun.

Raesheen

Chaotic Evil

The queen of the dark elves has very few adherents on the surface world, although the Demon Queen's servants have managed to hide among the few surface deep elves that have managed to find a place among the Teichosians. Exactly what Raesheen has in store for the surface elves is unknown, and as long as Lorellan is presiding over Teichosia Raesheen will have a difficult time confronting her greatest enemy. Raesheen ruthlessly rules over the domains of Chaos, Destruction, Evil, Knowledge, and Magic. Her symbol is the spider.

Rallas

Neutral

Rallas' priestesses are clerics and druids who tend the carefully restored and guarded woodlands of Teichosia. Lady Rallas is said to be as old as nature itself, and it was her worshippers who began the long and arduous process of the Healing; Mielikki merely provided assistance. Rallas' clerics are granted power over the domains of Air, Animal, Earth, Plant, and Water. Her symbol is the mighty oak.

HALFLING DEITIES

Much like the dwarves, the halflings still

provide worship to a few male deities. For some time after the Age of Scorn it was whispered among the halflings that Voren the Defender was not able to protect them during the Razing and the Salting, and that Brand hit the trails and traveled far enough away to save himself while abandoning his fellows. Legend has revealed, however, that Voren manifested on the fields of battle and sacrificed his own divinity to give strength and skill to the halflings. It was his sacrifice that enabled the halflings to drive back the humanoids by the end of the wars, and although he has no form, he still exists in the courageous hearts of the halflings. As for Brand, he had instead taken the orphaned children and babies safely to a secret place where the humanoids could not harm them. Priestesses and priests of Voren and Brand still walk among the halflings of Cannoria, and are still capable of working miracles in the names of their patrons.

The halflings also pray to a thousand other ancestors and spirits common to a particular area or task. Every town and shire has at least a few dozen local deities, the spirits of the founders of the communities or local heroes who have since passed on but still watch over their loved ones.

Voren

Lawful Good

Voren the Defender is the halfling god of stern defense and aggressive watchfulness, but he is not a god of war even though he partakes in them. He grants his priestesses and priests power over the domains of Law, Protection, and War. His priests can use the short sword as their favored weapon. Voren's symbol is a stout wooden shield with bands of iron.

Brand

Chaotic Good

The halfling god of adventure and misadventure, Brand has also been accredited with being the protector of children. Halfling children and young adults frequently call upon Brand to lead them to the next great adventure, while parents pray for Brand to lead them away from it. He has power over the domains of Luck, Travel, and Trickery. His symbol is a pair of worn leather boots.

Cylee

Neutral Good

The goddess of the hearth and home, Cylee is said to have a shrine in every burrow and building built by the halflings. Halfling hospitality comes from the teachings of Cylee's priestesses, who insist that the goddess herself could be among the guests one receives at one's table. Her priestesses have power over the domains of Good, Healing, and Protection. Cylee's symbol is a burning hearth log.

Shayla

Neutral Good

The goddess of agriculture, nature, weather, feasting, celebrations, and romance, Shayla's clerics and druids were responsible for the successful Cleansing of the earth which has since restored Cannoria to her more bountiful past. Although many halflings believe that Shayla and Dalla are one and the same, Shayla's clerics and druids insist that the two are not. Shayla has power over the domains of Air, Plant, and Water. Her symbol is a farmer's sickle.

Dalla

Lawful Good

The matron goddess of halflings, Dalla has been called the Provider, the Nurturer, and the Blessed Mother. She is a symbol of harmony amongst halflings and a strong defense against their enemies, and her priesthood consists of both clerics and druids. Dalla grants power over Good, Law, and Protection. Her symbol is a sheaf of wheat.

HUMAN GODDESSES

The goddesses of the humans are numerous and diverse, a reflection of the multitude of cultures and societies from which they come. A few are rather unique to their own particular cultures, although most goddesses have at least a few small shrines and temples within most of the human controlled regions. The goddesses of Ghandhara, for example, have very little influence on Marpesia and Thentia, while Hera and Athena have priesthoods that extend as far west as Calaccia and to Mesonia in the east.

Amaterasu

Lawful Good

The goddess of the sun, Amaterasu is one of the more powerful goddesses in the pantheon. Although most of her temples are found in Tyrrhan, her priestesses have spread her faith across the rest of Marpesia as far west as Lycaeon. The domains she governs are Fire, Good, Healing, Strength, and Sun. Her symbol is an eight-sided mirror.

Amphitrite

Chaotic Neutral

The goddess of the sea, Amphitrite is also called the Lady of Reefs, Mother of Waves,

and the Queen of the Nereids. Sailors, pirates, and seamen all offer sacrifice to Amphitrite to bless them with calm seas, and coastal villages have at least a nominal shrine to the goddess so that they are not plagued by violent storms. Amphitrite governs the domains of Air, Chaos, Destruction, and Water. Her symbol is a silken shawl.

Aphrodite

Chaotic Good

The goddess of love, beauty, and passion, Aphrodite is worshipped across most of Marpesia. Although she frequently presides over formal relationships between women, Aphrodite's priestesses are not very well liked by other priesthoods, particularly those of Hera, Hecate, and Loviatar. Aphrodite's compassion for Man is seen as rather troublesome, and her attempts at restoring love between Woman and Man is beginning to earn her priestesses some very powerful enemies. Aphrodite governs the domains of Good, Protection, and Trickery. Her symbol is a multicolored seashell.

Artemis

Neutral

Rangers and huntresses worship Artemis, the goddess of the hunt. She is sometimes associated with the moon. Druids revere her, and make up nearly half of her priestesses. As such, her worshippers are found in more rustic areas such as Calaeccia and the less settled regions of Lycaeon and Aegonia. Artemis is a mistress of the domains of Animal, Plant, and Trickery. Although they have no access to the War domain, clerics and druids of Artemis can use the short or long bow as favored weapons.

Her symbol is an ivory bow in front of a full moon.

Astraea

Lawful Good

The goddess of justice, Astraea is worshipped by all and denied by no one. From the heavens she sits, watching all that happens across Scythae, and her priestesses often serve to remind the noblewomen of their goddesses' judgments. This earns her the favor of the people, but sometimes the enmity and wrath of those seeking injustice. Astraea governs the domains of Good, Law, Protection, and Strength. Her symbol is the hammer.

Athena

Lawful Neutral

The goddess of wisdom and war, Athena is one of the most widely worshipped goddess on Scythae, although her center of power lies in Aegonia. Warriors and those seeking guidance in battle all praise Athena for her wisdom. Athena's worshippers are very aggressive in the spread of her faith, and hold all other clerics in contempt. She is associated with the domains of Destruction, Knowledge, Law, Protection, Strength, and War. Her priestesses can use spear (half spear, short spear, or long spear) as their favored weapon. Her symbol is either an owl or the eyes of the owl.

Bast

Chaotic Good

The cat goddess, Bast is worshipped as protector and guardian of the home and all cats. Her symbol is the cat, and it is whispered that every cat serves as her eyes and ears.

Bast has power over Chaos, Luck, Protection, and Trickery.

Brigit

Neutral

The goddess of fire and poetry, Brigit is worshipped in the more rustic nation of Calaeccia. Her priestesses are almost all druids, known for their battle chants and songs, and they can frequently be heard singing on the fields of battle. Brigit has power over the domains of Fire, Protection, and War. Her clerics can use the long sword as their favored weapon. Brigit's symbol is the form of a woman wrapped in flames.

Cybele/Rhea

Neutral

The mother of the goddesses and nature, Cybele is the ancient goddess who was far more powerful in the past long before the Age of Scorn. Religious scholars claim that it was Cybele who cast the Gods of Man, even those who were her sons out of the heavens for their sins against Woman. Cybele has little to do directly with the day-to-day affairs of mortals, but the druids who revere her still offer sacrifices and prayers to her name. As a primeval goddess dating back to the beginning of time, Cybele has no clerics. Even the druids of Gaia acknowledge that Cybele's order is much, much older. Her symbol is a golden circle or ring.

Demeter

Neutral Good

The goddess of agriculture, Demeter is worshipped to provide bountiful harvests of grain and crops for farmers, and to bless the wombs of mothers bearing children. Priestesses

of Demeter also serve as midwives for childbearing women, and the goddess is most commonly worshipped in Aegonia, Calaeccia, Lycaeon, and Thessae. Her order also includes a number of druids. Demeter has power over the domains of Air, Earth, Healing, and Plants. Her symbols include sheaves of corn, poppies, and snakes.

Eirine

Lawful Good

The goddess of peace and gentleness, Eirine is commonly worshipped in the more civilized regions where peace is more readily desired. On the Frontier and in regions where armed conflicts are common, Eirine's priestesses offer to heal the injured and offer forgiveness to the dying. Eirine governs the domains of Good, Healing, Law, and Protection. Her symbol is the olive branch.

Eris

Chaotic Evil

The goddess of discord and strife, Eris has been called the Maiden of Chaos and the Mother of Calamities. She serves to sow and create dissension and misfortune among mortals through her priestesses, and to protect those who offer her tribute from such fates. Eris governs the domains of Chaos, Evil, Luck, and Trickery. Her symbol is a spinning silver coin.

Freya

Neutral Good

The goddess of love and fertility, Freya is worshipped in Lanthia and Thessae. Like Aphrodite, Freya's priestesses seek to restore love between Woman and Man, even though this does earn them the resentment of

the priestesses of Hera and Loviatar. Freya has power over the domains of Good, Healing, and Protection. Her symbol is the falcon.

Frigga

Lawful Neutral

The goddess of the atmosphere, Frigga is the matron deity of the Lanthians. She is also called the Mother of Storms and Lady of the Helm (as in the helm of a Lanthian longship). Frigga is also called upon to bless formal relationships of women. She governs the domains of Air, Law, and Water. Her symbol is a large cat.

Gaia

Neutral

Although other druids may claim that their nature goddess or god is the oldest in the world, Gaia the Earth Mother truly is the second oldest faith beneath the druids of Cybele. Her priestesses are all druids; she has no clerics in her name, as she is one of the most primeval goddess on Scythae. As in the Old Times when men were the majority of her devotees, men today may still be druids of Gaia, although now they number much less than they used to. The Reparations mean nothing to them, and isolated druidic communities treat their male residents and relatives as equals. Gaia's druids have a tendency to shun civilization, and only deal with druids of other goddesses and rangers on a regular basis. They can be found all across Marpesia, Thentia, and even Ghandhara, but one would never know they were there unless they revealed themselves. Gaia's symbol is the oak tree.

Hathor

Chaotic Good

The goddess of joy, love, and festivity, Hathor is also called the Lady of Dance and the Queen of Song in Thentyr. Hathor's priestesses frequently arrange for large celebrations throughout Thentyr to celebrate the majesty of their goddesses. Hathor grants power over the domains of Chaos, Good, and Protection. Her symbol is a golden harp.

Hecate

Lawful Evil

The goddess of magic, Hecate is said to have shared the knowledge of magic with Woman so that she could overcome the humanoid during the Age of Scorn. For this, she has received much thanks and praise, and is worshipped with zeal across Marpesia. Hecate grants power over the domains of Evil, Knowledge, Protection, and Magic. Her symbol is a setting moon.

Hel

Neutral Evil

The goddess of death, Hel has also been called by the Lanthians as the Queen of the Slain. Despite her status as being associated with evil, Hel is still openly prayed to so that she may take mercy on mortals and spare them the ravages of death and decay for one more day. Hel has power over the domains of Death, Destruction, Healing, and Evil. Her symbol is her own face, colored black on the right and white on the left.

Hera

Lawful Neutral

The goddess of authority and intrigue, Hera is deemed responsible for passing the

Reparations down to the earth so that Woman could live free from the influence of Gods of Man and their male worshippers. As such her influence has spread to every civilized nation across Marpesia, Ghandhara, and Thentia, making her the most powerful goddess in the entire world. Hera has authority over the domains of Law, Knowledge, Protection, and Trickery. Her symbol is either the peacock or the feathers of one.

Hestia

Lawful Neutral

The goddess of the hearth, home, and altars, Hestia is a popular local deity worshipped to varying degrees from serfs and commoners to noblewomen and queens alike. Prayers to Hestia are offered to protect one's home and property from thieves, and to keep the home safe from disease, fire, or other tragedies. Just as Hestia prefers not to become involved in the affairs of other goddesses and women, so too do her priestesses try to remain as uninvolved as possible in the affairs of women. Hestia governs the domains of Healing, Law, and Protection. Her symbol is a lit candle.

Idun

Chaotic Good

The goddess of spring and eternal youth, Idun is worshipped across Lanthia and Thessae. Her priestesses include both clerics and druids who say prayers over newborn children so that they may live long lives, and over the fields so that farmers may bring in more bountiful harvests. Idun has power over Good, Healing, and Plants. Her symbol is an apple.

Ilmatar

The goddess of mothers and childbirth, Ilmatar

has also been called the Daughter of the Air. Ilmatar has little influence among governments, although every woman who seeks a child will offer Ilmatar worship for the duration of their pregnancies. Ilmatar has power over the domains of Good, Healing, and Protection. Her symbol is a cross with looped ends.

Inanna/Ishtar

As a goddess of both war and love, Inanna/Ishtar grants different powers to different sects of her priesthood. As Inanna she leads Tyyrhan into war against her enemies from the Bastardlands, and as Ishtar she rules over mighty Persaedon as a Holy Nation. Inanna's priestesses have power over Destruction, Law, Protection, and War, while Ishtar's priestesses receive power over the domains of Law, Healing, Protection, and War. Priestesses of both sects can use the scimitar (normal or great scimitar) as their favored weapon. As Ishtar, her symbol is a blue crystal rod, while those who know her as Inanna use the symbol of a staff.

Iris

Neutral

The goddess of messengers and rainbows, Iris is also called the Lady of Words and the Winged Messenger. Her priestesses are surprisingly well informed of events in neighboring nations, and they often serve as couriers to ambassadors and diplomats between nations. Iris governs the domains of Knowledge, Protection, and Travel. Her symbol is a golden jug.

Isis

Neutral

The goddess of fertility and magic, Isis is said

to have been sitting on the throne of Thentyr for centuries, her avatar ruling the women of the powerful desert nation directly. Her priestesses are said to have among the safest methods of ensuring childbirth anywhere in the world, and that men in Thentyr are under the sole Authority of her temples. Isis grants power over the domains of Knowledge, Healing, Protection, and Magic. Her symbol is that of a shining star set above or behind an ankh.

Kali

Chaotic Evil

As the powerful goddess of death and destruction in Ghandhara, Kali has also been called the Black Earth Mother and the Cannibal Queen. Her priestesses openly perform human sacrifices upon specially prepared and raised slaves in order to prevent Kali's wrath from coming down upon them. Her powerful cult includes many assassins, thieves, and warriors. Kali grants power over the domains of Chaos, Death, Destruction, Evil, Healing, and War. Her priestesses can choose one martial weapon as their favored weapon (choose one weapon at 1st level, most often a sword). Kali's symbol is a human skull.

Ki

Neutral

The goddess of nature, Ki is worshipped widely in the Eastern nations of Mesonia, Persaedon, and Tyyrhan. Her priestesses are clerics and druids, both of whom are defenders of nature, found equally in the Turmen Desert, the Hua Yan Swamps, the Dumeaens, and the Han Steppes. Ki governs the domains of Air, Animal, Earth, Plant, and Water. Ki's symbol is an iris.

Kiputytto

Chaotic Evil

The goddess of sickness, Kiputytto is also called the Mother of the Plague, the Lady of Plagues, and the Leper Queen. Despite her capacity for evil, she is frequently given a form of token worship to spare children and the elderly from the ravages of disease. Kiputytto has power over the domains of Chaos, Death, Destruction, and Evil. Her symbol is a battered metal bowl set over a flame.

Kishijoten

Neutral Good

Thieves, rogues, gamblers and anyone else desiring or needing luck and good fortune offer prayers to Kishijoten. Her priestesses are common throughout Tyyrhan, and rarely found outside of the Twisted Queendom. Kishijoten has power over the domains of Protection, Luck, and Travel. Her symbol is a white faceted diamond.

Kuan Yin

Lawful Good

The goddess of mercy, Kuan Yin has only a small cult following in Tyyrhan. Her priestesses oppose the Hobbling and work to bring relief and mercy to the men, boys, and infants born in Tyyrhan. As a result, Kuan Yin's priestesses are very unpopular and often arrested and hunted by the priestesses of Loviatar and Inanna. Kuan Yin has power over the domains of Good, Healing, and Protection. Her symbol is that of the goddess holding a newborn child in her arms.

Lakshmi

Chaotic Good

In Ghandhara, merchants and those seeking

luck and fortune worship Lakshmi. Her popularity among the Vaisia caste in Ghandhara has also earned her an association with business and wealth. Lakshmi has power over the domains of Good, Luck, and Protection. Her symbol is the lotus flower.

Loviatar

Lawful Evil

The goddess of suffering, Loviatar is also called the Lady of Pain, the Queen of Torture, and the Ice Maiden. Her priestesses readily sever their right breast as a sign of humiliation and faith in Loviatar, proudly bearing their scars as signs of their favor. The effect is enough to strike fear into the hearts of their less dedicated sisters. Loviatar's priestesses are very influential across Marpesia, serving alongside the priestesses of Hera and Inanna. Their strongest regions of influence include Tyrrhan and Mesonia. Loviatar grants power over the domains of Evil, Healing, Law, Strength, and War. Her priestesses can use the dagger as a favored weapon. Loviatar's symbol is a white or ivory dagger.

Ma'at

Lawful Neutral

The goddess of justice, Ma'at's temples serve as houses of justice and courtrooms in Thentyr just as they do as places of worship. Ma'at has power over the domains of Knowledge, Law, and Protection. Her symbol is a tilted scale.

Mielikki

Neutral Good

The goddess of nature, Mielikki is also called the Mistress of the Forest and the Lady of

Trees. Her priestesses are clerics and druids, and are frequently found guarding the woodlands in Thessae, Lanthia, Uyrdonia, and Calaecia. Mielikki has power over the domains of Animal, Plant, Water, and Sun. In Teichosia, Mielikki's druids cooperate with the elven druids, but in the east they often clash with druids serving the goddess Ki, sometimes with violence. Her symbol is the evergreen tree.

Mnemosyne

Neutral Good

The goddess of memory, knowledge, and bards, Mnemosyne is regarded as Lady of Learning and Mother of the Muses. Her priestesses are among the best scholars in the world, and are often retained as tutors for the daughters of noblewomen and wealthy merchants. Mnemosyne governs the domains of Good, Knowledge, and Magic. Her symbol is a bound scroll.

Morrigan

Neutral

The goddess of war, Morrigan is also called the Spearmaiden. Her priestesses are clerics and druids who fight side by side with warriors alike, and they are among the staunchest defenders of Calaecia. Morrigan has power over the domains of Destruction, Protection, Strength, and War. Her priestesses can use the spear (half spear, short spear, or long spear) as their favored weapon. Morrigan's symbol is two crossed spears.

Nemesis

Lawful Neutral

The goddess of retributive justice and vengeance, Nemesis is prayed to for blessings in acts of revenge against those who have

wronged others. Her priestesses often assist those with their acts of vengeance, making them a feared sect by criminals and murderesses. Nemesis governs the domains of Destruction, Law, Strength, and War. Her symbol is an upright gladius. Priestesses of Nemesis can also use the short sword as a favored weapon.

Nephtys

Chaotic Good

The goddess of wealth and the protector of the dead, Nephtys's priestesses serve to guard the countless burial tombs and pyramids of Thentyr from the greed of grave robbers. They also ensure that the dead do not rise again to inflict their wrath upon the living. She is the twin sister of Isis, and her priesthood holds the second most powerful influence in Thentyr. Nephtys grants power over the domains of Good, Death, and Protection. Her symbol is a pair of horns wrapped around a lunar disk.

Nike

Lawful Neutral

Warriors and mercenaries seeking victory over enemies in battle worship Nike, the goddess of victory. Her priestesses are likewise warriors themselves. Nike grants power over the domains of Destruction, Law, Protection, Strength, and War. Her priestesses can use the short sword as their favored weapon. Nike's symbol is a winged woman.

Nin-Hursag/Hursa

Neutral

As a goddess of the earth, Nin-Hursag is widely worshipped in Persaedon, Tyyrhan, and Mesonia. Some sects often call her Hursa or Hursag. Most of her priestesses are clerics,

but a few druids also revere the goddess. Nin-Hursag's priestesses claim that the earth itself is Nin-Hursag, and as such she is the greatest goddess of them all. This puts them at odds with the priestesses of Tou Mu, who claim that their goddess is the endless heavens above. Nin-Hursag grants power over the domains of Earth, Protection, and Strength. Her symbol is a blue white diamond.

PHEME

Neutral

The goddess of fame, rumors, truths, and falsehoods, PHEME is a mixed blessing among goddesses and immortals. Her priestesses serve as her eyes, ears, and tongue, spreading words of deeds and names of women and men regardless of their veracity. Bards are frequently found in the company of PHEME's priestesses, and often help to spread their words. PHEME governs the domains of Knowledge, Travel, and Trickery. Her symbol is a quill and an unbound scroll.

Ratri

Neutral Evil

The goddess of thieves, robbers, and the night, Ratri originally came from Ghandhara but is beginning to spread her influence onto the Marpesian mainland and Thentia. Her priestesses work alongside Vaisia merchants and thieves, robbing and murdering in order to increase their own wealth and fortune. Ratri grants power over the domains of Evil, Luck, and Trickery. Her symbol is either a black or dark robe or a woman wrapped in one.

Selene

Neutral Good

The goddess of the moon, Selene is also

called the Silver Lady. Her priestesses are found in civilized regions of the Maidenlands just as often as they are in less settled areas along the Frontier. She governs the domains of Air, Healing, Protection, and Sun. Her symbol is the full moon.

Sekhmet

Lawful Neutral

The goddess of war, Sekhmet is the matron goddess of Gambdalla, and a powerful goddess in Thentyr in her own right. Her priestesses are also warriors and fight alongside them in battle. Sekhmet grants power over the domains of Destruction, Law, Protection, Strength, and War. Her priestesses can use the scimitar (normal or great scimitar) as their favored weapon. Her symbol is the chariot.

Sif

Chaotic Good

The goddess of excellence and skill in battle, Sif is a very popular deity in Lanthia. Her priestesses are said to be the most skilled swordswomen and warriors in the world, although clerics and warriors of Athena, Morrigan, and Ishtar would be quick to disagree. Sif governs the domains of Good, Luck, Protection, and War. Her priestesses can use the long sword as their favored weapon. Sif's symbol is an upraised sword.

Tefnut

Lawful Good

The goddess of storms and flowing water, Tefnut is called the Queen of the Naptra and the Maiden of Rain. Her priestesses are charged with monitoring the level of water along the flood banks of the Naptra River, and to

ensure that proper worship is given to the goddess to provide rain for the growing seasons. Tefnut governs the domains of Air, Plant, and Water. Her symbol is that of a lioness head.

Tou Mu

Chaotic Evil

The goddess of the north star, Tou Mu is said to make up the entirety of the heavens and the night sky, and that all goddesses live beneath her. This arrogance makes her priesthood very unpopular (perhaps because they pose a good argument), but sailors and navigators in Tyyrhan must all rely upon Tou Mu to provide them with sight of the stars when sailing at night. Tou Mu has power over the domains of Air, Chaos, Evil, Sun, and Water. Her symbol is that of a vine of lotus flowers wrapped around a bow.

Tunoetar

Chaotic Evil

The goddess of the underworld, Tunoetar is also called the Ghoul Queen and the Lady of Bones. A fierce competition between Tuonetar and Hel over who shall rule the underworld has been raging for millennia, and the sightings of undead in the world of the living is said to be the workings of one goddess or another attempting to gain more power over the other. Tuonetar's cults are very small compared to Hel's but they are everywhere. Tuonetar grants power over the domains of Chaos, Death, Destruction, Evil, and Healing. Her symbol is a decapitated head.

Tyche

Neutral

The goddess of good fortune, prayers to

Tyche are spoken by most people at least a dozen times in their lives. Her priesthood is relatively small, but shrines to her name have been built across the Maidenlands and into the Frontier. Tyche grants power over the domains of Luck, Protection, and Travel. Her symbol is a red pentagram.

Ushas

Neutral Good

The goddess of the dawn, Ushas is worshipped exclusively in Ghandhara.

Although some religious scholars suggest that Amaterasu and Ushas are one and the same, the priestesses of both faiths politely agree that they are not. Ushas governs the domains of Fire, Good, Healing, and Sun. Her symbol is a rising sun.

NEW DIVINE SPELLS

Since fertility is perhaps the most important aspect of life and survival for women and men in *Maidenheim*, there are several new divine spells included to reflect this importance.

Bless Womb

Abjuration

Domain: Life

Level: Clr 1, Drd 1

Components: V, S

Casting Time: 1 action

Range: Touch

Target: Living being touched

Duration: Special

Saving Throw: None

Spell Resistance: Yes (harmless)

With this spell, fertility priestesses can ensure that a woman who is pregnant with child will deliver a perfectly healthy child without deformities or defects, and with no risks for

miscarriage. This spell subsequently protects the mother's child from being slain through the Miscarriage spell (see below).

Conception

Conjuration

Domain: Life

Level: Clr 3, Drd 3, Life 3

Components: V, S, M

Casting Time: 1 action

Range: Touch

Target: Living creature touched

Duration: Instantaneous

Saving Throw: Yes

Spell Resistance: Yes (harmless)

This spell will ensure that a fertile woman will conceive a child during a period of time in which she is attempting to do so. The spell will only guarantee that she conceives, and will do nothing to protect the child from causes of natural or magical miscarriage, birth defects, premature delivery, or injury to the mother caused by childbirth. A woman who does not wish to conceive a child may make a Fortitude saving throw to resist becoming pregnant. It is important to note that this spell cannot make a woman conceive if she has not recently engaged in reproductive activity; she must have done so within a maximum of three days prior to the casting of this spell.

Detect Fertility/Virility

Divination

Domain: Life

Level: Clr 1, Drd 1

Components: V, S, M

Casting Time: 1 turn

Range: Special

Target: Special

Duration: Instantaneous

Saving Throw: None

Spell Resistance: None

Fertility priestesses use this spell to determine the possibility of a woman or man to be capable of reproduction. It requires a short ritual to perform, using a small cauldron to hold either the collected menstrual or seminal fluids of the woman or man being tested for fertility or virility. The spell determines whether or not the woman or man is capable of reproduction with 100% accuracy, but it does not improve one's chances of conceiving a child or guarantee the safe birth of one. Slaves used for breeding purposes are always marked or branded as fertile or barren, virile or sterile by their owners in ways that unmistakably identify them as such.

Ease Labor

Abjuration

Domain: Life

Level: Clr 1, Drd 1, Life 1

Components: V, S

Casting Time: 1 action

Range: Touch

Target: Living target touched

Duration: Special

Saving Throw: None

Spell Resistance: Yes (harmless)

With this spell, fertility priestesses serving as midwives can ease the pains of labor women suffer while delivering a child. The spell also ensures that no matter how severe the trauma is upon her body, the women will suffer no extensive hemorrhaging or complications during

birth that would otherwise kill her. This spell is used extensively by those women who can afford to retain the service from a fertility temple, but there are unscrupulous priestesses who have access to the Life domain who use this spell to ensure that women slaves do not die during labor, guaranteeing the slave owners that their women stock can continue to provide them with more slave children.

Miscarriage

Necromancy

Domain: Death

Level: Clr 3, Sor/Wiz 4

Components: V, S

Casting Time: 1 action

Range: Touch

Target: One living target

Duration: Instantaneous

Saving Throw: Yes

Spell Resistance: Yes

This horrible spell will target the developing fetus or child within a pregnant mother's womb during any stage of its development. The mother can make a Fortitude saving throw to resist the effects of the spell. Should she fail the save, the child will die and be aborted with no further damage to the mother. The Bless Womb spell will negate this spell entirely as long as it was cast before Miscarriage was.

LANGUAGES

There are many languages on Scythae. Humans speak different dialects, and the demihuman races bear languages of their own as well. In order to truly communicate with foreigners, it is often necessary to gain fluency in several languages or to hire the services of an interpreter.

Archae

Also known as a trade language, Archae is common enough everywhere that it is almost explicitly used as a universal means to purchase or sell trade goods. Ordinary conversations are very difficult using Archae.

Truscan

As the old language used in the Age of Scorn, Truscan is no longer in common usage, but many modern words derive from this language. It can often be found inscribed into the walls of ruins and ancient tombs. Truscan was a human language originally, but many demihumans are aware of how to interpret it.

Alcinan

Named after one of the earliest queens of Lycaeon, Alcinan is a common language spoken in Lycaeon, Aegonia, Lanthia, and Thessae.

Yond

The native language of the halflings in Cannoria, Calaecia, and Llyrdonia, Yond is also fairly well known across Marpesia, for many merchants are halflings themselves or

frequently do business with them. Gnomes from these regions are also familiar with Yond.

Enoris

The elves, half-elves, and humans of Teichosia and Thessae speak the elvish language of Enoris. Elves in other nations and regions on the surface world are likely familiar with Enoris, but they may speak different elven languages or dialects that have evolved into entirely new elven tongues.

Dalhari

The dark elves speak an entirely different language altogether called Dalhari, although there are some ancient etymological similarities between the two languages that reveal a common root.

Dethark

The dwarves of Mithia speak Dethark, a runic language said to be as old as the earth itself. Gnomes from Mithia are also fluent in the language.

The Ridd

The gnomes speak a bizarre language that, when translated, consists of an exchange of playful riddles and word puzzles that when solved reveals what the speaker is asking or saying. Humans have given the language the name "the Ridd" for short, which the gnomes gladly accepted, since it really was easier than saying that the language was called "What language am I speaking? I am speaking the language of the gnomes!" Gnomes can freely

speak Ridd amongst themselves, but other races can find themselves confused and frustrated when trying to figure the language out.

Turmen

Turmen is an old language, spoken in Persaedon and Mesonia by all their people.

Han

This dialect is a blend of an older human language and that of the orcs, yet it is very sophisticated and well developed, with over a thousand ideograms used in their alphabet. Orcish ideas and values were refined for use in Han, and even though the words may sound articulate, they still carry their rough meaning in a subtle way.

Ghand

This rapidly spoken language is spoken almost exclusively in Ghandhara. Although its

alphabet is relatively simple and straightforward, Ghandharans speak and read very fast, and it is often hard for foreigners to keep up with them.

Gambdi

The common language in Gambdalla.

Summaran

The human nomads of Summara developed this eloquent language, which is now spoken throughout Summara, Gambdalla, and Thentyr. Just about every merchant in Thentia knows Summaran, and it is used primarily as a trade language like Archae is, except that sophisticated speech and ideas can be communicated with it.

Thentian

The common language in Thentyr. Despite its name, it is not the most common language spoken on the Thentian continent.

CURRENCIES

Money and commerce are the life and blood of any civilized nation, and the Scythaens are no exception. Below are the standard and other types of currencies used by all across Marpesia and Thentia.

STANDARD CURRENCIES

Gold Piece (gp)

The gold coin is the standard currency used by the nobility, merchants, and adventurers. A

gold coin is valued at 10 silver coins and 100 copper coins.

Silver Piece (sp)

Silver coins are used more often by commoners and craftsmen. A silver coin is valued at 10 copper coins and 1/10th of a gold coin.

Copper (cp)

Copper coins are used primarily by the poor, or by wealthier individuals for small purchases and tithes to the temples. As the coin of least value, 10 copper coins equals 1 silver coin, while it takes 100 copper coins to value 1 gold coin.

RARE CURRENCIES**Platinum Piece (pp)**

More valuable than gold, a platinum coin is valued at 10 gold coins. Platinum is not in common use, and is most often found in ancient treasure hordes or used between merchants and individuals for large transactions of goods.

Electrum Piece (ep)

Although they are certainly more common than platinum coins, electrum is used by wealthier individuals who do not wish to carry as much silver in their pouches. An electrum coin is worth 20 silver coins and is only 1/2 the value of a single gold coin.

Obsidian Piece (op)

After the Wars of Man ended, for a time in some regions there was a shortage of gold, silver, and electrum coins. Pieces of obsidian were used as an alternative, and after centuries of use they have changed from mere pieces of

uncut gemstone to rounded and polished coins. With engravings of their own, they appear just as any other coin save that the entirety of the coin is obsidian. Due to the work and time put into obsidian pieces, these coins are rare indeed, worth more than platinum at 20 gold pieces each. They are also lighter than traditional coins, making them a favorite among noblewomen and merchants.

Jade Piece (jp)

Like obsidian, jade was also carved into coins in Tyrrhan, and they are still used today. Jade coins are valued at 50 gold pieces each, and are largely used between merchants and nobles.

Trade Jewelry

An economical and decorative way of carrying wealth is trade jewelry, which serve as an additional form of currency and is much lighter than carrying actual coins. Wealthier women frequently use rings, bracelets, and chains of gold and silver as a fair means of exchange.

They have different values depending on their type, shown below.

Ring: 5 gold or silver

Bracelet: 10 gold or silver

Chain: 20 gold or silver

WEAPONS AND ARMOR

The use of weapons and warfare has been long traditions on Scythae, even in the days when men ruled the earth. After the Age of Scorn had ended and the need to protect

themselves from future enemies as well as each other, the women of Scythae continued to carry on the traditions handed to them from their fathers and mothers. Modern

weaponsmiths and armorers craft countless varieties and designs of swords, spears, axes, arrows, knives, shields, and suits of armor for the use of soldiers and mercenaries in service to queens and noblewomen. Although most weapons listed in the *Player's Handbook* can be found somewhere, below are the more commonly used weapons and the different forms of armor used by the women of Scythae.

ARMOR AND WEAPON AVAILABILITY

Since Maidenheim officially has an Ancient World, Classical, and an early Dark Ages feel to it, there are several guidelines set forth for the various types of arms and armors. Full suits of armor similar to those in Medieval and most fantasy settings have not yet been developed, but there are hauberks of hide, leather, or mail that protect the body and solid breastplates and segmented plate armors that cover the torso, which can be further enhanced by separate additional pieces of armor for the arms and legs. This means that while there are no heavy armors like half-plate or field plate existing within the campaign, there are many suits of medium and light armor. Full chain mail armor or plate mail armor isn't available, but chain mail shirts and lightly plated armors are, for example, which provide less protection but more maneuverability in combat.

The types of armor materials available in Maidenheim include banded, brigandine, bronze, chain mail, hide, lamellar, leather, padded, plate, ring, scale, and studded leather.

Swords (short, long, bastard, scimitar, and two-handed)

Certainly the favored sword of warriors from Lycaeon and Aegonia, the drusus, or gladius has become the most popular and easily obtainable sword across Marpesia and Thentia. Although longer swords with further reaches are also forged, particularly the long swords of Teichosia, the Lanthian bastard swords, and the great claymore of Calaccia, the drusus carries with it the reputation of a weapon used up close, where combat and duels are far more deadly. It takes a courageous woman to step within arm's reach of another in order to kill her, and the short sword functions far better in close quarters than longer swords do. Many eastern and Thentian nations will use a variety of curved scimitars rather than the swords of the rest of Marpesia.

Spears

Another favored weapon throughout the world is the spear or *pilum*, of long, short, and mid-sized lengths. Soldiers are often issued spears to provide them with a longer reach than their swords permit, and the spear serves as a deterrent to enemies while keeping the wielder relatively out of harm's way. Alternately, they can be thrown with more power than javelins despite falling short of the latter weapon's range. Lycaeonian and Aegonian warriors rely heavily upon the spear in war, which also serves as a makeshift lance during a cavalry or chariot charge.

Bows (short, long, and composite bows; hand, light, and heavy crossbows)

The short bow has been a traditional weapon of warriors for over a millennium, and is the bow of choice by most women since it is capable of being used both on horseback as it is on foot.

The Han tribeswomen on Tyrrhan have developed the short composite bow, which grants them a better range than the standard short bow. In Teichosia, the elves have developed the long bow and the long composite bow, and although these fine weapons make an excellent choice for infantry archers, they are considerably more expensive than short bows and cannot be used from horseback. The dwarves developed the light and heavy crossbows, and these weapons have only recently begun to be seen in use by the Lanthians, Thessaens, and bandits. The gnomes developed the hand crossbow for themselves, but many halflings also enjoy their use.

Shields

No warrior willingly does without some form of shield to protect herself with. Two-handed weapons are often frowned upon due to their unwieldiness and lack of grace, so the second hand is almost always used to maneuver a shield, if not another weapon. Archers prefer to use bucklers and parrmas which strap to the forearm or which can be held with just the hand, while most other warriors will use either a rounded hoplon or a longer and heavier rectangular scutum.

Musculata, Statio, or Hoplite Armor

The Aegonians have a strong preference for a combination of armors consisting of a two-piece metal musculata or statio, metal greaves for the legs, a close fitting metal helmet, and a rounded hoplon shield fashioned from wood and steel reinforcements. The shield can be carried with one hand, but it also has a leather strap as a shoulder support that enables the warrior to rather easily maneuver the shield

without unduly straining the arm with its weight. The breastplate and greaves were made of bronze long ago, but steel has become the metal of choice for the past several centuries. Hoplites often compliment their armor with leather or studded *pteurges*.

Lorica Armor

In Lycaeon, the *lorica segmentata* is the most commonly used armor by legionaries and centurions serving the queen. Fashioned of segmented steel plates over a leather coat, the lorica is essentially a breastplate of banded armor. Lycaeonian legionaries also carry a large squared scutum shield and wear close fitting metal helmets often decorated with plumes of horsehair. There is also the *lorica hamata*, a torso armor of chain-linked mail that is also used by soldiers and mercenaries. Another Lycaeonian armor, the *lorica squamata* is a torso armor of scales worn by lighter infantry and officers in the legions. Since the lorica armors leave the arms and legs bare, soldiers may sometimes be issued single or double-layered leather *pteurges* to protect the shoulders and waist, as well as metal greaves for the legs and a baltium or tace belt for the hips and waist.

Manicae

In order to protect exposed arms, armored sleeves called manicae are used to further enhance the warrior's armor, covering her shoulder, bicep, elbow, and forearm. Gauntlets are optional, but not standard with manicae. Manicae are typically fashioned of iron bands, plates, or scales, but some soldiers also use cuirass leather plates and studded sleeves.

Fasciae

To protect the knees and shins of soldiers, the fasciae have been developed and are often fashioned of bronze or iron plates. Some soldiers have also used scale fasciae, while relatively cheap leather fasciae are often reserved for light infantry. Some fasciae may only cover the shins, but others also have guards for the kneecaps and the upper part of the foot.

Pteurges

Originally designed as ornamental additions for the loricae armors, pteurges have developed into a minor addition to the armor that offers a small degree of protection to the thighs without sacrificing mobility. Shoulder pteurges provide no protection, and are used as ornamental pieces for ceremonial armor or as signs of rank by officers. Pteurges can be arranged in single or double rows of leather and studded strips, covering the shoulders where the breastplate ends and along the bottom of the armor in front of and along the waist. Pteurges for the waist cannot be combined with the tace skirt, although shoulder pteurges can be worn as ornamental pieces.

Baltium or Tace Belt

The baltium or tace is a skirt of leather strips, studded with metal reinforcements to offer a simple degree of protection for a warrior's waist. It is strapped around the waist beneath a breastplate, typically with loricae armors. It can be reasonably worn with hauberks, since some hauberks provide little protection for the thighs. The baltium is also used for ornamentation, and many jeweled belts have been made.

Helmets

Scythian warriors use many styles of helmets. Lycaonian soldiers will wear a coolus helmet with hinged cheek plates, or the brimmed gallic, fortina, or Corinthian helmets with stiff cheek plates. Aegonian warriors wear the close fitting Corinthian helmets that reveal either the eyes, nose, and mouth of the soldier, or sometimes just the eyes. A variety of other helmets are also fashioned by other nations, each with their own distinctive styles and markings.

Gasthene Steel

The Gasthene Mountains in northern Mesonia contain ores of iron that can be smelted and forged into a stronger, more durable grade of steel than iron found in other veins. Metal armors fashioned from Gasthene steel can add an additional +1 AC bonus regardless if they are breastplates, loricae, mail, manicae or fasciae. This also multiplies the cost of the armor by x2, with the weight being 10% less. Weapons forged of Gasthene steel also cost twice as much as weapons forged of standard steel, except that they enjoy a non-magical +1 bonus to Attack rolls due to the sharpness of their edges or points. No increases to damage are gained from Gasthene weapons. Gasthene steel is widely used by humans rather than the steels produced by dwarves or elves.

Mithian Steel (Dwarven Steel)

Mithian steel is produced by a process known among the dwarves, which is not shared with outsiders. The resulting cost of a suit of metal armor fashioned of Mithian steel is five times more than standard costs, but the armor grants a non-magical +1 bonus to AC while

decreasing the weight of the armor by 25%. Weapons receive a non-magical +1 Attack bonus, and likewise weigh in at 25% less, but their costs are also increased.

Teichosian Steel (Elven Steel)

This fine grade of steel is smelted and forged using the best craftsmen and a touch of elven magic, resulting in a brilliant silvery sheen

compared to the dull gray surfaces of other steels.

Even within Teichosia, armor and weapons forged of Teichosian steel cost ten times more than the same items fashioned of ordinary steel, and weigh only 50% of similar items.

Teichosian steel is rarely ever seen outside of its mother nation, and is often used only for armor and weapons that are being prepared for enchantment, or as gifts and awards for heroes.

Available Armors Table

Armor	Cost	Armor Bonus	Max Dex Bonus	Armor Check Penalty	Arcane Spell Failure	Speed (30 ft.)	Speed (20 ft.)	Weight
Light Armor (Belts and Shirts)								
Baltium/Tace Belt	2gp	0	+10	0	0	30 ft.	20 ft.	3 lb.
Banded Plates	150gp	+4	+3	-4	20%	30 ft.	20 ft.	21 lb.
Brigandine	72gp	+3	+6	-1	15%	30 ft.	20 ft.	21 lb.
Chain Mail	90gp	+4	+4	-2	20%	30 ft.	20 ft.	24 lb.
Hide	10gp	+2	+6	-1	10%	30 ft.	20 ft.	18 lb.
Leather Cuirass	8gp	+1	+8	0	5%	30 ft.	20 ft.	8 lb.
Padded	2gp	+1/2	+10	0	5%	30 ft.	20 ft.	6 lb.
Ring Mail	60gp	+2	+5	-1	20%	30 ft.	20 ft.	30 lb.
Scale Mail	30gp	+3	+5	-2	20%	30 ft.	20 ft.	18 lb.
Splint Mail	48gp	+4	+3	-4	20%	30 ft.	20 ft.	24 lb.
Musculata or Staios, Bronze	240gp	+4	+2	-5	25%	30 ft.	20 ft.	27 lb.
Musculata or Staios, Plate	120gp	+5	+2	-5	25%	30 ft.	20 ft.	30 lb.
Studded Leather	15gp	+2	+7	0	10%	30 ft.	20 ft.	12 lb.
Medium Armor								
Lorica Armors								
Banded (Segmentata)	200gp	+5	+2	-5	25%	20 ft.	15 ft.	34 lb.
Chain (Hamata)	120gp	+5	+3	-4	25%	20 ft.	15 ft.	37 lb.
Scale (Squamata)	40gp	+4	+4	-3	20%	20 ft.	15 ft.	31 lb.
Musculata or Staios Armors								
Bronze Staios	320gp	+5	+1	-6	30%	20 ft.	15 ft.	33 lb.
Plate Staios	240gp	+6	+1	-6	30%	20 ft.	15 ft.	43 lb.

Fasciae/Manicae (includes materials they are fashioned from)	Cost per Piece	Weight per Piece	Armor Bonus (1 Arm or Leg)	Armor Bonus (Both Arms or Legs)	Max Dex Bonus (1 Arm or Leg)	Max Dex Bonus (Both Arms or Legs)	Armor Check Penalty (1 Arm or Leg)	Armor Check Penalty (Both Arms or Legs)
Banded Plates	25gp	3.5 lb.	½	1	0	+9	0	-1
Brigandine	12gp	3.5 lb.	¼	½	0	+9	0	-1
Bronze Plate	40gp	4.5 lb.	½	1	0	+9	0	-1
Chain Mail	15gp	4 lb.	¼	½	0	+9	0	-1
Hide	1.5gp	2.5 lb.	0	¼	0	0	0	0
Leather Cuirass	1gp	1.5 lb.	¼	½	0	0	0	0
Padded	5sp	1 lb.	0	¼	0	0	0	0
Plate Armor	60gp	5 lb.	½	1	0	+9	0	-1
Ring Mail	10gp	5 lb.	0	¼	0	+9	0	-1
Scale Mail	5gp	3 lb.	¼	½	0	+9	0	-1
Splint Mail	20gp	4.5 lb.	½	1	0	+9	0	-1
Studded Leather	2.5gp	2 lb.	0	¼	0	0	0	0

MAGIC

Magic was a gift from the gods given to Man long ago. During the Wars of Man, Hecate and Isis gave Woman the secrets of magic, and they used this knowledge to drive back the hordes of humanoids that threatened to annihilate all the races of dwarves, elves, gnomes, halflings, and humans.

With magic being such an important part of Woman's survival after the Age of Scorn and the Wars of Man, women across Scythae have ensured that its knowledge was made available for all those who desired to learn it. In the Maidenlands, there are several magical universities where hopeful young girls and women study in the libraries of Lycaeon and Aegonia, with dreams of becoming powerful sorceresses themselves. Thentyr and Ghandhara also boast their own proud universities, and compete for recognition with

the colleges in the Maidenlands. More than a few enchantresses maintain estates in Teichosia and Thessae, while the gnomes in Urydonia and Cannoria have a penchant for illusionary magic and trickery.

Wizards are respected and admired for their skills on Scythae, and they are often called upon to assist in the daily affairs and defense of the cities and nations where they live. As the women become more powerful, they often receive opportunities to instruct the daughters of noblewomen in the magical arts, or to serve their queens as advisors. Wizards are also called upon to uncover lost magic from the Age of Scorn, lost during the Wars of Man. These items add to the queens' power and increase the glory of their nations, as well as the wizards' reputations.

The life of a wizard in Scythae can be a very rewarding one.

The level of magic in *Maidenheim* is at a low to average level. Wizards and the magical items they discover and create are still uncommon at best, with only a few very rare and rare items in existence. Still, everyone believes in magic and what it can accomplish, and only virile men equal magic in trade.

Future supplements will reveal more information on the magic and artifacts that wizards and sorceresses have rediscovered from the devastated and forgotten ruins left in the wake of the Age of Scorn. In the meantime, game masters can add in as much or as little as they see fit.

MEN AS CHARACTERS IN MAIDENHEIM

Scythae is a world ruled and largely populated by women, and as a result the players should expect to encounter far more women than men cast in the roles of NPCs. The characters who the players take on the roles of need not be women, although a party largely consisting of women would certainly be the most likely situation. A group of adventurers in Scythae could easily contain men within it, but in order to preserve the nature and intent of the setting, it is suggested that the women in the group should outnumber the men. Any party consisting largely or entirely of men could very well find themselves in more trouble than they would otherwise expect, depending on which part of the world they were in.

It is possible to use men as characters within the Maidenheim campaign, although certain considerations will have to be taken beforehand. The easiest way by which players can portray men in Maidenheim is to have the men related to some of the women in the group, perhaps as brothers or cousins of another

player's character. This would establish not only a clear matter of which women in the group have Authority over them, but it also gives them relatives that they have somewhat equal relationships with. Whether or not the men have been Hobbled should be up to the players; it may seem foolish to portray a cripple as an adventurer, but what an adventurer he would become by overcoming his physical limitations. On the other hand, a compassionate mother may also have spared him the effects of the Hobbling, and he has since grown up unhindered by such crippling injuries. Like the woman in a male-dominated world who becomes an intrepid adventurer, so too does the man in Maidenheim who accomplishes the same. He is more likely to be seen as a threat than a misunderstood or foolish and naïve man, and in many areas of Marpesia and Scythae he will have to hide the fact that he is indeed a swordsman or warrior in order to protect not only himself, but the women he travels with as well. Deciding whether or not he is virile or sterile is also an

important consideration, for this will determine how useful other women will see him as and affect the manner in which they treat him.

Since little to no opportunity exists for men to take up adventuring professions, the most difficult classes for them to take would be those of paladin, cleric, monk, wizard, or sorcerer. The temples do not accept men as paladins or priests, save for in the dwarven culture. Monks, wizards and sorceresses only accept young girls and learned women as apprentices, not boys or men despite any signs of ability in them. Of course, the game master could make an exception for a male character, but keep in mind that should his profession be learned he will likely be slain when discovered, even if he is virile. Men are more likely to pursue the classes of bard, druid, fighter, ranger, or thief since these classes can be found nearly everywhere, particularly in rustic and less settled regions like Calaecia and Cannoria in the Frontier. There are even isolated settlements where druids and rangers live beyond the reach of the Reparations, but their days are tragically ending and their numbers slowly dwindling.

Of course, these considerations largely affect only those men who were born and raised under the weight of the Reparations. Men from the Bastardlands across the oceans in the east are a different story. These men are far more along the lines of what we would expect adventuring men to be, akin to Viking explorers of the 9th and 10th centuries or Celtic barbarians. Warfare and glory in battle are very important to these men, and nearly every woman sees them as brutal enemies. Since these men cannot truly be tamed by Marpesian slavers, those who are captured

during raids are Hobbled to the worst degrees, almost always involving the loss of a hand and the severing of tendons behind the ankles, as well as the fracturing and improper settings of knees and elbows. Eyes are often removed from these men who dared to look their captors in the eyes as equals or defiant beings. To play a man from the Bastardlands roaming around as an adventurer with a band of women mercenaries will require the player and the game master to work out some special situation by which he has escaped the fate his fellow barbarians shared.

You could use Maidenheim as the basis for a campaign by using a group of adventurers from the Bastardlands as well. In this style of game, every player takes on the role of one of the barbarians that the women of Marpesia are preparing to war against. The players should have some other purpose other than simple raiding, however. Perhaps they are looking for a legendary artifact that was believed to have been lost across the sea, all the while avoiding bands of Tyrrhan slavers and even humanoids. These types of games are best designed for one-shot adventures, but a determined game master and dedicated players could decide to stay in the lands of the "walkurie" to try and understand them. Diplomacy rather than war could become the focus of the campaign, and any efforts to gain the trust and respect of these women could become far more of a challenge than the labors of Hercules. The degree of prejudice and social limitations against men prevalent in the Maidenheim campaign is intentional, and is part of the setting as a role-playing challenge as well as a reflection of how desperate and tragic the women of this world live their lives. At the deepest core of the Reparations lies the fear

that Man will once again conquer Woman, bringing them back to their days of suffering during the Age of Scorn. Adventuring men, trained in war and magic, armed with weapons and skilled in their use all represent grave threats to not only the queens and the nobles who support them, but to the everyday woman

as well. The game master could decide to lift some of the restrictions against adventuring men in her campaign, but do keep in mind that the more which is forgiven, the more that Maidenheim becomes just another fantasy setting.

HUMANOIDS & MONSTERS

"...demons in twisted and bestial forms who descended upon the cities and burned the kingdoms of Man beneath their bloodied feet."

So the legends describe the humanoids. Humanoids were much more bountiful in the past during the Age of Scorn, and for a time Man did prevent these beasts from inflicting great damage upon the civilizations of humans, elves, and dwarves. As time went on, however, believing his hideous enemies defeated, Man turned on himself, weakening his own kingdoms through wars and decreasing his numbers to the point that the humanoids were almost right to return and claim all of Scythae for themselves. Woman has changed all that, and drove them back beneath the earth.

Humanoids still exist, and they make their presence known through vicious raids and bloodthirsty acts of murder and plunder. Perhaps a dozen raids will occur across Marpesia in a year, but some women in Lanthia and Mithia believe that the worst is yet to come. The humanoids reproduce much more quickly than humans and demihumans do, and their male-dominated species produces more

males than females. Fortunately, it is believed that they kill each other for mating rights which helps to keep their numbers down slightly, but since their defeat during the Wars of Man, they have probably produced a much larger generation of present day humanoids than the rest of the races have produced numbers of their own people.

They are correct.

With the iron determination of the dwarves in Mithia and the skill of Lanthia's warrior women, the humanoids have two strong nations to get through before they can relive the glories of the ancient wars that destroyed Man's civilizations. Not all of these humanoids are dull witted, however, particularly the orcs, gnolls, and hobgoblins. They have all learned that the "surface frail" are not so frail after all, and are aware of their skill in war and battle. The wisest of the humanoid shamans fears that their own females may try to follow in the example of the surface women, pointing to the successful assimilation of orcish women into human society in Tyrrhan. They hope they are wrong.

Humanoids & Goblinkind

Of the humanoid races, flinds, gnolls, goblins, hobgoblins, kobolds, lizardmen, ogres, orcs, and troglodytes are the most frequently encountered of the humanoids. Trolls are also encountered in more remote regions, but they are so disorganized that few of them ever actually partake in raids.

Giantkind

There are very few giants known to exist, but the dwarves in Mithia and the people of Lanthia and Llyrdonia have fought off numbers of hill giants, verbeeg, and fomorian giants in their borders, as well as stone giants. They have rarely encountered cloud giants, but the dwarves have fought off frost giants who tried to raid their cliff cities.

Dragonkind

Dragons. Ask a Scythaeon what a dragon is and she'll probably tell you that they don't exist anymore. That's only because no one has encountered one in centuries. Dragons certainly do exist, but they are almost extinct, having been ruthlessly hunted down by Man during the Age of Scorn. Those who remain slumber in a hibernation that lasts for decades or centuries. They may soon rise, however, in search of food and plunder for the vast hoards they are said to rest upon.

And they remember who killed their ancestors and children.

Undead

There are undead creatures on Scythae, thanks to the efforts of goddesses like Tuonetar and the necromancers who revere her. Encounters with the undead are infrequent at best, for when they are known to be walking about, women will once again pick up the sword and the wand to seek them out and put them back in their graves.

Other Creatures

There are other types of magical and mythical beasts on Scythae, although most of the larger and dangerous ones are rare indeed. Teichosia's forests are home to large numbers of brownies, pixies, male and female nymphs and dryads, and other fae beings, while Aegonia's rocky cliffs are home to sylphs and harpies, with nereids and sirens lurking along the rocky coastlines. Ankhegs are common on the plains, giant eagles and perytons make their nests in the Maidenpeaks and the Marpesians, and there are many other fascinating and deadly creatures for brave and foolish adventurers to encounter.

USING OTHER CAMPAIGN SETTINGS

Scythae does not rule alone in the universe, and there are countless ways by which you can connect your own preexisting d20 campaigns with the world of Maidenheim. Below are examples of how game masters can join their own homebrew campaign settings with the Maidenheim setting. You will need any additional books for specific d20 campaign settings in order to use these options.

If you are the game master for your own homemade campaign world, there are also ways in which you can use Maidenheim in your own games as well. If your world has not yet been fully explored, then Marpesia, Ghandhara, and Thentia can easily be placed as continents on the other side of the world. By doing this, you can even arrange for the lands your players come from to be the "Bastardlands" the Marpesian women speak so vehemently of.

Rumors of entire civilizations controlled by powerful matriarchies and queens can lure adventurers there, or perhaps you could somehow arrange for your players to arrive there during the course of one of their own adventures. A good way to do this is when they get lost at sea due to faulty navigation or a brutal storm that shipwrecks them along the coasts of one of the continents of Marpesia, Thentia, or Ghandhara. Magical mishaps and spells gone awry may also transport them to this new setting.

The first adventures the players will have against these women could likely involve

attempts by the women to capture and enslave the characters. The sight of a band of several dozen determined slavers should be a sight unlike any the players have seen before, and be a far more memorable encounter than a standard battle with orcs or ogres. The existing language barriers can easily be overcome with magic, but slavers only negotiate when determining the amount of Compensation they will expect to receive from other women. Forcing the players to be captured and Hobbled certainly won't make for a fun game, so even if they do get captured, allow them a chance to escape from the slavers with their heels and bones intact.

After the adventurers get a taste of Maidenheim's more brutal and grim aspects, have them run into a more tolerable group of women adventurers, bandits or brigands, or even outcasts and banished thieves or warriors. The Turmen nomads in Persaedon and the Sum'ma in the Summara Desert are known for treating their men well, permitting them equal status as warriors and even chieftains.

There are also several groups of druids and sympathetic women who may be willing to help protect the foreigners from the armies and agents of any of the queens, noblewomen, or other women who desire to obtain Authority over the male characters. It is likely from one of these groups that the players can actually obtain a chance to understand where exactly they are and what they are up against. The players can then decide to find their way back

home, or even attempt to help the women who helped them to make some changes in the current political structures across Marpesia. This could then lead the players into an epic campaign that will end in altering the events that affect the entirety of this part of the world, truly earning their place as heroes rather than just adventurers.

Rather than sending the players to Marpesia and beyond, the game master could just as easily include one of the women from these lands as an NPC in his own game. Perhaps an ambassador from one of the “Amazon” nations has entered a local kingdom seeking a treaty of some kind, and later on she asks for the help of local adventurers to assist her in some task. Another example would include a banished thief or warrior from any of the nations who has traveled to new lands seeking a new life, or even a quest she needs to fulfill. She could even have been lost at sea and shipwrecked, and needs to rely upon the players to get her home.

Another way to use the women of Maidenheim is to have them begin landing their own ships along the coasts of the players’ homeland, raiding and plundering villages on their own. When the players investigate, they find nearly all of the women have been slain, but very few bodies of grown men remain and no boys or girls are to be found. As the players further investigate, they will learn that the raiders are not humanoids as might have first been expected, but women warriors seeking slaves and gold. The players will quickly learn not to underestimate these women at all during their first encounter, and they will not be able to deal with them as simple bandits since they will likely have skilled sorceresses of their own. After enough raids have been made and

possibly stopped, a local nobleman or king could ask the players to head across the sea to the lands these women came from, to either strike back at them, to serve as advance scouts for a following army, or to engage in diplomacy.

With a bit of thought and imagination, there are more than enough adventures to use the women of Maidenheim in your own existing d20 campaign world. Since these encounters will be with human and demihuman women rather than monsters and beasts, there will be far more exciting role-playing opportunities between the players and these women than there would be with humanoids and magical creatures, requiring a different style of play. If your players are in need of an adventure to challenge and excite them, give them one not by increasing the Hit Dice or numbers of wandering monsters or adding in gigantic and gargantuan beasts; consider using the women of Maidenheim or Amazons of your own design.

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REFERENCES

If you're interested in reading some great information about the Amazons of Greek legend, below is a list of excellent resources from which many ideas for Maidenheim were drawn.

Amazon Related Links

I do not maintain these links, so I cannot verify if they are always active.

<http://www.1freespace.com/women/alexiares/amazons.html>

<http://emuseum.mnsu.edu/prehistory/aegean/amazons/amazonindex.html>

<http://www.speakeasy.org/~music/amazon7.html>

<http://www.speakeasy.org/~music/amazon8.html>

<http://classics.mit.edu/Hippocrates/artic.53.53.html>

<http://whoosh.org/issue12/ruffel3.html>

<http://www.eliki.com/ancient/myth/amazons/>

<http://www.cybercomm.net/~grandpa/chapter5.html>

http://members.tripod.com/~ancient_history/101amazons.html/

http://members.tripod.com/~ancient_history/101amazonslinks.html

<http://www.gendergap.com/military/Warriors-1.htm#amazons>

<http://www.mmpcc.org/jerrywalkosz/greek/myth1.htm>

<http://www.virtualscape.com/rbedrosian/Gmyth.htm>

<http://www.womanwarrior.co.uk/>

An Interesting Manifesto

After doing most of my research and writing for Maidenheim, I stumbled across this document that was published in the late 1960's by a woman named Valerie Solanas, an extreme feminist

and quite an interesting character. In between the statements she proposed, I saw a lot of "Maidenheim" in her own ideology after I had already developed and finished a lot of the ideas behind the setting on my own. This woman really isn't a feminist at all. I suppose that even though the fictional world of Maidenheim is purely so and is done for entertainment and creativity, the tragedy here is that many, but certainly not all women in the real world would possibly consider living in such a setting. Valerie's "SCUM Manifesto" has been reprinted on the following webpage: <http://gos.sbc.edu/s/solanas.html>

Some Great Books on Amazons

The following books are either available at your local major bookstore, or you can purchase them online at Amazon.com.

On the Trail of the Women Warriors: The Amazons in Myth and History by Lyn Webster Wilde

Islands of Women and Amazons: Representations and Realities by Batya Weinbaum

Warrior Women: The Amazons of Dahomey and the Nature of War by Robert B. Edgerton

Amazons of Black Sparta: The Warrior Women of Dahomey by Stanley B. Alpern

Wives of the Leopard: Gender, Politics, and Culture in the Kingdom of Dahomey by Edna G. Bay

Women Warriors: A History by David E. Jones

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