

PANTHEON OF THE EMPIRE

by Robert J. Hall

5th Edition

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Foreword

This fantasy pantheon is intended for use in a large, prosperous nation of human kind that has a well-established pantheistic religion. The inhabitants of this empire worship an interacting society of deities, with each god representing particular aspects of the lives of mortals. Many of the gods are related by blood, having descended from a small group of ancient powers, and most have their own friends and foes among the pantheon. The gods can vary considerably in the breadth of their interests, the number of followers, and the relative degree of power over the lives and societies of the mortals. Their personalities are equally diverse and complex, and many are subject to all too human foibles and irrational, contradictory behavior.

The politics of the pantheon is heavily integrated into the individual descriptions, so be cautious when making revisions to the major gods. The pantheon is built for a world with a single sun and moon, but it can be modified for other conditions.

Each of the gods will have a set of worshippers who follow the will and teachings of their deity. Such worshippers may be isolated to a particular geographic location, such as the coast, plains, forests, or mountains, or they may be found through the land. The clergy of the deity often have a readily identifiable type of garb. They will usually carry symbols associated with the god, such as an icon, fetish, or totem. There may also be certain animals or types of vegetation that is symbolic of the god, and thus sacred to his or her followers.

The deity descriptions include information on the personality, physical appearance, philosophy, background, and spheres of interest of the god. The cultural behavior, beliefs, celebrations, and prohibitions of the priests and followers are described. The typical specialty priest powers and limitations are also listed. Most of the deities have one or more unique spells that can only be cast by a priest of that god. Information and modifiers for determining where temple construction occurs is shown. Finally, miscellaneous colorful details are included.

The pantheon described below does not include the divine powers of the non-human races. In large part this is due to the fact that the empire is primarily a human culture and the non-human beliefs have never been fully integrated into the religious mythos of the region. Where non-humans do dwell in significant numbers their gods can follow an entirely different creed compared to the deities of this pantheon. Indeed in many areas the interests of the non-human deities can overlap with the gods of the pantheon, although the philosophical beliefs can be markedly different.

This document is not intended to be a comprehensive work on all the gods of this extensive pantheon. Instead the focus is on the deities that are most critical to the lives of the mortal inhabitants of the empire. Thus the three old gods, although undoubtedly the mightiest of the deities, have little interest in the affairs of mortals and so are not detailed. These old gods require no followers and grant no spells to their priests, although they are often the powers behind the newer gods. Likewise there are many minor deities that serve the special needs of the pantheon but are little known to the people in the mortal realm.

Left to the reader is the particular details of how the pantheon integrates with the nation state. Certainly such details are important, even essential, when concerning how these gods interact with the citizens of the empire. (For example, a powerful follower of a particular god may have significantly swung the outcome of a conflict, resulting in a change in status of the temple within the empire.) The devotion of the populace as well as particular customs and local traditions of following specific gods can have a significant effect on the culture, economy, history, and relations of a community. Also of some importance is the tolerance of the empire for foreign gods, as well as the degree of proselytism of the faith in other lands. Finally, the details of the calendar and the effects of the heavenly bodies may need to be detailed.

Also to be determined by the reader are the general powers and capabilities of the deities, as well as the manner in which they can be harmed, reduced in power, slain, or otherwise effected. The details of the avatars or manifestations of these gods, if applicable to the game setting, are left open. No demi-gods have been included in this book, so these may need to be determined if appropriate.

Finally, this is a work in progress and I already have plans for more additions and enhancements in the 6th edition. If you have any interesting details, unique spells, or new gods that can be readily integrated to this

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pantheon, I'd appreciate it if you would send the details to the e-mail address below. You will be properly credited for your work. I hope you enjoy this pantheon and find some use for it in your own campaign.

- Bob Hall, shaezyra@yahoo.com.

Acknowledgements

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- Much appreciation goes to [Astra M. Poyser](#) for generously agreeing to allow several of her lovely illustrations to grace this work. To see more of her artistry please visit her elegantly designed website at <http://people.unt.edu/~apoyser>.

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Introduction

Knowledge of the Gods

Since they have been blessed the gift of the tongues by the gods, there has been but one higher yearning among the great multitudes of man and his kin. From the moment of their creation, the tribes have all sought to understand the true purpose of their place in the world. Why had their people been brought into the lands and for what reason did they exist?

As is their nature, the members of each tribe came to believe themselves the one true people and knew in their hearts that their destiny in the world must be unique and privileged. Yet as the many generations of their tribes came and went the ever-lingering question of their existence remained unanswered.

The wise men of the tribes sought the answer in the trees, the rocks, the mountains, the seas, and the skies. They called upon the spirits of their ancestors; sought answers from the mightiest beasts; and even braved the far-away homes of the immense giants who shaped the world. Yet, like a beckoning rainbow, the answer only continued to travel beyond their reach the more they sought to approach it. Indeed even the very question grew more difficult to shape for these wisest of men.

In time with the inevitable growth of their wisdom, the knowledge that these wise men sought began to appear gradually in series of divine revelations. With these visions, however, came a loss of innocence. For only powers far greater than themselves could truly understand the purpose of existence. Thus was born the knowledge of the gods, and the tribes learned that their long search for the answer was merely at a beginning.

The River Tribe

Like all such tribes the earliest myths of the river people were based on their long quest for their true

purpose. Their earliest ancestors practiced a form of animism and worshipped the beasts of the wilds. But the spirits of nature only seemed to answer such questions with riddles. As the tribe contacted more advanced peoples, however, the innocence of their beliefs was exposed and they began seeking knowledge of the true creators of the world.

The Empire began as this primitive nation of river people. Under relentless attack from the mountain tribes, a heroic warrior queen led the scattered people to the distant safety of a river. Here the sea traders taught the tribe the art of forging iron and the rudiments of fighting organized warfare. In time the tribe was able to drive their enemies away and thus the future civilization of this growing tribe was assured.

Yet the people of the tribe remembered the tales of their ancestors, and soon came to see these old legends in a new light. They learned of the many gods that controlled the destiny of the universe and how to placate their anger or seek their benefaction. They came to know of the story of creation and the origins of their gods. They built many temples to glorify these deities, and were taught the lore and creed of the entities they worshipped.

As the nation continued to grow in size it absorbed new peoples and continued to increase in power and cultural sophistication. The resulting pantheon of this empire also grew in power as the nation expanded, and its missionaries spread word of their gods to other lands.

Myth of Creation

Like any creation myth, only the gods themselves can know the truth of the origins of the world, and perhaps not even they. Thus the tale of creation is woven of a fabric of allegory, revelations, and suppositions. The ancient story of creation grows and changes with each retelling, and every generation will see the story in a new light. Only when the myth has finally been laid to parchment can the tale be passed to future kin without change.

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Thus it is with the creation myth of the empire, and so the earliest records of this myth have been copied by the scribes an untold number of times. The tale has been recounted in many forms, written in glorious lengthy ballads or portrayed as a dark epic drama of futility and woe. Yet each such telling inevitably draws from the ancient work known only as the Umbardic. What follows is a brief recounting of that tale, which in no sense measures up to the wonderful prose and artistry of that much renowned tome.

According to the ancient lore of the Umbardic, the eternal cycle of rebirth of the universe began in an incomprehensible void in which neither light nor substance existed. This void was endless yet without dimension; timeless but eternal; a swirling, twisting, shapeless nothing. The universe existed as a thing of pure chaos, ever shifting and changing but without purpose or measure.

Yet like any thing of formed of pure chaos, there were to be found places of order. For what is chaos but the possibility and inevitability of all that could be and must be. Pockets of order naturally appeared out of this dimensionless sea of chaos, and in these ordered domains the first gods appeared. These entities knew neither scale nor limits and so were all-powerful, if such can have a meaning in this existence. The gods could shape the void to their whims and learned the infinite possibilities of being.

Struggle for Eternity

Over a timeless immensity, or perhaps a mere instant, these primordial gods came to know of one another. On the chaotic whims of fate they either peacefully coexisted or battled with each other to expand their control of the ordered domains. Like a perverse law of existence, only those who mastered the arts of the struggle were destined to survive the relentless assaults of the warrior gods. In the end, three powerful gods survived this struggle.

Of the three primordial gods, Yam-Ar was by far the most powerful. An androgynous god, Yam-Ar sought balance in all things, and used his great power to prevent the other two gods from gaining complete control of the universe. Ircoth and Onyg, the bitter rivals of Yam-Ar, are sometimes referred to as the two-faced gods.

The great struggle had taught the three gods many things. They had each gained an immensity of wisdom and a vast wealth of knowledge about the

possibilities of existence. Yet each differed from the others to such a remarkable degree that they had little or nothing in common and had no basis for mutual cooperation. Indeed the very concept of an alliance between the gods did not even exist until this moment. Yet as Yam-Ar prevented either Ircoth or Onyg from wresting control of the universe, in due course the two weaker gods conceived of the idea to ally long enough to destroy this most powerful of gods.

During this combined attack Yam-Ar was torn asunder, resulting in the formation of the heavens and the earth. The upper torso of the corpse formed the firmament, and became the male aspect known as the father sky. His arms arched over the earth to protect his form, thus forming the glowing band of diamond light that is seen at night. The lower portion of Yam-Ar formed the world, and is the female aspect known as the mother earth. As Yam-Ar now rests in a permanent slumber, he is known as the sleeping god of the earth and firmament.

The great rent of Yam-Ar created several lesser gods. Onyg tore the heart from Yam-Ar and hurled it across the sky to form the sun, Ar-Talath. The moon, Beshada, appeared in the cavity in the sky, and the sun has been doomed to chase it ever since. Oerne was born from the void when Yam-Ar was rent apart. Finally, the blood of Yam-Ar created the seven Divine Dragons.

The Five Ages

Thus was born the world and the second age began. With Yam-Ar out of the way, Ircoth and Onyg could now continue their protracted struggle for control of the universe. However, because of their fruitful alliance the two gods were now so closely intertwined that they formed a yin-yang pair. Neither could wrest control of the universe from the other without destroying themselves.

Thus the gods instead created many lesser deities in order to continue their battle without risking annihilation. These new gods in turn created mortals to aid them in their struggle. Giants battled against demons; monsters fought against dragons, and in numbers beyond counting.

Ircoth finally saw the truth of the virtuous path and employed the power of cooperation and benefaction in his struggle, while Onyg fought with boundless wrath and ruthless determination. This battle continued for ceaseless ages, fought upon the realm that was Yam-Ar. The struggle would swing

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first one way and then the other, but neither god could deliver the final coup that would destroy their rival.

A great proxy war was thus fought for the benefit of the two old ones; a period historically known as the third age, but more commonly called the primal calamity or cataclysm. This horrific war created unrelenting turmoil upon the face of the lands. During this time the many primitive tribes of humanoid creatures were created and continued the war across the world, leaving behind only ancient tales of calamity and woe.

It was during this war between the tribes of man kin that three of the divine dragons were slain. The death blood of these great beasts created the many enchanted creatures that inhabit the wilds of the lands. The surviving divine dragons are Dholemtrix, who rules the night; Argoeth, who sows the winds; Quatl, who dwells under the mountains; and Bretaine, who brings serenity.

Over time the newly created gods discovered a sense of meaning in their existence, beyond merely serving their masters, and so rebelled against their creators. The many spheres of influence were quickly divided among these younger gods, and their power slowly expanded at the expense of Ircoth and Onyg. These gods in turn created yet weaker demi-gods to serve their parochial needs.

With the lands constantly wracked by this struggle, the gods came very close to the destruction of their realm. To save the world and the universe from annihilation, the gods created a pact that banished most of them from this universe and into the outer planes. (The exceptions among the sovereign gods are Finos and of course the sleeping old one Yam-Ar.) This banishment is celebrated by many of the man-kin on the first full moon of each new spring, for this ended the great wars between their races.

During the relatively peaceful time that followed, the wounds that had been inflicted upon the sleeping god slowly began to heal. It is said that the race of man arose at this time, a creation of Yam-Ar destined to restore the sleeping god to his full glory. Many of the older races scoff at this notion, yet they secretly feared the new race and waged war upon the primitive tribes. But the race of man only grew and prospered in the ongoing conflict and learned from their many foes. The beliefs of mankind brought new gods into the world, deities who supported neither Ircoth nor Onyg. With

support of these gods of the balance a single tribe of man grew in power to become a great nation.

Although he slept still, at some level Yam-Ar last began to stir. His rebirth would bring upon the world the prophesied fifth age.

Gods and the Empire

When the empire was in its youth, the beliefs of the people were simple and the gods provided a vital, uplifting force to the growing nation. The lord of the gods was Ircoth, an aloof but benign ruler who provided the guiding spirit of the sovereign gods. His wife, the warrior queen Gnoshara, is a mortal bestowed with the ultimate privilege by ascension into the ranks of the deified.

As the empire expanded and absorbed peoples with differing cultures, the pantheon began to expand. New gods with more sophisticated followings appeared and taught the still backward empire the finer arts of civilization. More troubling was the appearance of darker gods with decidedly evil goals and a persistent, corrupting influence.

The gods of the pantheon influenced the growth and development of the empire, and their actions were the subject of great epics. Like mortals, however, the gods were subject to many petty desires and shortcomings. They quarreled among each other and frequently plotted against their rivals. For the mortals the results were fickle fortunes that swung in favor of the mortals one moment and against them the next.

The sovereign gods gained much of their power at the expense of the old gods, and have little need for worship. Yet they remain most interested in the lives of the mortals and provide guidance or attention to their pitiful needs. The Sovereign gods are secure in their power and so rarely intervene directly in the affairs of mortals.

In contrast the lesser gods are more dependent upon the worship of mortals and so are far more attentive to the needs of their followers. Indeed, while they can provide less aid overall to their worshippers, the weaker the god in this pantheon the more likely it is that they will intervene directly in the affairs of the mortals.

When a god does manifest, it can shatter the land, destroy mountains, and cause world-shaking calamities. Even the least of their actions is the subject of epic tales, and no mortal escapes the appearance of a deity with his life untouched. Such

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is the power of these gods that even the most powerful of mortals fade into insignificance in their presence.

Worship of the Gods

Many mortals of the empire worship at least one of the gods of the pantheon during their lifetime, and many often pray to several deities. Indeed showing reverence to the deities and performing regular service is expected of all loyal citizens.

When times are hard or a disaster strikes the superstitious citizens of the empire often look askance at those who failed to properly worship the appropriate gods. Thus there is strong social pressure to follow the proper religious rituals and creeds. In the worst cases this blatant impiety can lead to mob violence or accusations of evil worship, a state crime within the empire.

Regular worship of these deities usually consists of ritualized abasement and submission to the power of the god. In addition, the gods must be honored in various manners, whether through praise and prayer at a particular time of the day or through their recognition at certain functions such as meals.

If a mortal wishes to persuade a god of a particular action or state, a significant sacrifice is required. This is not so much because the deity benefits from the sacrifice, but that the worshipper recognizes the importance of the act. Whether the god will respond to such an act depends on the nature of the request and the individual deity.

The particular deity worshipped by a mortal will depend on his interests and circumstances at the time. Thus a farmer might pray to Ar-Talath for a good, healthy crop, then make a small sacrifice to La'ahl for the health and well being of his family.

Each temple and deity has a particular regimen of ritual that must be followed in order to properly honor a god. Transgression from the procedure is considered an act of impiety that must be remedied in some manner suitable to the god. In addition the deity will often have a creed that must be carefully followed by the worshipper. The consequences of neglecting or abusing this creed, especially from a loyal follower, can be severe and may be punished through a suitable curse at whim of the god.

Most of the gods have their own holy days on which special celebrations are observed. There are so many such days in fact that scarcely a week goes

by when some deity or another is not honored. The citizens of the empire are expected to know when these holy days occur and at a minimum honor the god in some modest fashion. For the non-devout this can be limited to praising the god at a meal or leaving a small donation at the temple.

The gods will often reward particular devotion by securing the place of a mortal in the afterlife and so many of the citizenry claim allegiance to a particular deity. Yet they see no double standard in praying to other gods in order to solicit a particular service or favor. Such is the nature of pantheism, and the worship of multiple gods is encouraged. Even the priests are permitted to honor the other deities, especially those allied with their god.

Those who lack faith and give only lip service to the various deities are said to be doomed to the Unlife when they die, a cursed and hideous place that is spoken of in hushed tones and used to scare disobedient children into proper devout behavior. However, mortals who are judged to have led a worthy life may find a chance at redemption and be reborn into the mortal realms. Such resurrections are rare, however, as the goddess of the dead guards her realm carefully and is reluctant to allow any to leave.

Every city, town, and village in the empire has one or more places of prayer to the deities. These can range in size from a small monument up to a great temple. Settlements use these places of worship to demonstrate their faith, and so lavish sums can be spent on their construction. Even the poorest village will often have a lovely shrine and will donate enough to house a priest to provide services and counsel.

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Sovereign Gods of the Virtues

The common people consider the following gods to be good in nature and ground consecrated by these gods is warded against unholy creatures. Most of the gods of the virtues have poor to bitter relations with the gods of the vices, and war between these groups is an all too common state. They are led by Ircoth, the high god of the Glorious Virtues, who is an old god believed to have been born from a golden egg in the primordial void. He represents morality, fairness, and experience, but rarely intervenes in the affairs of mortals. Instead he leaves such mundane labors to the new gods. Nevertheless, yearly celebrations are held in the name of Ircoth, featuring many flutes and garlands.



Althain

Alignment: Neutral Good

Titles: Eternal Candle, Grand Oaklord, Great Spirit of the Forest, Lamp Bearer, Unceasing Scribe.

Portfolio: Reason, knowledge, and forests.

Areas of Interest: Reasoning, insight, philosophy, enlightenment, learning, teaching, knowledge, experience, lore, literacy, writing, records, history, scrolls, books, trees, treants, oaks, stags, and forests.

Allies: Beshada, Bretaine, Fel'shire, and Zykhiralamshad.

Foes: Arn Droue, Habatwa, Khlor, Mor Brawg, and Uhl-Khoroz.

Symbols: Oak leaves.

Althain represents reason and knowledge, and is also the protecting god of the forests and the creatures who dwell within it. He is noted for being the great scribe of the gods, and it is common for philosophical works to be dedicated to Althain. When not appearing in the form of a shrewd old man, he can be seen as a great stag wandering the

forests. The Treant is his sacred ward and the oak leaf his symbol.

This god is the son of Beshada and a god of the balance, Arn Droue. He has a complex relationship with his father Arn Droue. While he views the god of crafts as highly beneficial, his father is also the cause of the great fires that burn through the forests. The two have achieved an uneasy truce, each benefiting from the works of the other but both distrustful and ready to assert their conflicting needs when necessary.

As the archenemy of Habatwa, Althain spends much of his energy is spent opposing her dastardly deeds. He also opposes what he views as the domineering, mindless creeds of Khlor and Mor Brawg, and abhors the ignorant superstitions introduced by the creed of Uhl-Khoroz.

Following the great wars between the gods Althain became the patron deity of Bretaine, and sponsored the ascension of the divine dragon into the pantheon. Both frequently work together and share many common goals and ideals.

Althain is thoughtful in nature and rarely performs a rash act. He is also steady, somewhat wary, and can be very willful. Once his mind is made up, Althain is difficult to sway from a course of action.

His thoroughness and attention to detail have placed him in charge of the celestial bureaucracy, and he is responsible for the tracking of all activities and procedures of the servant gods. It is said he is careful to make sure that every act, deed, and agreement is properly written down, copied, signed, and filed away in a great celestial library by a small army of bureaucratic spirits.

Worship

Followers: Sages, scribes, tutors, philosophers, scholars, record keepers, wizards, shepherds, woodsmen, woodcutters, forest dwellers, and hunters.

Turn Undead: Yes.

Command Undead: No.

Priests of Althain gain a bonus language proficiency, which can be a written tongue used any of the nations or racial groups in the vicinity of the empire. They can also communicate in the native tongue of the Treant.

Successful prayer to Althain requires a calm, thoughtful mind, as he will rarely respond to an

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angry or vengeful worshipper. These priests must cast spells from the Plant and Animal spheres while within a wooded land. There must be a mature tree within 10' of the caster or the spell will automatically fail.

The priesthood is a small, but very dedicated group. They usually favor plain white silken robes and leather sandals. When conflict is likely they wear reinforced leather armor and employ a variety of piercing weapons. The high priest carries a staff of enlightenment. Metal rings wrapped around this symbol chime like bells as it is moved about.

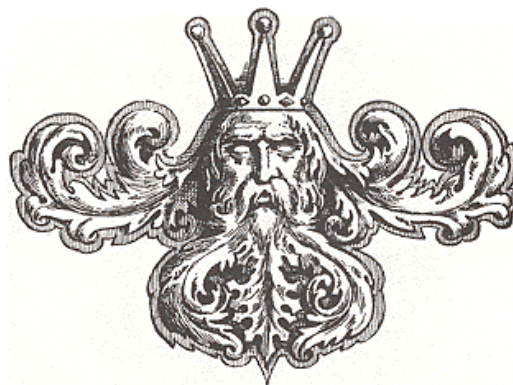
The followers of Althain have a passion for knowledge and are always seeking to learn more, whether it is from books, real life experience, or divine visions. They often specialize in a single field of lore and devote their lives to the sagely accumulation of knowledge. The priests are expected to donate on new book each year to the great library in the capitol, so they are also eager hunters of rare books or scribes making careful copies of manuscripts. Naturally the defacement or destruction of a book is considered a grave offense against the church, with the exception of a few unholy works that are explicitly proscribed.

While pacifist in nature, priests of Althain take a dim view of those who maliciously damage the forests. They will diligently employ military arms against those who cut down large numbers of trees without cause, especially if these trees are oaks. They do allow a reasonable number of trees to be cut down for lumber and forest areas to be cleared for farming. But the priests will insist that some stands of trees remain for the forest to be able to grow back later.

Secrets passed to the priests of Althain are held in the strictest confidence, and they have been known to die before revealing an important piece of information. Revealing such a secret to anybody outside the clergy can cause the priest to fall out of favor with this god and require a significant act of repentance.

The greatest of the priests of Althain are the Oracles who dwell alone in the deepest forests. These are usually to be found in sacred groves or dwelling in a cave, protected by the forest beasts and other allies. They employ many partially buried stone urns to protect their precious scrolls from damage.

The holy days of Althain are based upon the cycle of the oak tree, with celebrations at first budding; the week of acorn gathering; and fall month when the leaves turn color and drop. These dates vary depending on the climate conditions. Temple prayers to Althain are held between mid-morning and afternoon when the reading light is brightest. The common theme of these ceremonies is the inevitable triumph of enlightenment over ignorance and superstition.



It is common for a new library to be dedicated to Althain. His oak leaf symbol will appear frequently on the library stone columns, stained glass windows, and book spines.

While the priests of Althain view forest fires as a part of nature, deliberately setting fires can cause much anger among the priesthood of Althain. Indeed, the propensity of Arn Droue to set forest fires has been the cause of much conflict between the priesthoods. This has placed Althain at odds with his father and the two are rarely on speaking terms.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Althain. See appendix B for details.

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Settlement Feature	Modifier
Residents are predominantly evil	-10
Large forest nearby	+2
Located in a barren region	-2
High level of literacy	+1
Large university	+3
Scriptorium	+1
Significant library	+2

Specialty Priests (Oakwards)

Requirements: Intelligence 12, Wisdom 14.

Prime Requisites: Intelligence, Wisdom.

Preferred Weapon: Spear.

Allowed Weapons: Crossbow, Dagger, Dart, Javelin, Pick, Short Sword, and Spear.

Armor: Studded Leather, Ring Mail, Scale Mail, Brigandine, and any shield.

Major Spheres: All, Astral, Charm, Creation, Divination, Numbers, Plants, Summoning, and Thought.

Minor Spheres: Animals, Guardian, Healing, Protection, Sun, Travelers, and Weather.

Magical Items: Same as clerics.

Required Proficiencies: Reading/Writing.

Bonus Proficiencies: Any two written languages plus Treant.

- Oakwards can read languages as a thief or bard, starting at 10% at first level. This ability improves by 4% per level of experience up until 11th level and then by 2% per level thereafter.
- Due to their unusually calm mental state, Oakwards gain a +4 bonus to any saving throws versus mind-affecting magic, such as a *charm person* spell. In addition, they automatically receive a saving throw with no bonus versus mind affecting spells that normally do not allow such.
- If an Oakward mortally injures an adult tree, he is subject to a *curses* spell until the debt is paid by means of an *atonement*. Typically the *atonement* will involve tending a field of young saplings for a year.
- Oakwards cast spells from the divination sphere as if they were one experience level higher. They must still have the required level of experience to cast the spell.
- Once per day an Oakward can cast a *locate animals or plants* spell to locate the nearest

Treant. All priests of Althain gain a +4 reaction modifier when communicating with a Treant.

- At 3rd level Oakwards can cast *idea* once per day.
- At 4th level Oakwards can cast a *zone of truth* spell once per day.
- At 7th level Oakwards can focus their minds for a round and become immune to all mind-reading spells or abilities. This focus can only be maintained by steady concentration.
- At 8th level Oakwards can cast *call woodland beings* once per week.
- At 9th level Oakwards can cast *genius* once per week for every three levels of experience.
- At 10th level Oakwards gain an expertise in a single field of study as a sage, and can perform research within that field if suitable resources are available.
- At 14th level Oakwards can cast *changestaff* once per day.

Unique Spells

Secret Confidence (Abjuration)

Level: 1

Sphere: Protection

Range: Touch

Components: V, S, M

Duration: Special

Casting Time: 1

Area of Effect: Creature touched

Saving Throw: None

This spell will protect the target against involuntarily or unknowingly revealing a specific piece of information. However he is not prevented from revealing this information should he choose to do so. This protected information must have been revealed to the target prior to the casting of this spell.

The information is warded against all attempts to extract it by mind reading abilities. Nor can the knowledge be accidentally revealed through drunkenness, fever, or other conditions. The target is forewarned about any attempts to determine the information through trickery. His will to retain the knowledge can not be broken through torment or threats.

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This spell expires when the target shares the information with another individual. The spell can also be negated when the caster speaks a phrase specified when the spell was cast.

The material components of this spell are the holy symbol of Althain and a drop of melted wax.

Scholarly Perusal (Divination)

Level: 2
Sphere: Divination
Range: 0
Components: V, S, M
Duration: 1 round/level
Casting Time: 3
Area of Effect: The caster
Saving Throw: None

Upon casting this spell the priest is able to rapidly absorb written information from a book or other written documents. He can read both sides of five full sheets of parchment per round. For every level of experience he can read a maximum of ten such pages while this spell remains active. The information will remain vividly in his memory for a full week, and can be reviewed at will. Thereafter the memory of the written information will gradually fade in the normal manner.

If more than one *scholarly perusal* spell is cast in the course of a week the priest must make a saving throw versus spells or be stunned for 2d6 turns. If the saving throw is failed he will also lose all memory of the written information he has absorbed from the multiple castings.

The component is the holy symbol of Althain and an oak leaf.

Scribe of Ages (Alteration)

Level: 3
Sphere: Creation
Range: 1 yard
Components: V, S, M
Duration: 3 rounds/level
Casting Time: 7
Area of Effect: Sheet of parchment
Saving Throw: None

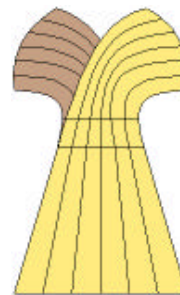
When this spell is cast the priest can transfer his vocalizations into text on a single clean sheet of parchment. The text is written in an elegant calligraphic style and is completely without errors of spelling or punctuation. While the spell is in effect the writing can be re-arranged at the will of

the caster. Once the spell duration has expired, however, the writing becomes permanent.

It is not uncommon for important documents created by this spell to be embellished later with ornate borders and illustrations. Priests will often leave blank areas on the parchment for this purpose.

The writing marks left by the *scribe of ages* spell are completely immune to the 1st level wizard *erase* spell. Nor can they be physically wiped away or spoiled by water or other solvents. They will not fade if exposed to sunlight or other sources of ultraviolet radiation.

The components are the holy symbol of Althain and a clear sheet of parchment.



Ar-Talath

Alignment: Law ful Good
Titles: Bow of Heaven, Lord of the Steppe, Old God, Sun God, Torch of the Gods.
Portfolio: Sun, agriculture, rainbows, and plains.
Areas of Interest: Sun, daylight, farming, crops, pasture, gardening, food, bounty, abundance, harvest, provision, earth, grass, meadows, steppes, colors, and rainbows.
Allies: Argenta, Beshada, and Bretaine.
Foes: Thorn and Vilnibog.
Symbols: Bough of cereal stalks.

Created during the sundering of Yam-Ar by Ircoth and Onyg, Ar-Talath is the virtuous god of the sun, agriculture, and the wide-open plains. His most common apparition is that of a healthy youth with thick, glowing hair. He is an especially vigorous god and highly egotistical, although generous to a fault. As would be expected of a god of the sun, Ar-Talath is always punctual.

Ar-Talath was created from the heart of Yam-Ar. He is the eternal suitor of Beshada, and regularly

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spends the daylight chasing the goddess. On the rare occasions that they meet, the sky is darkened as Ar-Talath is embraced by Beshada. Their passions never last for long however, and Ar-Talath is soon sent away to burn once more with desire. He also has a love-hate relationship with Vilnibog, the god of decay. While the rot of Vilnibog can ruin the harvest, it also rejuvenates the fields for the next year's crops.

In some lands, Ar-Talath is also worshipped as the god of rainbows. It is commonly thought that the gateway to his home plane is found at the end of such rainbows.

During the night, the heart of Ar-Talath is carried by the demi-gods of dusk and dawn in preparation for the next day. The morning and evening stars represent these two demi-gods. During the nighttime they journey from west to east through the underground passages, carrying the heart in a great golden goblet. The heat from the heart of Yam-Ar melts the rocks along the passages, creating flows of lava.

Worship

Followers: Peasants, farmers, gardeners, merchants, steppe nomads, plains dwellers, and manor lords.

Turn Undead: Yes.

Command Undead: No.

Priests of Ar-Talath automatically gain the agriculture proficiency. Spells from the Animal and Plant spheres must be cast on plains, steppes, or rural farmland, or they will be cast at two levels lower than normal.

They dress in gold-colored garb and carry a golden bough of cereal stalks, the symbol of their god. This symbol is stamped on the gold coin of the empire. When faced with conflict they normally wield simple farming tools as weapons.

During religious ceremonies, the priests will blacken their faces, hands, and feet with soot. This soot is gathered from the fields that are burned to clear away weeds and other growth. Celebrations are held on mid-winter night, the start of spring planting and the week of harvest season. All such celebrations are tied to the growth of cereals, and indeed the first loaf of the season is always dedicated to him.

In times past the relations between the priests of Ar-Talath and Althain were often strained due to their conflicting desires for the land. There was some conflict between the two churches. However,

save for the most fanatical branches of the clergy, such issues of clearing land are now settled by long established tradition.

The holy places of Ar-Talath are found on open grassy mounds, typically consisting of circles of standing stones which are carefully aligned to track the seasons. Shrines to Ar-Talath are also built near the town market squares where food and other agricultural products are traded. The great temple of Ar-Talath is found in the capitol of the empire.

The holy days of Ar-Talath celebrate the acts of planting seed and bringing forth bounteous food. Nutarn in spring is the celebration of the clearing of new fields, plowing the earth, and laying the grain seeds. It is traditionally celebrated by dedicating a field to Ar-Talath and using magic to bless the field and crops.

At summer solstice a sacred ceremony is held at the holy places of Ar-Talath to thank the god for his life giving light. Finally the harvest season is cause for the great feast of Levalor when the first bread is broken and a traditional meal served by the priests. This is accompanied by the two day long festival of apples, a celebration of the bounty of nature and the reaping of rewards.

The marriage ceremony of Ar-Talath requires the couple to spend a day and night in the fields. This ceremoniously fertilizes the earth and brings forth a bountiful harvest. Marriages in farming villages traditionally occur in the spring for this reason.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Ar-Talath. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly evil	-4
Residents are predominantly chaotic	-2
Agricultural center	+4
Major fishing industry	-2
Located in an area of open plains	+2
Located in a barren desert area	-6

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Specialty Priests (Archals)

Requirements: Wisdom 12, Constitution 11

Preferred Weapon: Flail.

Weapons Allowed: Fauchard, Flail, Guisarme,

Hand Axe, Scythe, and Sickle.

Armor: Any armor plus round shields.

Major Spheres: All, Animal, Creation, Elemental, Healing, Plant, Sun, and Weather.

Minor Spheres: Divination, Guardian, Protection, Time, and Wards.

Magical Items: Same as clerics, plus sun-based magic items.

Required Proficiencies: Survival (steppe).

Bonus Proficiencies: Agriculture, Direction Sense.

- Archals gain a +4 bonus to any saving throws versus disease. They must still have the required level of experience to cast the spell.
- Archals may only pray for their bonus spells due to high wisdom while standing in the outdoors between sunrise and sunset.
- Archals cast any spells from the Sun sphere at two levels higher than normal. The priest must still be at the required experience level needed to cast these spells.
- Archals suffer a -2 penalty when attempting to turn undead at night. However they gain a +2 bonus to any saving throw versus undead special attacks while standing in sunlight.
- Archals can use the wizard spells *color spray* and *rainbow pattern*. The only material component required is the holy symbol of Ar-Talath, but the spells can only be cast in daylight.
- Archals can cast the wizard spell *color spray* once per day. This ability will only function in daylight.
- At 3rd level Archals can cast *plant growth* once per week while standing in grassland or a farm field. During times of famine or crop failures, Ar-Talath can allow this spell to be cast once per day.
- At 4th level Archals can cast *slow rot* once per season.
- At 8th level Archals can cast the wizard spell *rainbow pattern* once per day. This ability will only function in daylight.
- At 9th level Archals can cast *rainbow* once per hour whenever a rainbow is visible.

- At 14th level Archals can cast *sunray* once per day.
- At 16th level Archals can cast *chariot of sustarre* once per week. This ability will only function in daylight.

Unique Spells

Sun Light (Invocation/Evocation)

Level: 2

Sphere: Sun

Range: 10 yards + 5 yards/level

Components: V, S, M

Duration: Instantaneous

Casting Time: 1 round

Area of Effect: 1 Creature per level

Saving Throw: Neg.

Upon casting this spell a cluster of intensely glowing balls of sunlight fly from the fingertips of the caster to wash over the targets. Each target must save versus spells or be dazzled for 1d4 rounds. The visual acuity of a dazzled victim is greatly diminished and he is only able to perceive vague areas of light and shadow. Any attack rolls by the dazzled target that require visual senses are penalized by -2.

If this spell is cast against shadow creatures or any targets vulnerable to sunlight, each bolt will also inflict 1d3+1hp of damage. This damage can not be regenerated and the target must heal the wound naturally or by means of curative magic.

The component for this spell is the holy symbol of Ar-Talath. The spell must be prayed for in daylight.

Razor Grass (Conjuration/Summoning)

Level: 3

Sphere: Plant

Range: 20 yards + 5 yards/level

Components: V, S, M

Duration: 2 rounds/level

Casting Time: 6

Area of Effect: 60 yard square per level

Saving Throw: Special

When cast upon a field of grassy vegetation, this spell will cause the leaves to turn harder than bone and the edges to become as sharp as a shaving knife. The leaves will cut and slice anything passing through the grass.

Any creatures moving along the ground through the area of effect of this spell risks taking damage.

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For each 6" of movement through the area of effect, the creature is attacked by the razor grass with a THAC0 of 18 for 1d3hp of damage.

The component for this spell is the holy symbol of Ar-Talath.

Solar Intensity (Invocation/Evocation)

Level: 4

Sphere: Sun

Range: 50 yards

Components: V, S, M

Duration: 1 hour/level

Casting Time: 1 turn

Area of Effect: 20' square per level

Saving Throw: ½ damage

When cast in daylight, this spell will cause the heat of the sun to focus upon any intruders. If a being enters the area of effect, it will be the focus of much of the light and heat in the area of effect. The dazzling intensity will cause a -1 penalty to any attacks, and the target will begin to feel uncomfortably hot.

On the round following entry into the area of effect any intruders will begin to suffer from the increasingly intense heat. This heat will cause 1hp of damage on the second round of entry, 2hp on the third round, 3hp on the fourth, up to a maximum of 4hp per round thereafter.

A maximum of one creature per level of the caster can be effected at a time, with targets selected by order of entry. However the caster can refocus the effects on different targets at will. Creatures that successfully save versus spells will only suffer half the normal damage from the heat.

This spell has no effect on the caster or those beings he allows into the area of effect. It also has no effect on most life forms that make their home within the area. However any insect pests that consume plants are quickly destroyed.

The component for this spell is the holy symbol of Ar-Talath.



Beshada

Alignment: Chaotic Good

Titles: Divine Mother, Goddess of the Chase, Lady of Birthing, Light of Heaven, Moon Goddess, Protector of Midwives.

Portfolio: Light moon, fertility, moods, and hunting.

Areas of Interest: lunar phases, lycanthropy, moonlight, tides, youth, sexuality, fertility, women, birth, maternity, children, nurturing, emotions, sensitivity, hunting, archery, and tracking.

Allies: Althain, Ar-Talath, Arn Droue, and Subyalus.

Foes: Dyarx, Oerne, and Ombrum.

Symbols: Sheaf of silver arrows, three rings on a post, or three women.

As with Ar-Talath, Beshada was created during the sundering of Yam-Ar when she was formed from the chest cavity. She is the goddess of the light moon, fertility, and hunting. She is also the guardian of the spirits of women who died giving birth.

As the phases of the moon change, so do the aspects of the mother goddess. She first appears as a maiden during the waxing moon, then matures into the mother aspect in the period of the full moon. Finally, during the waning moon, Beshada takes the appearance of the withered crone.

The maiden aspect of Beshada represents youth, sexuality, and the athletic huntress. She appears as a beautiful young woman with many breasts, silver hair and a silver bow of the crescent moon in her hand. A deer often accompanies this youthful Beshada. Upon attaining the mother aspect, the matured woman represents fertility, nurturing, and feminine power. Finally, the crone aspect represents wisdom, experience, and the approach of

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death. In all her aspects, Beshada is wise, calm, loving, benign, and occasionally careless.

Her soft, glowing light is seen as the emotional feminine counterpart to the more masculine sun. She is constantly wooed by Ar-Talath, although the two are doomed to be forever apart except during an eclipse. An especially fertile goddess, she has born seven offspring, including La'ahl, Althain, and Erog. Her current consort is Arn Droue, a god of the balance.

As a moody goddess, Beshada can be given to distraction, periods of strong emotions, or pursuits

of private passions such as hunting. During such times of inattention blights are known to strike the earth. The constant prayer and sacrifices of her priests are required to find her and draw her back to her duties.

When she is attentive to her followers, Beshada watches over the health and vigor of youths during their peak age of fertility. In turn many loving couples revere her. The horned owl is the sacred animal of Beshada and such creatures serve as her eyes and ears. The rare and holy white bull also represents her.



Illustration by Astra M. Poyser.

Worship

Followers: Rangers, hunters, non-evil lycanthropes, lovers, poets, and most women.

Turn Undead: No.

Command Undead: No.

Priests of Beshada automatically gain the Hunting non-weapon proficiency with a +1 ability modifier

bonus. They are also skilled in midwifery and in the use of herbs to boost fertility.

Priests of this sect worship the moon, and draw all their magical energy from their god. The power of the Beshada waxes and wanes with the phases of the moon, peaking during the week centered on a

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full moon and all but vanishing during the week of a new moon.

Because the powers of Beshada wane during the week of the new moon the priests are practiced in the use of weapons, particularly those that can be employed in hunting. The ceremonial symbol of these priests has always been a crescent moon mounted at the top of a staff. Over time this crescent staff was converted into a weapon similar to a military fork, and is often favored by the priests of Beshada.

The sacred number of the Beshada is thirteen, the number of months in a year. Sacred ceremonies are held on the thirteenth day of each lunar cycle, to mark the three-day period of the full moon. Temples to Beshada are often built with a theme of thirteen, including the number of steps, columns, arches, windows, and so forth.

There have long been rumors of a close association between Lycanthropy and worship of Beshada, although most of her priests will disavow any knowledge of such. The existence of lycanthropic members is a closely guarded secret within the church, and such infected priests are carefully hidden and guarded from outsiders.

A lesser-known group associated with Beshada is the Cult of the Phallus. This sect consists of men concerned with their fertility and the reproductive aspects of sexual activity. They are noted for their strenuous bonding rituals, the use of drums, and the barehanded hunting of fish and game. The cult has its own leaders who are only loosely affiliated with the priesthood of Beshada.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Beshada. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly evil	-6
Lycanthropy relatively common	+1
Rich hunting grounds nearby	+1
Hunting by commoners prohibited	-2

Specialty Priests (Aspects)

Requirements: Wisdom 12, Charisma 11

Prime Requisites: Wisdom and Charisma.

Preferred Weapon: Military Fork

Allowed Weapons: Bow, Blowgun, Club, Crossbow, Knife, Harpoon, Military Fork, Sling, and Spear.

Armor: Brigandine, Leather, Studded Leather, Hide, and small shield.

Major Spheres: All, Animal, Astral, Charm, Divination, Healing, Thought, and Time.

Minor Spheres: Elemental (earth and water only), Plant, Protection, Sun, and Weather.

Magical Items: Same as clerics, plus any archery items.

Required Proficiencies: Tracking.

Bonus Proficiencies: Hunting.

- All Aspects are especially resistant to the effects of Lycanthropy. When bitten by a were-creature, a successful saving throw versus poison will prevent infection. This is in addition to the normal percentage chance to become infected. An Aspect can also turn a lycanthrope as an undead with the same number of hit dice.
- During the week of the full moon an Aspect gains bonus spells as if the wisdom score was one point higher. During the waning moon the specialty priest gains bonus spells as if the wisdom score were two points higher. However, all bonus spells due to wisdom are lost during the three days of the new moon.
- During the week of the waxing moon, an Aspect gains a +2 bonus to their Charisma score versus members of the opposite sex.
- Aspects can cast *read emotion* once per day while the moon is above the horizon.
- At 2nd level Aspects can cast the wizard spell *change self* once per day to alter their apparent age. They can also alter their clothing and equipment. This spell can not be cast during the three days of the new moon.
- At 4th level Aspects can cast *moonbeam* once per day. This beam can be maintained as long as the priest concentrates, plus one round per level thereafter. This bonus *moonbeam* can not be cast during the three days of the new moon.

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- At 5th level Aspects can cast *emotion control* once per day while the moon is above the horizon.
- At 8th level Aspects can cast the wizard spell *summon lycanthrope* once a moon.
- At 11th level Aspects can shapeshift once per week into the form of a horned owl. This form will last while the moon remains above the horizon, or until cancelled by the priest. The shapeshifted form includes any garb and equipment being carried by the priest, although he gains no benefit from this equipment while an owl. He is unable to speak or cast spells until he returns his to normal form. No healing of wounds occurs due to this shapeshifting.
- At 12th level Aspects can cast *confusion* once per day while the moon is above the horizon.

Unique Spells

Beshada's Heart (Divination)

Level: 1
Sphere: Sun
Range: 0
Components: V, S, M
Duration: 1 hour/level
Casting Time: 1 turn
Area of Effect: The caster
Saving Throw: None

This spell has several beneficial effects for the caster. First, it allows the caster to know the direction and current phase of the moon. With this information the priest can orient himself and determine the approximate date and time.

In addition, the priest can see in any level of moonlight as if the lighting level were daylight. However the priest is still unable to perceive any colors.

The component of this spell is the holy symbol of Beshada. This spell can only be used on the astral or prime material plane on a world with a moon. It will fail to function during the three days of the new moon.

Pass Month (Invocation/Evocation)

Level: 6
Sphere: Time
Range: 0
Components: V, S, M
Duration: Instantaneous
Casting Time: 1 turn
Area of Effect: The caster
Saving Throw: None

When this spell is cast, the priest and all his possessions are wrapped in a silvery light and instantly transported forward in time to the start of the next new moon. No time passes for the caster and he arrives in the same condition in which he departed. To anybody watching the priest it appears as if he vanished without a trace.

If a solid object weighing more than 50# occupies the location of the returning priest, he will be trapped on the astral plane and must remain there until he finds a means to escape.

The components for this spell are the holy symbol of Beshada and a handful of silver dust worth 20gp. This spell will only function in moonlight.

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Coeurstav

Alignment: Lawful Good

Titles: Divine Knight, God of Thwarted Love,

Light-Bringer, Noble Light, Protector of Pilgrims.

Portfolio: Honor, virtue, equestrianism, and martial skill.

Areas of Interest: Honor, loyalty, vows, oaths, pacts, duty, devotion, courage, code of conduct, self discipline, courtesy, thwarted love, chastity, castration, mounts, riding, cavalry, charges, weapons, armor, martial skills, combat, and tactics.

Allies: Ar-Talath, Silvera, and Thoshanir.

Foes: Eroq and Vhoux.

Symbols: White war-horse on a purple background, or a sun-shaped shield.

Coeurstav is the patron deity of paladins as he represents honor, loyalty, riding mounts, and martial skill. Like a chivalric knight, Coeurstav is virtuous, brave, loyal to his followers, well mannered, and respectful. While a martial god, his chief concern is preventing war rather than seeking the glory and bloody mayhem of battle.

He appears as a mighty warrior wearing golden plate mail armor, and wielding a long sword and polished bronze, sun-shaped shield. He is usually mounted on one of his prized, six-legged storm mounts, of which he keeps a stable. Being presented with a six-legged mount from the stable is a sign of great honor from Coeurstav.

This god was born the first child of Ar-Talath and Silvera, two of the virtuous gods. During his youth Coeurstav and Vhoux developed a mutual dislike, due to the nihilistic nature of the wilding god. This grew to hatred when Vhoux slew Riane, a virtuous goddess with whom Coeurstav had long been infatuated. Upon hearing the news, Coeurstav grew greatly distressed and in his boundless grief bloodily emasculated himself with a knife. As a

result he is now also considered the god of thwarted love, and has become the guardian of the sacred harem.

Coeurstav has a fierce, but friendly rivalry with Bharkhamel, the blood god. The two have been on opposite sides of a battle many times, but neither holds it against the other due to their mutual respect for their martial skills. Being the most honorable of the major deities, he serves as the messenger between the gods and mankind.

Due to Coeurstav's love of taming and domesticating wild beasts, Eroq has a strong personal dislike of Coeurstav. Despite this dislike the two gods have something of a mutual respect for each other and thus far have managed to keep their strong disagreements from flaring into open conflict. However it is not unknown for priests of Eroq to release horses into the wilds, and for the followers of Coeurstav in turn to blame them as horse thieves.

Worship

Followers: Paladins, knights, honorable warriors, soldiers, eunuchs, and arms masters.

Turn Undead: Yes.

Command Undead: No.

Due to their closeness with horses and other mounts, priests of Coeurstav automatically gain the Animal Handling proficiency.

Priests of Coeurstav prefer to wear good quality battle armor, although on ceremonial occasions they will don the purple raiment to honor their god. They are not known for lively celebrations or other unseemly behavior, and indeed the priests tend to be somber groups who take their duties very seriously. The holiest day of the year is Vhadrift, the annual celebration in early autumn of a great victory that secured future of the empire.

The priests host a four-day celebration in late spring called the Tournament of Couerstav. This begins with a solemn opening ceremony, followed by displays of horsemanship, martial displays, initiation trials, and contests of skill. The next three days consist of a jousting contest between opponents of increasing skill culminating in the awarding of a champion of the land. Finally on the last day any new initiates are sworn into the service and the event is closed with an elegant banquet and services.

Priests of Coeurstav are well trained in the arts of war, and ride under the purple banner. They love

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nothing more than a well-trained war-horse and ride like they were born in the saddle. They spend much of their time in the saddle patrolling the roads or riding to their station. They are experts at judging the health of their mounts, and can treat their animal for most common diseases and wounds.

In addition to their martial and riding activities, followers of Coeurstav are expected to live an honorable life and spend their time righting wrongs, defending the innocent, and punishing those who deserve it. Their code of honor is all-important, and all other considerations come second. Thus a worshipper of Coeurstav can at times be utterly single-minded individual who makes for a difficult companion.

Priests of Coeurstav are bound by a strict code of martial honor, which among other things prevents them from telling a lie. Breaking this code of honor will cause a priest to fall out of favor with this god and require a significant act of repentance. This repentance can take the form of an atonement spell or the completion of a quest for Coeurstav.

Places of worship to Coeurstav are usually modest affairs, consisting of a solemn shrine or small worship hall in a castle or the knight's barracks. Most of the priests of Coeurstav also serve among the knightly orders and so prayers are often held wherever the warriors gather, including a pavilion when on the march.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Coeurstav. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly evil	-12
Residents are predominantly chaotic	-4
Slavery permitted	-3
Located near a threatened frontier	+1
Order of knights based nearby	+2
Extensive horse breeding facilities	+1
Reputation for arms manufacture	+1
Several local weapon masters	+1

Specialty Priests (Noble Hearts)

Requirements: Strength 12, Wisdom 13.

Preferred Weapon: Lance.

Allowed Weapons: Any except non-bludgeoning missile weapons.

Armor: Any mail or plate armor, plus medium shield.

Major Spheres: All, Combat, Divination, Guardian, Law, Protection, Thought, and War.

Minor Spheres: Charm, Healing, Necromantic, Travelers, and Wards.

Magical Items: Same as clerics, but unable to use staff or wand.

Required Proficiencies: Riding.

Bonus Proficiencies: Animal Handling and Etiquette.

- Noble Hearts gain a +2 bonus to any saving throws versus fear.
- Followers and henchmen of a Noble Heart have a +1 bonus to their loyalty score. They also gain a +1 bonus whenever they are attempting to rally fleeing troops. Upon attracting his followers, he also receives a bodyguard of 10 1st level fighters.
- When at least one level of experience higher than the minimum required, Noble Hearts can use the wizard spells *mending* and *mount*. The *mending* spell can be used to repair any damage to their armor or equipment. The material component is the holy symbol of Coeurstav.
- Noble Hearts can cast *remove fear* twice per day. The number of creatures effected is double normal.
- At 3rd level Noble Hearts can cast *spiritual hammer* twice per day.
- At 4th level Noble Hearts can cast the wizard spell *mount* once per day.
- At 5th level Noble Hearts can cast *remove paralysis* once per day.
- At 6th level Noble Hearts can, once per day, bless a non-magical weapons to strike as a magical weapon in the same manner as the wizard spell *enchanted weapon*. This ability will not function on already magical weapons.
- At 7th level Noble Hearts can cast *detect lie* three times per week.

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- At 8th level Noble Hearts can cast *defensive harmony* once per day.
- At 9th level Noble Hearts can *thoughtwave* once per week.

Unique Spells

Rive (Enchantment/Charm)

Level: 2
Sphere: Combat
Range: Touch
Components: S, M
Duration: 1 round/level
Casting Time: 3
Area of Effect: Special
Saving Throw: None

This spell allows the priest to strike any target that normally requires a +1 to hit weapon or better to strike. Up to one weapon or missile can be enchanted in this manner for every four levels of the priest. The weapons gain no other benefits from this spell.

The material component for this spell is the holy symbol of Coeurstav.

Silver Lance (Alteration)

Level: 3
Sphere: Combat
Range: 0
Components: V, S, M
Duration: 4 rounds + 2 round/level
Casting Time: 5
Area of Effect: The caster
Saving Throw: None

When this spell is cast the priest of Coeurstav calls into being a silvery lance of light. This can take the form of a light, medium, or heavy lance, but the type must be chosen when the spell is cast.

The silver lance functions in all respects as a normal weapon, and gains a +1 bonus to the attack roll. If the target of an attack by this weapon is evil in alignment, then the lance gains a +3 bonus to the attack roll.

The material component for this spell is the holy symbol of Coeurstav.

Coeurstav's Martial Dance (Alteration)

Level: 4
Sphere: Combat
Range: Touch
Components: V, S, M
Duration: 2 rounds + 1 round/level
Casting Time: 3
Area of Effect: Creature touched
Saving Throw: None

Upon casting this spell the target is able to wield his weapon(s) in a whirling blur of motion that will give pause to even the most stalwart foe. Every other round the target can make a dancing proficiency check. If the check is successful the target can make an additional melee attack. This additional attack can be against any adjacent foe.

On a successful dancing proficiency check, the spell target can also perform a whirlwind dance attack in an attempt to cow an opponent. If the foe fails to save versus spells he is unable to attack this round and can only defend. If the target makes his saving throw, however, he will be unaffected by any further whirlwind attacks.

When the spell duration has expired, the target must roll a 1d20 at or below his Constitution or have his Strength drained by 1d6 due to exhaustion. The reduced Strength is recovered at the rate of one point per turn thereafter.

The component for this spell is the holy symbol of Coeurstav.

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La'ahl

Alignment: Lawful Good

Titles: Beloved One, Breath of Life, Lady of Unity, Mistress of Serpents.

Portfolio: Comradery, marriage, healing, and serpents.

Areas of Interest: Friends, comrades, allies, bonds, home, comfort, hearth, cooking, marriage, joining, cohesion, family, longevity, healing, antidotes, therapy, recovery, and snakes.

Allies: Ar-Talath, Beshada, and Thoshanir.

Foes: Bharkhamel, Dyarx, Habatwa, Skap'ne, and Vhoux.

Symbols: Two-headed serpent in a vine ring or a white thorn plant.

The manifestations and agents of this popular goddess work to protect the continuity of family life, while her name is often called to protect the family, food stores, and hearth. She is aided in this task by seven handmaidens: sacred spirits who can be called upon for help in times of need. These spirits adorn the temples of La'ahl.

La'ahl is noted for her ability to heal any sickness and even to raise the dead. She is also invoked to bring painless childbirth during midwifery. La'ahl appears in the form of a sedate matron with no distinguishing characteristics. She is kindly and humble, dependent, yet oddly at times flippant.

La'ahl is the guardian of the golden fruits of immortality, which keeps the gods and their servants from aging. This garden is guarded by her serpentine servants who will obey only La'ahl. She is forbidden to refuse the fruit to any god or goddess who requests them when they ripen in springtime, regardless of any existing state of enmity.

This goddess is strongly good in alignment, perhaps more so than any other deity in the pantheon. Indeed she views benevolence as her primary role and the need for an orderly society merely the most beneficial path. She is quite

tolerant of those of a neutral or chaotic nature, as long as they are good at heart and mean well.

She is the sole offspring of Ar-Talath and Beshada, and was conceived during an eclipse. Due to these circumstances, she has earned the eternal enmity of Dyarx. She also has a strong dislike of Habatwa, who has torn apart many families.

Worship

Followers: Healers, townspeople, bards, innkeepers, virgins, and farmers.

Turn Undead: Yes.

Command Undead: No.

Priests of La'ahl automatically gain the healing proficiency. In addition, the number of hit points restored due to the healing ministrations of a priest of La'ahl is 1d4. When tending a victim bitten by a snake, they can add an additional +1 bonus to the saving throw of the subject. They are expected to tend to the sick and wounded, and to provide beneficial treatment where needed.

Worshippers of La'ahl are taught to never take a life without cause and to respect all living beings. Priests of La'ahl that wield a weapon with the intent to kill a living being will gain the strong disfavor of their goddess. Actually slaying such a creature will require a strong act of repentance, such as an *atonement* spell or lengthy service in a healing hall. However, they are free to wield their weapons against all undead and automatons. Priests are also unable to cast any spell with the intent to inflict an injury, such as *blade barrier*.



La'ahl holds sway over all serpents, as do her priests. Serpents guard her sacred locations and toxic snakes are often kept in temples for healing purposes. This close association with snakes

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compensates for the known sanctions of the priests against killing, protecting the priesthood from attacks by the malicious.

Prayers to La'ahl are spoken at the beginning of each meal. Her name is also toasted in inns, pubs, and other places of comradely gathering. La'ahl's most dedicated followers are healers, bards, and innkeepers. She also has a strong following among farmers and close-knit families.

The magnificent temple hall of La'ahl in the capitol of the empire is the home of the E'orn La'ahl, or the seven virgins of the goddess. Each virgin chosen for church service spends thrice seven years in the temple. The first seven years are for learning duty; the next seven for performing services such as tending the sacred hearth fires; and the final seven are to train the next initiates. These virgins must remain chaste or they are severely punished and permanently banished from the church.

The symbol of La'ahl is the serpent and the white thorn plant. A wreath of white thorn plants is sometimes hung upon the door to drive away evil spirits. Priests of La'ahl dress in short, green robes with a staff carved in the shape of a serpent. A white serpent is said to be a sacred creature of La'ahl.

La'ahl has a number of notable holy days, and all save Singress day near mid-summer are the cause for marriage ceremonies and joyous celebrations. These celebrations include a lavish feast and much drinking of ale. They are also a time for healing of wounds and bringing together alienated friends.

The marriage ceremony of La'ahl can be held in a temple or any sanctioned inn. Couples must walk seven times around the hearth fires to seal their marriage vows. A vine cord joining both wrists together seals the vows.

La'ahl especially favors children, including bastards and orphans, and expects all of her priests to come to their aid when attacked or abused. When defending children against attack, priests of La'ahl gain a +2 bonus to their morale and any saving throws versus fear. Her churches often run orphanages, as well as shelters for broken families and bastard kin.

Temple Construction Modifiers

The following modifiers are used to select a holy site for La'ahl. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly evil	-8
Polygamy practiced	-2
Base for a mercenary company	-1
Large migrant population	-1

Specialty Priests (Serpentmaster or Serpentmistress)

Requirements: Wisdom 13, Charisma 12.

Preferred Weapon: Net.

Allowed Weapons: Bola, Club, Lasso, Mancatcher, Net, and Quarterstaff.

Armor: Padded, Leather, Hide, and Brigandine armor with any shield.

Major Spheres: All, Creation, Healing, Necromantic, Protection, Thought, Time, and Travelers.

Minor Spheres: Animal, Divination, Guardian, Law, and Sun.

Magical Items: Same as clerics.

Required Proficiencies: Fire-building.

Bonus Proficiencies: Healing.

- Serpentmasters are specially trained in the use of bludgeoning weapons to parry attacks. They gain an additional +1 bonus to their armor class when parrying.
- Serpentmasters gain a +1 per dice whenever they cast a spell of healing, such as *cure light wounds*. However the total healing can not exceed the maximum allowed by the spell.
- The rate of natural healing for Serpentmasters is double the normal amount. Thus a day of complete bed rest will restore 6 hit points of damage.
- Serpentmasters are especially resistant to the toxin in a snake bite. They gain a +4 bonus to any saving throw versus poison from the bite of a poisonous snake. They also suffer half the normal hit point damage from any snake bite.
- Serpentmasters can cast *animal friendship* upon any snake once per week.
- Serpentmasters can cast any one *cure wounds* spell once per day. However they at a level of experience required to cast the spell.
- At 3rd level a Serpentmaster can cast *snake charm* three times per week.

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- At 5th level a Serpentmaster can cast *neutralize poison* twice per day against any snake toxins presently in the spell target.
- At 6th level a Serpentmaster can cast *accelerate healing* once per day.
- At 7th level a Serpentmaster can cast *create campsite* once per day.
- At 8th level Serpentmasters can cast *sticks to snakes* twice per week.
- At 11th level Serpentmasters can use the wizard spell *repulsion*. The only material component is the holy symbol of La'ahl.
- At 12th level a Serpentmaster can cast *heal* once per day.

Unique Spells

Healing Fangs (Necromantic)

Level: 2
Sphere: Healing
Range: 10'
Components: V, S, M
Duration: Special
Casting Time: 3
Area of Effect: 1 Snake
Saving Throw: None

Upon casting this spell upon a poisonous snake, the toxic bite is turned into a beneficial potion that restores life rather than taking it away. The bite of this snake heals wounds at the rate of 2hp per round up to a number of rounds equal to the level of the caster. However, the potion will only heal as much damage as the toxin of the snake could potentially inflict. If the normal bite of the snake is lethal, the potion will heal up to the maximum allowed by this spell.

The component for this spell is the holy symbol of La'ahl. Once the snake has injected the healing potion, its poisonous bite ability is fully restored.

Serpent Garden (Conjuration/Summoning)

Level: 3
Sphere: Healing
Range: 10' + 5' per level
Components: V, S, M
Duration: 4 hours + 1 hour/level
Casting Time: 7
Area of Effect: Special
Saving Throw: None

This spell allows the caster to summon several poisonous snakes to patrol the perimeter of a 15' radius area for the duration of the spell. One snake is summoned for every two levels of experience of the caster. These snakes will attack any intruder they can perceive that approaches within 10' of the exterior of the perimeter except the caster.

The guardian snakes are the normal poison variety described in the monstrous compendium. The type of toxin is identical for all snakes summoned by the particular spell casting. If a snake is slain then it will immediately vanish. The guardian snakes are immune to the *snake charm* spell.

The component for this spell is the holy symbol of La'ahl.

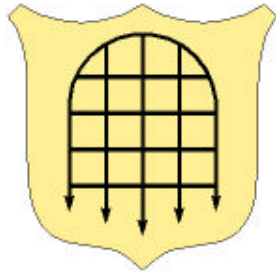
La'ahl's Regeneration (Necromantic)

Level: 5
Sphere: Necromantic
Range: Touch
Components: V, S, M
Duration: 4 rounds/level
Casting Time: 8
Area of Effect: 1 creature
Saving Throw: None

This spell will provide a limited form of regeneration for the target, causing wounds to close and hastening the process of healing. Each time the target suffers a wound the healing effect of this spell is triggered for the following 1d6 rounds. The regeneration will heal at the rate of 1hp per round. If another wound is suffered then the regeneration is reset and healing continues for another 1d6 rounds. Once the duration expires then all healing from this spell ceases.

The component for this spell is the holy symbol of La'ahl.

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Silvera

Alignment: Neutral Good

Titles: Eternal Guardian, Golden Bear, Queen of the Lake, Sharing Hand, Watchful One.

Portfolio: Sanctuary, vigilance, defense, and charity.

Areas of Interest: Protection, wards, guardianship, safety, champion, rescue, deliverance, vigilance, distrust, secrecy, barriers, structures, defense, sanctuaries, homes, residences, preservation, preparedness, caution, thrift, aid, and charity.

Allies: Bretaine and Finos.

Foes: Argenta, Dyarx, Vilnibog, and Zykhiralamshad.

Symbols: Porcupine or portcullis.

This revered goddess is the patron of sanctuary, preservation, and charity. When not appearing as a tall, slender woman, she takes the form of a great, golden-haired Bear. Silvera is a protective goddess, a nature that also makes her distrustful. However, she can be quite patient even with the most foolhardy individuals, and is pious to the core. It is said that nothing can be hidden from Silvera because she is so wise.

Silvera is the patron goddess of all forms of defense, including fortifications, walls, barriers, shields, and armor. Her name is invoked as a blessing during the construction of walls about a settlement and she sees to the needs of occupants under siege. She especially favors guardians and her blessing keeps the guard watch alert and ready.

A legend associated with Silvera tells the tale about the Queen of the Lake, a symbolic story about the need for vigilance. It is said that a sacred lake exists in a mountain valley. A thief protects the lake against intruders. The same protective and distrustful nature as Silvera drives this thief, and he lives without aging in the melancholy wooded hills around the lake to fulfill this task. It is only when a

worthy successor arrives to best the thief and take his place as guardian that the thief can finally rest.

Little is known about the origins of this goddess, and she is unlikely to share such information with even her most trusted agents. She is a bitter enemy of both Dyarx and Vilnibog, and spends much of her time opposing their schemes. Silvera is the only friend of Finos in the pantheon, a bond that he holds dearly. For this reason, the agents of Finos will often lend their aid to the priests of Silvera.

Although she is neutral in alignment and open toward any that requires protection, in practice her behavior can be quite lawful. This is particularly true under dire conditions, such as a siege or other conditions of conflict. Her followers are frequently well organized and include many of a lawful nature.

Worship

Followers: Knight s, guards, scouts, refugees, stone masons, and unfortunates.

Turn Undead: Yes.

Command Undead: Yes.

Priests of Silvera are experts in assaying the resilience and defensibility of stone structures. They often supervise the construction and repair of such permanent structures and so automatically gain the stonemasonry proficiency.

The ceremonial weapon of the priests of Silvera is a bear-headed mace that is carried on holy occasions. These priests are also specially trained in group defensive tactics. Whenever two or more priests of Silvera are fighting within 10' of each other, their armor class is improved by +1.

In battle the priests and followers are cautious and prefer to maneuver their foe into a position where they must attack a difficult defensive position. They prefer to carefully plan any action, rather than rushing into the fray at the possible cost of more lives. Many times this tendency to avoid rash maneuvers has caused them to miss many favorable opportunities to crush a foe. However they are rarely taken by surprise and more often than not inflict far greater losses on their enemies than they suffer.

The temples of Silvera are usually constructed in highly defensible locations, and double as a secure fortress. Those invited on to church grounds are immediately granted sanctuary by the priesthood, and will be defended to the death by the clergy unless they violate the sanctity of the grounds with

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bloodshed. For this reason, the priesthood is cautious about allowing strangers on to their holy ground. However they are free to imprison or otherwise restrain anyone to whom they have granted sanctuary if they believe the person to be dangerous to the residents.

Those who come to pray at the temples of Silvera are expected to donate to the temple charity, although such is not mandatory. At the end of each bench is a pauper's seat where those who can not afford to donate are still allowed to pray in the temple. Priests and followers of Finos often use these seats.

Priests of Silvera are duty bound to protect the unfortunate and foresworn to defend the right of sanctuary to the death. Significantly disregarding this sacred duty can result in expulsion from the church or worse. The priesthood also runs poorhouses, workhouses, and ministries for the unfortunate of society. In this the priests of Finos often aid them.

Her priests lead an austere lifestyle, and use their money to aid others or to build strong sanctuaries. There is a rumor that holds the first emperor was the child of Silvera and a mortal. For this reason the royal family is said to contain the blood of gods.

Besides the bear, the symbol of the priesthood of Silvera is either the porcupine or a portcullis. The holiest day of Silvera is Midrift, the start of the winter season when inclement weather usually breaks a siege. This day begins with a solemn ceremony to bless the walls of the sanctuary, followed by a great feast and the granting of amnesty for the truly repentant.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Silvera. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly evil	-4
No walls around settlement	-2
Major trade route	-1
Low level of criminal activity	-1

Specialty Priests (Keepwardens)

Requirements: Wisdom 12, Constitution 10.

Preferred Weapon: Footman's Mace.

Allowed Weapons: Any bludgeoning weapon.

Armor: Any.

Major Spheres: All, Creation, Divination, Guardian, Protection, and Wards.

Minor Spheres: Combat, Healing, Sun, Thought, and Travelers.

Magical Items: Same as clerics.

Required Proficiencies: Endurance.

Bonus Proficiencies: Healing, Stonemasonry.

- Keepwardens are especially proficient at spotting deception. They gain a +2 on any roll when they attempt disbelieve an illusion. When searching for a secret door they have a base chance of 1 in 3 of locating the door.
- Keepwardens receive a +2 bonus to any surprise roll when actively guarding a location. They must be familiar with the area and have spent at least one hour surveying the area within 50' of the location.
- Due to their familiarity with armor, defense, and siege warfare, Keepwardens can take the Engineering or Armorer proficiencies at the cost of a single slot.
- When at least one above the minimum level required, Keepwardens can cast the wizard spells *alarm* and *hold portal*. The material component is the holy symbol of Silvera.
- Keepwardens can cast either *sanctuary* or *sacred guardian* once each day.
- At 3rd level Keepwardens can cast *wyvern watch* twice per week.
- At 4th level Keepwardens can cast *magical vestment* once per day.
- At 5th level Keepwardens can cast *create food and water* once per day.
- At 7th level Keepwardens can cast *defensive harmony* once per day. The spell benefits are in addition to the armor class improvement due to priests of Silvera fighting within 10' of each other.
- At 8th level Keepwardens can cast *spell immunity* once per day.
- At 9th level Keepwardens can cast *true seeing* spell three times per week.

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- At 10th level Keepwardens can cast *unceasing vigilance of the holy sentinel* once per week.
- At 11th level Keepwardens can cast *word of recall* once per week.

Unique Spells

House Spirit (Conjuration/Summoning)

Level: 1
Sphere: Guardian
Range: 0
Components: V, S, M
Duration: 1 turn/level
Casting Time: 1 round
Area of Effect: One spirit
Saving Throw: None

With this spell the priests can upon the spirit of a dwelling to actively protect the structure from intruders. This spell can only be cast upon a home that has been inhabited by the same family for at least a year. This spirit will not attack the residents of the house, or the caster and his friends. The spirit is unable to move or attack beyond the confines of the residence.

The house spirit has one hit dice, plus an additional hit dice for each decade the house has been continuously occupied. It is invisible to anybody except the caster and those able to see spirits. This spirit can only be turned as a special undead. It is able to attack using objects within the home as a club. (The spirit has AC 8, MV 9", AL LG, ML 12, SZ S, and Int 8.) It can pass through the interior walls of the house at will.

Once a house spirit has been destroyed a new one will not appear until the house has been occupied for another year. The component for this spell is the holy symbol of Silvera.

Dire Intent (Divination)

Level: 2
Sphere: Divination
Range: 0
Components: V, S, M
Duration: 1 turn/level
Casting Time: 3
Area of Effect: 60' long path 10' wide in front of the caster
Saving Throw: None

After this spell is cast the priest is able to sense whenever an entity within the area of effect has a determined intent to cause physical harm to another

being. This does not detect general dislike or the random thoughts of violent individuals. There is a base 25% chance plus 5% per level that the priest will be able to determine the target of this hostility.

The component for this spell is the holy symbol of Silvera.

Ward Possessions (Abjuration)

Level: 2
Sphere: Protection
Range: Touch
Components: V, S, M
Duration: 2 hours + 1 hour/level
Casting Time: 1 round
Area of Effect: One creature
Saving Throw: None

This spell covers all of the possessions worn or carried by the target with a faintly shimmering white aura of protection. This aura will give a +4 bonus to any item saving throws versus normal or magical fire, cold, or electrical damage. It also renders the items completely immune to damage from acid or rust. Equipment protected by this spell will not wear or grow dull through repeated use.

This protection does not extend to the items or equipment worn by another being. Thus it does not protect a saddle on which the target is riding. Nor does this spell protect objects that the target is helping to carry. The items must be entirely supported by the spell target.

The component for this spell is the holy symbol of Silvera.

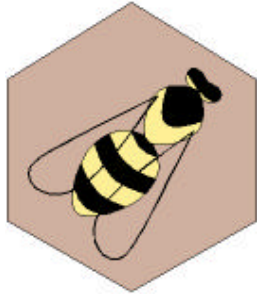
Fortify (Abjuration)

Level: 3
Sphere: Protection
Range: 10 yards/level
Components: V, S, M
Duration: 1 hour/level
Casting Time: 5
Area of Effect: 10' cube/level
Saving Throw: None

When this spell is cast upon a surface of stone, it makes the material as tough as the finest steel. Mud will harden into rock, and sand will solidify into a block. This is useful, for example, to harden the walls of a fortress against bombardment during a siege. Effected surfaces use the better of their own saving throw or the saving throw for metal. Stone-based creatures in the area of effect, such as a stone golem, have their Armor Class improved by 4.

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The component for this spell is the holy symbol of Silvera.



Thoshanir

Alignment: Lawful Good

Titles: Dispenser of Justice, Divine Tribunal, Eater of Filth, Immaculate One, Slayer of Demons, Sword of Justness.

Portfolio: Purity, health, sacrifice, and justice.

Areas of Interest: Purification, cleaning, health, medicinal plants, abstinence, self-sacrifice, martyrdom, dedication, relentlessness, impartiality, rules, law, legal code, justice, redemption, vindication, and amends.

Allies: Coeurstav and La'ahl.

Foes: Te'Oberon and Vilnibog.

Symbols: Honeybee.

Thoshanir often takes the appearance of a humble servant haloed by light. This appearance belies the true strength of this god. He is by nature highly dedicated, unrelenting, and quite impartial. Some would say that Thoshanir is also obsessed with both mental and physical cleanliness, and everywhere he steps the surrounds are left in a more tidy state. Indeed, he will sometimes appear as a spotless white unicorn.

During a great war against Vilnibog, many of the followers of Thoshanir became infested with the plague. Thoshanir told his followers to sting their hands with the Bee and wipe their feet and face with honey wax. As a result, the plague was cured and the empire proved victorious. The Bee is thus a sacred animal to Thoshanir, and has become his symbol.

Thoshanir is the offspring of the old one Ircoth, and Oerne the goddess of the dead. He has since become estranged with his mother and the two rarely meet or cooperate. He is the eternal enemy of the god of rot Vilnibog, and the thief god

Te'Oberon. He shares this hatred with Argenta, and in the distant past was her consort.

He began as a river god during the early empire, and has increased in power as the empire grew. However his power over rivers now belongs to Argenta, a gift he has since come to regret. However he gained the power to cleanse the soul following confession at the end of life, and so became the eater of filth.

Thoshanir is associated with many myths where he provides temptations to man with a sometimes unclear choice between a path of goodness and one of impurity. He does this not to lead the base and the weak toward evil, but to test their minds for purity and worthiness. Thoshanir is also known as a demon slayer, a trait favored by his greatest champions.

Worship

Followers: Servants, kind and helpful people, martyrs, lawmen, and knights.

Turn Undead: Yes.

Command Undead: No.

Priests of Thoshanir spend much of their time tending to the health of the people, and so automatically gain the herbalism proficiency.

They are opposed to all things unclean and impure, including lies, disease, poison, demons, and the undead. The priests are obsessed with purity and cleanliness, and will often pause in their tasks to straighten up a mess. Their clothing is clean and well maintained, and they prefer to bathe daily. Bathing forms an important component to the worship of Thoshanir, and the temples are often built next to the town baths. Indeed, natural hot springs often form holy places of this god. Due to their careful attention to hygiene, priests of Thoshanir receive a +3 bonus to any saving throw versus a contagious disease.

These priests usually garb themselves in multi-layered robes of black and honey yellow. They are immune to the stinging effects of bees, including those produced by a *summon swarm* spell. This immunity applies to both the common and giant variety of these insects. They often use their priestly powers to raise and maintain beehives, and several hives are always kept on the temple grounds. The honey from these bees is used in the daily ritual ceremonies of the priests.

The priests of Thoshanir are forbidden to cast any spell or use any item that would create or inflict

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poison, disease, or rot. This includes the reverse of the *purify food and drink* or *neutralize poison* spells. They can, however, study poisons and disease to better prepare against their health effects.

The members of the priesthood are obliged by their creed to protect their flock at all times, although this duty is tempered at times by their strong sense of justice. They are highly familiar with the legal processes of the empire and can serve as lawyers and advocates during trials.

Thoshanir priests celebrate several holy days throughout the year. In early spring the Waelnir is a ritual airing and cleaning of all structures to rid the place of rot and bad air. The three day long summer festival of Soenfete is a period of fasting followed by a joyous celebration with games, ritual bathing, and generous servings of mead. The Vilnardurge in late fall is the annual celebration of the first great victory over the corrupt followers of Vilnibog.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Thoshanir. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly evil	-5
Residents are predominantly chaotic	-4
Weak, corrupt government	-3
Well developed legal system	+2
Aqueduct	+1
Near a river, lake, or ocean	+1
Located beside a hot springs	+2

Specialty Priests (Apiars)

Requirements: Wisdom 12, Constitution 11.

Preferred Weapon: Warhammer.

Allowed Weapons: Any bludgeoning weapon.

Armor: Any.

Major Spheres: All, Animal, Creation, Divination, Healing, Law, Necromantic, and Protection.

Minor Spheres: Combat, Elemental, Guardian, and Plant.

Magical Items: Same as clerics.

Required Proficiencies: Herbalism.

Bonus Proficiencies: Cooking.

- After at least a turn of fervent prayer to their god, Apiars gain a Magical Defense Adjustment as if their wisdom score were two points higher. They may perform no other action while praying except for moving at half

the normal rate. While praying they also receive no dexterity bonus to their armor class.

- Apiars can turn undead as if they were one experience level higher. In addition, a +1 is added to any dice roll used to determine the number of undead effected.
- Apiars gain a +2 bonus to any saving throw versus the special attacks of undead.
- Apiars cast any spells that are intended to detect or neutralize poison, disease, or rot at one level higher than normal. The priest must still be at the required experience level needed to cast these spells.
- Apiars can use the wizard *cantrip* spell for the purpose of cleaning, protection from insects, and hygiene.
- Apiars can cast *detect poison* twice per day.
- At 2nd level Apiars can cast *purify food and drink* three times per week. The area of effect is doubled.
- At 5th level Apiars can cast *cure disease* once per day. A live bee is required in addition to the holy symbol of Thoshanir.
- At 7th level Apiars can cast *neutralize poison* once per day. A live bee is required in addition to the holy symbol of Thoshanir.
- Beginning at 9th level Apiars become completely immune to the effects of one liquid or solid toxin per level. The type of poison is selected by the priest upon rising a level and can not be changed thereafter. This immunity provides no defense against magical toxins or poisonous gas.
- At 10th level Apiars can cast *cloud of purification* once per day.

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Unique Spells

Weaken Poison (Alteration)

Level: 2
Sphere: Healing
Range: Touch
Components: V, S, M
Duration: 1 round
Casting Time: 3
Area of Effect: 1 creature/level
Saving Throw: None

By means of this spell, the priest attempts to weaken the effects of any toxins in the body of the targets. After casting this spell each target can make an additional saving throw in an attempt to avoid or reduce the effects of a poison. If the original saving throw versus poisons was successful, then the second saving throw will serve to completely neutralize the toxin.

This spell will also function against alcohol and other chemicals that negatively effect the health of the body or abilities of the mind. However it has no effect on magical potions.

The component for this spell is the holy symbol of Thoshanir.

Compel Testimony (Enchantment/Charm)

Level: 3
Sphere: Charm
Range: 10 yards
Components: V, S, M
Duration: 1 round/level
Casting Time: 3
Area of Effect: One creature
Saving Throw: Neg.

While this spell is in effect the target must make a saving throw versus spells. On a failed throw he is compelled to truthfully answer any questions he can understand that are put to him by the caster. The response can only be in the form of a single word. This answer is always literally true, but may be misleading based upon the type of question being asked. If the target is incapable of answering the question with a single word then he is not required to respond.

This spell does not compel the target to remain inactive, and he can flee if he chooses to do so. If the answer to a question would cause the target to break a vow, place him in further jeopardy, or endanger somebody or something he holds dear,

then he can attempt another saving throw versus spells with a +4 bonus to negate this spell.

The component for this spell is the holy symbol of Thoshanir.

Purgative (Abjuration)

Level: 3
Sphere: Healing, Necromantic
Range: Touch
Components: V, S, M
Duration: Instantaneous
Casting Time: 1 round
Area of Effect: Creature touched
Saving Throw: Neg.

With this spell the caster can attempt to purge any physical afflictions from which the target is suffering by inflicting a severe, discomforting excretion of all the bodily humors. The target can choose to resist this spell, in which case the purgative is negated by a successful saving throw versus spells.

This spell will stun the target for a full round, and he will only be able to fend off attacks. It will also inflict 1d3hp of bleeding damage.

On the following round the target can then make a saving throw with a +2 bonus for each physical affliction from which he is suffering. A successful saving throw will negate the malady. This spell can neutralize toxins, cure illnesses, remedy alcoholic stupor, relieve a skin irritation, purify infected wounds, clear away nausea, and so forth.

The component for this spell is the holy symbol of Thoshanir.

Resist Poison (Necromantic)

Level: 5
Sphere: Healing
Range: Touch
Components: V, S, M
Duration: 1 turn + 1 round/level
Casting Time: 7
Area of Effect: Creature touched
Saving Throw: None

For the duration of this spell the target receives a +4 bonus to any saving throws versus poison. In addition, the target automatically saves versus any toxin from a plant or animal with fewer hit dice than half the caster's level rounded down. Finally, any hit point damage from the toxin is reduced by one point per level of experience of the caster.

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This spell will also function against alcohol and other chemicals that negatively effect the health of the body or abilites of the mind. However it has no effect on magical potions.

The component for this spell is the holy symbol of Thoshanir.



Illustration by Astra M. Poyser.

PANTHEON OF THE EMPIRE

Sovereign Gods of the Balance

These gods are considered to have a more balanced view of the world and the nature of people. They are less demanding of their worshippers than the gods of virtue and vice, and so are more approachable by those of less than rigid beliefs or morals.

The creation of Beshada and Ar-Talath turned Yam-Ar to the balance, and so these gods struggle to someday restore Yam-Ar to his full glory. Yam-Ar, the mother of earth and father of the night sky, is the god of cosmic order and creation. He divided the world into the land and the sea, and maintains the regular rhythms of the world. He is also the androgynous master of duality and the unity of opposites.

Yam-Ar is also worshipped as the god of shepherd and flock in parts of the empire. It is said that Yam-Ar can cause sudden, groundless panic in any being with merely a glance. Yet for the most part he remains in a slumber and shows little regard for the affairs of the people or the empire.



Argenta

Alignment: Chaotic Neutral

Titles: Agent of Good Fortune, Golden Temptress, Mistress of the Silver Touch, She of a Thousand Eyes.

Portfolio: Trade, wealth, security, and rivers.

Areas of Interest: Business, commerce, trading, goods, currency, precious metal, treasure, greed, profit, barter, merchants, markets, loans, security, locks, rivers, flows, and barges.

Allies: Arn Droue, Dyarx, Ombrum, and Thorn.

Foes: Erog, Fel'shire, Silvera, and Te'Oberon.

Symbols: Unblinking eye or water lily leaf.

This goddess normally appears as a silvery woman with long black hair and a robe of many eyes. Her spheres of interest include trade, wealth, security, and rivers. She is also the patron goddess of goldsmiths, silversmiths, and anybody who crafts with precious metals.

Argenta's obsession with precious items has made her greedy beyond measure and very competitive. Her constant desire to accumulate wealth have honed her bartering skills to a fine level and made her very crafty and rather haughty. She is a very social goddess, and enjoys talking to any mortal who catches her interest.

In times past Thoshanir was Argenta's consort, and the goddess used her considerable negotiating skills to wrest away his power over the rivers. As a result, Thoshanir now has little trust for Argenta.

While chaotic and selfish in nature, Argenta decidedly prefers lawful conditions and will readily throw her support behind those who can provide it. Naturally her support comes with a price. She is also neutral in alignment; an attitude brought on by the unpredictable nature of the market and economics. However she can be decidedly evil at times, especially when a nice profit can be had for a little impropriety.

Ironically, she is now the wife of Dyarx, a god who creates only fear among the mortals. Argenta shares the same parents as Arn Droue, and the two have much in common. She has a fierce dislike of Te'Oberon, who Argenta views as a threat to her constant need to accumulate wealth. She also greatly dislikes Silvera due to her charitable ways.

Worship

Followers: Wealthy, patricians, users, merchants, moneychangers, goldsmiths, silversmiths, minters, townspeople, bounty hunters, and treasure hunters.

Turn Undead: Yes.

Command Undead: Yes.

Due to the well-honed marketing skills of this sect, all priests of Argenta automatically gain the Appraising proficiency with a +1 ability bonus. Priests prefer the garb of wealthy merchants, adorned with a cape decorated by many eyes.

Like the goddess, priests of Argenta are crafty negotiators and will sell almost anything for a price. However they are compelled to adhere to the letter of any agreement that they reach. The priests of Argenta share her greed for accumulating wealth, and will often perform services only for gold or precious items. They have a strong dislike for charitable persons but will accept donations in trade for a service. Their dark blue robes are made from the finest materials available and closed with golden clasps bearing the symbol of Argenta.

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In addition to wealthy, merchants, and patricians, she also attracts treasure hunters who are drawn by tales of Argenta's immense horde of treasure guarded by her many eyes. For a portion of the haul, the temples of Argenta will fund adventurers to recover valuable objects or lost treasure.

Priests of Argenta are often charged with minting the coins of the empire, and a portion of the clergy is specialized in this particular skill. They have mastered the craft of producing coins of exquisite detail and beauty, an art form that is a carefully guarded secret of the priesthood. This skill makes the temple mint particularly difficult to copy by would-be forgers.

A branch of the priesthood known as the Eyes of Argenta specializes in the capture of burglars and other thieves. They supply bounties to hunt down proficient thieves or work to expose thief guild activities. Some of the Eyes are reformed thieves who now use their skills for the benefit of the merchants.

River barges are often marked with the blessing of Argenta, for a healthy contribution to the temple of course. Priests of Argenta will travel on such a barge in preference to all others, and use their spell abilities to benefit the crew. Naturally such traveling priests of Argenta expect a discount on their travel costs for the use of their services.

The holy day of Argenta occurs once a week when the merchants gather in the market square to trade and sell goods. The priests of Argenta open a trading tent in the heart of the market to sell charms, potions, refurbished items, and donated goods. Services are held at dawn in the tent just prior to the opening of the market.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Argenta. See appendix B for details.

Settlement Feature	Modifier
Prosperous merchant class	+2
Significant amount of poverty	-1
Low rate of taxation	+1
Major trade route	+1
Frontier region	-2
Thieves' Guild	-1
High level of banditry or piracy	-4
Located along a river	+3

Specialty Priests (Glintarbiters)

Requirements: Wisdom 9, Intelligence 13, Charisma 12.

Preferred Weapon: Club.

Allowed Weapons: Club, Crossbow, Dagger, Mace, Scourge, Warhammer, and Whip.

Armor: Padded, Leather, Brigandine, Chain Mail, and Buckler or Small Shield.

Major Spheres: All, Charm, Divination, Elemental (water only), Guardian, Numbers, Thought, and Wards.

Minor Spheres: Elemental (earth only), Healing, Protection, Time, Travelers, and Weather.

Magical Items: Same as clerics plus robe of eyes.

Required Proficiencies: Seamanship.

Bonus Proficiencies: Appraising.

- While bartering a Glintarbiter gains a +2 bonus to his reaction adjustent due to charisma.
- When at least one higher than the level of experience needed, Glintarbiters can use the wizard spells *suggestion* and *wizard lock*. The material component is the holy symbol of Argenta.
- A Glintarbiter can cast *current* once per day.
- At 2nd level a Glintarbiter can automatically detect a *fool's gold* spell by tapping the item with the holy symbol of Argenta. Doing so will immediately negate the spell.
- At 2nd level a Glintarbiter can also use the wizard spell *patternweave*.
- At 3rd level a Glintarbiter can cast the wizard spell *misdirection* once per day for the purpose of hiding a trap from spell detection.
- At 4th level a Glintarbiter can cast the wizard spell *wizard lock* once per day. The duration is 4 hours + 1 hour/level.
- At 5th level a Glintarbiter can cast *know customs* once per week. This spell will also determine information about unusual local bartering methods, customs, and rituals.
- At 6th level a Glintarbiter can cast the wizard spell *suggestion* once per day.
- At 8th level a Glintarbiter can cast *lower water* once per day.
- At 9th level a Glintarbiter can detect precious metals within a 15' radius once per day. On a successful wisdom check the sense will also

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determine the type and amount of metal present.

- At 12th level a Glintarbiter can detect gems within a 5' radius once per day. On a successful wisdom check the number and type of gems will also be determined.

Unique Spells

Current (Alteration)

Level: 1
Sphere: Elemental
Range: 0
Components: V, S, M
Duration: 1 hour/level
Casting Time: 1
Area of Effect: 20' radius
Saving Throw: None

Upon casting this spell the priest can cause a body of water to flow in an entirely different direction within the area of effect. The rate of flow of the water is 1 knot per level of experience relative to the underlying ground, to a maximum of 7 knots. The spell can not cause a body of water to overflow its banks, but can propel a small ship in the direction of the current.

The component for this spell is the holy symbol of Argenta.

Pincher's Bait (Enchantment/Charm)

Level: 2
Sphere: Charm
Range: Touch
Components: V, S, M
Duration: 2 hours + 1 hour/level
Casting Time: 1 round
Area of Effect: Single item
Saving Throw: Neg.

This spell will cause an item to become particularly enticing to any thieves. If a thief fails a saving throw versus spells, he will forego stealing any other items within 5' in favor of the effected object. Typically this item will be a conveniently dangling purse filled with pebbles or some nasty surprise for the pickpocket.

The component for this spell is the holy symbol of Argenta.

Restore (Alteration) Reversible

Level: 3
Sphere: Time
Range: Touch
Components: V, S, M
Duration: Permanent
Casting Time: 1 turn
Area of Effect: 1 cubic foot/level
Saving Throw: None

This weaker version of the *youthful object* spell allows the caster to miraculously restore an ordinary, non-living object to something approaching its originally crafted form, wiping away years of damage and decay. The item is restored in value toward its original, mint condition by 30% plus 5% per level of experience of the caster.

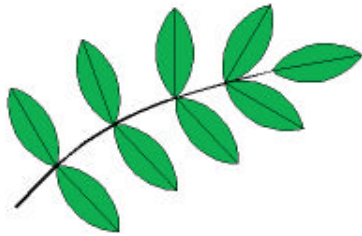
For this spell to function properly, the item must be mostly intact with at least 90% of the original material present. This spell will not repair shattered objects or restore magical properties. However, it will fix torn fabrics, clean up rusted metals, remove pits or wear marks, and restore physically damaged surfaces.

A priest at or below the caster's level of experience can only cast the restore spell one time on an object. Thus when a priest rises in level he can cast this spell once more on the same object.

The reverse spell *decay* will cause an object to show increasing signs of aging and wear. The priest can choose to cause the object to decompose by up to 30% plus 5% per level of experience. The nature of this decomposition will depend on the type and function of object.

The component for this spell is the holy symbol of Argenta.

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Arn Droue

Alignment: Lawful Neutral

Titles: Creative One, Great Benefactor, Keeper of the Sacred Flame, Laboring God, Lord of the Flame, Master of the Forge, Sublime Smithy.

Portfolio: Craft, invention, labor, and fire.

Areas of Interest: Craftsmanship, wrights, industry, labor, drudgery, housework, inventiveness, creativity, inspiration, design, mechanisms, devices, tools, forge, heat, fire, and combustion.

Allies: Argenta, Beshada, and Silvera.

Foes: Althain, Diaderum, Fel'shire, and Mor Brawg.

Symbol: Olive branch

Arn Droue has closer ties to man and his kin than any other god does. Being the god of craft, invention, and fire, the gifts of Arn Droue raised human kind from a primitive savage to his current level of civilization. He is commonly portrayed as a grim, coal-skinned figure with two curling horns and armed with a forge hammer, shield and a spiked helm. He is said to appear on a magnificent brass boat that is drawn through the air by fiery mounts.

Despite his fierce appearance, Arn Droue has a very practical and deliberate demeanor. He is always civil in his dealings with man, and is gifted with immense creativity. The sacred animals of Arn Droue are the woodpecker and the beaver. His symbol is the olive branch, which represents peace and progress through innovation.

This god favors those with a creative mind, and is often worshipped by craftsmen and artisans. Arn Droue aids in the invention of new tools, and his mark is often left on forged implements as a blessing. He enjoys inventing new tools and introducing them to his followers, but doesn't always think through what effect they will have on the world.

During warfare, he is particularly attendant to siege operations and favors the engineer. This

attention to fortifications also accounts for his curious friendship with the goddess Silvera.

Arn Droue is the brother of Argenta, and the two are particularly close as deified siblings go. He is currently the consort of Beshada; a relation that has somewhat tempered his creation of destructive devices. Nevertheless, he is known to overindulge his passions sometimes, using great forest fires to renew his strength. These fires have been the cause of much conflict with Althain, as has the reckless and ill-considered introduction of new ideas and technology.

Worship

Followers: Artisans, craftsmen, smithies, engineers, fire elementalists, trappers, and mechanics.

Turn Undead: No.

Command Undead: No.

Priests of Arn Droue automatically gain the Engineering proficiency. This is in addition to their normal non-weapon proficiency slots. They can also become proficient in any weapon that they made or invented themselves.

The priests and followers of Arn Droue are often responsible for creating guilds of craftsmen and for maintaining their high standards of quality. The empire relies on these priests for inspecting the guilds, and they are legally empowered to punish consistently sloppy work by a master craftsman. The priests are often perfectionists by nature and will spend an inordinate amount of time making certain that a job is done properly.

On a successful intelligence check, priests of Arn Droue are able to judge the quality of an artisan's work. This ability will function like a limited version of the Appraising proficiency that can be applied to item created by any craftsman. These priests are critical of any work not done to perfection, but are fascinated by any clever invention.

The priests prefer to dress in colorful garb, favoring flame-hued robes of red, orange, yellow, and even blue. The number of knots on their belt denotes their actual rank within the clergy. They rarely settle in one location for long. Instead they travel between towns and cities seeking and transferring new ideas and techniques.

Temples to Arn Droue are built as squat but finely crafted towers, usually located atop a rise. In the central sanctum of the tower is the sacred flame of creation that the priests are charged with keeping

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lit. Three priests watch this flame at all times. If extinguished, this fire may only be lit by ritually carrying the flame from another such sacred fire.

The sacred flame is directly descended from the same primordial flame that Arn Droue first gave to man. It is rumored that only the most powerful magic will protect mortals against this special fire. The flame is used to light the forges located in the temple workshops.

In order to cast healing spells, a priest of Arn Droue must bathe the wounds in a non-magical flame. Both the target and the priest are protected from the effects of the fire while the spell is being cast.

The priests believe that cremating a body will pollute the sacred flame, and so they wrap their dead from head to foot in a white cloth and then leave them to decay on the roof of the temple towers or on specially crafted stands on sacred ground. Disturbing these corpses is considered an act of sacrilege against Arn Droue.



There are no holy days on the calendar of the Arn Droue priesthood. However the summer months are considered to be favored due to the dry conditions and increase in forest fires. Thus it is common for the priests to celebrate the first such great blaze of the season, much to the irritation of the followers and priests of Althain.

The most extreme followers of Arn Droue have a decided dislike of all forms of water. They prefer

not to bathe, using sand baths to cleanse themselves. Needless to say they often have a strong body odor as a result. They also do not like immersion in lakes, rivers, or the ocean, and few know to swim. Indeed, immersion in water is the ritual form of banishment from the church.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Arn Droue. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly chaotic	-5
No local source of firewood or oil	-3
Frequent rainfall	-1
Well established craft guilds	+1
Reputation for a particular craft	+2

Specialty Priests (Artificers)

Requirements: Intelligence 13, Dexterity 12, Wisdom 10.

Prime Requisites: Dexterity and Wisdom.

Preferred Weapon: Crossbow.

Allowed Weapons: Arquebus, Atlatl, Crossbow, Halberd, Mancatcher, Staff Sling, and Warhammer.

Armor: Any except hide plus shield.

Major Spheres: All, Creation, Elemental (fire only), Healing, Numbers, Sun, and Thought.

Minor Spheres: Combat, Divination, Elemental (earth only), Law, Protection, and Summoning.

Magical Items: Same as clerics except those that allow animal abilities or summon animals. Also any fire-based wizard items including brazier commanding fire elementals.

Required Proficiencies: Any one craft proficiency.

Bonus Proficiencies: Engineering and either Alchemy or Locksmithing.

- If a thief fails to pick a mechanical lock or remove a mechanical trap, the Artificer can examine the device for 1d4 rounds and suggest some alternative approaches. On a successful Intelligence check by the Artificer, the thief can make a second attempt at a -10% penalty. Otherwise the second attempt automatically fails.
- Artificers can take the Appraising proficiency at no additional slot cost. They gain a +2 bonus to this proficiency when assessing any craftwork.

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- Artificers can cast elemental fire spells as if they were two experience levels higher. However they must still have the minimum experience level needed to cast the spell.
- Artificers gain a +2 bonus to any reaction roll versus any being from the elemental plane of fire.
- When at least one above the minimum level required, Artificers can use the wizard spells *fabricate*, *infravision*, *item*, *knock*, and *mending*. The material component is the holy symbol of Arn Droue.
- Artificers can cast an *endure heat* spell on themselves once per day.
- At 3rd level Artificers can cast *heat metal* once per day.
- At 4th level Artificers can cast the wizard spell *knock*, or the reverse spell *knock*, once per day.
- At 5th level Artificers can cast *protection from fire* once per day.
- At 6th level Artificers can cast the wizard spell *infravisionspell* once per day.
- At 7th level Artificers can cast *produce fire* once per week.
- At 8th level Artificers can cast the wizard spell *item* once per day.
- Beginning at 9th level Artificers gain the complete knowledge needed to construct a different type of golem every two levels. The type of golems that can be constructed are listed below:

Level	Golem
9 th	Straw
11 th	Rope
13 th	Leather
15 th	Wood
17 th	Clay

- At 11th level Artificers can cast *animate object* once per day.
- At 12th level Artificers can cast the wizard spell *fabricate* once per day.

Unique Spells

Reveal Fire (Divination)

Level: 1
 Sphere: Divination
 Range: 0
 Components: S, M
 Duration: 1 round/level
 Casting Time: 3
 Area of Effect: Special
 Saving Throw: None

The caster can use this spell to detect the presence of flames nearby. Any flames within 10' per experience level of the caster are immediately detected if there is a clear path to the fire. Any water, mist, or earth will block this path, as will an airtight door or window. The caster can sense the approximate strength of the flames and the shortest path to find it. If a large fire lies in the path of a smaller flame, however, the caster will only sense the stronger source of heat. He also will not be able to sense smoldering materials or hot ashes from an extinguished fire.

The component for this spell is the holy symbol of Arn Droue.

Tale of the Flame (Divination)

Level: 1
 Sphere: Divination
 Range: Touch
 Components: V, S, M
 Duration: 1 round/level
 Casting Time: 1
 Area of Effect: 10' radius
 Saving Throw: None

Upon casting this spell, the caster is able to gain certain information from a fire or its remains. The information can include how and when it was started, for how long it burned, the types of wood and other material used for fuel, and so on.

Each round the spell is active the caster can determine the answer to a different question about the fire. The base chance of success for each question is 30% plus 5% per level of experience. However the caster can concentrate on a single question for several rounds, improving the odds by 20% per round. The odds of success decrease by 10% for each day that has passed since the fire was extinguished.

At least a handful of the ashes must be available in order to get sufficient information about the fire.

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No information will be received about who started or maintained the fire, although the frequency of fuel additions can be determined.

The component for this spell is the holy symbol of Arn Droue.

Reset Mechanism (Alteration)

Level: 2
Sphere: Protection
Range: 10'
Components: V, S, M
Duration: 1 round/level
Casting Time: 4
Area of Effect: Special
Saving Throw: None

This spell will safely reload or reset any functional mechanical device once per round to its ready state. This can be used for example to cock a crossbow, reset a trap mechanism, or close a drawer or panel. The device can have a total volume of no more than 1 cubic foot per level and must require no more than the caster's strength to reset.

When cast upon a crossbow, this spell will allow an addition bolt to be fired each round.

The component for this spell is the holy symbol of Arn Droue.

Kiln Croft (Alteration)

Level: 3
Sphere: Elemental (Fire)
Range: Touch
Components: V, S, M
Duration: 1 hour/level
Casting Time: 1 round
Area of Effect: One creature
Saving Throw: None

This spell will allow the target to precisely judge the temperature of a kiln or oven, allowing him to carefully manage any objects placed within to bake or melt. This spell is especially useful when the target is a skilled craftsman performing such precise tasks such as forging an alloy or baking fine pottery. While this spell is in effect the target gains a +1 bonus to his armorer, blacksmithing, cooking, pottery, and weaponsmithing proficiencies.

This spell also provides a limited form of infravision, allowing differences in heat to be sensed out to a distance of 10'.

The component for this spell is the holy symbol of Arn Droue.

Craftsman's Eye (Alteration)

Level: 3
Sphere: Traveler
Range: 0
Components: V, S, M
Duration: 1 turn/level
Casting Time: 7
Area of Effect: The caster
Saving Throw: None

Upon casting this spell the priest will be able to just the distance between any two locations he can see clearly with his naked eye to a remarkable level of accuracy. At a glance he can measure distances with an accuracy of one part in a hundred. If he concentrates for a full round then the accuracy is improved to one part in a thousand.

This spell will allow the caster to construct highly accurate maps and to craft parts to exacting specifications. Any mechanisms constructed with the aid of this spell by a skilled artisan will function flawlessly and without need for shims.

This spell will also allow the priest to perform accurate missile attacks. If he waits until the end of the round to attack then he receives a +1 bonus to his to hit roll. Finally, he can also determine if he can successfully leap across a gap, with or without the aid of magic.

The component for this spell is the holy symbol of Arn Droue.

Wood Shape (Alteration)

Level: 3
Sphere: Plant
Range: Touch
Components: V, S, M
Duration: Permanent
Casting Time: 1 round
Area of Effect: 1' cube/level
Saving Throw: Special

With this spell, the caster is able to make minor, deliberate changes to the shape of any piece of wood. Thus a stave or arrow can be straightened out, the legs of a chair or table evened out, a peephole can be made in an ordinary door, or the door can be reshaped to allow an opening.

If the area of effect is sufficient, this spell can also alter the shape of a tree. The tree can be

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permanently shaped to form a small hut, a lower trunk free of branches, a regular or unusual shape, or even a large nest for a Roc or other large flying creature. Intelligent trees can make a saving throw versus spells to avoid the effects of this spell.

The shaping will tend to bend along the natural grain of the wood, so any breaks across the grain will require a failed saving throw versus crushing blows. Otherwise no openings larger than a tenth the width of the piece of wood can be created. The artistry of the changes made to the wood is determined by a carpentry proficiency check.

The component for this spell is the holy symbol of Arn Droue.



Bharkhamel

Alignment: True Neutral

Titles: Blood God, Glorious God, God of Tears.

Portfolio: War, battle, gaming, and lightning.

Areas of Interest: Fighting, brutality, bloodthirsty, battles, warfare, warriors, campaigns, plans, games, risk, uncertainty, shock, destruction of enemies, and lightning.

Allies: Habatwa, Khlor, Oerne, Shizle, and Vhoux.

Foes: Bretaine, Eptielle, and La'ahl.

Symbols: Battle axe and lightning bolts.

Aptly named the Blood God, Bharkhamel can at times be very impulsive and given to violence, a personality that is not aided by his argumentative and stubborn nature. However, he is extremely organized, a trait often shared by his militant worshippers. He favors a skillfully fought battle, and disapproves of wars won through underhanded means such as betrayal, poison or disease.

When he appears, Bharkhamel will often take the form of a powerful brown centaur, carrying a great axe and wearing plate barding. The axe rings with thunder each time it is thrown, and returns to his hands after striking the target.

As befits this god of warfare, he was born fully armed. Bharkhamel is the brother of Vhoux, and the two have been known to run amuck on a battlefield. Appropriately, his wife is Oerne, the goddess of the dead. He has a fierce, but friendly rivalry with Coeurstav, another martial god.

It is said that at one time lightning was the dominion of Habatwa, and her anger expressed itself with silent flashes of rage across the sky. With her fury at the loss of her son spread war and conflict across the land, Bharkhamel gloried in the mayhem of her passage. The two became closely linked, although only Bharkhamel benefited from the arrangement.

Knowing of her curse, Bharkhamel offered to help search for her son in exchange for the gift of lightning. In desperation Habatwa agreed, but later became enraged when she discovered that the god of war was no more able to find her son than was she. Thus each time Bharkhamel wields his lightning Habatwa screams in frustration, answering the bolt with a roar of thunder. Yet Bharkhamel is true to his word and often serves as a companion to Habatwa on her travels. His presence is particularly noted during certain storms.

Although he can employ his command over lightning as a weapon, he is more likely to use it for sport. He enjoys the intimidation that lightning causes among humans and occasionally strikes a random object or creature just to remind the mortals of his presence. More often, however, his lightning flashes out of fury from his constant bickering with Habatwa.

As a true neutral god, Bharkhamel favors the side best prepared for victory, regardless of their ultimate goals. Nevertheless he sees a need for an overall balance of power in the world, if only to increase the amount of conflict. The followers of this god are often lawful in nature, a result of the need for discipline on the battlefield.

Worship

Followers: Mercenaries, guards, warriors, soldiers, gladiators, military leaders, and adventurers.

Turn Undead: No.

Command Undead: Yes.

Priests of Bharkhamel automatically gain the Gaming proficiency.

Due to their familiarity with battlefield tactics, priests of Bharkhamel improve the initiative of any troops under their direct command by +1. These

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priests also gain a +1 bonus to their reaction roll when interacting with warriors.

The followers of Bharkhamel are a fatalistic lot, with a ready acceptance of danger and a profound disdain for those who can not endure hardship. They value both courage and cunning in their fellows, especially among their leaders. When not getting ready for war or actually engaging in battle, the followers often enjoy games of chance and skill as well as momentary pleasures of the senses. They glory in the extremes of life and death, and few find they can long endure the safe, pastoral existence of a farmer.

Priests of Bharkhamel are often armed with a battle-axe, and favor chain or plate mail for battle. They are skilled in the arts of warfare and their expertise can turn the tide of any battle in which they participate. Typically they favor no particular cause, but instead fight for the glory of the battle. Many voluntarily serve in mercenary companies.

The garb of the priests is blood red in hue, with white trim and a black chest piece and boots. When riding to battle they wear a red tabard with the symbol of their god over their armor. Battle-axes are the favored weapon of these priests, and each side of their axe blade is engraved with a lightning bolt. During ceremonies the high priest carries a fasces as a symbol of their authority.

The great doors of Bharkhamel's temples are only opened for worship during times of war. Instead, prayers to the battle god are made at shrines or at the sacred site of a great victory. The outer walls of the temples include niches where worshippers can pray or leave mementos for fallen warriors.

In recent times the clergy of Bharkhamel has been split in a great schism between those who fight for the joy of battle and the more disciplined professional soldiery who view war as a means to an end. With the successful expansion of the empire the views of the later faction have become far more predominant, and the smaller group have taken to calling themselves the Bloodfiends.

The Bloodfiends are more likely to be found among the ranks of gladiators and heroic adventurers. Many of these have also become followers of Shizle. Threats of an inquisition against this discordant faction have thus far failed to bring them back into the ranks of the orthodox.

The holy days of Bharkhamel are celebrations of the greatest battles won by the empire. These are

cause for martial displays, such as disciplined troops marching along the streets or skillfully executed mock battles in an arena. There are at least seven such days during the course of the year, all between late spring and the end of fall.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Bharkhamel. See appendix B for details.

Settlement Feature	Modifier
Unwalled, peaceful community	-9
Located near a threatened border	+2
Gladiatorial arena	+1
Military garrison	+2
Base for a mercenary company	+1
Site of a famous battle	+1

Specialty Priests (Warhounds or Bloodfiends)

Requirements: Strength 14, Wisdom 11.

Preferred Weapon: Battle-axe.

Allowed Weapons: Awl Pike, Battle-Axe, Bec de Corbin, Club, Flail, Halberd, Javelin, Lucern Hammer, Mace, Military Fork, Partisan, Pick, Ranseur, Sling, Spetum, Spear, Staff Sling Sword, and Warhammer.

Armor: Any Shield, Brigandine or any chain or plate armor.

Major Spheres: All, Combat, Healing, Protection, Summoning, War, and Weather.

Minor Spheres: Creation, Divination, Elemental (air only), Guardian, Travelers, and Wards.

Magical Items: Same as clerics plus any wizard item that produces or controls lightning.

Required Proficiencies: Gaming.

Bonus Proficiencies: Blind-Fighting.

- For every four levels of experience, Warhounds gain a +2 bonus to their saving throw versus electrical attacks.
- A Warhound can specialize in a single weapon using the fighter specialization rules. However, at first level the Warhound can only specialize in the Battle-Axe.
- A Warhound can cast either a *bless*, *chant*, or *prayer* twice per week. He must be at a level of experience needed to cast this spell. The duration of this blessing spell is twice normal.
- At 3rd level a Warhound can cast *rally* once per day.

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- At 4th level a Warhound is able to cast the wizard *whispering wind* spell twice per week. This spell can only be used to transmit an order of some type.
- At 5th level a Warhound can cast *Bharkhamel's challenge* three times per week.
- At 6th level a Warhound can cast *call lightning* once per day.
- At 7th level a Warhound can cast *cloak of bravery* once per week.
- At 8th level a Warhound can cast *protection from lightning* once per day.

Unique Spells

Blood Bath (Conjuration/Summoning)

Level: 1
Sphere: Combat
Range: 40 yards
Components: V, S, M
Duration: 1 round/level
Casting Time: 1
Area of Effect: 20' square
Saving Throw: None

With this spell, the effectiveness of all slashing and piercing weapons is improved within the area of effect. This spell also improves the effectiveness of such natural weapons as claws, spines, horns, and fangs.

On a successful attack against a target in the area of effect, a piercing weapon has its effective damage increased by +1, up to the maximum damage allowed by the weapon. Likewise a slashing weapon has its damage increased by +2, but again the total damage can not exceed the maximum allowed by the weapon.

Note that this spell can be a double-edged sword, so to speak, as the allies of the caster will also suffer increased damage from weapons. Thus this spell is often best employed when missile fire can be targeted into the area of effect. This spell can also be especially effective when the opponents are exclusively using bludgeoning weapons.

The component for this spell is the holy symbol of Bharkhamel.

Hero of Bharkhamel (Conjuration/Summoning)

Level: 2
Sphere: Summoning
Range: 10 yards
Components: V, S, M
Duration: 2 rounds/level
Casting Time: 4
Area of Effect: Single undead fighter
Saving Throw: None

This spell allows the caster to summon the intact corpse of a hero of Bharkhamel to fight for his cause. The undead warrior's level is equal to half the caster's level rounded down. It arrives armed with a battle-axe and is wearing old chain mail, a battered helm, and a faded tabard of Bharkhamel. It is also carrying a medium shield.

The undead fighter has a 12 in all its ability scores and will follow the orders of the priest to the best of its ability. It gains all the special defenses of an animated skeleton. It is specialized with the battle-axe, and has a 4% chance per hit dice to be proficient with any other weapon that may be available.

At the end of the spell duration the undead hero and all its equipment disappear. It also disappears along with its equipment if turned, dismissed, dispelled, or destroyed.

The components for this spell are the holy symbol of Bharkhamel and a war medal. The caster must have earned this medal during combat or a battle while in military service. The medal can be reused for this spell.

Bharkhamel's Challenge (Abjuration)

Level: 3
Sphere: Protection
Range: 0
Components: M
Duration: 1 round/level
Casting Time: 6
Area of Effect: The caster
Saving Throw: None

Upon casting this spell the priest can attempt to mentally challenge any spell or magical effect which is physically restraining or hindering him from actions. This includes magic that impedes movement, such as *web* or *slow* spells. It also includes magical *paralysis* and any *hold* spells.

At the start of each round this spell is in effect the priest can attempt a saving throw versus spells. If

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this roll succeeds then he is completely free from the effect of all such hindering spells for the current round only. Once the round has expired then all magic that was in effect and has not yet expired is fully restored. However if the priest moves out of the area of effect of a spell during the round then he is free from the restraining magic.

The component for this spell is the holy symbol of Bharkhamel.



Diaderum

Alignment: Chaotic Neutral

Titles: Lady of the Sea, Mistress of the Depths.

Portfolio: Oceans, clouds, and sea creatures.

Areas of Interest: Sea, water, salt, depths, waves, surf, torrents, maelstroms, beaches, vapor, fog, mist, clouds, rain, and marine life.

Allies: Eroq, Fel'shire, and Habatwa.

Foes: Arn Droue and Thorn.

Symbols: Three dancing fish in a jade pool or a conch shell.

This eerie goddess appears in the ocean as a half woman, half fish creature armed with a great net and spear. Like the ever-changing element over which she rules, Diaderum is very mercurial goddess, with a reckless and uncaring nature. Yet she also has a consistently solemn and cool demeanor and an infinite patience, attributes that are emulated by her followers.

Diaderum has few friends among the gods. However she is subject to the strong, calming influence of both Ar-Talath and Beshada, as all three were created from the body of Yam -Ar. These gods alternately draw her oceans inland then pull them out to sea, forming the coastal tides.

In her youth Diaderum was the personification of the primeval water and so held all the waters of the world in her sway. However, when she nearly destroyed the civilized world in a great flood, the

old gods relegated her to the domain of the sea and the clouds. Now both Diaderum and Habatwa are able to bring floods to the world, but their power can be weakened by the will of Argenta. Only if all three goddesses join together can they once more wreak devastation on such an immense scale.

The symbol of Diaderum is a circular disk of jade or driftwood carved in the form of three fish dancing in a circle of waves. Specks of gold are inlaid in the disk to represent the many hidden treasures of the sea, while the waves represent the power of the naked ocean. Her three youngest daughters are the elemental goddesses of dew, drizzle, and mist respectively.

Diaderum is the only true offspring of Yam-Ar, having emerged from his belly fully formed to create the vast expanse of the seas. She dislikes Arn Droue for the ships that carry land creatures across her waves, but tolerates any sailors who sacrifice to her. Diaderum has a troubled friendship with Argenta, sometimes feeding her rivers and other times bringing drought.

Worship

Followers: Sailors, fishermen, whalers, water elementalists, and navigators.

Turn Undead: Yes.

Command Undead: Yes.

Priests of Diaderum automatically gain the Swimming proficiency.

In addition to their holy symbol, a priest of Diaderum requires water nearby in order to cast spells. At least a gallon of water is required per level of the spell being cast. This water must lie within 1 mile per experience level of the caster. The water could lie in a body of liquid, or be in the form of mist, rain, or ice.

While Diaderum dislikes land dwellers crossing the surface of the oceans, normally she restrains her distaste unless the travelers show her disrespect. Hence any sailors who value their life and respect the power of the sea worship Diaderum. Many ships carry the symbol of Diaderum in a prominent location on the stern of the ship.

Due to the strong influence of Ar-Talath and Beshada on Diaderum, priests of Diaderum suffer a -1 penalty to any saving throws cast by the priests of these deities. Ships carrying priests of Ar-Talath and Beshada are considered sacrosanct and may not be attacked by priests or followers of Diaderum.

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All those who drowned or were otherwise claimed by the sea belong to Diaderum. Priests of this goddess are forbidden from restoring these victims to life and are expected to prevent others from doing the same. The priests believe all that die at sea must be sent to their eternal rest in the depths or they will be cursed to wander the earth seeking a victim to take their place.



Illustration by Astra M. Poyser.

The garb of a priest of Diaderum is usually snug to the body and colored in hues of gray, blue, and green. The weapon of choice is the trident, although they can also employ other weapons normally carried by sailors.

The most holy day of Diaderum is called the Osperal, and is held at the start of fishing season in mid-spring. This is celebrated with a serving of raw seafood and a ritual bathing in the surf. Just prior to the start of winter is Merduloc day, a solemn ceremony of respect for the seas. This is also an occasion to honor sailors lost at sea.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Diaderum. See appendix B for details.

Settlement Feature	Modifier
Located along a coast	+4
On an island	+1
Busy harbor	+1
Fishing industry	+2
Dry, inland community	-10

Specialty Priests (Aquaregents)

Requirements: Strength 12, Wisdom 11.

Preferred Weapon: Trident.

Allowed Weapons: Bow, Club, Cutlass, Harpoon, Military Fork, Net, and Trident.

Armor: Leather, Studded Leather, Hide, and Small Shield.

Major Spheres: All, Divination, Elemental (air and water only), Healing, Protection, and Weather.

Minor Spheres: Animal, Chaos, Combat, Creation, Necromantic, and Plant.

Magical Items: Same as clerics save for fire-based magic items, plus any water-based wizard items including *bowl commanding water elementals*.

Required Proficiencies: Endurance.

Bonus Proficiencies: Fishing, Swimming.

- Aquaregents can command and turn water-dwelling undead as clerics. Attempts by the priest to turn any other undead are made at two experience levels lower. They can not command non-aquatic undead while they are on dry land.
- While swimming in water Aquaregents are protected by the equivalent of a *free action* spell.
- Aquaregents automatically receive a +2 reaction bonus from any being from the elemental plane of water. They cast all water elemental spells as if they were one level of experience higher. They must still be at a level required to cast the spell.
- An Aquaregent can cast *create water* once per day for every three levels of experience. This ability is not subject to the normal limitation of having water nearby.
- When at least one level of experience higher than the minimum required, an Aquaregent can use any of the non-name wizard spells from the school of elemental water, as well as the spells *wall of fog*, *fog cloud*, and *solid fog*. The

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material component is the holy symbol of Diaderum.

- An Aquaregent receives a premonition from Diaderum whenever a tsunami is approaching the coast where he dwells. This premonition will occur when the wave is within 100 miles.
- At 3rd level an Aquaregent can cast *Speak with Animals* once a day to communicate with any aquatic animal or coastal bird.
- At 4th level an Aquaregent gains the ability to withstand the cold temperatures of the water as per the *Endure Cold* spell. His swimming proficiency increases by 1" for every five levels of experience.
- At 5th level an Aquaregent can cast *Water Breathing* twice per day.
- At 7th level an Aquaregent can cast *Water Walk* upon himself at will.
- At 8th level an Aquaregent can use the wizard spell *Waveform*. He can cast this spell once per week. The only material component required is the holy symbol of Diaderum.
- At 10th level an Aquaregent can use the wizard spell *Polymorph Self* to change his form into any aquatic creature. The only material component required is the holy symbol of Diaderum.
- At 11th level an Aquaregent can cast *Improved Create Water*, the reverse of the *Transmute Water to Dust* spell, once per day. This ability is not subject to the normal limitation of having water nearby.

Unique Spells

Anchor (Invocation/Evocation)

Level: 2
Sphere: Protection
Range: Touch
Components: V, S, M
Duration: 1 turn/level
Casting Time: 3
Area of Effect: Creature touched
Saving Throw: None

The target of this spell is able to safely hold on to any surface, regardless of how slick the material may be. This spell negates the effect of a *grease* spell or *oil of slipperiness*. It also allows the target to scale a vertical surface as if by means of a *spider*

climb spell, although it doesn't allow clinging to a ceiling. Finally it allows wet or frozen surfaces to be traversed at a normal movement rate without slipping.

While underwater the target of this spell can walk across a firm surface at two thirds the normal movement rate. It also allows the target to cling to the slick sides of a moving vessel or aquatic life form while submerged.

The component for this spell is the holy symbol of Diaderum.

Current Sensing (Alteration, Divination)

Level: 2
Sphere: Divination
Range: Touch
Components: V, S, M
Duration: 3 turns + 1 turn/level
Casting Time: 1 round
Area of Effect: Creature touched
Saving Throw: None

By means of this spell, the caster enables the recipient to sense movements, currents, and density fluctuations in the surrounding water. This tactile sense allows him to see, even in total darkness, the approximate types of creatures moving through the water within 40'; the strength and direction of currents; and any fresh or salt-water influx. Huge creatures can be sensed to a distance of ten times their size. Any moving creatures within 20' can be targeted by means of this spell.

The component for this spell is the holy symbol of Diaderum.

Proof Against Combustion (Abjuration)

Level: 3
Sphere: Elemental (Water)
Range: 60 yards
Components: V, S, M
Duration: 2 rounds + 1 round/level
Casting Time: 6
Area of Effect: 5' radius/level
Saving Throw: Special

This spell will call up on the elemental power of water to snuff out any flames within the area of effect. Normal flames even up to the size of a major conflagration will slowly be snuffed out over the course of 1d4 rounds, and new fires can not be started even with magical aid.

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Purely magical fires will also be effected by this spell, although not as strongly as normal fires. On a successful saving throw versus spells, a combustion-based spell or magic item is unaffected. Otherwise the flames are weakened as if cast at four levels lower.

Saving throws versus all flame-based attacks within the area of effect also receive a +2 bonus. Otherwise any fire-based creatures automatically save versus the effects of this spell and are able to function and attack normally. However they will experience some discomfort and on a failed morale check will desire to leave the area.

The component for this spell is the holy symbol of Diaderum.

Shape Waves (Alteration)

Level: 4

Sphere: Elemental

Range: 10 yards/level

Components: V, S, M

Duration: Special

Casting Time: 1 round

Area of Effect: 10-foot radius/level

Saving Throw: None

Upon casting this spell the priest is able to form water into simple shapes within the area of effect. This shape can be maintained for as long as the caster concentrates, plus one round per level thereafter. Once concentration is lost it can be re-established as long as the spell is still in effect. The priest can also choose to dismiss this spell at any time.

There must be at least ten times as much water present in the area of effect as is needed to form the water shape. The shaped water can attain a maximum height of two feet for every ten feet across. The water will constantly churn in an effort to maintain the shape and it will immediately collapse when the spell duration elapses.

This churning of the water will slow ships or swimming creatures in the area of effect. The amount of reduction is proportional to the maximum ship or creature dimension versus the radius of the spell. Thus a 50' ship in a 100' radius circle of churning water will move at half the normal rate. The master of a ship must also make a Seamanship proficiency roll, or his ship will founder and make no progress at all.

If cast upon a water elemental, the *shape waves* spell will function identically to the *hold monster* spell. A successful saving throw versus spells will negate the effect of this hold.

The component for this spell is the holy symbol of Diaderum.



Eptielle

Alignment: Chaotic Neutral

Titles: Golden Goddess.

Portfolio: Love, beauty, courting, and mirrors.

Areas of Interest: Romance, love, endearment, attraction, infatuation, coquetry, beauty, appearance, vanity, youth, courting, arousal, mirrors, and reflections.

Allies: Ar-Talath.

Foes: Bharkhamel, Onuyl, Skap'ne, and Subyalus.

Symbols: Vanity mirror, flowers, or caged songbird.

Eptielle appears as a beautiful, scantily clad maiden with hair of pure spun gold. Eptielle is the ideal of all beauty, and resents any woman whose appearance any man or god finds more pleasing than her own. A volatile goddess, she can be warm and seductive one moment, then all vain and scornful the next.

Eptielle is considered to be the divine figure who brings all species together in procreative love. She has the power to make any living thing fall in love, often against their will. She will never indulge in strife, although she can be the cause. As noted above, Eptielle is the goddess of vanity and is easily flattered by even a common mortal.

She is a whimsical goddess by nature, tending to focus on whatever interests her at the moment. While neutral in alignment, her personal behavior tends toward the good. This is especially true when love and romance is involved. Nevertheless she can never be truly good, as with a few exceptions she is

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incapable of caring about the best interests of others.

This goddess was the offspring of the old one Ircoth and the Sun God Ar-Talath. However, her vanity and lust for beauty have forever barred her from the ranks of the virtuous gods. She is also much despised by Bharkhamel, whom she detests with equal vigor. Eptielle has had many consorts among the gods, but none have held her attention for more than a short period, a deity counts such things.

Worship

Followers: Lovers, dancers, and romantics.

Turn Undead: Yes.

Command Undead: No.

Priests of Eptielle automatically gain the Dancing proficiency.

Most followers of Eptielle have superficial standards of beauty and expect their priests to be highly appealing. Priests of Eptielle never wear armor because it hides the beautiful physical form. Instead they prefer scanty clothing made from fine materials. They tend to be vain and are easily flattered about their appearance.

Due to their lack of armor, priests of Eptielle are very reluctant to engage in any form of combat, and have little skill in the martial arts. Instead they prefer to have others do their fighting for them, relying on charm and manipulation to gain their ends.

Contrary to the rumors of some, the temple of Eptielle is not host to orgiastic rituals and general debauchery. Indeed the priesthood holds mating to be a sacred act that must not be tarnished through simple pleasure taking. The priests of Eptielle wage a constant struggle to eliminate prostitution and other forms of unromantic sex.

Her symbolic animal is the songbird, and caging such an animal is said to bring good fortune in matters of love. Other symbols of Eptielle include the vanity mirror, and beautiful flowers. Her priests and priestesses often wear flowers in their hair and stitch floral designs into their light, flowing robes.

The sacred day of Eptielle is spring equinox, which is celebrated by dazzling displays of dancing and enticing fashion within the temple. All who would attend are expected to dress in their finery and properly primp and cleanse themselves beforehand. The temple is decorated by great

displays of floral arrangements and large cages full of songbirds. Unmarried men and women are allowed to freely dance and cavort together on this day without the usual escort, and so many youths look forward to this event.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Eptielle. See appendix B for details.

Settlement Feature	Modifier
Border or frontier community	-4
Prostitution is legal	-2
Decadent society	+2
Strong martial presence	-1
Well tended park or gardens	+1

Specialty Priests (Sublimates)

Requirements: Wisdom 9, Charisma 16.

Prime Requisite: Wisdom and Charisma.

Preferred Weapon: Jeweled Dagger.

Allowed Weapons: Blowgun, Club, Horseman's

Flail, Horseman's Mace, Jeweled Dagger,

Quarterstaff, Sling, and Whip.

Armor: Buckler only.

Major Spheres: All, Astral, Charm, Divination,

Guardian, Healing, Protection, and Time.

Minor Spheres: Chaos, Creation, and Sun.

Magical Items: Same as clerics.

Required Proficiencies: Dancing.

Bonus Proficiencies: Etiquette.

- Sublimates have the ability to subtly manipulate their body in an attempt to stun an opponent with their physical beauty. To be stunned, the opponent must have a minimum intelligence of 8 and be able to clearly see the priest. The priest can perform no other action during the round when they attempt a beauty stun.

On a failed saving throw versus paralyzation the opponent is mentally stunned and is unable to perform any action except watch the priest for the remainder of the round. Due to a lack of desire to mar the priest's physical beauty, the opponent is also at -2 to strike the priest for the next 1d6 rounds.

- Due to their reduced emphasis on combat training, Sublimates only gain one new weapon proficiency slot every five levels.

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They also suffer a -4 penalty for using any weapons with which they are not proficient.

- On completing a significant service for their goddess Sublimates receive a boon in the form of a *Beauty Cream of Eptielle*. This cream is applied to the entire body and will last for 3d6 days. After the cream has been applied, there is a 20% chance each that any attack or offensive magic directed against the subject will be reflected back upon the attacker. Thus the attacker will suffer the full effect of their own attack or spell. It provides no protection against area effect attacks, such as breath weapons. The cream will dry up after six months if unused.
- When a Sublimate casts an enchantment/charm spell, the saving throw of any target is penalized by the priests's charisma Reaction Adjustment bonus.
- For every four levels of experience Sublimates gain a +1 bonus to any saving throw versus gaze attacks.
- When at least once level of experience above the minimum needed, Sublimates can use the wizard spells *charm person*, *magic mirror*, *friends*, and *emotion*. The only material component is the holy symbol of Eptielle.
- At 3rd level Sublimates can cast *vanity image* once per day.
- At 4th level Sublimates can cast *enthrall* once per day. However the charisma reaction adjustment applies to any saving throws.
- At 8th level Sublimates can cast the wizard spell *emotion* once per day.

Unique Spells

Vanity Image (Illusion/Phantasm)

Level: 2
Sphere: Protection
Range: 0
Components: V, S, M
Duration: One turn
Casting Time: 3
Area of Effect: 6-foot radius
Saving Throw: Special

When the vanity image spell is cast, the priest draws one image of himself from a mirrored surface for every three levels of experience. These

images dance and shift about at the end of each round and by default act in all respects as the images produced by the wizard *mirror image* spell.

By concentrating the priest can cause one of these images to move and act independently anywhere within a 30-yard radius. Once the concentration ends, however, this image immediately winks out of existence.

The components for this spell are the holy symbol of Eptielle and any unbroken mirror surface at least 1 square foot in area.

Smooth Scars (Necromantic) Reversible

Level: 4
Sphere: Healing
Range: Touch
Components: V, S, M
Duration: Instantaneous
Casting Time: 1 turn
Area of Effect: Creature touched
Saving Throw: Special

This spell will remove any scars from the flesh, restoring the skin to its natural healthy tone. In the process this spell will heal 1d4hp of superficial damage and restore any charisma lost as a result of a prior wound. This spell will also clear away small growths, pock marks, port-stain marks, and weathered skin.

The reverse of this spell *inflict scars* will cause deep scars in the target, permanently reducing the charisma by -1 and causing 1d4 hit points of superficial damage. A successful saving throw versus spells will negate this effect.

The component for this spell is the holy symbol of Eptielle.

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Erog

Alignment: True Neutral

Titles: Breath of Winter, Divine Harpist, Emperor of Beasts, Father Wolf, Frost Lord, Night Singer.

Portfolio: Beasts, winter, cold, and music.

Areas of Interest: Creatures, dens, wilds, untamed, winter, frost, snow, cold, hibernation, music, rhythm, songs, melody, singing, and musical instruments.

Allies: Chalerva, Fel'Shire, and Habatwa.

Foes: Argenta and Coeurstav.

Symbols: Wolf paw with eyes.

This primordial god is the deity of the beasts, winter, and music. He usually appears in animal form and will take the shape of any beast, particularly predators. His breath freezes in mid air with a musical tinkling sound, and everywhere he moves the ground is left frozen and covered in frost.

While an unpredictable and coarse god, Erog is very attentive to his charges. He has a cool disposition that hides a wintry temper. Being the god of music he is capable of great passion, a nature that belies his wintry personality. Erog is the offspring of Beshada and Te'Oberon, the god of thieves, although he is close to neither parent.

All creatures of the wilds are the charges of this god. However he especially favors the wolf, and this is considered his sacred animal. Those animals that have been domesticated are considered impure and corrupted by Erog, and so are banished from his paradise. For this reason he dislikes Coeurstav, the god of broken animals that have been enslaved as mounts.

While not opposed to civilization per say, Erog does perceive a pernicious effect of the settled lands on nature. He has seen entire breeds of animals eradicated by man, and views human kind

as a dangerous creature whose numbers need to be brought into proper balance. However, he sees no way in which this can be accomplished short of armageddon, as so he constantly fears for his beasts of the wild. This fear is often reflected in the ballads which the priests and followers of Erog practice.

The frosty hall of Erog is guarded by a race of immortal giants. Inside is played music of such beauty that any mortal who hears it is forever deafened to ordinary sounds. Erog is also charged with brewing the sacred ale of the gods, a beverage of such quality that it is forbidden to mortals. He is aided in this task by Vilnibog.

Worship

Followers: Bards, minstrels, musicians, barbarians, trappers, and rangers.

Turn Undead: No.

Command Undead: No.

Priests of Erog automatically gain the Singing and Musical Instrument proficiencies. They can also learn the Animal Lore, Hunting, Set Snares, Survival, and Tracking non -weapon proficiencies at no additional cost. They can learn the riding skill but are only permitted to ride on the backs of animals they have befriended. They are forbidden to break wild creatures to serve as mounts or for other purposes.

Followers of Erog are typically physically tough individuals who are inured to the effects of cold and are generally uncomfortable in warmer climates. They are familiar with the songs of many lands and cultures, and enjoy nothing better than hearing a good musician. Many find warm weather uncomfortable and spend the summer months indoors or bathing in cool water.

For ritual services the worshippers of Erog dress in elaborately finished animal hides and worship their god with wild dances to the beat of large drums. At puberty, the followers of Erog commonly adopt an animal to serve as their spirit guide throughout their life. This is an important occasion in the life of a worshipper and so family and friends join to celebrate the event.

The worshippers of Erog have an odd relationship with the victims of Lycanthropy. They view this disease as a curse upon man created by the illusionary trappings of civilization. However such beings are an anathema to Erog, as they destroy the natural rhythm and balance between nature and the

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beasts. Thus all such were-creatures are considered a blight upon nature and must be destroyed.



Illustration by Astra M. Poyser.

Most of the priests and followers of Erog are comfortable living in rural settlements and remote villages. A small sect among the priesthood, however, is intent upon dwelling entirely in the wilds and living among the beasts. These masters of the beasts, or beastmasters, place more emphasis on the nature aspects of this god. They often attain an almost mystical affinity for the animals of the wild, and have achieved a seemingly magical link with their animal companions. These beastmasters work in teams with their beasts to perform the will of their god.

In settlements where Erog is worshipped strongly, his priests often recruit youths to form a unique choral group known as a Shasrasal. This group is carefully trained to produce beautiful harmonies that are said to have a magical effect on their listeners. The Shasrasal have been known to tame wild beasts, calm nervous animals, inflame old enmities or bring them to an end, heal broken hearts, and warm the spirit of every listener. To join a Shasrasal a youth must not yet have achieved

puberty or they will be unable to achieve the requisite pitch.

Spells of Erog requiring verbal components are cast by singing. The priest can also attempt to enhance the effectiveness of the spell by the equivalent of one experience level on a successful singing proficiency roll. If the roll is failed, however, the spell is miscast and fails.

Due to their extensive exposure to the musical art, priests of Erog have a 5% chance per level to recognize any song and accompany the music. This chance is increased by 40% if the song is widely known.

Priests of Erog can employ a nasty looking bronze weapon called the Claw of Erog. This weapon will inflict 1d3+1hp of slashing damage. Unless bandaged, the wounds inflicted by the razor-sharp claws will also bleed for an additional 1hp per round during the following three rounds. This bleeding has no effect on regenerating creatures or those that do not bleed.

Both priests of Erog and bards are favorably disposed toward each other, and each receives a +1 reaction bonus when dealing with the other.

The most holy day of Erog is mid-winter, when it is traditional to bathe naked in icy cold water. Pots of animal lard are brought to these events to allow the less well inured to survive the frost. Following the bathing a great feast is served with much fine ale. The feast is accompanied by many musical events. These feasts are often well attended even by those who do not follow Erog, as the finest bards of the land often perform. The priests of Erog use this opportunity to proselytize their creed.

Also celebrated is First Snow, the appearance of the first snowfall. This is an occasion for quiet reflection upon the beauty of nature, and the music of its creatures. If the snow is deep enough, sculptures of beasts are often crafted out of compacted snow as tokens of good fortune during the coming winter season.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Erog. See appendix B for details.

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Settlement Feature	Modifier
Residents are predominantly lawful	-1
Heavily cultivated with no wilds	-4
Beasts used in gladiatorial fights	-1
Site of a significant winter gathering	+1
Arctic, cold, or glacial area	+3
Desert or tropical region	-6

Specialty Priests (Beastwilders)

Requirements: Constitution 14, Wisdom 11.

Preferred Weapon: Claw of Erog.

Allowed Weapons: Blowgun, Bow, Club, Claw of Erog, Hand Axe, Knife, Maul, Quarterstaff, Sling, and Spear.

Armor: Any leather or hide armor plus wooden shield.

Major Spheres: All, Animal, Charm, Elemental (air and water only), Plant, Summoning, Time, and Weather.

Minor Spheres: Combat, Guardian, Healing, Plants, and Protection.

Magical Items: Same as clerics.

Required Proficiencies: Animal Lore.

Bonus Proficiencies: Musical Instrument, and Singing.

- Beastwilders working with a Shasrasal they have personally trained gain the benefit of a *combine* spell with a successful singing proficiency roll. For every two youths in the singing group the Beastwilder temporarily gains a level, up to a maximum bonus of three levels.
- Beastwilders are immune to the effects of natural cold, and are always protected by the equivalent of a *endure cold* spell.
- During the months of winter a Beastwilder casts all spells at one level higher than normal. In the summer months this is reversed and all spells are cast at one level lower than normal. He must still be at a level of experience needed to cast the spell.
- Beastwilders can cast any *animal summoning* spell three times per week. He must be at a level of experience required to cast the spell.
- At 3rd level a Beastwilder can cast *speak with animals* once per day.
- At 4th level a Beastwilder can cast *music of the spheres* once per day.

- At 5th level a Beastwilder can use the wizard *ice storm* spell. The material component required is the holy symbol of Erog.
- Much like a Paladin seeking his war horse, at 6th level a Beastwilder must take a special vision quest in the wilderness to choose an animal spirit as his guide. This quest will last 1d4 weeks and must be made during winter with only one weapon and no other gear besides heavy clothing.

This vision quest will provide the equivalent of a Survival proficiency with a +2 bonus while in the native territory of the animal type. The priest will automatically gain a limited degree of animal empathy with this type of animal as per the ranger ability.

- At 7th level Beastwilders can shape shift into the form of their spirit guide three times a day like a druid.
- At 11th level Beastwilders can cast *conjure animals* once per day.

Calm Animal (Enchantment/Charm) Reversible

Level: 2

Sphere: Animal

Range: 20 yards + 5 yards/level

Components: V, S, M

Duration: 4 rounds + 1 round/level

Casting Time: 5

Area of Effect: 1 animal

Saving Throw: Neg.

This spell can be used to calm an animal and allow it to be safely approached without causing it to attack or flee. The animal will view the caster benignly. It will grow passive in his presence and not react to the caster as a source of danger.

If the animal makes a successful saving throw versus spell, or if the caster has previously injured it, then the spell will automatically fail. If the animal is subsequently injured in any manner then the spell immediately expires.

The reverse of this spell *panic animal* will cause an extreme reaction on the part of the animal. If a saving throw versus spells is failed it makes an immediate morale check. On a successful morale roll then it will attack the nearest threat. On a failed morale roll the animal will instead flee away from the caster for the duration of the spell.

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The component for this spell is the holy symbol of Erog.

Ice Trek (Enchantment/Charm)

Level: 3
Sphere: Elemental (Water)
Range: Touch
Components: V, S, M
Duration: 2 turns + 1 turn/level
Casting Time: 5
Area of Effect: Special
Saving Throw: None

With this spell the caster allows several creatures to be able to glide effortlessly across any frozen surface, leaving almost tracks in their passing. Up to one creature for every two levels of experience can be effected with this spell. Attempts to track the targets will receive no bonuses for soft ground due to snow. The targets can also travel at their normal movement rate. However, maneuvers on a frozen surface are performed as a class C flying creature.

The component for this spell is the holy symbol of Erog.

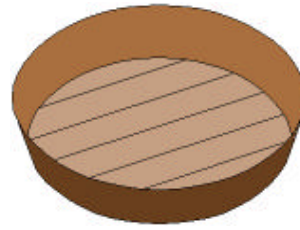
Music of the Heavens (Enchantment/Charm)

Level: 5
Sphere: Charm
Range: 10'/level
Components: V, S, M
Duration: 1 round/level
Casting Time: 1 round
Area of Effect: 20' radius
Saving Throw: Special

When this spell is cast beautiful, haunting music of the gods emanates from the target location, effecting all beings in the area of effect with overwhelming emotions. All creatures within an intelligence of 8 or higher in the area of effect must make a saving throw or stand defenseless with rapture while the spell is in effect.

This fascination with the music is broken only if the effected creatures suffer damage of some type, or the sound is blocked. A *silence, 15' radius* spell, or any other sounds dampening magic blocks the effects of this spell. This spell also has no effect on creatures that are unable to hear or have their ears covered. Bards can also counter the effects of this spell.

The component for this spell is the holy symbol of Erog.



Finos

Alignment: True Neutral
Titles: Lost God, Prince of Rags, Unseen One.
Portfolio: Victims, obscurity, and observation.
Areas of Interest: Poverty, misfortune, outcasts, banishment, social reform, disfigurement, cripples, slaves, anonymity, obscurity, observation, senses, and regard.
Allies: Silvera.
Foes: Argenta, Ombrum, and Subyalus.
Symbols: Begging bowl or a rag armband.

This unfortunate mendicant god is uncommonly ugly and is disliked by most of the other gods of the pantheon. He takes the form of astooped, old beggar, and his portfolio supports paupers, slaves, and the unfortunate of society. Finos is an outcast of the gods who dwells among the mortals. He spends his time helping the poor in small ways and giving favor to those who aid the unfortunate.

Finos was born of the rape of Silvera by Vilnibog, but despite his origins Silvera is one of Finos' few friends among the gods. She takes pity upon his flock and attempts to aid and comfort his followers in her temples. Finos has a strong dislike of Ombrum and Argenta, the former for his oppressive ways and the later for her greed.

With few friends and a group of followers that are despised by many, Finos is an oppressed and isolated god. He views the path of benevolence for those who can afford charity, while he blames the selfishness of evil for the predicament of his flock. Thus he walks the road of the balance, seeking the best for the greatest numbers, but distrusting those who profess the benefits of order or the illusion of personal freedom.

The size of his following is the reason Finos is now one of the major gods of the balance despite his lack of friends among the gods. Indeed, with the exception of Te'Oberon, none of the other gods are tempted to steal away his portfolio.

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Worship

Followers: Beggars, outcasts, impoverished, serfs, indentured servants, cripples, blind, deaf, lepers, waifs, bastards, lunatics, and slaves.

Turn Undead: Yes.

Command Undead: No.

Priests of Finos automatically gain the Begging proficiency.

Priests of Finos have no temples, only shrines and travelling priests who are often indistinguishable from their flock. They are forbidden from building temples to Finos or gathering followers. However they can call upon any church of Silvera and expect to receive aid on a reaction roll of neutral or better. They are banished from the halls of any church save for those dedicated solely to Silvera.

Priests of Finos can wear any type of non-magical armor, but it is inevitably in poor condition with crude patches and extra pieces strapped on. This penalizes the resulting armor class by 1. The priests can not wear new or magical armor and can not employ a shield.

The priests of Finos will attempt to aid all that are oppressed or a pauper, as this is their mission in life. For this reason these priests must donate 90% of their money to the charities that the priesthood administrate. PCs begin with half the normal starting money of a cleric character.

The followers of Finos collect and trade information, making them highly useful spies for those who do not despise the downtrodden. Priests of Finos receive a +4 reaction roll from any beggars, paupers, slaves, or other dregs of society. These will often readily share any information they possess with the priest.

These priests are intensely curious and trained to be highly observant. They rarely fail to notice an interesting event, and keep extensive notes in their hidden caches. These notes are written in ragashas scrawl, a secret language used only by the priesthood. The priests also learn how to appear completely innocuous and readily blend into any city scene.

The holy day of Finos is Reaping day at the start of winter season. The priests use this day to distribute warm blankets to the city poor; serve a hearty meal of bread and an unusual stew-like mixture; and distribute extra stocks of food. Few would call this event a celebration, but it does serve

the useful purpose of readying the worshippers of Finos for the harsh months ahead.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Finos. See appendix B for details.

Settlement Feature	Modifier
Any commercial settlement	-10
Begging prohibited by law	-2
Maiming used to punish thieves	-1
High rate of poverty	+1

Specialty Priests (Ragshasters)

Requirements: Wisdom 13.

Preferred Weapon: Club.

Allowed Weapons: Club, Dagger, Hammer, Hand Axe, Knife, Quarterstaff, Sling, and Spear.

Armor: Any poor quality armor and no shield.

Major Spheres: All, Chaos, Divination, Healing, Protection, Sun, Travelers, and Weather.

Minor Spheres: Creation, Necromantic, and Sun.

Magical Items: Same as clerics except armor and shields, plus any items useable by thieves.

Required Proficiencies: Begging, Observation.

Bonus Proficiencies: Disguise and Reading Lips.

- Due to their highly trained senses, Ragshasters gain a +1 bonus to any surprise roll.
- Ragshasters can take the Alertness, Information Gathering, and Voice Mimicry proficiencies of a thief at no additional slot penalty.
- Ragshasters may not own 1,500xp worth of magic items.
- When at least once level above the level of experience required, Ragshasters can use the wizard spells *fool's gold* and *non-detection*. The only material component required is the holy symbol of Erog.
- Starting at 3rd level Ragshasters can use the thief skills of pick pockets, hide in shadows, move silently, and detect noise. They gain 40 points to distribute among these skills, with no more than 20 points to each skill. At each level thereafter they gain an additional 20 points to distribute among these thief skills.
- At 3rd level Ragshasters can cast *obscurement* once per week.

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- At 4th level Ragshasters can cast the wizard spell *fool's gold* once per week.
- At 5th level Ragshasters can cast *helping hand* once per day.
- At 7th level Ragshasters can cast *free action* once per day.
- At 9th level Ragshasters can cast *chaotic commands* once per day.

Unique Spells

Overlook (Enchantment/Charm) Reversible

Level: 5

Sphere: Protection

Range: Touch

Components: V, S, M

Duration: 1 hour/level

Casting Time: 1 round

Area of Effect: Creature touched

Saving Throw: None

This spell will cause the target to become seemingly innocuous and readily ignored. He will become effectively invisible to all that look his way. Even those who accidentally bump into the target will merely mumble and move on. Those who are specifically looking for the target must make a saving throw versus spells in order to spot the object of their interest. Vigilant guards can also make a saving throw to spot the target.

The *overlook* spell is negated versus anybody that observes the target attack a creature, including the subject of the attack. The spell is immediately negated if the target fails a pick pocket attempt.

The reverse of the spell, *notice*, causes the target to be the object of everybody's attention, whether wanted or not. The target is immediately noticed wherever he goes and everybody will remember his appearance and actions in great detail. A successful saving throw versus spells will negate this spell.

The component for this spell is the holy symbol of Finos.



Oerne

Alignment: Lawful Neutral

Titles: Guardian of Graves, Lady of the Necropolis, Mistress of the Dead, Sacred Ward of Mortality.

Portfolio: Death, sterility, and afterlife.

Areas of Interest: Mortality, death, mourning, loss, sterility, impotence, burial, corpses, final rest, guiding spirits, afterlife, and the underworld.

Allies: Bharkhamel, Fel'shire, Onuyl, and Vilnabog.

Foes: Beshada, Uhl-Khoroz, and Zykhiralamshad.

Symbols: Vulture feather or a jackal.

The only god feared by all mortals, Oerne is the dour goddess of the dead. She rules over an underworld divided into five realms: the Dream Lands are a paradise for those found worthy by the gods; the Unlife is a cursed and hideous place of the damned; Gorliana is a place for great heroes to feast and recant their deeds to the divine hosts; Devrish is the ghostly, shifting land of first death; and Ankoth is for those mortals who lost their life thread and are destined to be reborn.

Oerne is a chilling sight for any mortal, appearing either as a pale yellow jackal or a great black eagle. She was born of the void when Yam-Ar was rent apart by the old ones, and appropriately is the wife of Bharkhamel. Oerne has a superior mannerism even among the gods, as she knows that all their creations are destined for her realms. She can be very stubborn to deal with, knowing that in the end she will always gain her wish.

When the dead first arrive in the underworld they are sent to the realms of the powers that they worship. Occasionally such dead are banished from their realms and so suffer a second death in the

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underworld. This chthonic goddess spends much of her time standing judge over these lost souls.

It is said that the divine scribe of the underworld balances a black feather of the sacred vulture against the heart of the twice deceased to determine whether the individual led a good and honest life. Oerne sends those deemed good to nirvana, a place in the Dream Lands of eternal beauty and joy. Those deemed evil are sent to the abyss, a great pit in the Unlife where souls suffer eternal torment by demons.

Oerne is also the goddess of the spirits who stand watch over the dead. These are insubstantial beings that can appear in several forms, but usually manifest as a wraith-like winged nymph. They are found only in long established graveyards, known as a necropolis, or at the site of bloody battles or massacres. These spirits take turns tirelessly standing watch for a period of seven years. They do not care for persona combat and will attempt to neutralize their foes by beguiling them or through the use of the powers of their goddess. They also have the innate ability to summon more of their fellows for aid.

The symbol of Oerne is the Jackal and the Vulture Feather. The Vulture is seen as a sacred creature and thus must not be hunted.

Worship

Followers: Relatives of the recently deceased, gravediggers, morticians, embalmers, pessimists, stone engravers, and the dying.

Turn Undead: Yes.

Command Undead: No.

Priests of Oerne automatically gain the Religion proficiency. They are also familiar with the art of embalming and know how to keep a corpse well preserved after death.

Priests and followers of Oerne see themselves as the guardians of the process of natural death. They will provide comfort to the dying and arrange funerals for those who can not afford one or have not been buried by another faith. They are also guardians of gravesites, seeing to it that the corpses are not disturbed or raised from the dead. They try to prevent death before its time, fight against those who unnaturally prolong existence.

Priests of the goddess Oerne often communicate with the spirit world, and serve as a link between the mortal planes and the afterlife. Their robes are simple white with a belt woven from the hair of a

corpse. During sacred ceremonies their face is also painted white with chalk, and the eyes and lips are blackened by charcoal.

Due to their prohibitions of their creed, priests of Oerne are forbidden to cast any spell or use any item that can raise or animate the dead. These prohibited spells include *animate dead*, *raise dead*, *reincarnate*, and *resurrection*. They oppose undead and seek to keep the remains of the dead inviolate.

Oerne priests have a strong dislike of those who attempt to cheat death through undead creation. They abhor necromancers that are interested in the undead, as well as vivimancers, as these upsets the natural balance between life and death. The priests can gain the displeasure of the goddess by aiding and abetting such wizards. Such behavior will require a significant act of repentance, such as a spell of *atonement*.

Shrines to Oerne are found in graveyards. These are solemn, stone structures dug into the earth. They often include a crypt for the burial of significant individuals. The temples are often located across the town or city from the graveyard that a solemn burial march can be held through the streets. The temples include a hall of mourning, and a chamber to dress and consecrate the deceased.

Relatives of the deceased worship Oerne. These followers make sacrifices to Oerne in the hope that she will be kind toward their loved ones while carrying the spirits to their fate. They also contribute to the church so the deceased are ritually embalmed according to sacred funerary rite, an act thought to ease the departure of the spirit into the afterworld.

The holy day of Oerne is Dradamor, the day of the dead in early winter. This is a solemn occasion meant to give respect to dead ancestors and to mourn those who have died recently. It is accompanied by the consecration of burial places and the laying of wickerwork memorial mats on the graves of friends and relatives. Finally many bonfires are lit to warm the souls of the departed. Worshippers often fast for a day or more prior to this event.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Oerne. See appendix B for details.

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Settlement Feature	Modifier
Health spa	-2
Magical springs of healing	-1
Necropolis	+3

Specialty Priests (Mortifactors)

Requirements: Wisdom 10.

Preferred Weapon: Footman's Mace.

Allowed Weapons: Any bludgeoning weapon.

Armor: Any.

Major Spheres: All, Astral, Combat, Divination, Necromantic, Protection, and Wards.

Minor Spheres: Guardian, Healing, Law, Sun, and Time.

Magical Items: Same as clerics.

Required Proficiencies: Religion.

Bonus Proficiencies: Carpentry, Pottery.

- Mortifactors gain a +1 bonus to their attack roll against any undead. Permanently laying to rest any such abominations will please the goddess, and the elimination of a special undead may earn the priest a significant boon. This could take the form of a scroll of *protection from undead* or even clues to the location of a weapon constructed to slay undead.
- Mortifactors can turn undead as clerics with two levels more experience. However they are strictly forbidden from animating or commanding undead via magic or other means.
- When at least once level above the minimum required, a Mortifactor can use the wizard spells *death spell*, *finger of death*, and *hold undead*. The material component required is the holy symbol of Oerne.
- Mortifactors can cast the wizard *detect undead* spell once per day.
- At 2nd level Mortifactors can cast *invisibility to undead* once per day.
- Starting at 3rd level Mortifactors gain a +2 bonus per level to their saving throw versus the fear attacks of undead.
- At 5th level Mortifactors can cast *speak with dead* once per day. The spell is cast at one experience level higher and the number of questions is increased by one.

- At 6th level Mortifactors can cast *negative plane protection* once per day for every four levels of experience.
- At 7th level Mortifactors can cast the wizard spell *hold undead* once per day.
- At 9th level Mortifactors are completely immune to the fear attacks of undead.

Unique Spells

Oerne's Death Sense (Divination)

Level: 1

Sphere: Divination

Range: 0

Components: S, M

Duration: 1 turn/level

Casting Time: 2

Area of Effect: Caster

Saving Throw: None

Upon casting this spell, the priest is able to sense the presence of any corpses within 40 feet. The corpse can be from any creature that possessed an intelligence of 8, and can include undead. It does not sense any cadavers that are more than 50% dismembered or destroyed.

The caster can also sense the presence of lingering spirits of recently slain beings. This sense will penetrate any solid surfaces that can be passed through by ghosts, and will sense spirits in the astral and ethereal planes. The spell will not reveal the exact location of the spirits, only a vague direction.

The component of this spell is the holy symbol of Oerne.

Rest in Peace (Abjuration)

Level: 2

Sphere: Necromantic

Range: 0

Components: V, S, M

Duration: Permanent

Casting Time: 1 turn

Area of Effect: 50 cubic feet/level of gravesite

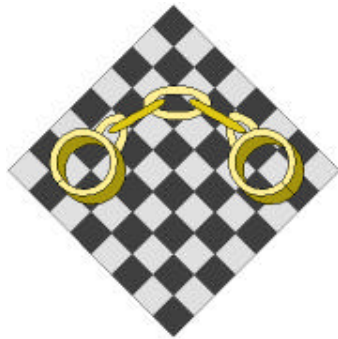
Saving Throw: None

This spell will consecrate a gravesite and protect the spirits of the deceased from being disturbed through magic or other means. If a corpse lay entirely within the area of effect at the time this spell was cast, then any attempts to raise the corpse as an undead or restore it fully to life through necromantic magic must make a saving throw

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versus death magic. Furthermore, the being attempting to raise the corpse must have more hit dice than the spell caster has levels, or the effort will automatically fail.

The component for this spell is the holy symbol of Oerne and a handful of salt and ashes sprinkled on the gravesite.



Pip

Alignment: Chaotic Neutral

Titles: Feather of Heaven, Hand of Fate, Lord of Providence, Master of Destiny, Sign Bringer.

Portfolio: Fate, divination, and comets.

Areas of Interest: Luck, fate, accidents, chance, odds, predictions, divination, second sight, signs, foreboding, and comets.

Allies: Onuyl.

Foes: None.

Symbols: Checkerboard pattern with manacles.

This comedic god is the deity of luck, fate, divination, and comets. He makes his appearance as one of the fey folk, dressed in half white and half-black attire. Common lore holds that the fate delivered by Pip depends on which half delivers the fortune. As gods go, Pip is rather humorous and jovial, although at times he can be cynical and capricious. He is very worldly in outlook, and does not join with causes, whether for good or ill.

Not even the gods know from whence Pip came, although it is rumored that he was born of the spirits of the old ones defeated by Yam-Ar, Ircoth, and Onyg. He rarely visits with the other gods, and can count few friends or enemies among the pantheon. It is said that Pip has the ability to determine the destiny of each man, and he sews the threads of many lives in a great tapestry in his hall.

The appearance of a comet in the skies is said to foretell a great calamity, although only the gods can know for sure. Pip will often grant signs of such events to his followers, although in the end there is little they can do to forestall fate. In some ways the behavior of this god is incomprehensible to man, and there are those who believe he is mad. If so then perhaps his signs are merely the deranged dreams of an insane deity.

Worship

Followers: Nobles, gamblers, merchants, travelers, adventurers, seers, fortunetellers, diviners, and mystics.

Turn Undead: Yes.

Command Undead: No.

Priests of Pip automatically gain the Gaming proficiency. This is in addition to their normal non-weapon proficiency slots.

A priest of Pip has his fate more predetermined than most. Roll a six-sided dice at the start of each day to determine whether his luck is going to be good or bad. On a 1 or 2 his saving throws all receive a -1 penalty. On a 5 or 6 his saving throws all receive a +1 bonus.

Priests and followers of Pip care little about the future and tend to live for the moment. The temples provide many forms of immediate gratification, such as wine, dancing, games, sports, and general merriment. Indeed a temple of Pip is often more like a festival than a serious place of worship, and usually serves as the local gambling hall. The priests of Pip can be discerned from the worshippers by their distinctive black and white garb.

The symbol of Pip is a checkerboard pattern of black and white, with a set of manacles to remind his followers that worship of this god recognizes a certain loss of freedom and initiative. His priests are a fatalistic lot, and are rarely motivated to intervene for the benefit or ill of mankind.

Due to his occasionally incomprehensible and contradictory behavior, many of his followers believe that Pip is actually twin deities, a god of good luck and a god of misfortune. The priesthood has factions that worship either one or the other personas of Pip and they each have their own creed and rituals. This schizophrenic nature of the church can hardly be considered a schism, however, and many priests will freely change from one faction to the other as their beliefs are altered by events.

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The holy day of Pip is chosen at random by the high priest at the start of each year. Ordainment day is actually the one solemn occasion of the year in the temples of Pip during the year. The day is used to contemplate the past and ponder what lies in the future.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Pip. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly lawful	-4
Astrological observatory	+1
Gambling houses	+1
Site of a famous seer	+1

Specialty Priests (Luckbringers)

Requirements: Wisdom 11.

Preferred Weapon: Sling.

Allowed Weapons: Blowgun, Bow, Club,

Crossbow, Dagger, Dart, Hammer, Hand Axe,

Javelin, Knife, Sling, Spear, and Staff Sling.

Armor: Any.

Major Spheres: All, Chaos, Divination, Numbers, Sun, and Thought.

Minor Spheres: Charm, Combat, Creation, Healing, Protection, and Time.

Magical Items: Same as clerics.

Required Proficiencies: Gaming.

Bonus Proficiencies: Astrology.

- A successful turn undead by a Luckbringer will effect the targets as the wizard *confusion* spell. He can destroy undead as a cleric.
- Luckbringers can choose to reverse any reversible spell for which they have already prayed. It requires a round of concentration reverse the form of a spell.
- Whenever a comet appears prominently in the night sky, a Luckbringer has a 5% chance per level to receive prophesies of the future in the form of a vivid dream. These visions are often allegorical in nature and can be difficult to decipher. This ability can be of dubious benefit, however, and the meaning of the vision is often only clear in retrospect.
- Once per day a Luckbringer can choose any one dice roll to be attempted without modifiers for magic. This roll must be the result of an

action of the Luckbringer, an ally, or one of his foes. The modification must be announced before before the dice roll is made.

- At 3rd level Luckbringers can cast *augury* once per week.
- At 4th level Luckbringers can use the wizard spell *patternweave*. They can also cast this spell once per day. The material component is the holy symbol of Pip.
- At 7th level Luckbringers can cast *probability control* once per day.
- At 8th level Luckbringers can cast *divination* once per week.
- At 9th level Luckbringers can cast *consequence* once per week.

Sense Fate (Divination)

Level: 2

Sphere: Divination

Range: 0

Components: V, S, M

Duration: 1 round/level

Casting Time: 5

Area of Effect: The caster

Saving Throw: None

Upon casting this spell the caster is able to discern the flow of fate in the surrounding vicinity. This allows him to adjust his actions slightly to match to the circumstances. As a result, each round the spell is in effect his initiative roll is improved by 1d6. In addition, any surprise rolls or saving throws versus petrification by the caster receive a +2 bonus. These benefits do not apply to the allies of the caster.

The component for this spell is the holy symbol of Pip.

Sway Fortunes (Divination)

Level: 5

Sphere: Divination

Range: 0

Components: V, S, M

Duration: 1 round/level

Casting Time: 9

Area of Effect: 15' radius

Saving Throw: None

When this spell is cast the priest receives a pool of modifiers that can be used to adjust random events that occur each round. This pool is equal to

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one point for every two levels of experience of the caster. The pool can be split in any fashion desired, with all the points used to modify a single dice roll, or they can be spent a little here and a little there at whim. They can be used either as a bonus or a penalty to the roll.

The total number of points is instantly renewed at the start of each round and any unspent points can not be carried over to following rounds. The points can be spent to adjust any 1d20 to hit rolls, saving throws, or proficiency attempts that occur entirely within the radius of the area of effect. Thus a missile attack that is begun within 15' of the priest can only be adjusted if the target is also within the same radius. The points can also adjust percentile rolls at a rate of 5% per point spent.

The component for this spell is the holy symbol of Pip.



Zykhiramshad

Alignment: Chaotic Neutral

Titles: High Arcanum, Lady of Enigma.

Portfolio: Magic, mysteries, and glades.

Areas of Interest: Mystery, secrets, enigmas, tricks, deception, disguise, magic, miracles, curiosity, imagination, enchanted places, and glades.

Allies: Althain, Te'Oberon, and Uhl-Khoroz.

Foes: Oerne and Silvera.

Symbols: Black bird.

The true name and appearance of this mysterious deity (pronounced *Zik-here-ALAM-shad*) is unknown, as it is said that any that behold her form or know his title shall have power over the god. Thus she appears in many forms and her messages are not always obvious.

Zykhiramshad is very curious deity, with an imaginative mind that can comprehend mysteries that baffle the common mortal. She is, however,

also a secretive and deceptive god, with a confident nature that can fool even the wisest of creatures. As befits the random and unpredictable nature of raw magic, Zykhiramshad is chaotic to the core.

The task of this goddess is to spin or unravel the web of magic that pervades the land, maintaining its unpredictable and wondrous nature. Where magical energy has been perversely controlled and ordered into the form of a machine, she creates temporary magical dead spots to purge the damage. If a magical ritual is repeated until it becomes mundane, she unravels the essence of the spell and forces fresh creativity on its practitioners. In regions devoid of wonder she strengthens the ley lines and invests wild magical surges. Where pure wonder springs forth from nothingness, she draws forth nodes of magical energies.

While her abilities would seem to give her great power, her changes are made very slowly and with great care, however, lest she unravel some vital facet of reality and bring down the wrath of the other gods. Thus her ability to manipulate magic is somewhat restrained and she favors clever, resourceful followers who seek their own path rather than relying on her guidance in magical matters.

In the lore of the empire Zykhiramshad is most noted for the *Wael Brogaan*. These seven items of remarkable power constantly reappear throughout the history of the land, changing their form and function with each appearance, and weaving their way into legend and myth. A powerful divine servant is bound to each of these items, and these spirits each serve a unique goal of the balance.

The creature symbol of Zykhiramshad is the black bird, and the sight of such a winged beast will sometimes give chills to those who fear magic. Her foes are convinced that she practices black magic, haunts tombs, and belongs with the gods of the vices.

Worship

Followers: Wizards, con-artists, street magicians, investigators, judges, and explorers.

Turn Undead: No.

Command Undead: Yes.

Priests of Zykhiramshad automatically gain the Spellcraft proficiency. They are also highly sensitive to magic and can cast *detect magic* at two levels higher than normal. The priests have an innate magic sense that will tingle whenever a spell

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is cast or a magic item activated within 30'. However, this sense does not reveal the nature or location of the magic. Finally the priests can sense whenever they are within a magic dead area.

Priests of this goddess frequently shave off most of their hair, save for a long tail, and favor the garb and accoutrements of wizards. They are also notable for the eerie glyphs that cover parts of their flesh. The priests are very secretive in nature and will not share their council with those outside their clique.

The dogma of Zykhiralamshad is often baffling to the uninitiated, and their ceremonies are cloaked in mystery and strange rituals. Such ceremonies are usually held in sacred glades as these priests rarely build temples. The priesthood of the Lady of Enigma does not hold public celebrations, and the dates of their holy gatherings are a carefully guarded secret. These celebrations are often cause for the practice of cooperative magic, though to what purpose no outsiders can know.

Where shrines to Zykhiralamshad appear, they are constructed as conical ziggurats with an open interior. The grounds of the shrine are maintained and protected magic servants, while the interior is enchanted so as to appear different to each worshipper. Few leave such a shrine without being touched in some manner by the wonder of magic.

Wizard guilds and magical colleges are also known to contain monuments to Zykhiralamshad, although these are more for show than a sign of devout worship to the goddess.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Zykhiralamshad. See appendix B for details.

Settlement Feature	Modifier
Solid legal tradition	+1
Unforested region	-2
Practice of low magic is persecuted	-8
College of wizardry	+2
Legally sanctioned wizard's guild	+1
Strong concentration of magic	+1
Lies close to a ley line	+1
Magic dead zone	-4

Specialty Priests (Arcanals)

Requirements: Intelligence 14, Wisdom 11
 Prime Requisites: Intelligence and Wisdom.
 Preferred Weapon: Quarterstaff.
 Allowed Weapons: Same as wizards.
 Armor: Any armor or shield without iron or other ferrous metals.
 Major Spheres: All, Astral, Charm, Elemental, Numbers, Summoning, Sun, and Thought.
 Minor Spheres: Divination, Guardian, Healing, Necromantic, Protection, Wards, and Weather.
 Magical Items: Same as clerics plus any wizard magic scrolls.
 Required Proficiencies: Reading/Writing.
 Bonus Proficiencies: Spellcraft.

- Archanal can use the wizard spell *find familiar*. If the attempt is successful, the familiar summoned is always a crow or black bird. The priest gains the same benefits and liabilities as a wizard who casts this spell.
- Archanal have the ability to cast magic spells from a wizard scroll as a wizard with two fewer levels of experience.
- Starting at 3rd level Archanal have the ability to cast a limited number of wizard spells. The priest can master a number of spells equal to the spell slots available to a Bard at the same experience level. Thus a 3rd level priest can master two 1st level wizard spells from any school.

In order to gain a wizard spell, the priest must have a copy of the spell either in a spell book or on a wizard scroll. The priest must then spend 1d4+1 days per level studying the spell in an attempt to capture its essence in the form of a complex magical glyph. A Read Magic spell is not required for this purpose.

If the priest makes a successful learn spell roll, the ritual needed to master the spell will be successful and a permanent glyph tattoo appears on his flesh. The materials needed to complete this ritual cost 100gp per level of the wizard spell. The tattoo can not be damaged or removed unless the priest is slain.

In order to cast a spell from a tattoo glyph, it must be charged by using a spell slot one level higher than the wizard spell. Thus a 1st level wizard spell tattoo would require the use of a 2nd level priest spell slot. The priest does not need to memorize the wizard spell from a spell

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book in order to cast it. This slot can not be used again until the wizard spell is cast or the priest chooses to release the charge. One such spell can be cast from each active glyph.

In order to activate a tattoo glyph, the priest must supply the necessary components for the spell. The casting time for the spell also remains the same. However, the wearing of armor in no way inhibits the casting of a glyph tattoo spell.

If a glyph tattoo can be clearly seen, a successful Spellcraft proficiency check will reveal the type of spell that can be cast.

- When at least one level of experience higher than the minimum required, Archanalas can use the wizard spells *dream*, *identify*, *illusionary script*, *misdirection*, and *non-detection*. The material component is the holy symbol of Zykhiralamshad.
- Archanalas can cast *undetectable magic* once per day.
- At 3rd level Archanalas can cast either *undetectable charm* or *undetectable alignment* once per week.
- At 5th level Archanalas can cast *obscure object* or *confuse languages* once per week.
- At 7th level Archanalas can cast *babble* once per day.
- At 9th level Archanalas can cast *false seeing* once per week.
- At 16th level Archanalas can cast the wizard spell *wildzone* once per week. The material component is the holy symbol of Zykhiralamshad.

Undetectable Magic (Illusion/Phantasm)

Level: 1
Sphere: Divination
Range: Touch
Components: V, S, M
Duration: 8 hours + 1 hour/level
Casting Time: 1 round
Area of Effect: Special
Saving Throw: None

This spell will disguise the magical nature of one or more objects or creatures weighing a total of not more than 5 lbs. per level of the caster. The targets will appear to be completely non-magical to any

detect magic or *identify* spells or abilities. However this does not hide any magical effects that can be directly observed by normal senses.

The component for this spell is the holy symbol of Zykhiralamshad.

Unravel Magic (Abjuration)

Level: 2
Sphere: Protection
Range: Touch
Components: V, S, M
Duration: Instantaneous
Casting Time: 6
Area of Effect: 30-foot cube or 1 item
Saving Throw: None

When this spell is obtained, the priest must select a single spell or magical effect against which it can be employed. The priest must either be familiar with the magic from direct experience or through a successful proficiency check against his spellcraft non-weapon proficiency score.

Because this spell is focused on dispelling a single form of magic, it is much more effective than would be a more general Dispel Magic spell. The base chance of successfully dispelling is 15 or less on a 1d20. The level of the priest is subtracted from this roll, while the level of the creator of the effect to be dispelled is added to the roll.

This spell has no effect on permanent magic items or spells. Thus it can not be cast upon a permanently enchanted item, such as a scroll, potion, ring, wand, and so forth. It can, however, effect items that are temporarily enchanted by a spell. If the item is possessed or carried by a creature, it gains the saving throw of the being against this effect.

The component for this spell is the holy symbol of Zykhiralamshad.

Magic Resiliency (Alteration) Reversible

Level: 3
Sphere: All
Range: 120 yards
Components: V, S, M
Duration: 1 hour + 1 turn/level
Casting Time: 1 turn
Area of Effect: 5' radius/level
Saving Throw: None

This spell will protect all magical links within the area of effect, making them more resilient against

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psionic suppression or a *dispel magic* spell. Whenever an attempt is made to weaken or eliminate magic within the area of effect, the level of the caster is added to the effective level at which the magic was cast. Thus if a wizard spell is cast at fourth level within the area of effect, and the magic resiliency is cast at third level, then the wizard spell is treated as if it had been cast by a seventh level mage for the purpose of suppress or dispel.

The reverse of this spell, *magic fragility*, reduces the effective level of any spells within the area of effect. Spells are reduced by the level of the caster for the purpose of suppression or dispel. However the spells can not be reduced in effective level below the minimum necessary to cast.

The *magic resiliency* spell or its reverse form is completely immune to any attempts to suppress or dispel. It can only be removed by a *wish*, *limited wish*, or the reverse form of this spell.

The component for this spell is the holy symbol of Zykhiralamshad.

Intensify Magic (Alteration) Reversible

Level: 4
Sphere: All
Range: Touch
Components: V, S, M
Duration: Special
Casting Time: 1 round
Area of Effect: Creature touched
Saving Throw: None

When this spell is cast, the target is charged with magical potential. The next spell that is cast by the target will be at one experience level higher. Further, if the spell uses a total of more than one dice to determine its effectiveness, each of the dice rolls are improved by one. However, the sum of the modified dice can not exceed the maximum total allowed by the spell. Thus a *cure serious wounds* spell will add +1 to each of its 1d8 dice rolls, but the total can not exceed 17hp of healing.

The reverse of this spell, *diminish magic*, causes the next spell cast by the target to be at one experience level lower. Each of the dice in the total used to determine the spell effectiveness are reduced by one, but the sum can not fall not below the minimum allowed by the spell.

The component for this spell is the holy symbol of Zykhiralamshad.

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Illustration by Astra M. Poyser.

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Sovereign Gods of the Vices

These gods are considered to be utterly beyond redemption, and ground cursed by them is tainted with evil. All gods of the vices have poor to bitter relations with the gods of the virtues, and often war with followers of the same. They are followers of the old one Onyg, the dark god of the gilded vices. Many mortals consider Onyg to be the source of all evil, and his worship is banned throughout the empire.

Unlike the gods of the virtues and the balance, these deities do not require worshippers in order to wield their power. Instead they thrive on negative emotions or draw their power directly from Onyg. As a result these deities need few worshippers and their temples are often concealed. Those who do follow these gods, however, can gain power out of all proportion to their numbers. All who follow this path must expect to pay a heavy toll.

As the Empire has banned the worship of these deities, there are very few that dare worship the gods of the vices in the open. However, many still offer fearful prayers to these gods in the dark of night or let slip a suspect curse at difficult moments.



Dyarx

Alignment: Chaotic Evil

Titles: Divine Hand of Madness, Lord of the Dark Moon, Sage of Terror, Shadow Fiend, Slayer of Hope.

Portfolio: Fear, insanity, arachnids, and the new moon.

Areas of Interest: Terror, despair, phobias, panic, horror, cowardice, weaknesses, cruelty, extortion, deterrence, eccentricity, insanity, dementia,

spiders, scorpions, new moon, and moonless nights.

Allies: Argenta, Beshada, Mor Brawg, and Vhoux.

Foes: Bretaine, La'ahl, Oerne, and Silvera.

Symbols: Scorpion in a web, bearded goat on a black disk, or a jagged dagger.

This terrible god is the deity of fear, despair, and insanity. He makes his appearance only as a horned shadow, but his mere presence is enough to send most mortals insane with terror. He is a cruel deity, who enjoys bullying all whom he can cause to tremble. His dishonest and unpredictable nature makes him feared and loathed even by the dark gods and their servants.

While he is the god of insanity, Dyarx does not himself appear to be insane. Instead he delights in destroying the minds of mortals. He has invented many cruel torments to frighten mankind, and the number of fears has grown beyond counting. If one considers the insidious and pervasive effect of this god on the mind of man, the power of Dyarx must be considered immense.

He is the offspring of Oerne and Bharkhamel. During the ancient times before the mortals appeared, Dyarx was the cupbearer for Oerne. Through trickery, Dyarx surprised Oerne and permanently exiled her to the world of the dead. Dyarx is the husband of Argenta, although the two have no offspring. He is the bitter enemy of Silvera, and also has an intense hatred of La'ahl.

Dyarx is very close to the god Vhoux and the two joy in spreading terror and mayhem among the mortals. The creature symbol of Dyarx is the bearded goat, and the fetish carried by his priests is a jagged dagger.

Worship

Followers: Tyrants, secret police, thugs, madmen, and bullies.

Turn Undead: Yes.

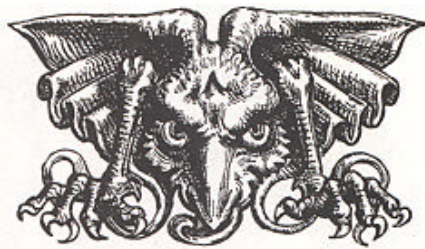
Command Undead: Yes.

All priests and followers of this god are horribly fascinated by every aspect of fear. Perhaps they worship this twisted god because terror is all they have known in their lives, or they see fear as a political tool to control the will of others. They may even worship the god for reasons no sane mind could fathom. Whatever the reason, all followers of the dread god are not quite in their right minds, and continued practice of this taboo religion can be expected to consume the sanity of all who hear this dark calling.

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Continual use of the powers of Dyarx will gradually but inexorably drive the priest insane. At each increase in level the priest has a 5% chance to gain some form of insanity. The effect is the same as a permanent *mind shatter* spell. This insanity can only be healed through a *wish* spell. Due to their constant immersion in horror, however, priests of Dyarx receive a +4 bonus to any saving throw versus fear.

Followers of Dyarx wear a distinctive tattoo on their back, a dark brand that is ritually applied during the initiation ceremony. This tattoo takes the form of a scorpion silhouette caught in a large spider web. Followers are careful to keep this tattoo covered during the daylight hours, as the dread god is much feared by the common people.



Priests can also be distinguished by their sharpened black talons and enlarged incisors. These distinctive features can cause a strong reaction in lands where this religion is prevalent, but they are relatively easy to disguise. Due to their modified teeth, priests of Dyarx automatically suffer a -1 reaction roll versus anybody who is not evil in alignment or a follower of Dyarx.

Priests of Dyarx use a jagged dagger as a holy symbol and can also wield this as a weapon. Due to the many jagged edges the weapon gains a +1 to any damage roll, but is at -1 to hit due to lack of proper balance.

The unholy day of Dyarx occurs on each new moon. During temple rituals, all priests of the terror god wear blood-red robes with black trim and a bronze or wooden mask depicting a demonic spirit. Lesser priests are known as Dreads, while the grand cabal and head priest are given the honorific of Horror and Ultimate Horror respectively.

Temple Construction Modifiers

The following modifiers are used to select an unholy site for Dyarx. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly good	-10
Residents are predominantly lawful	-2
Ruler employs secret police	+2
Cursed or haunted site	+1

Specialty Priests (Horrors)

Requirements: Wisdom 10, Charisma 12.

Preferred Weap on: Jagged Dagger.

Allowed Weapons: Any bludgeoning weapon plus a jagged dagger.

Armor Allowed: Any.

Major Spheres: All, Animal, Astral, Chaos, Charm, Necromantic, Summoning, and Thought.

Minor Spheres: Combat, Divination, Guardian, and Healing, and Sun.

Magical Items: Same as clerics plus wand of paralyzation.

Required Proficiencies: Intimidation.

Bonus Proficiencies: Blind-fighting.

- Horrors have an innate ability to sense the most significant phobia in any creature within 60'. To do so he must concentrate on the target for a full round. Thereafter, depending on the nature of the phobia, he can employ the fears of the victim to weaken its morale by up to -4.
- On the three days of the new moon, Horrors cast all their spells as if they were one level of experience higher than normal. They must still be at or above the minimum level of experience needed to cast the spell.
- When at least once above the minimum level of experience required, Horrors can use the wizard spells *confusion*, *phantasmal killer*, and *scare*. The material component is the holy symbol of Dyarx.
- Horrors can cast *cause fear*, the reverse of the *remove fear* spell, once per day.
- At 4th level Horrors can cast the wizard spell *scare* once per day.
- At 6th level Horrors can approach any spider and can attempt to befriend it in the manner of an *animal friendship* spell. Spiders will never attack a Horror unless magically compelled to do so against their will.
- At 8th level Horrors can cast the wizard spell *confusion* once per day.

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- At 9th level Horrors can cast *mindshatter* once per week. The component for this spell is the holy symbol of Dyarx.
- At 10th level Horrors can radiate fear in a 5' radius at will. Creatures who enter this radius must make a saving throw versus paralyzation or be struck with fear. They will have a –2 reaction adjustment and fight the priest with a –1 to hit penalty due to constant trembling. Creatures with fewer than 4 hit dice must flee in terror for 2d6 rounds. This fear does not effect undead, spiders, or creatures from the upper or lower planes.

Unique Spells

Cloak of Insects (Conjuration/Summoning)

Level: 1
Sphere: Animal, Summoning
Range: Touch
Components: V, S, M
Duration: 4 hours + 1 hour/level
Casting Time: 1
Area of Effect: Creature touched
Saving Throw: None

This spell will summon a horde of hard-shelled insects that emerge from the clothing and cover the target in a living coat. The insects will protect the body of the subject, improving the armor class by –3. The insects will also ward against insect swarms, negating the effect of a *summon swarm* or *summon insects* spell on the subject.

Each time the subject is struck for a total of 4hp, some of the insects are crushed and the armor class bonus is reduced by one. After suffering repeated blows, the remaining insects will drop off and flee for cover. Spells can also effect the cloak, and the insects save as a 1+1 HD monster with 9hp. The insects will depart if the target becomes submerged in water or some other liquid.

This spell is commonly used to test the nerve of initiates. The insects constantly shift and move about the target, producing an unnerving effect. The first time this spell is cast upon any target besides the caster, the recipient must make wisdom check or spend 1d6 rounds knocking all the insects off. Doing so will immediately negate the spell. The target will repeat this behavior each time the spell is cast thereafter until a successful wisdom check is made.

This cloak can only be worn over leather or other animal hide armor. The component is the holy symbol of Dyarx.

Peel Flesh (Alteration)

Level: 1
Sphere: Necromantic
Range: 0
Components: V, S, M
Duration: 1d6 hours + 1 hour/level.
Casting Time: 1
Area of Effect: The caster
Saving Throw: None

This spell allows the dread priest to peel the face and scalp from a fresh corpse, then adhere the mask tightly to his own head. The resulting visage will have very minor imperfections that might make it possible to see through the disguise, but only after a close examination by a person familiar with the victim. This spell will not otherwise alter the physical appearance of the caster. Once this spell has ended, the flesh of the corpse will be ruined and a new dead body will be needed for another disguise.

The components are the holy symbol of Dyarx and a corpse that is less than one day old.

Arachnid Mount (Conjuration/Summoning)

Level: 2
Sphere: Summoning
Range: 10 yards
Components: V, S, M
Duration: 2 hours + 1 hour/level
Casting Time: 3
Area of Effect: 1 arachnid
Saving Throw: None

With this spell the caster can summon a Giant Arachnid to serve as his mount. This beast can be either a Giant Spider or a Giant Scorpion, but the type must be chosen when the spell is cast. The arachnid will not attack the caster and will carry out his commands with a little coaxing. The priest must always be on his guard, however, as the arachnid will eventually succumb to his base instincts and take a nearby victim for his next meal.

The components for this spell are the holy symbol of Dyarx and a rabbit or other small animal weighing 2 pounds or more.

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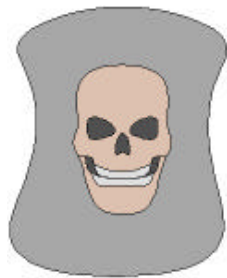
Phobia (Enchantment/Charm)

Level: 3
Sphere: Charm
Range: 10 yards
Components: V, S, M
Duration: Special
Casting Time: 6
Area of Effect: One creature.
Saving Throw: Neg.

Sometimes the dread priest will be forced to release a victim from his state of torment. In this case, he will want to continue the suffering long after the subject has gained his freedom. This ritual will plant a powerful fear deep within the psyche of the victim, causing a state of intense dread whenever a specific set of circumstances occurs. The particular phobia is usually selected according to the sadistic taste of the priest and the personality of the victim. Thus, he may choose to give a warrior an intense fear of blood, while a bard may be cursed with stage fright.

When the circumstances occur, the victim must make a saving throw versus paralyzation. If the saving throw is failed, the victim will flee in terror for 2d6 rounds. Otherwise the target is incapable of rational action, save to fend off attacks without retaliating for 1d4 rounds. At the end of each such fear attack, the target can make a saving throw versus spells in an attempt to throw off the phobia.

The component for this spell is the holy symbol of Dyarx.



Habatwa

Alignment: Chaotic Evil
Titles: Bitch Goddess, Queen of the Furies.
Portfolio: Storms, thunder, anger, and misanthropy.
Areas of Interest: Wrath, vengeance, fury, anger, volatility, threats, skulls, tempests, storms,

thunder, loud noises, protecting women, and misanthropy.

Allies: Bharkhamel, Diaderum, and Erog.

Foes: Althain, La'ahl, and Skap'ne.

Symbols: Human skull on a storm cloud.

Habatwa is a dangerous goddess that normally appears to mortals as an indomitable woman with a piercing look and golden hair that dances in the storm in which she wraps herself. When thoroughly enraged, she reveals her true form as a four-armed hag with scaly green skin, glowing yellow eyes, and tangled black hair. Her hideous face is always smeared in blood. Habatwa wears a necklace of skulls, and floats on a dark thundercloud.

True to her calling, Habatwa is a vengeful and angry goddess. She is harsh with even her faithful followers, and enthusiastic about the chaos caused by her great storms.

Legend holds that Habatwa was once a kinder and gentler goddess who was the devoted consort of Thoshanir. She bore him three children, the youngest of these later becoming the avenging spirits of wrongdoing. However Habatwa's favorite was clearly her eldest son, and she doted on him so much that she neglected her husband and her duties as a goddess. Thus Ircoth cursed Habatwa and stole away her eldest son.

The curse that Ircoth laid upon Habatwa was indeed both ingenious and damning, for he had tasked her son with the eternal burdens of forgiveness, humility, and irony. Only when his mother would seek to redeem her past neglect and became more attentive to her duties and her husband could her son appear to her once more.

Habatwa became fated to wander the lands in winter in an eternal search for her eldest offspring. Great storms result from her anger and frustration, and she can control the weather merely by weaving her hair. She has come to blame her endless search on misogynous males, and as a result she dislikes most men and especially favors independent women and feminists.

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Illustration by Astra M. Poyser.

Due to her curse, once a year Habatwa is fated to die and later to be reborn. During the summer months, Habatwa is required to attend to the underworld as a dead goddess, and so her wrath is curbed. It is said that she gathers the drowned and murdered in a great net and carries them to the halls of the dead each year. She returns to life with a vengeance, bringing great storms that strike the lands in winter.

The temper of this Goddess, as well as her association with extreme weather, makes her a dangerous goddess. Thus she must be propitiated with great care and appeased with numerous sacrifices. The deflowering of her favorite female followers has been known to send Habatwa into an extreme rage, and an unpleasant fate awaits any man who offends this goddess by this act.

It is believed that Habatwa was formed from the fury and despair of Yam-Ar at his defeat, and retains this primordial nature. She has been the troubled lover of Erog, and the two are often drawn to each other during the winter months when Habatwa is not visiting the land of the dead. She is the archenemy of Althain, and also has a strong dislike for La'ahl.

Her two daughters are the revenging spirits of wrongdoing, and will pitilessly hunt down the guilty. Dreia is the spirit of the revenging tracker, while Alesso is the relentless voice of guilt. In addition to their earthly duties, these spirits also have the duty of punishing wrongdoers in the afterlife.

It is said that the daughters were born joined as Siamese twins, and were cleaved apart by their father. Thus each is one half of a whole, and they are fated to be forever joined yet never complete. They are horribly ugly in appearance, being malformed and twisted by their obsession.

Worship

Followers: Raiders, witches, seamen, feminists, shrews, spinsters, and the vengeful.

Turn Undead: Yes.

Command Undead: Yes.

Priests of Habatwa automatically gain the Weather Sense proficiency.

Priests of Habatwa are normally women, although a few males sometimes join the clergy. They typically wear tattered green clothes, hang one or more shrunken black skulls from their belt, and have a dark red band painted around their eyes. The high priestess carries a ceremonial staff with the top portion carved as a series of skulls facing outward.

Priests of Habatwa are expected to retaliate against any unprovoked attack on a woman. Failure to do so will incense Habatwa and require a significant act of repentance. This will typically involve hunting down and slaying a dangerous and highly misogynous individual or group.

Priests of Habatwa are very volatile and vindictive in nature. They receive a -4 penalty to any saving throw that targets these aspects of their personality. Thus they are highly susceptible to a *suggestion* spell that recommends an act of vengeance. They are also susceptible to the *taunt* spell and to the hate reaction of the *emotion* spell. However they are completely immune to *geas* or any *charm* spells. They also receive a +2 bonus to their saving throw versus spells that would compel them to aid an individual whom they dislike.

The priests and followers of Habatwa worship their goddess through well-planned acts of retribution or with wild blood dances during periods of stormy weather. They are typically capricious individuals, switching from kindness to

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anger and back with disturbing swiftness. Their goddess expects them to aid those who seek vengeance.

Temples to Habatwa are built in a circular pattern around a large ritual pit. These pits are all built to a standard pattern according to an ages-old formula. They all have the same ratio of circumference to depth, and they have four overhanging lips at different depths to prevent victims from crawling out. These lips are ringed with barbs pointing downward. The bottom of the pit is filled with a deep layer of foul water that is partially filled with past victims. The cries of victims at the bottom of the pit can fill the worship hall for hours. Worshippers can write a curse onto a piece of lead or pewter and toss it into the well during the prayer ceremonies.

Teine, the unholy day of Habatwa that is named after her long lost son, occurs late in winter. It is celebrated around a great mound of skulls in the wilderness. The heads of victims are mounted on spikes and subject to ritualized taunting by blood smeared priests. This is followed by the severe beating of any captives and by vows of vengeance for any perceived wrongs during the year.

Temple Construction Modifiers

The following modifiers are used to select an unholy site for Habatwa See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly good	-6
Residents are predominantly lawful	-3
Area of particularly stormy weaher	+2
Located along the sea coast	+1
Matriarchical rule	+1
Barren area far from the coast	-4

Specialty Priests (Wrathbringers)

Requirements: Constitution 12, Wisdom 9.

Preferred Weapon: Short Sword.

Allowed Weapons: Dart, Dagger, Javelin, Light Lance, Partisan, Quarterstaff, Short Sword, Spear, and Spetum.

Armor: Padded or Brigandine arm or and shield.

Major Spheres: All, Chaos, Combat, Divination, Elemental, Summoning, and Weather.

Minor Spheres: Charm, Healing, Necromantic, Sun, Protection, and War.

Magical Items: Same as clerics.

Required Proficiencies: Tracking.

Bonus Proficiencies: Weather Sense.

- Wrathbringers gain a +2 bonus to any attempt to command or turn an undead that is seeking vengeance. When a Wrathbringer is slain, there is a 5% chance per level of experience that the corpse will rise as a Revenant within 1d6 hours to seek revenge.
- During the three months of summer when Habatwa is attending to the underworld, Wrathbringers are unable to pray for spells from the weather sphere. During the remainder of the year all spells from the weather sphere are cast at one level higher than normal. The priest must still be at a level of experience needed to cast the spell.
- On a successful wisdom check a Wrathbringer can detect whether the surrounding weather conditions are natural or the result of magical manipulation.
- Wrathbringers can cast the wizard spell *taunt* once per day. The material component is the holy symbol of Habatwa.
- At 3rd level Wrathbringers can cast *dissension's feast* once per week.
- At 4th level Wrathbringers gain the ability to see clearly through 5' per level of obscuring weather conditions such as heavy fog, driving rain, or a blizzard. This will allow them to see through a *fog cloud*, *obscurement*, *wall of fog* spell, but not darkness and the like.
- At 5th level Wrathbringers can cast *emotion control* once per day, but only to cause anger or hate.
- At 6th level Wrathbringers can cast *bestow curse* once per day.

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- At 7th level Wrathbringers can cast *weather stasis* once per week. The duration is doubled when this spell is cast in stormy conditions.
- At 8th level Wrathbringers can cast the wizard spell *thunder staff* once per week.
- At 9th level Wrathbringers can cast *control winds* once per week.
- At 11th level Wrathbringers can cast *weather summoning* once per week. This spell can only be used for the purpose of bringing forth stormy weather.

Unique Spells

Retaliation (Invocation/Evocation)

Level: 3

Sphere: Protection

Range: Touch

Components: V, S, M

Duration: 1 round/level

Casting Time: 6

Area of Effect: One creature

Saving Throw: None

When this spell is cast, eerie tendrils of green mist protects the target. Whenever an attacker wielding a melee weapon strikes the target the misty tendrils inflict a similar wound upon the attacker. If a saving throw versus death magic is failed the wound will cause 1hp of damage for every two levels of experience of the caster. However the damage is limited to a maximum amount equal to that caused by the original attack.

The component for this spell is the holy symbol of Habatwa.



Mor Brawg

Alignment: Neutral Evil

Titles: Flayed One, Tormenter of Dreams.

Portfolio: Pain, destruction, and nightmares.

Areas of Interest: Agony, torment, torture, woe, grief, suffering, destruction, malicious acts, atrocities, mayhem, trauma, and nightmares.

Allies: Dyarx, Ombrum, and Te'Oberon.

Foes: Althain and Arn Droue.

Symbols: Hangman's noose and a spiked ball.

One of the darkest of the gods of the vices, Mor Brawg is the deity of pain, torment, and destruction. He is a violent, cruel, gleeful, and highly rude god, yet he can also be cool and calculating. However Mor Brawg has great difficulty staying his hand for very long, and the presence of peace and beauty fills him with a terrible wrath and an urge to destroy.

Mor Brawg appears as a grim faced man dressed in black, spiked armor. Instead of hair his scalp is covered with many small protruding demonic faces all grossly twisted into various extreme expressions. Mor Brawg can also appear as a stooped, tormented man wearing his own flayed skin as a garb.

Mor Brawg views his task in the world of mortals is to make things "interesting" and his actions have created some of the darkest hours in mortal history. He has few friends among the gods. It is believed that Mor Brawg was created by Onyg and Habatwa, although this tale is wrapped in lies and mysteries.

While he is neutral in alignment, Mor Brawg is more chaotic in personal behavior. Indeed he attracts many followers of a chaotic nature. However he is too fond of the benefits of organized mayhem to be truly chaotic.

He carries as a weapon a great spear stolen from Arn Droue by his daughter Te'Oberon and given to

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Mor Brawg as a gift. The two have been companions ever since, despite having few common interests.

Worship

Followers: Kidnappers, marauders, sadists, torturers, interrogators, invokers, pyromaniacs, violent mercenaries, sappers, and assassins.

Turn Undead: No.

Command Undead: Yes.

Priests of Mor Brawg automatically gain the Rope Use proficiency, which they use to capture and secure victims for their rituals.

Worshippers of this god are typically sadistic, malicious individuals who enjoy causing pain and misery in others. The priests in particular are experts on inflicting measured pain, whether it be from cuts, blows, freezing cold, scalding heat, or the purely emotion wounds. They also recognize that unrelenting pain will make an enemy out of all, so they deal agony in unpredictable doses intermixed with pleasure or false benevolence.

Priests of Mor Brawg are taught to endure great pain, making them exceptionally resilient individuals. They are completely inured to suffering, and their bodies are often heavily scarred from repeated wounds and abuse. They can continue fighting at negative hit points until they fail a constitution roll. This roll is made once a round and is penalized by the negative hit point total of the priest. Once the hit point total drops below their negative constitution score, however, they are immediately slain.

These priests are capable of inflicting much destruction through their priestly powers, but prefer more subtle means of torment. They are stealthy, mysterious individuals that cling to the secret ways and shadows. They prefer dark garb that cloaks their form and allows them to more easily hide in the darkness. They are compelled by their god to cause chaos and mayhem wherever they go. While dangerous individuals, these priests are susceptible to dark or malicious humor. They enjoy practical jokes and creating inconvenient accidents for others.

They favor polished black studded leather garb, both for ceremonial reasons and for protection. Their temples are usually located in secret underground sanctums or long forgotten torture chambers. A prison is usually an adjunct to the temple so the priests can lock up their victims.

Where Mor Brawg is worshipped openly, a great wagon is pulled through the street carrying new sacrificial victims to the grim temple of this god. The wheels of this wagon are studded with steel knobs, and ardent devotees of Mor Brawg have been known to throw themselves under the wheel to be crushed to death.

The unholy days of Mor Brawg are called Lyonjad and Amperfaust. The first occurs late in winter when peasant food stocks grow low and the people hungry. Gangs of flagellants celebrate Lyonjad by tormenting animals or lone farmers, burning grain stocks, and committing other atrocities. Amperfaust occurs in fall at the time when sieges usually break through and the enemy holdings are sacked and destroyed. This is usually celebrated with a great bonfire at night along with many strange and despicable rituals.

Temple Construction Modifiers

The following modifiers are used to select an unholy site for Mor Brawg. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly good	-10
Ruler uses torture chamber	+1
Organization of Assassins	+4
Thieves guild	+1

Specialty Priests (Flagellants)

Requirements: Strength 12, Wisdom 10.

Preferred Weapon: Morning Star.

Allowed Weapons: Club, Dagger, Falchion, Flail, Knife, Lasso, Mancatcher, Morning Star, Net, Scourge, Spear, and Whip.

Armor: Leather, Studded Leather, Brigandine, and any shield.

Major Spheres: All, Charm, Combat, Healing, Necromantic, Summoning, Thought, and War.

Minor Spheres: Elemental, Protection, and Sun.

Magical Items: Same as clerics.

Required Proficiencies: Rope Use.

Bonus Proficiencies: Set Snares.

- When casting reversible spells from the spheres of Necromantic and protection, Flagellants can only cast the reversed form. The exception are spells such as *endure heat* that cause no harm in their reversed form.

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- Flagellants can learn some of the thieving skills used by an assassin. These skills are Pick Pockets, Move Silently, Hide in Shadows, and Climb Walls. They begin with the base scores of a thief in these skills and receive 20 discretionary points that they can add to their base scores. Each time that they rise in level the priests receive another 10 points to distribute among these skills. Flagellants do not gain the other abilities of a thief and can not understand thieves' cant.
- A Flagellant can satisfy the touch requirement of any spell by a successful attack with a scourge or whip.
- When at least once level above the minimum experience required, Flagellants can use the wizard spells *disintegrate*, *irritation*, *nightmare*, and *shatter*. The material component is the holy symbol of Mor Brawg.
- At 4th level a Flagellant can cast the wizard spell *irritation* once a day for every three levels of experience.
- At 4th level a Flagellant can cast the wizard spell *shatter* once per week.
- At 5th level a Flagellant can inflict agony in an individual by targeting certain nerves in the body. To do so the priest must attack bare-handed with a -4 penalty.

On a successful to hit roll the victim is immediately stunned for a round. He must make a saving throw versus paralyzation with any wisdom magical defense adjustments applied or he will endure intense pain for a number of rounds equal to the level of the priest.

The pain will cause a -2 penalty to any attack rolls, and the initiative of the victim is penalized by 4. Due to this pain a successful wisdom check is required to concentrate on any task.

This agonizing touch has no effect on undead, plants, or creatures that do not have a tactile sense.

- At 9th level a Flagellant can cast *gnawing pain* once per day.
- At 10th level a Flagellant can cast *nightmare*, the reverse of the wizard spell *dream*, once per

day. The material component is the holy symbol of Mor Brawg.

Unique Spells

Wicked Blow (Necromancy)

Level: 4
 Sphere: Combat
 Range: Touch
 Components: V, S, M
 Duration: Permanent
 Casting Time: 7
 Area of Effect: Creature struck
 Saving Throw: None

This spell allows the caster to deal a particularly nasty wound to an opponent. This wound will inflict double the normal damage of the weapon, or reduce the total hit points of the target to exactly half the current amount, whichever is less. A successful attack with a weapon is required to inflict this wound.

The component for this spell is the holy symbol of Mor Brawg.

Gnawing Pain (Enchantment/Charm)

Level: 5
 Sphere: Charm
 Range: 15 yards
 Components: V, S, M
 Duration: 3 rounds + 1 round/level
 Casting Time: 7
 Area of Effect: 15' radius
 Saving Throw: Neg.

Upon casting this spell, any creatures within the area of effect must make a saving throw versus spells or suffer a gnawing pain that slowly spreads throughout their body.

On the first round the victims feel a dull pain that causes a cold sweat and makes concentration impossible. On the second round this pain becomes a sharp agony that penalizes any attack rolls by -2 and eliminates any dexterity bonuses.

By the third round the searing pain has reached its maximum intensity and the victim is debilitated with agony. He can barely move at one quarter the normal rate and can defend himself with a -2 penalty to armor class, but can perform no other action. His dexterity is effectively reduced by 4 for the duration of the spell.

Each round thereafter the victims must make a saving throw versus paralyzation or become

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wracked with convulsions. They are completely immobilized and helpless to defend themselves.

The effects of this spell linger in the mind of the victims even after the duration has expired. The targets will feel nauseous for a time resulting in a –1 penalty to any attacks for the next 1d6+1 hours. They will also suffer disturbing nightmares during the following 1d4 weeks, making sleeping difficult and reducing the rate of natural healing by one half.

The component for this spell is the holy symbol of Mor Brawg and a branch of nettles with which the priest swats his arms and legs.



Ombrum

Alignment: Lawful Evil

Titles: Grey Archlord, He Who Must Be Served, Master of Dominions, Supreme One.

Portfolio: Power, castles, and mountains.

Areas of Interest: Domination, power, might, invincibility, megalomania, status, influence, inheritance, ambition, ruthlessness, obedience, subjugation, submission, slavery, ownership, fortresses, castles, heights, ruggedness, and mountains.

Allies: Argenta, Khlor, and Mor Brawg.

Foes: Beshada, Fel'shire, and Finos.

Symbols: Mace-like rod or a crenellated tower.

This sinister deity is the god of might, castes, greed, and mountains. He appears as a powerful man with a great, black beard. Ombrum is a cautious, sober god. While highly selfish, Ombrum masks his self-serving nature beneath a smooth veneer of the consummate diplomat. When his cajoling tongue and silken manners fail to sway his audience, however, his true nature emerges and he resorts to bullying threats.

By his conservative nature, Ombrum particularly favors the firstborn of each family, and believes the right of primogeniture is fundamental.

It is important to note that Ombrum is more evil than he is lawful. He is constantly scheming with the other gods to increase his personal power, making alliances and manipulating his allies. He has been known to break a written contract on occasion, but only after due consideration of the long-term consequences.

The realm of Ombrum is said to consist of an endless range of immense mountains. This range is home to tribes of Stone Giants and other powerful mountain beings. His immense fortress lies atop mount Dhomark, the tallest mountain ever to exist. This mountain rises far above the clouds and is covered with glaciers large enough to span a nation. Within his mountain citadel he is surrounded by a host of lackey gods and spirits that serve his every whim and scheme among each other for greater power.

Ombrum is opposed by Fel'shire who views his fortifications and schemes as a bulkward against the restoration of nature. Finos also opposes his schemes to dominate the weak and enslave his enemies.

Worship

Followers: Nobility, megalomaniacs, wealthy, blackmailers, merchants, jailers, slaves, guild members, and mountain dwellers.

Turn Undead: Yes.

Command Undead: Yes.

Priests of Ombrum automatically gain the Etiquette and Heraldry proficiencies.

The priests of Ombrum firmly believe that the means fully justify the ends, and so any ruthless act will be tolerated as long as the ultimate goal is achieved. Their entire reason for being is the continuous accumulation of wealth and power, and they have little interest in the gentle arts of weak individuals.

These priests wear fine, elaborate robes to signify their rank and establish their station among the elite. They favor polished leather boots and an iron buckled belt. The priests carry a mace-like iron rod, the symbol of Ombrum's rule.

All initiates to the priesthood must be the first born in their family or they will be denied entrance into the ranks. The priesthood of Ombrum is arranged in an ordered, rigid hierarchy and the priests must follow their orders relentlessly and to the letter. Failure to accomplish orders given by the

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church will result in severe punishment, up to and including execution.

Worship rituals to Ombrum include the rhythmic shaking of an iron rattle. Large numbers of these rattles when shaken in unison can have a most unnerving effect on a listener. Great steel bells, beaten by a large brass rod suspended from chains, often accompany these rattle chants inside the temples.

In towns and cities where the priests of Ombrum are in favor, their temples are huge, elaborate structures funded by wealthy patrons and built to awe Ombrum's worshippers. No expense is spared to achieve this effect, and the priests will tolerate no other temple in the vicinity that challenges their size or status.

In areas where these priests are persecuted, they instead worship in secret halls and dream of the days when they can construct a true temple to Ombrum. At other locates where they are an accepted and tolerated minority they accept the best temple they can to avoid being destroyed or banished. However they are constantly trying to accumulate power and wealth for the day when a true temple to Ombrum can be erected.

Priests of Ombrum believe that the power of their god is drawn from the strength and majesty of the mountains and so his most sacred holy sites are in those rugged locations. The greatest of Ombrum's warrior-priests are the much-feared Anti-Paladins who train in their dark arts at Ombrum's remote mountain monasteries.

The unholy day of Ombrum is called Ironholder and occurs two days after summer solstice. Only the most powerful and influential are invited to this celebratory event, along with their servants, and the priests use the day to display their wealth and importance. The event is also used for the renewal of vows of allegiance to the church and important leaders.

Many ambitious nobility, wealthy and merchants worship Ombrum, as do idle rich who have nothing better to do than dabble in politics. Ruthless lords and would-be military conquerors especially favor him.

Temple Construction Modifiers

The following modifiers are used to select an unholy site for Ombrum. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly good	-10
Located in a mountainous region	+2
Large Castle or Fortress	+2
Slavery is legal	+1
Ruled by Matriarchy	-2

Specialty Priests (Tyrant Fists)

Requirements: Strength 12, Wisdom 12.

Preferred Weapon: Horseman's Mace.

Allowed Weapons: Any bludgeoning weapon.

Armor: Any.

Major Spheres: All, Charm, Combat, Elemental (earth only), Guardian, Law, Summoning, Thought, War, and Wards.

Minor Spheres: Animal, Divination, Elemental (fire only), and Healing.

Magical Items: Same as clerics plus any rod useable by a warrior.

Required Proficiencies: Etiquette.

Bonus Proficiencies: Appraising, Heraldry, and Mountaineering.

- While in a mountain range Tyrant Fists cast spells at one level of experience higher than normal. They must have a level of experience required to cast the spell.
- When at least one level higher than the minimum required, Tyrant Fists can use the wizard spells *domination* and *wall of stone*. The material component is the holy symbol of Ombrum.
- Tyrant Fists can cast *detect good* twice per day. Only concentration and the holy symbol of Ombrum are required for this ability.
- Tyrant Fists of Ombrum can cast the *command* spell once per day, plus an additional cast for every four levels of experience.
- At 3rd level Tyrant Fists can cast *hold person* once per day.
- At 4th level Tyrant Fists can cast a special version of the 2nd level *silence*, 15' radius spell through which only their own voice can be clearly heard. This allows them to speak to anybody within the silent region and even to cast spells while inside.
- At 5th level Tyrant Fists can cast *strength of one* once per day.

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- At 7th level Tyrant Fists can cast *protection from good*, 10' radius once per day.
- At 9th level Tyrant Fists can cast *impeding permission* once per day.

Unique Spells

Compulsion (Enchantment/Charm) Reversible

Level: 5

Sphere: Charm

Range: 10 yards

Components: V, S, M

Duration: Special

Casting Time: 1 round

Area of Effect: 1 creature

Saving Throw: Neg.

This spell places a magical compulsion on the target to carry out some service, or to refrain from some action or course of activity, as willed by the caster. The creature must be able to understand the order being given, but the order can be imposed under duress. The spell effect is somewhat like a weaker form of the *geas* spell, and must satisfy the same prerequisites against compelling a creature to kill itself or perform acts that result in certain death. The spell also can not cause a creature to perform an act that is utterly against their nature.

When the spell is first cast the target can throw off this spell with a successful saving throw versus spells. If this roll is failed, the target can still resist following the order given, but thoughts about the compulsion will occupy almost every waking moment of the target until the order is fulfilled. If his mind wanders off for a moment he will find himself proceeding to carry out the order. However, at the end of each week the target can attempt a saving throw versus spells in order to throw off the *compulsion*.

After a week of resisting a *compulsion*, the target will become extremely unpleasant with others and his effective charisma will be lowered by two. He will be very inattentive to his current actions and so will suffer a -4 penalty to any surprise roll. He also must make a successful wisdom roll once a round in order to maintain concentration on a task.

After a two weeks of resistance, the target will be almost unrecognizable. He neglects his friends and family, and fails to follow the normal habits of hygiene and social grace. At this point any magical attempts to relieve him from the *compulsion*, either through a *dispel magic* or *suggestion* spell, will

receive a -4 penalty. He is sleeping so poorly that natural healing is impossible, and he must rest an additional four hours in order to recover spells.

If the *compulsion* is carried out for a short time and then once more resisted, the negative effects will be restore at the point where they left off. After a month of resisting this torment, a *compulsion* will become a *geas* and the target can no longer attempt to save versus spells to throw off the effect.

The reverse of this spell, *liberation*, will free the target from the effects of any magical compulsions, such as charms, *geas*, *quest*, *domination*, *compulsion*, and so forth.

The components for this spell are the holy symbol of Ombrum and a set of platinum shackles worth 500gp that crumble to dust when the spell is cast.

Impregnable Castle (Alteration)

Level: 5

Sphere: Elemental

Range: 150 yards

Components: V, S, M

Duration: 1 hour/level

Casting Time: 1 round

Area of Effect: 20' cube per level.

Saving Throw: None

This spell will make a section of castle wall or other constructed stone barrier virtually impenetrable by means of magic. The stone portion of the effected wall will be completely immune to any stone effecting magic, including *earthquake*, *glassee*, *passwall*, *stone to flesh*, *stone shape*, or *transmute rock to mud*.

While *impregnable castle* remains in effect, spells such as *dig* or *move earth* can not undermine the wall as long as at least half the effected structure is still supported. Creatures from the elemental planes are unable to penetrate stone in the area of effect. However, the wall can still be magically passed through by means of spells such as *dimension door*, *teleport*, or *wraithform*.

The component for this spell is the holy symbol of Ombrum.

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Te'Oberon

Alignment: Neutral Evil

Titles: Shadow Mistress, Trickster Goddess.

Portfolio: Thieves, concealment, and shadows.

Areas of Interest: Thievery, burglary, robbery, intrusion, corruption, sloth, larceny, swindling, mischief, concealment, stealth, gloom, and shadows.

Allies: Mor Brawg, Skap'ne, and Zykhiralamshad.

Foes: Argenta and Thoshanir.

Symbols: Blood-stained rope and a red snake.

The goddess of thieves, vices, and shadows, Te'Oberon appears as a two-faced, shifty-eyed woman. She is known as the "Trickster" goddess, and is the reason the gods withdrew from the world. Te'Oberon is by nature deceptive, cunning, immoral, and cowardly. At the same time she is annoyingly cheerful about her traits.

Te'Oberon is a crafty and cunning goddess who prospers by her wits. Rarely does she need to achieve her goals through brute force when she can instead trick her victims out of their possessions or cleverly drive them away from the things she covets. A surreptitious goddess, Te'Oberon is not normally given to pageantry or public celebrations.

It is said she can assume the form and manner of any being, whether it be man or beast. By innate ability she gains a profound knowledge of her victims and seems to know their innermost thoughts even before they appear.

During the god war, Te'Oberon stole the magnificent Gem of Discord from Vhoux. When the other gods were shown the gem, each wanted it for their own. The resulting battle nearly destroyed the world. As a result, gods were banished to the outer planes by the Old Ones. The gem is said to be reason wars are fought, and is especially sought by Bharkhamel.

She is the offspring of Mor Brawg and Zykhiralamshad. For a time Mor Brawg did not

accept Te'Oberon as his true daughter, but this changed when Te'Oberon stole the spear of Arn Droue and gifted the weapon to her father. She is the solemn enemy of Thoshanir and Argenta. Her symbols are a bloodstained rope and a red snake.

Worship

Followers: Burglars, cutpurses, highwaymen, fences, swindlers, charlatans, smugglers, shadow mages, and the corrupt.

Turn Undead: No.

Command Undead: Yes.

Priests of Te'Oberon automatically gain the Trailing proficiency. They can also select from the list of non-weapon proficiencies that are normally reserved for thieves without penalty.

Priests of Te'Oberon share the craven nature of their god, and they are never to be trusted in any dealings. The priests prefer to employ sneaky tricks from the shadows to gain their objectives, rather than by the direct means used by most other priests. In their secret ceremonies the priests are dressed in blood red robes, but otherwise they wear the drab garb of any ordinary commoner.

Criminals and beings of a dastardly nature worship Te'Oberon. Others admire and worship her for her clever tricks and cunning ways. Many of the tales told of this goddess are stories of ingenious plans and unexpected strokes overcoming difficult adversaries. Thus even though her ways are those of a common thief, many mortals find Te'Oberon appealing.

The priesthood is usually found in the equally dubious company of a criminal organization. Their temples are well hidden, but readily accessible from the headquarters of the local thieves' guild. Many of the local thieves will worship at the altar of Te'Oberon and the priests often hold a prominent position within the guild. At 9th level a priest of Te'Oberon can take over the operation of an existing guild, or build an entirely new guild.

Priests of Te'Oberon are experts in the art of corruption and bribery. After conversing with somebody for several minutes a successful Wisdom roll will discern what manner of bribe will gain a specific favor from that person. This will add a +2 bonus to their reaction roll when attempting to bribe that individual. A failed Wisdom check will result in a -4 penalty to the reaction roll.

The twin unholy days of Te'Oberon occur a week before the autumnal equinox. As befits this

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goddess, the ceremonies are held in secret, gloomy locations. On the first night of Fatea, honored guests are given exquisite gifts and certain officials receive large bribes to look the other way during the next day's activity.

The day following Fatea is the challenge of the thieves as the most skilled burglars, cutpurses, and swindlers in each city vie with each other to bring in the largest haul. Citizens and merchants dread this day and often stay home to protect their valuables.

The day of Skarad follows the challenge, and the thieves gather in dark places to celebrate their successes or pity those who were caught or worse. This is a day purely for the followers of Te'Oberon and many prayers are made for the success of ventures during the following year.

Temple Construction Modifiers

The following modifiers are used to select an unholy site for Te'Oberon. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly good	-5
Corrupt Government	+1
Powerful Thieves Guild	+3
Reputation for thievery	+1
Smuggling port	+1

Specialty Priests (Depredators)

Requirements: Dexterity 14, Wisdom 11.

Prime Requisites: Dexterity and Wisdom.

Preferred Weapon: Broad Sword.

Weapons Allowed: Broad Sword, Club, Dagger, Dart, Lasso, Long Sword, Short Bow, Short Sword, Sling, and Staff.

Armor Allowed: Padded, Leather, Studded Leather, Brigandine, Elven Chain Mail, and Shield.

Major Spheres: All, Astral, Divination, Healing, Protection, and Sun.

Minor Spheres: Combat, Creation, Guardian, and Necromantic.

Magical Items Allowed: Same as clerics plus any thief items that do not require thieving skills.

Required Proficiencies: Trailing.

Bonus Proficiencies: Rope Use.

- Depredators gain a +2 reaction bonus when interacting with any being from the demiplane of shadow.

- Once a day Depredators can automatically negate any one spell that produces either light or darkness. (This includes the *light* spell, and the reverse spell *darkness*.) However the priest must be at or above the minimum level of experience required to cast the effected spell. They also must be within 120 yards for the negation to be successful. For every three levels of experience the Depredator can negate one additional such spell each day.
- At one level of experience higher than the minimum required, Depredators can use the wizard spells *bind*, *knock*, *summon shadow*, and *vocalize*. The material component is the holy symbol of Te'Oberon.
- Depredators can cast the wizard spell *cantrip* once per day, allowing various thieving tricks and subterfuges.
- At 2nd level Depredators gain the thief skills Hide in Shadows at 20% and Move Silently at 10%. These skills improve at the rate of 5% per level thereafter. Depredators are skilled at concealing their armor and they do not suffer penalties when hiding in shadows if they have had time to prepare in advance.
- At 3rd level Depredators can cast *find traps* once per day.
- At 5th level Depredators can cast *locate object* once per day.
- At 8th level a Depredator has a 1 in 3 chance of immediately sensing when a creature or object within 20' is made of shadow matter. Successfully detecting the shadowy composition will allow the priest to automatically disbelieve such shadow-based illusion spells as *shadow monsters*, *shadow magic*, *demi-shadow magic*, and *shades*.
- At 10th level a Depredator can cast the wizard spell *summon shadow* once per day.
- At 15th level Depredators can cast *shadow walk* once per week.

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Unique Spells

Shadow Spy (Divination)

Level: 3
Sphere: Divination
Range: 15 yards
Components: V, S, M
Duration: 2 rounds/level
Casting Time: 4
Area of Effect: Single shadow
Saving Throw: None

The caster can employ any shadow that is visible and within range of this spell to serve as a spy for the caster. Once the spell is cast, the priest can both see and hear anything observed by that shadow, even if it belongs to a moving creature or target. When no light source is present to cast the shadow, such as after dusk, this spell will cease to function. The spell is also negated if an additional light source is placed to completely eliminate the shadow.

The component for this spell is the holy symbol of Te'Oberon.

Pilfer Spells (Conjuration/Summoning)

Level: 4
Sphere: Charm
Range: Touch
Components: V, S, M
Duration: Special
Casting Time: 1 round
Area of Effect: 1 Priest
Saving Throw: Special

With this spell the caster can attempt to steal one or more spells from another priest. If the target fails a saving throw versus spells, a spell is selected at random from those available and is transferred intact to the caster.

The spell can be from a sphere including those that a Depredator is normally unable to cast. However, faith specific spells can never be stolen with this spell. If the spell is at a level higher than the priest can cast, then it is immediately lost to both the caster and the target.

The caster can continue pilfering spells up to a maximum of one spell for every four levels of experience. Each such pilfered spell requires that the target fail a saving throw versus spells. Once a saving throw succeeds, no further spells can be pilfered with this casting.

If a pilfered spell requires additional components besides the holy symbol, these must be fully satisfied to successfully cast the spell. The stolen spells can be retained until the next time the caster sleeps, and can exceed the normal allotment of spells. The target will regain the spell slot after a suitable period of rest and prayer.

The component for this spell is the holy symbol of Te'Oberon.



Vhoux

Alignment: Chaotic Evil

Titles: Cannibal of the Dead, Devourer of Souls, Wilding God.

Portfolio: Chaos, murder, and monstrosities.

Areas of Interest: Chaos, discord, unpredictability, turmoil, instability, strife, killing, murder, slaughter, massacres, ritual sacrifice, mutilation, ugliness, and monstrosities.

Allies: Bharkhamel, Dyarx, and Thorn.

Foes: Bretaine, Coeurstav, Khlör, and La'ahl.

Symbols: Horned star on an orange moon.

Known as the wilding god, Vhoux is perhaps the most dangerous of the gods of the vices. He normally appears as a giant, red-fleshed satyr with a bushy, black mane. However he can also appear in the form of any hybrid creature, and can command such creatures at will.

He is a violent and most hateful deity, who is impatient and quite unpredictable. His nature is to punish those who have too much undeserved fortune, and so it is common but useless superstition to invoke his name as a ward in times of success. He particularly represents killing, violent death, and assassination.

Vhoux is known as the devourer of souls and cannibal of the dead. He earned this reputation when he murdered his sister goddess, Riane, in a fit

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of rage. She was the goddess of Equality, Freedom, and Immortality. Ever since that time mortals have been doomed to age and death, and now men can never be truly equal. Even the gods are no longer immune to aging, although magical fruit keeps them forever young.

Vhoux is the keeper of the great horn of chaos that will sound thrice when the end of the world is near. His spinning table of discord is said to slowly unravel reality itself, bringing closer the end of man and the gods. Suitably, he is the brother of Bharkhamel and lusts gleefully over his bloody battlefields. He is also closely affiliated with Dyarx, and the two gods often work together. Vhoux has a fierce enmity toward both Coeurstav and La'ahl.

Worship

Followers: Anarchists, saboteurs, nihilists, rebels, disfigured or vengeful outcasts, cultists, cannibals, assassins, and murderers.

Turn Undead: Yes.

Command Undead: Yes.

Priests of Vhoux automatically gain the Intimidation proficiency. The priests wear a coarse brown hooded robe, with long, loose sleeves, and an orange inner lining. Praying for spells from Vhoux requires a piece of raw, bloody meat.

Religious gatherings of Vhoux take place in darkened temples, often located deep underground. Torches and large flaming pits provide the only illumination to these abominable services, and wildly gyrating dancers and the beating of large drums accompany the ritual chants. The high priest leads the final, most unspeakably disgusting ritual, often culminating the services with some form of blood sacrifice. Innocent beings are preferred for these lengthy rituals, especially those of a good and pure nature.

The secret temples of Vhoux are usually arranged in a hub and spoke fashion. A central fortress is located in a desolate location, connected to lesser sites by secret ways, then in turn to hidden temples and recruiting centers usually located near decadent cities and towns. The fortress is a well-guarded retreat where initiates come to receive indoctrination. They later return to be inducted as full priests of Vhoux.

The interiors of the temples are gloomy, confusing structures that are difficult to navigate. Mosaics of various brutal forms of death are found

in lighted alcoves long the corridors. Strange monstrous figures are carved into the walls near the ceiling and appear to watch those who pass below.

A large number of slaves are used to maintain the labyrinth of chambers in the fortress of Vhoux, and they also serve as fodder for the sacrifice rituals. (Being a slave in a temple of Vhoux is a most unpleasant prospect indeed.) The Vhoux clergy frequently provide support and protection for the slave traders in the region.

All manner of natural, unnatural, and man-made hazards and barriers, hosts of evil allies, and scores of forsaken beasts guard the fortress of Vhoux. The evil abominations performed at the temple gradually scar the surrounding lands, darkening and twisting the trees and plants into bizarre forms, and radiating a sensation of pure evil that is evident to anyone with a good and decent nature. Even if the fortress of Vhoux is later abandoned or destroyed, the evil will not be cleansed from the surrounding land for many generations.

Priests of Vhoux sponsor many brotherhoods of assassins throughout the lands, especially in the more lawless areas of the empire. These assassins form the militant cult arm of the church and are responsible for spreading the fear of Vhoux through the land. Many of these assassins are drawn from the ranks of the followers of Vhoux, and vice versa.

There are three unholy days of Vhoux during the course of the year. Wilding Day occurs in early spring and is cause for strong drink, riots, brawls, random beatings, and mutilation of domesticated animals. Brouxal comes late in the fall and requires a lengthy ritual service to Vhoux followed by multiple sacrifices. Finally, in the dark of winter comes the Torifarg when random targets are murdered by ceremonially robed priests.

Quest spells are only available to these priests when a suitable being is ritually sacrificed at an altar of Vhoux. The being must have an intelligence of 8 or more, and must be pure of heart and a devoted follower of a god of the virtues. The quest spell is gained when the heart of the victim is consumed. The priest must still be at a level sufficient to cast the quest spell and have a definite need.

Temple Construction Modifiers

The following modifiers are used to select an unholy site for Vhoux. See appendix B for details.

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Settlement Feature	Modifier
Residents are predominantly good	-8
Residents are predominantly lawful	-6
Site of an infamous massacre	+2
Frequent coup attempts	+1
High rate of murder	+1
Slavery tolerated	+1

Specialty Priests (Doom Lords)

Requirements: Wisdom 9, Charisma 12.

Preferred Weapon: Falchion.

Allowed Weapons: Club, Dagger, Falchion,

Garrote, Glaive, Knife, Long Sword, Quarterstaff, Scimitar, and Short Sword.

Armor: Leather, Studded Leather, Ring Mail, and Any Shield.

Major Spheres: All, Animal, Chaos, Charm,

Combat, Healing, Necromantic, and Summoning.

Minor Spheres: Divination, Sun, Thought, and War.

Magical Items: Same as clerics.

Required Proficiencies: Religion.

Bonus Proficiencies: Intimidation.

- When a good-aligned living being with an intelligence of 8 or greater is ritually sacrificed on an unholy day of Vhoux, a Doom Lord has a chance to receive a boon. The odds are 10% for each hit dice (or level) of the being sacrificed. The boon takes the form of a single spell one level higher than normally allowed. The spell is chosen by the priest from the chaos, combat, or necromantic spheres.
- Beasts with an intelligence of four or less that are a hybrid of two or more animals will instinctively fear and respect a Doom Lord. They will not attack the priest unless compelled or provoked. These beasts include the Griffon, Chimera, and Cockatrice.
- Due to their blood pact with Vhoux, a Doom Lord has a 20% chance per level to gain some form of physical handicap. (He automatically gains a handicap every five levels if he has not already done so.) To determine the type of handicap, roll on the following table:

1d100

Roll	Physical Handicap
------	-------------------

- 01-07 Priest is addicted to an unpleasant substance costing 10gp/week.
- 08-14 One leg becomes withered and unusable, halving movement.
- 15-21 One arm becomes withered and unusable.
- 22-25 Bent body reduces dexterity by 1.
- 26-30 Permanently blind in one eye.
- 31-35 Permanently deaf in one ear.
- 36-42 Priest can be turned as undead with same number of hit dice.
- 43-48 Lose 1hp per round while on holy ground blessed by a god of virtue.
- 49-55 The hit point damage from silver weapons is doubled.
- 56-64 Weak sight cause -1 penalty to hit roll while in daylight.
- 65-79 Priest will take 1d8hp damage from flasks of holy water.
- 80-94 Horrible scars reduce Charisma by one point.
- 95-00 An unusual mark on face makes priest noticed and easy to identify.

- In exchange for their blood pact with Vhoux, a Doom Lord can heal 2d6hp of damage and recover any cast spells by performing ritual cannibalism. This requires the intact corpse of a member of the same species as the caster and a full hour to consume the required flesh. This act can be done once per month for each physical handicap inflicted by the pact.
- Doom Lords are completely immune to the non-magical diseases normally caused by ingesting rotting flesh. However they are not immune to the diseased touch of a mummy.
- Doom Lords can increase the size of their incisors at will, allowing them to drain the blood of a victim with a bite. The bite will drain 1d4hp per round, and will heal a matching amount of damage in the priest. This drain will only function against an immobilized target with a circulatory system.

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- Doom Lords can only cast the reversed, harmful forms of healing spells. They can not use spells for healing.
- Doom Lords cast spells from the sphere of chaos at one level higher than normal. They must still be at or above the level of experience needed to cast the spell.
- At one level of experience higher then the minimum required, Doom Lords can use the wizard spells *dire charm* and *death spell*. The material component is the holy symbol of Vhoux.
- Doom Lords can cast *cause light wounds* once per day.
- At 3rd level a Doom Lords can smell whenever a being of good alignment is within 30'. However this sense can be disrupted if the being is downwind from the priest, separated by an impermeable barrier, or masked by stronger odors.
- At 5th level Doom Lords can cast *random causality* once per day.
- At 7th level Doom Lords can cast *cause serious wounds* once per day.
- At 8th level Doom Lords can cast *inverted ethics* once per day.
- At 9th level Doom Lords can cast *cause critical wounds* once per day.
- At 10th level Doom Lords can cast the wizard spell *charm monster* once per day. However, the spell targets a creature with an intelligence of 8 or more then it automatically fails.
- At 11th level Doom Lords can cast *chaotic commands* once per day.
- At 12th level Doom Lords can cast *slay living*, the reverse of the *raise dead* spell, once per week.
- At 15th level Doom Lords can cast *destruction*, the reverse of the *resurrection* spell, once per week.

Unique Spells

Death of a Thousand Knives (Invocation)

Level: 3
Sphere: Combat
Range: 10 yards + 5 yards/level
Components: V, S, M
Duration: 2 round/level
Casting Time: 7
Area of Effect: One creature
Saving Throw: Neg.

When this ritual is completed, the target begins to suffer cuts from an invisible talon that penetrates the toughest armor. While he remains within range the victim is slowly and painfully sliced apart, suffering a cumulative 1hp of damage each round. The constant pain from these many cuts penalizes any attack rolls by -1 for the duration of the spell, but the target can still concentrate sufficiently to cast spells.

The component for this spell is the holy symbol of Vhoux as well as a knife or dagger that is consumed when the spell is cast.

Vile Breed (Alteration)

Level: 4
Sphere: Animal
Range: 10 yards
Components: V, S, M
Duration: Instantaneous
Casting Time: 1 hour
Area of Effect: Special
Saving Throw: Neg.

To cast this spell, the priest must select two living creatures within 10' of each other, and within range of the spell. If either of the targets fails a saving throw versus polymorph then spell automatically fails. Otherwise the spell causes the target creatures to exchange equivalent portions of their body, thus forming new life forms. Hence, a captive eagle and lion can be intermixed to produce two different cross- breeds. The resulting creatures must make a system shock roll in order to survive the transformation.

At 12th level of experience this spell can be used to combine the features of three creatures. At 20th level a maximum of four different creatures can be combined.

What purpose this ritual serves is a mystery to goodly folk, but the results of this experimentation can be seen in many dark corners of the lands.

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Some of these mixed breeds have become highly successful species in their own right. This spell has no effect on undead, plants, or beings from beyond the prime material plane.

The components for this spell are the holy symbol of Vhoux and a pint of fresh blood from each of the target creatures.

Strife (Enchantment/Charm)

Level: 5

Sphere: Charm

Range: 10 yards/level

Components: V, S, M

Duration: 1 rounds/level

Casting Time: 8

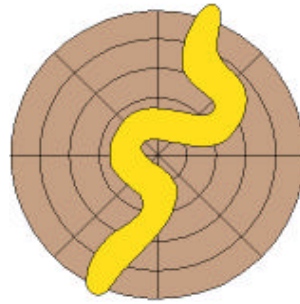
Area of Effect: Special

Saving Throw: Special

A favorite and diabolical trick of the priests of Vhoux is to employ this spell to spread strife and discord among his enemies. The target is a single creature that must save versus spells or make a reaction roll versus his nearest ally with a –8 adjustment (plus any modifiers for charisma of the ally.) He then reacts to his ally based on the roll on the reaction table.

This ally in turn must make a saving throw versus spells with a +1 bonus or he in turn must make a reaction roll with the same modifiers versus his nearest unaffected ally. The strife propagates in this manner, with each additional target receiving a cumulative +1 bonus to their saving throw versus spells. A successful saving throw will prevent the further spread of the strife, as will a lack of additional targets.

The component for this spell is the holy symbol of Vhoux.



Vilnibog

Alignment: Neutral Evil

Titles: Prince of Rot, Worm Lord.

Portfolio: Decay, pestilence, and weakness.

Areas of Interest: Deterioration, rot, decay, filth, corruption, fermentation, pests, parasites, vermin, aging, weakness, disease, epidemics, malodor, and fragility.

Allies: Fel'shire, Oerne, and Onuyl.

Foes: Ar-Talath, Chalerva, Silvera, and Thoshanir.

Symbols: Worm totem on a web.

The disgusting god of decay, pestilence, and weakness, Vilnibog is a powerful demon who assumed the mantle of a deity. He appears to mortals as an old, withered man with horns.

Vilnibog is filthy beyond measure, and is a secretive, thoughtless miser who thrives on weakness and deterioration. It is said that his merest sigh spreads epidemics across the land. His breath is rotted with consumption and a host of other ills. His bow fires arrows of sickness. Towns have fallen into ruin merely at the mention of his name, so out of superstition this god is never mentioned in urban areas.

Despite his corrupting nature, Vilnibog is also known to be beneficial to man. He enriches the fields that lie fallow, curdles milk to produce cheese, and ferments the alcoholic beverages that so many enjoy. He also turns corpses and the wastes of animals to soil, renewing the cycle of creation. In this aspect he represents creation through destruction, thus he is considered more neutral than he is evil.

The symbol of Vilnibog is the worm totem on a circular web. Vilnibog is a bitter enemy of the virtuous gods Thoshanir and Silvera. He also has a love-hate relationship with Ar-Talath, as each represents a portion of the cycle of life and decay.

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Worship

Followers: Wererats, impoverished, outcasts, lepers, scavengers, brewers, fermenters, cheese makers, farmers, cultists, and druids.

Turn Undead: Yes.

Command Undead: No.

Priests of Vilnibog automatically gain the Brewing proficiency.

These priests are especially resistant to disease and decay. They gain a +4 bonus to any saving throw versus disease, the toxins from rotting food, or the effects of alcohol.

Rats and wererats instinctively avoid attacking priests of Vilnibog, and any in the vicinity will come to his defense when he is being attacked. Priests of Vilnibog can befriend any rat in the manner of an *animal friendship* spell. They also gain a +4 bonus to their reaction roll whenever they are faced with lycanthropes of an evil alignment.

The priests of Vilnibog wear heavily worn pale-yellow hooded robes, with a dark-brown, spiralling worm symbol centered on the back. Worm-shaped, intertwined rings around each oversized sleeve indicate rank within the clergy. Naturally the priests have a strong dislike of cleanliness, and enjoy lingering over corpses.

A temple of Vilnibog is usually located in a secret site within a decaying area of a city, usually in a garbage dump, the sewers, or inside an abandoned building. Since priests of Vilnibog are almost inevitably hunted down ruthlessly by authorities, much care is taken to conceal and protect the places of worship.

The true worshippers of Vilnibog are few in numbers. His association with the plague and fever has scared away most civilized people, and eventually kills off his few loyal followers.

Superstitious farmers are known to make sacrifices to Vilnibog, and a macabre festival is held late each autumn in order to placate the demon lord. Some druids who see decay as a natural part of the life cycle also support him. Brewers can also secretly worship him, as his powers create alcoholic beverages. However Vilnibog is hated by most city folk, especially the artisans and artists who treasure creation.

True followers of Vilnibog usually suffer from lycanthropy, and this is often the means by which more recruits are brought into the cult. Usually

these victims are wererats, but they can also be any lycanthrope of evil alignment. Packs of followers roam the streets at night in Wererat form, looking for hapless victims to rob, torment, and infect. Such activities peak during the full moon.

Temple Construction Modifiers

The following modifiers are used to select an unholy site for Vilnibog. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly good	-7
Clean, efficient sewers	-2
Good hygiene practiced	-3
Dry, barren region	-1
Delapidated with many ruins	+1
Population of wererats	+2
Reputation for fermented goods	+2
Agricultural area	+1

Specialty Priests (Wormservants)

Requirements: Constitution 12, Wisdom 11.

Preferred Weapon: Spear.

Allowed Weapons: Any.

Armor: Any.

Major Spheres: All, Animal, Necromantic, Plant, Time, and Weather.

Minor Spheres: Combat, Divination, Elemental,

Healing, and Summoning.

Magical Items: Same as clerics.

Required Proficiencies: None.

Bonus Proficiencies: Brewing.

- Wormservants can only use old and decaying weapons, armor, and shields. These suffer a penalty of at least -1 to any saving throws.
- When at least once level of experience higher than the minimum required, Wormservants can use the wizard spells *ray of enfeeblement*, *stinking cloud*, and *summon swarm*. The material component is the holy symbol of Vilnibog.
- Wormservants can cast *putrefy food and drink*, the reverse of the *purify food and drink* spell, once per day.
- Starting at 3rd level Wormservants begin to emit a constant odor of decay. This will cause a -2 reaction from non-followers and give a +2

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bonus to the surprise roll of any creatures that depend on a strong sense of smell.

- At 3rd level Wormservants can cast *warp wood* twice per day.
- At 4th level Wormservants can cast either the wizard spell *ray of enfeeblement*, *stinking cloud*, or *summon swarm* once each day.
- At 5th level Wormservants can cast *cause disease*, the reverse of the *cure disease* spell, once per day.
- At 6th level Wormservants can cast *summon insects* once per day.
- At 8th level Wormservants develops a withering touch that has the same effect as the wizard *contagion* spell. This withering touch can be used once per day and requires a successful to hit roll to infect the target. The effect can be negated by a successful saving throw versus death magic.
- At 9th level Wormservants can cast a spell called *cloud of putrefaction* that reverses the effect of a *cloud of purification* spell. This creates a stinking miasma that moves in the same manner as the *cloud of putrefaction*. The cloud transmutes water into random quantities of organic filth, garbage, and vermin.
- At 11th level Wormservants can cast *harm*, the reverse of the *heal* spell, once per day.
- At 14th level Wormservants can cast *wither*, the reverse of the *regenerate* spell, once per day.

Unique Spells

Malodor (Necromantic)

Level: 1
Sphere: Necromantic
Range: 10'
Components: V, S, M
Duration: 3 hours + 1 hour/level
Casting Time: 1
Area of Effect: 1 creature per level
Saving Throw: Neg.

For each level of experience of the caster, this spell will cause a creature to emit a constant foul odor of decay. Most predators will instinctively avoid creatures that emit this scent, especially if they are lying still. Scavengers will be intensely attracted to the odor, however, and are 20% more

likely to investigate. Save for necromancers and those who deal with corpses, this odor will cause a -4 penalty to any reaction rolls. The target can choose to resist this spell, in which case a successful saving throw versus spells will negate the effect.

Immersion in water or a heavy rain shower will only temporarily negate this spell for 1d4 rounds. Large quantities of perfume will suffice to completely mask the odor, and burning incense can also be used for the same effect.

The component for this spell is the holy symbol of Vilnibog.

Malediction (Necromantic)

Level: 3
Sphere: Necromantic
Range: 30 yards
Components: V, S, M
Duration: Special
Casting Time: 1 round
Area of Effect: One creature
Saving Throw: ½

This spell will cause the target to suffer an unfortunate accident some time in the near future. A malevolent spirit is called upon to stalk the victim and inflict the accident at an especially bad moment. This spirit is completely invisible to the senses, although a Detect Undead or Detect Evil spell or ability can detect it.

The spirit will attack one time during the next 1d4 days when it judges the moment to be most propitious. Usually this is when the victim has removed any armor and has let down his guard. (The spirit is AC 0, MV 18", HD 4+4, #AT 1, dmg 3d6, SZ M, ML 18.) Due to the timing of the accident, on a successful attack the target suffers damage equal to 3d6hp plus 1hp per level of the caster. If a saving throw versus Death Magic is successful, this damage is halved. Once the target has suffered the accident then the spirit is free to depart.

Undead, spirits, and extra-planar creatures are completely immune to this spell. The component for this spell is the holy symbol of Vilnibog.

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Pyosis (Necromantic)

Level: 4
Sphere: Necromantic
Range: Touch
Components: V, S, M
Duration: 1 day/level
Casting Time: 7
Area of Effect: One creature
Saving Throw: Neg.

With this spell the priest can cause the wounds of a target to fester - swelling painfully and filling with pus. This will leave the victim feeling tired and sickly for several days.

If a saving throw versus spells is failed, the strength of the target is drained by 1d6 points, recovered thereafter at the rate of one point per day. In addition, the healing from all causes is reduced by half. Thus spells of healing only recover half their normal amount, with fractions rounded up. The rate of natural healing is also halved.

Undead and extra-planar creatures are completely immune to this spell. The component for this spell is the holy symbol of Vilnibog.

Fungi and bacteria are completely unaffected by this spell. The component for this spell is the holy symbol of Vilnibog.

Worm of Vilnibog (Necromantic)

Level: 5
Sphere: Time
Range: 10 yards/level
Components: V, S, M
Duration: Instantaneous
Casting Time: 9
Area of Effect: 20' radius
Saving Throw: Special

This spell has a number of unique effects, the general result of which is a significant increase in the overall decay. All living creatures within the area of effect must save versus spells or suffer 1d4hp of damage and the effects of the wizard spell *ray of enfeeblement* for one turn. If a saving throw is successful, this spell has no further effect on their possessions.

Non-magical organic materials inside the area of effect must save versus normal fire or suffer decay that will require repair. Any food and drink becomes putrefied as per the reverse of the *purify food and drink* spell. Any plants will wither and fade, seeds will crumble, and the leaves will turn yellow. Wood will grow weak and may shatter on impact. Paper will age and become fragile to the touch. Metal weapons lose their edge and deal 1 less point of damage.

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Illustration by Astra M. Poyser.

PANTHEON OF THE EMPIRE

Preeminent Gods

There are other, lesser deities in the pantheon of the empire, but none of these possess the power of the sovereign gods described above. A few such gods were created during the great rent of Yam-Ar, while most were formed when the gods mated with each other or with other divine beings. The exception is Onuyl who was formed spontaneously upon the death of Riane.



Chalerva

Alignment: Chaotic Good

Titles: Breath of Creation, Lady of Eloquent Grace, Light Twin, She of the Honeyed Voice, Sublime Patron, Virgin Goddess.

Portfolio: Artistry, drama, monuments, and pools.

Areas of Interest: Art, performance, grace, drama, plays, audiences, eloquence, speeches, appreciation, entertainment, acting, poetry, tales, eloquence, painting, carving, sculpting, statues, architecture, monuments, fountains, pools, and humanity.

Allies: Erog and Pip.

Foes: Fel'shire and Vilnibog.

Symbols: Fountain or a pair of masks.

This calm, graceful goddess appears as a tall, willowy woman with long, flowing red hair and a silken dress. She wears a cloak spun from pure gold and has a sparkling diamond tiara upon her head. Chalerva is constantly surrounded by a blue glow of light and her whispering voice carries clearly over the loudest roars.

Chalerva is the protectress of culture and the achievements of civilized life. She is a pacifist god who works to promote peace and stability through beauty and expression. Her goal is not so much the

creation of lasting works of art as the emotional involvement and attachment of the audience. By this means she raises man above the squalor and baseness of his nature and teaches him to reach for higher goals. She is not intrinsically opposed to battle or war, but does abhor their effects.

Still a relatively young goddess, she has followers only among those possessing an artistic nature. Yet her influence has spread widely throughout the empire, and many cities now sport grandiose monuments, decorative pools, fine art, and lively theater. Bards especially favor Chalerva and carry her message of peace and beauty wherever they journey.

This goddess leans more toward being good in nature than she is chaotic, and favors personal liberty primarily because of her interest in expanding creativity and freedom of expression. Chalerva has no interest in promoting a lawless society, as such tends to have a deleterious effect on civilization.

Chalerva and her sister Subyalus are the twin daughters of Arn Droue and Eptielle. By temperament, however, Chalerva more closely favors her grandfather Ar-Talath. While Chalerva represents the finer achievements of humanity and civilization, her darker sister Subyalus fosters the more seedy and immoral side of civilized life. The twins have been close since birth and neither really dislikes the other, but the two rarely see eye to eye on matters. Chalerva has few enemies among the gods, and is a particular friend of Pip and Erog.

Worship

Followers: Artists, architects, bards, thespians, performers, illuminators, patrons of the arts, and architects.

Turn Undead: No.

Command Undead: No.

Priests of Chalerva automatically gain the Artistic Ability proficiency. They can also take the thief proficiencies Disguise, Juggling, Tightrope Walking, Tumbling, and Voice Mimicry without the penalty of an additional slot.

These priests will only wear display armor that is crafted by a master artisan. Such armor will cost 25% more than normal to account for its fine, artistic design work.

Priests of Chalerva wear no particular attire, although they favor colorful, stylish garb. They are not especially proficient in the warrior arts, but

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some practice these skills for use in dramatic plays. They prefer flashier weapons, rather than those designed mostly for efficiency.

The priests generally prefer cities where benevolent patrons are willing to fund the arts. Temples to Chalerva are artistic wonders, with beautiful architecture, reflective pools, and many fine fountains and statues.

The holy period of Chalerva is the four-day festival of Ensalot, following shortly after the summer solstice. This is celebrated with displays of artistry, dramatic plays, poetry readings, street performers, elegant banquets, and the unveiling of new monuments or fine buildings. Collections of artwork are opened to the public during this time and wealthy patrons are encouraged to donate to the arts.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Chalerva. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly evil	-6
Beautiful architecture	+3
Many monuments and fountains	+1
Prominent theaters	+1
Wealthy patrons of the arts	+2

Specialty Priests (Artwrights)

Requirements: Wisdom 11, Charisma 14.

Prime Requisites: Charisma and Wisdom.

Preferred Weapon: Rapier.

Allowed Weapons: Dagger, Knife, Lasso, Pole

Axe, Rapier, Saber, Scimitar, and Spetum.

Armor Allowed: Any armor and buckler or small shield.

Major Spheres: All, Charm, Creation, Divination, Elemental (earth and water only), Sun, and Thought.

Minor Spheres: Chaos, Guardian, and Healing, and Necromantic.

Magical Items Allowed: Same as clerics.

Required Proficiencies: Artistic Ability.

Bonus Proficiencies: Any two slots spent among Ancient History, Carpentry, Disguise, Etiquette, Juggling, Local History, Modern Language, Stonemasonry, Tightrope Walking, Tumbling, and Voice Mimicry.

- When at least one level of experience higher than the minimum required, Artwrights can use the wizard spells *friends*, *hypnotic pattern*, and *statue*. The material component is the holy symbol of Chalerva.
- Artwrights can cast *create water* once per day.
- At 3rd level Artwrights can cast *enthrall* once per day.
- At 5th level Artwrights can cast *emotion control* once per day.
- At 6th level Artwrights have the ability to calm water in a 60' radius once per day for 1 turn/level. Waves in the area of effect are dampened to half their normal height and turbulence is significantly reduced. This will add a +2 bonus to any seamanship proficiency check in rough waters. In addition, any water elementals or other water-based creatures in the area of effect must save versus spells or be effected as by a *slow* spell.
- At 7th level Artwrights can cast *reflecting pool* once per day.
- At 8th level Artwrights can cast *solipsism* once per day.
- At 9th level Artwrights can automatically detect the magic properties of a pool within 30' by concentrating for a moment. Once per day they can use the wizard spell *identify* to determine the magical properties of any one pool.

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- At 10th level Artwrights can cast a spell called *pass column* once per day. This spell functions in a manner similar to the *pass plant* spell, allowing the priest to enter and travel between any two columns within 300 yards of each other. The columns must be at least the same height as the caster, but can be damaged or partially toppled.

Unique Spells

Mental Painting (Illusion/Phantasm)

Level: 1

Sphere: Creation

Range: 0

Components: V, S, M

Duration: Special

Casting Time: 1 turn

Area of Effect: The caster

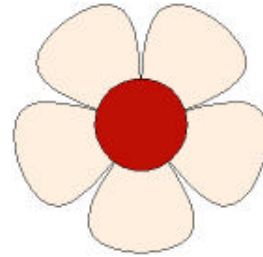
Saving Throw: None

With this spell the caster can craft a highly detailed mental scene in his or her mind, complete with realistic sensory details. The scene can either be completely static, or repeat itself endlessly within the span of a single round. The quality and compelling nature of the scene is entirely determined by an Artistic Ability proficiency check made by the caster. This scene can use any sense the caster can employ, and can include a message. It can incorporate a scene that is viewed by the caster at the time the spell is cast, but will only include those details that are observed by the priest.

The caster can choose either to retain this spell in his or her memory for instant recall at any time he chooses, or to pass it on to any willing being with an intelligence of 5 or greater through touch and an act of will. This target in turn can recall and examine the image at any time. However the target can only pass the image to a priest of Chalerva.

The scene will remain in memory for as long as the person wills it, and requires a conscious act of will lasting one round to purge. The only other way the scene can be removed is through *dispel magic*, a *limited wish*, or a spell or power that can modify memories.

The component for this spell is the holy symbol of Chalerva.



Fel'shire

Alignment: True Neutral

Titles: Caretaker of the Sleeping One, Flower Empress, Lady of Blossoms, Silent Hand.

Portfolio: Flora, growth, and burrows.

Areas of Interest: Plants, leaves, berries, nuts, fruits, seeds, flowers, wilds, growth, recovery, resilience, persistence, renewal, spreading, gardening, spring, loam, roots, and burrowing.

Allies: Diaderum, Erog, Oerne, and Vilnabog.

Foes: Argenta, Arn Droue, Chalerva, and Ombrum.

Symbols: Five-sided wild flower or a vine wreath.

Fel'shire is a hermit goddess that rules over the wild fringes of civilization. She is sometimes called the silent hand, a reference to the quiet way she works her will. She normally appears as a raccoon, a perpetually blooming flower, or a nature spirit similar to a nymph-like leafed growth.

This goddess rarely interacts directly with intelligent beings, especially those that dwell in the settled lands. Instead she sends small creatures or other natural apparitions to give signs to those who sense her work and promote her will. She is a kind and gentle goddess who is rarely enraged. Fel'shire works her plan gradually without resorting to desperate measures or sacrificing her true beliefs.

Fel'shire is the goddess of healing the defiled earth, and her compact is to gently restore nature to a pristine, primordial condition. She is responsible for repairing the damage done to the lands by the great conflicts between the gods. Indeed Fel'shire is the goddess most responsible for healing Yam-Ar and so she is viewed as the caretaker of the sleeping one.

The rise of civilization and the cultivation of plants and trees is an affront to Fel'shire, especially the farming of food crops and the unnatural use of cut lumber. She does, however, tolerate gardening as a step along the road to a proper balance with nature. Fel'shire works steadily and relentlessly to

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restore natural balance to the world. In this she has a close ally in Erog, and the two often work closely together.

Nobody knows quite from where this goddess sprang, although tales persist of her being a daughter of Beshada born under unusual circumstances. Her closest friends among the gods are those with natural portfolios, while she bitterly opposes the work of the so-called civilized gods, especially Argenta, Chalerva, Ombrum, and Arn Droue.

Worship

Followers: Hermits, rangers, druids, herbalists, gardeners, and woodsmen.

Turn Undead: No.

Command Undead: No.

Priests of Fel'shire automatically gain the Herbalism and Survival (Forest) proficiencies.

Unless they are starving, the only plant or fungus products that priests of Fel'shire are allowed to consume are berries, nuts, and fruits. Consuming other plant parts whether in their wild state or processed as in bread will earn the displeasure of their goddess and they will need to make an act of repentance. This will typically involve a period spent spreading wild seeds and pollinating wild plants in settled areas, or some other service to nature.

Any bonus spells due to the wisdom score of a priest of Fel'shire must be taken from the plant sphere. However, these bonus spells are cast at three levels higher in experience. The priest must still be at or above the minimum level needed to cast the spell.

Priests of Fel'shire can only use spells from the Animal sphere on burrowing animals. Animal summoning spells will only summon creatures that burrow or dwell beneath the earth.

Priests of Fel'shire wear rough clothing or leather garments. They paint the area around their eyes black like a raccoon and decorate their hair with beads, feathers, and garlands of flowers. They are expected to live off the bounty of the land, and the use of sawed lumber or consumption of most plant parts is an affront to Fel'shire. Doing so will require an act of atonement, usually involving spending a year spreading wild seeds in civilized areas and pollinating wildflowers in the settled lands.

While the goddess tolerates the use of domesticated animals, she would prefer that her priests associate with wild creatures instead. Thus priests of Fel'shire will normally be unfamiliar with the animal handling or riding skills. Such skills can be learned, but usually only for use with such enchanted creatures as a Pegasus.

Many of the followers of Fel'shire in the civilized lands are gardeners who attempt to soften the hard structures with floral growths and the bounty of nature. True followers can be distinguished from common farmers because they do not use their gardens to grow vegetables. Instead they favor elegant arrangements of different plants, shrubs, and small trees to beautify their surroundings.



These priests consider themselves protectors of nature, and they abhor the harm that civilization has done to the wilds. They are avid collectors of wild seeds and carry a pouch of such to spread wherever they tread. In doing so they hope to hasten the day that nature will ultimately triumph over mankind.

Temples and shrines of Fel'shire are modest structures, consisting of concealed burrows in the side of hills. The temple walls are reinforced by roots strengthened by magic, and the altar is an Ashri bush, the sacred flower of Fel'shire. It is very unusual for such a temple or even a priest of Fel'shire to appear in the vicinity of a heavily settled place, such as a town or city.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Fel'shire. See appendix B for details.

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Settlement Feature	Modifier
Located in a long settled region	-6
Agricultural center	-4
Extensive lumber operations	-2
Barren or desert area	-2
Rocky ground	-1
Close to extensive wilderness	+2

Specialty Priests (Herbwatchers)

Requirements: Wisdom 12, Constitution 13.

Preferred Weapon: Club.

Allowed Weapons: Blowgun, Bow, Club, Dart, Javelin, Sling, Spear, and Staff.

Armor: Leather or hide armor and wooden shields.

Major Spheres: All, Animal, Elemental, Plant, Protection, and Weather.

Minor Spheres: Combat, Creation, Healing, Sun, and Wards.

Magical Items: Same as clerics.

Required Proficiencies: Survival (Forest).

Bonus Proficiencies: Herbalism.

- For every four levels of experience, a Herbwatchers gains a +1 bonus to their Herbalism score for the purpose of identifying a plant or fungus.
- A Herbwatchers is especially proficient at moving through brush without leaving tracks or other marks. For every level of experience the chance of being successfully tracked is reduced by 5%.
- A Herbwatchers is able to endure extremes of weather that a normal person would find very uncomfortable. They suffer half the normal damage from extreme weather.
- Herbwatchers can cast *entangle* once per day.
- At 2nd level Herbwatchers can cast *detect snares & pits* once per day.
- At 4th level Herbwatchers can use the wizard spell *enlarge*. They can also cast this spell once per day. The material component is the holy symbol of Fel'shire.
- At 5th level Herbwatchers can cast *tree* once every three days.
- At 6th level Herbwatchers can cast an improved version of *barkskin* on himself once per day. The duration is 3 turns/level, but the spell

requires physical contact with the bark from a live tree during casting.

- At 7th level Herbwatchers can shapeshift into the form of any small burrowing creature up to three times per day. Changing form does not heal any damage.
- At 8th level Herbwatchers can cast *speak with plants* once per day.

Bed of Leaves (Conjuration/Summoning)

Level: 1

Sphere: Plant

Range: 0

Components: V, S, M

Duration: Permanent

Casting Time: 1 round

Area of Effect: Special

Saving Throw: None

This spell will summon a deep bed of leaves on the ground. The bed will occupy a radius of 20' but will only grow substantially deep at a 15' radius. The pile is 10' deep at the center.

This bed will serve to cushion anybody falling from above. The leaves will reduce the effective falling distance 10'. The pile will also hinder any creatures passing through the 15' radius by reducing the movement rate one third. Finally, if the leaves are successfully set alight then they will produce a smoky fire lasting one hour. However, it requires a successful fire-building proficiency roll to start the leaves burning.

The component for this spell is the holy symbol of Fel'shire.

Garden Path (Alteration)

Level: 1

Sphere: Plant

Range: 0

Components: V, S, M

Duration: 5 rounds + 1 round/level

Casting Time: 1 round

Area of Effect: Special

Saving Throw: Special

Upon casting this spell, each step the caster takes will cause a bounty of wildflowers to gently grow out of the earth around his feet. These flowers will emit an intoxicating aroma that will compel all that can smell them to follow the path.

Creatures with up to one hit dice or level that move within 5' of the path automatically enter a

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deep trance and will follow the flowers as if they were sleep walking. They are completely defenseless and can take no action other than to advance along the path.

Any beings with two to four hit dice or levels must make a saving throw versus spells to avoid the effects of the wildflowers. If they fail then they are compelled to follow the trail at their normal movement rate. However they can take other actions while doing so and will not advance onto obviously hazardous ground.

Creatures with five or more hit dice are unaffected by this spell, although they will still sense the compulsion to follow the trail of flowers. This spell has no effect on undead, plants, fungi, or creatures without a sense of smell.

Any being struck for damage will automatically break free from the effects of the spell.

The trial will cease once the priest steps on ground where no plants can grow. This includes bare rock, ice, snow, and desert. After the spell expires the plants will revert to harmless wildflowers and will flourish or wilt over time according to the local conditions.

The components for this spell are the holy symbol of Fel'shire and a handful of wildflower seeds.

Algae Bloom (Conjuration/Summoning)

Level: 2
Sphere: Plant
Range: 100 yards
Components: V, S, M
Duration: Permanent
Casting Time: 1 round
Area of Effect: 30' radius
Saving Throw: None

This spell will cause a dense bloom of algae to instantaneously appear within a volume of water. This bloom will reduce the range of all forms of sight to a few inches, although sonar will readily penetrate the bloom. The bloom will remain where it appeared until currents disperse it, and may even spread if conditions are right. If cast in saltwater this spell will still create a bloom, but the algae will soon die leaving a dense cloud of floating organic matter that will slowly sink to the bottom over the course of several hours.

The components for this spell are the holy symbol of Fel'shire and a stalk of cattail.

Tangleberry (Alteration)

Level: 3
Sphere: Plant
Range: 30'
Components: V, S, M
Duration: 1 round/level
Casting Time: 1 turn
Area of Effect: Three creatures
Saving Throw: None

When this spell is cast, the priest can hurl 2" long Tangleberry seeds at up to three different targets. Each target must have a solid physical form and be at least 1' in size.

On a successful attack roll, the seeds will rapidly grow and expand into a tangled, thorny growth that will trap a target in a web of tough and fibrous branches. The needle thorns will grow out several inches, inflicting a total of 1d8hp of piercing damage to the victim. Until freed the victim is helpless in this web.

Each round a victim can attempt to escape from the Tangleberry web, but doing so will inflict a further 1d4hp of damage from the thorns. Escaping from the web requires a successful bend bars/lift gates roll.

The victim can be aided from the outside by pulling and cutting away the tough branches. This is difficult work due to the thorns, but such an effort by each individual will add +2d10% per round to the victim's bend bars/lift gates roll. Once the total reaches 100% the victim can automatically escape without further damage.

The component for this spell is the holy symbol of Fel'shire and three live Tangleberry seeds. The Tangleberries will sprout small, three-pronged leaves and clusters of unpleasant tasting dark green berries. This plant is uncommon and exists only in temperate deciduous forests.

Haunted Woods (Alteration)

Level: 7
Sphere: Plant
Range: 0
Components: V, S, M
Duration: Permanent
Casting Time: 1 hour
Area of Effect: 100' radius/level
Saving Throw: None

This dark ritual turns an area of normal woods into a haunted forest. The trees bend and twist into

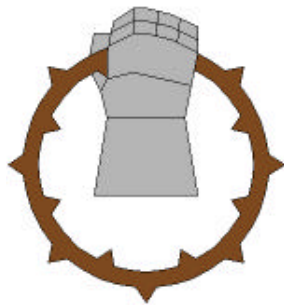
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gnarled, sinister forms, and the area radiates a constant, sickening aura of fear. Only a short time after the spell is cast, many of the forest animals will have fled, save for the most feisty creatures, such as boars and wolves.

Upon casting this spell the caster must save versus polymorph or be permanently transformed into a twisted black tree covered in sharp barbs. The only means to reverse the transformation is to obtain the forgiveness of a wood nymph, an unlikely occurrence.

Every time a being not of evil alignment enters these woods they must save versus spells or flee in panic for 1d6 rounds. The direction of flight is toward the shortest path out of the woods.

The component for this spell is the holy symbol of Fel'shire and a nut fallen from a deciduous tree that was struck by lightning



Khlor

Alignment: Lawful Evil

Titles: Ash Knight, Dread Tyrant, Exalted Orator, Jade Eye, Lord of Iron Rings, Toothgrinder.

Portfolio: Oppression, intolerance, and order.

Areas of Interest: Brutality, discipline, force, order, solidarity, exhortation, zeal, bigotry, insecurity, xenophobia, oppression, organization, and tight supervision.

Allies: Bharkhamel and Ombrum.

Foes: Althain and Vhoux.

Symbols: A jade eye or a steel gauntlet grasping a circlet of thorns.

A newcomer among the pantheon of the empire, Khlor normally manifests as a tall, powerful being dressed in a gleaming suit of white armor. His long gray serpentine hair dances casually in the air as if blown about by a breeze. Khlor has a white goatee and his cold eyes are jade in hue. His only flaw is a

set of unusually large, misaligned fangs that earned him the nickname Toothgrinder. He can also appear as a great white panther or a deep, booming disembodied voice.

This dark god represents oppressive order, solidarity, and intolerance to change through the application of brutal force, exhortation, and tight supervision. The will of the individual is to be subsumed to the goals of the group, and criticism is not to be tolerated. Khlor expects a group to speak with one voice, and that voice must be the leader. It is said that any group that he leads can never be broken and he can command any mortal with but a word.

Unlike his cohort Ombrum, Khlor is more lawful than evil. Only his oppressive methods and bigotry swing the alignment away from the neutral. Those who can overlook such unfortunate details have no difficulty finding Khlor a worthy god. As he also represents the insecurity of those threatened by outsiders, he has gained a surprising number of followers in the oft-invaded empire. Indeed there are many that do not view him as a god of the vices, despite his harsh methods.

Khlor is the son of Bharkhamel and Oerne, and still remains close to his father. He has a friendly rivalry with Ombrum as both vie for control of the lands. Ironically, despite his evil nature, he is a bitter foe of Vhoux who he views as a destabilizing god. While most gods of the virtues find his methods distasteful, there are some that think his goals of cohesion and stability quite agreeable, especially in the case of Silvera.

Worship

Followers: Tyrants, demagogues, ruthless lords, warriors, merchants, bigots, agitators, inquisitors, and fanatics.

Turn Undead: No.

Command Undead: Yes.

The priests of Khlor automatically gain the Riding proficiency.

The priests of Khlor are experts on instilling discipline in a military force. Any cohesive group of warriors that are under the personal command of the priests of Khlor for at least a year automatically gain a +1 bonus to their morale. This is in addition to any normal bonuses due to their veteran status and the leadership qualities.

These priests work with an excessive zeal to execute the will of Khlor. They are trained to a high

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level of discipline and are extremely tough and resilient in a fight. The priesthood is organized in military fashion with the rank based on seniority and dedication. Disloyalty and disobedience in the priesthood is not tolerated, especially at the lower ranks, and harsh punishments are meted out for even minor infractions.

For ceremonial services these priests favor a loose fitting white martial outfit with a black leather belt and silver chains hanging from the lapels. The symbol of power of the high priest is a tapered rod with the head of a great cat at the top. The eyes of this cat are fitted with jade, and they glow threateningly when the high priest begins a tirade. When the priests ride into battle they wear white armor and carry a kite shield bearing the symbol of Khlor.

Followers of Khlor are noted for their bigotry and intolerance of changes or new ideas. They believe in traditional roles, primogeniture, fiefdom, and class-based systems. In regions where the worship of Khlor is tolerated and even encouraged, his followers will actively harass other races or beings from foreign lands. In other parts of the empire their actions are subtler, consisting of steady refusal to trade or associate with those they find objectionable.

In places where the worship Khlor is allowed, his temples are laid out according to an exacting plan with few superfluous artistic touches. They are massive, solid structures built about a circular inner hall. The hall is covered with a great white marble dome with the holy symbol of Khlor emblazoned on the interior. There are few outer windows or openings on the exterior of the temple, allowing the structure to double as a fortress. All of the sleeping chambers have dimensions based on the rank of the priests, while the high priests are allowed an elegantly decorated private office. (Rank has its privileges after all.)

The holy day of Khlor occurs at the start of summer on the day of Zlagh Nor. Following a half-day of prayer, the priests and their followers perform an orderly march through the streets in the evening. Afterward comes the traditional prayer ring ceremony of Khlor. This consists of concentric rings of chanting followers, each rotating in an alternate direction and carrying weapons aloft. At the heart of the rings is a great fire in which the priests, protected by magic, immolate themselves.

Temple Construction Modifiers

The following modifiers are used to select an unholy site for Khlor. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly chaotic	-8
Residents are predominantly good	-2
Military garrison or base	+1
History of tyranny	+1
Intolerance of outsiders	+2

Specialty Priests (White Fists)

Requirements: Strength 12, Constitution 10, Wisdom 11.

Preferred Weapon: Long Sword.

Allowed Weapons: Dagger, Bastard Sword, Bec de Corbin, Flail, Heavy Crossbow, Long Sword, Mace, and Warhammer.

Armor: Scale Mail, Chain Mail, Banded Mail, Splint Mail, Plate Mail, Field Plate, Full Plate, and Medium Shield.

Major Spheres: All, Charm, Combat, Law, Thought, War, and Wards.

Minor Spheres: Divination, Guardian, Healing, Numbers, and Protection.

Magical Items: Same as clerics plus *rod of lordly might*.

Required Proficiencies: Riding.

Bonus Proficiencies: Local History.

- White Fists automatically gain a saving throw versus spells to negate a *command* spell, or any other mind-affecting spell that normally does not normally allow a saving throw.
- White Fists can cast *analyze balance* once per day.
- At 2nd level White Fists can cast *protection from good* once per day.
- At 3rd level White Fists can cast *mind read* once per day.
- At 4th level White Fists can cast *know alignment* once per day.
- At 5th level White Fists can cast *rigid thinking* once per day.
- At 6th level White Fists can use the wizard spell *suggestion*. They can also cast this spell once per day. The material component is the holy symbol of Khlor.

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- At 8th level White Fists can cast *thought broadcast* once per week.
- At 9th level White Fists can cast *impeding permission* once per day.

Unique Spells

Exhortation (Enchantment/Charm) Reversible

Level: 3
Sphere: Charm
Range: 40 yards
Components: V, M
Duration: 1 turn/level
Casting Time: 4
Area of Effect: 20' cube
Saving Throw: Special

With this spell the caster can exhort a group of friendly creatures within a 20' cube to stand and fight against even overwhelming odds. Those who do not resist the spell are automatically effected by a *bless* spell. In addition they automatically receive a +5 bonus to their morale and a +1 bonus to any saving throws versus spells from the school of enchantment/charm. (If an enchantment/charm spell allows no saving throw then this bonus has no effect.) The creatures must be able to hear the priest at the time of the casting or the spell will have no effect.

The reverse of this spell, *demoralize*, will weaken the will of a group of creatures to continue fighting. Any creatures in the area of effect that fail a saving throw versus spells will have their morale penalized by -5 and will suffer from the effects of a *curse* while this spell is in effect.

The component for this spell is the holy symbol of Khlor.



Onuyl

Alignment: True Neutral
Titles: Devourer, Hand of Oblivion, Illuminator of Myriads, Unrelenting One.
Portfolio: Time, stars, calamities, and ruins.
Areas of Interest: Time, old age, ancient history, remembrance, nostalgia, passage, stages, patience, inevitability, futility, misfortune, natural disasters, stars, heavens, deterioration, remains, eradication, and dust.
Allies: Oerne, Pip, and Vilnibog.
Foes: Arn Droue, Beshada, and Eptielle.
Symbols: Obelisk or a bowl of stars.

Before the birth of this deity, time in the universe had a decidedly fluid nature. The deities were free to alter the world to suit their whims and they lived almost completely outside the bounds of time. Upon the death of Riane, however, this freedom came to an abrupt end as the lamentations of the gods gave birth to Onuyl the Devourer. He appeared from the corpse of Riane as a great mass of darkness and descended upon the world to rend apart the creation of gods in an act of vengeance.

Deities like Arn Droue and Beshada desperately fought against the great destruction wrought by this new god and managed to permanently bind him to the heavens with their interwoven hair. Denied the immediate fulfillment of his purpose, Onuyl instead slakes his desire for vengeance by manufacturing time on his great mill. This immense device slowly grinds down the works of both god and mortal alike. All of the gods save Ircoth and Onyg can only escape his mill by linking their fates to his through the stars and planets scattered across the heavens.

Onuyl is a patient and resolute god, as he knows that his will be the ultimate victory. Onuyl has few friends among the gods, as all fear his ultimate power. He shows neither mercy nor malice towards

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mortals, however, and is for the most part a benign god. While he would seem to be a major deity, Onuyl has few followers. In the short term he neither seeks to harm or to help mortals, and little interest in their parochial affairs.

When he does manifest himself, Onuyl appears as an utterly black masculine profile wearing a silvery robe and carrying a gnarly walking staff. In dim lighting the stars of the gods can be faintly seen in the darkness of his form. Onuyl can alter the flow of time at will, so that days can seem like minutes while at other moments time stands absolutely still.

Worship

Followers: Historians, astrologers, diviners, doom sayers, elders, explorers, navigators, and travelers.

Turn Undead: Yes.

Command Undead: No.

Priests of Onuyl automatically gain either the Astronomy or Astrology proficiency. They also gain a proficiency in Ancient History every four levels of experience.

Priests of Onuyl wear deep blue velvet robes with silver trim. Their symbol of office is a silver cane inscribed with the constellations of the heavens. They worship Onuyl by exploring the ancient ruins to better understand how those civilizations fell. They also track the flow of time and predict astronomical events in their great temples.

The priests of this god understand the inevitability of ultimate ruin he will bring, however, and fully believe that Onuyl is the most powerful of the gods. They worship his crede by glorifying the past among the ancient ruins created by his great mill of time.

The exploratory efforts of the priests of Onuyl receive some support from wealthy patrons seeking valuable long lost treasures or powerful magic items. In exchange the priests gain the funds to hire guards, excavators, pack animals, and other support.

Priests of Onuyl have no holy days to celebrate, although his followers often rejoice at unusual alignments of the planets. His followers are a fatalistic lot, recognizing the inevitable futility of all their efforts but comforted that it will most likely occur well after they are dead. Elders are honored on their birthdays at the temples of Onuyl.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Onuyl. See appendix B for details.

Settlement Feature	Modifier
Located near ruins	+4
Settlement less than a century old	-6
Settlement is in decline	+1
Site of a famous natural disaster	+1
Astrological Observatory	+2

Specialty Priests (Venerators)

Requirements: Intelligence 12, Wisdom 13.

Preferred Weapon: Footman's Pick.

Allowed Weapons: Club, Dart, Knife, Mace, Pick, Sling, Staff, and Warhammer.

Armor: Leather, Studded Leather, and any Shield.

Major Spheres: All, Divination, Time, Travelers, and Sun.

Minor Spheres: Healing, Necromantic, Numbers, and Protection.

Magical Items: Same as clerics plus any wizard items that control or alter time.

Required Proficiencies: Ancient History.

Bonus Proficiencies: Astronomy or Astrology.

- Venerators gain a +4 bonus to any saving throw versus spells that slow or stop the flow of time. These spells include *slow* and *time stasis*. If the spell normally does not allow a saving throw then the priest is allowed to attempt an unmodified save versus spells to negate the effect.
- Venerators are forbidden from casting any spell that slows the aging or rejuvenates a life form or object, including the *youthful object* and *restore youth* spells. They can however use an *elixir of youth* and other such age reducing items.
- Due to their ability to sense of the flow of time wrought by Onuyl's grinding wheel, at 4th level Venerators gain a +1 bonus to their initiative for every four levels of experience.
- Venerators at least one level of experience higher than the minimum required can use the wizard spells *past life* and *haste*. The material component for these spells is the holy symbol of Onuyl.

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- Venerators can cast both *know time* and *know age* once per day.
- At 2nd level Venerators have a 1 in 6 chance to sense the presence of cavities within rock or stone. The priest must first concentrate on a specific direction for a round, and the range is limited to 10'.
- Starting at 3rd level the duration of spells cast by a Venerator is increased by the equivalent of one level of experience for every spell level below the highest the priest can cast. Thus for a 1st level spell that normally lasts 3 round per level, a 5th level Venerator can increase the spell duration by six rounds. This is because a 1st level spell is two below the highest level of spell the priest can cast.
- At 5th level Venerators can cast *starshine* once per day.
- Beginning at 7th level, Venerators can cast either *age plant*, *age object*, or *age creature* once per day. But they must be at a level of experience needed to cast these spells.
- At 9th level Venerators can cast *time pool* once per day.
- At 12th level Venerators can cast *find the path* once per day.

Observe History (Divination)

Level: 5
 Sphere: Divination
 Range: 0
 Components: V, S, M
 Duration: 1 round/level
 Casting Time: 1 turn
 Area of Effect: Special
 Saving Throw: None

This is a special variation of the *time pool* spell. Upon casting this spell the priest has a chance to observe in great detail events from the past. The scene is observed from the current point of view of the caster, so he is able to move about and watch events closely. The scene can be viewed with any two of the caster's senses, which must be selected at the time the spell is cast.

The scene from the past is observed at the normal rate of time passage, so the maximum length of time that can be observed is limited by the duration of the spell. However the caster can choose to

advance the time being observed forward by any fraction of the remaining total once per round.

While this spell is in effect, the two effected senses are completely disabled. Thus if the caster chooses to see and hear the events of the past, he will be completely blind and deaf for the duration of the spell. However he can choose to cancel the spell at any time.

The base chance for the success of this spell is 25% plus 5% per level of the caster. This percentage is reduced by some amount based on the time that has passed since the period that the caster wants to observe. To determine the penalty to the chance for success, use the table below. If the percentage roll is failed, then this spell is immediately negated.

Time Passed	Penalty
One hour or less	None
Up to one day	-10%
Week	-30%
Month	-50%
Season	-65%
Year	-90%
Decade	-100%
Century	-110%
Millenium	-115%

The total is penalized -5% for each additional millenium that has passed. The caster can not observe events that occurred before the creation of the world.

The component for this spell is the holy symbol of Onuyl and 100gp worth of precious stones that have sat undisturbed in a ruined structure for at least a century. The gems are crushed to powder when this spell is cast.

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Shizle

Alignment: Lawful Neutral

Titles: Daughter of Might, Divine Splendor, Her Rising Glory, High Champion, Mistress of Challenges, Protector of the Heavens.

Portfolio: Strength, glory, and obstacles.

Areas of Interest: Strength, feats, vigor, potency, athletics, practice, rivalry, competition, triumph, victory, heroics, glory, splendor, legends, goals, barriers, and obstacles.

Allies: Ar-Talath and Subyalus.

Foes: None.

Symbols: Sunrise on a beam and columns or a discus.

With her great strength Shizle is tasked to be the eternal buttress that keeps Onuy and the heavens forever divided from the lands, thus ensuring that the powers of the gods do not destroy the mortals. Her home is the infinite horizon, and her father Ar-Talath glorifies her for this thankless duty with each sunrise or sunset.

She is an exuberant goddess who is normally blunt and forthright. Shizle does not suffer fools gladly, and will readily an insufferable person in their place. She usually appears as a tall, bronze fleshed athletic female with short hair, although she can also appear as a rust-hued dragon. Shizle wears a segmented leather tunic and wields a two-handed crystal hammer. While she enjoys all forms of athletic prowess, she particularly favors individuals who apply their physical abilities to heroic endeavors.

Shizle is the daughter of Diaderum and the younger sister of Eptielle by Ar-Talath, but whereas Eptielle chose the path of romantic love and beauty, Shizle favors physical perfection and athletic ability. Due to her eternal duty she is almost always neutral toward the major gods, although she remains close to her father Ar-Talath. Although she has no true enemies among the

pantheon, she does loath Vilnibog and scorns her sister Eptielle.

Among the tales said of Shizle is that she will not bed any mortal who has not bested her in combat. Those foolish enough to try are inevitably slain. Still there are those tempted to make the attempt; especially arrogant male warriors who believe no females are worthy to enter battle.

The sacred animal of Shizle is the Boar, who represents the power and determination of this goddess.

Worship

Followers: Athletes, laborers, adventurers, warriors, amazons, berserkers, generals, and heroes.

Turn Undead: Yes.

Command Undead: Yes.

To glorify their heroic nature, the priests of Shizle are trained to fight from a chariot and automatically gain the charioteering proficiency. They can also take the Blind-Fighting, Endurance, Jumping, Running, and Tumbling proficiencies without an additional slot cost penalty.

Ceremonies to Shizle are performed during the hour of sunrise or sunset, and it is only at these times that spells seeking divine guidance can be cast. These restricted spells include *augury*, *divination*, and *commune*.

Initiation into the priesthood of Shizle requires various tests and ordeals, culminating with a symbolic burial and rebirth of the initiate. The recruit is placed within a stone box at dusk that is then buried beneath the earth. At dawn the box is unearthed and the initiate is welcomed into the ranks of the priesthood. Needless to say few can pass the rigors of these initiation trials, and as a result there are few priests or temples to Shizle.

Priests of Shizle can wear any armor, but during holy ceremonies they are limited to ornate leather tunics dyed in the hues of sunrise. The priests celebrate the glory of their goddess with athletic events or valiant acts of individual heroism. Many cities dedicate the opening of their sporting events to this goddess.

Korinador, the annual holy day of Shizle, occurs in late spring immediately after planting season. Her followers gather for a day of athletic activities, capped by feats of strength. The victors are honored with a great feast served by the priests.

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Every seventh year the priests of Shizle host the celebration of Orcle, a gathering of the best athletes, warriors, and heroes in the land. This is traditionally held in an open field outside the capitol. Although there are sporting events and various entertainments, the main purpose is to honor Shizle and those who dedicate themselves to her principles.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Shizle. See appendix B for details.

Settlement Feature	Modifier
Settlement is predominantly chaotic	-4
Host for regular sporting events	+2
Home for a mercenary company	+1
Military base	+1
Located near a frontier	+1

Specialty Priests (Glorychampions)

Requirements: Strength 15, Constitution 12, Wisdom 9.

Prime Requisites: Strength and Wisdom.

Preferred Weapon: Two-Handed Sword.

Allowed Weapons: Bastard Sword, Battle-Axe, Composite Short Bow, Flail, Javelin, Long Sword, Mace, Short Bow, Staff, Throwing Axe, Two-Handed Sword, and Warhammer.

Armor: Any.

Major Spheres: All, Combat, Healing, Law, Necromantic, Protection, War, and Wards.

Minor Spheres: Creation, Divination, Guardian, Summoning, Sun, Thought, and Travelers.

Magical Items: Same as clerics plus any potions useable by fighters.

Required Proficiencies: Charioteering.

Bonus Proficiencies: Choose any two from Jumping, Riding, Running, Swimming, and Tumbling.

- Glorychampions are forbidden from casting any spell or using any magic item which magically holds, paralyzes, or otherwise physically restrains a living being.
- Glorychampions with a strength of 18 are entitled to roll percentile dice as a fighter.
- Glorychampions gain a +4 bonus to any saving throw versus strength, dexterity, or constitution draining creature attacks or magic. If no saving throw is normally allowed, then the priest can

make an unmodified roll in an attempt to negate the effect.

- When at least one level of experience above the minimum required, Glorychampions can use the wizard spells *jump*, *passwall*, and *strength*. The material component is the holy symbol of Shizle.
- Glorychampions can cast *call upon faith* once per day.
- At 2nd level Glorychampions can cast the wizard spell *jump* once per day.
- At 3rd level Glorychampions can cast *call upon holy might* once per day.
- At 4th level Glorychampions can cast the wizard spell *strength* on himself once per day.
- At 5th level Glorychampions can cast *strength of one* once per day.
- At 6th level Glorychampions can cast either *cure blindness or deafness* or *cure disease* once per day.
- At 9th level Glorychampions can cast *champion's strength* once per day.
- At 12th level Glorychampions can cast the wizard spell *passwall* once per day.

Giant Warrior (Alteration)

Level: 4

Sphere: Combat

Range: Touch

Components: V, S, M

Duration: 1 round/level

Casting Time: 1 round

Area of Effect: 1 person

Saving Throw: None

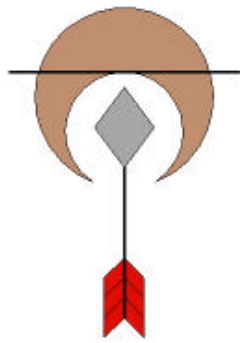
This spell will greatly increase the size and strength of a willing target, giving him the physical proportions and abilities of a giant. The equipment of the target is increased in proportion to his growth, allowing them to be used in the larger form. However this will not increase the number of doses of a potion or other magic items.

The level of the caster determines the maximum size that the target can attain. Use the following table to determine the abilities of the giant form. The abilities provided by this spell match those of an equivalent *girdle of giant strength*.

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Caster Level	Giant Equivalent	Size
7 th	Hill	16' tall
9 th	Stone	18' tall
11 th	Frost	21' tall
13 th	Fire	18' tall
15 th	Cloud	24' tall
17 th	Storm	26' tall

The component for this spell is the holy symbol of Shizle.



Skap'ne

Alignment: Chaotic Evil

Titles: Beast of the Hills, Dark Scavenger, Headless Ghul, Lord of Envy, Smoldering Serpent, Stalking God.

Portfolio: Savagery, envy, plunder, and hills.

Areas of Interest: Cruelty, brutality, ferocity, barbarity, violation, rapine, vandalism, vulgarity, desire, envy, jealousy, selfishness, possession, raids, looting, banditry, scavenging, mounds, promontories, ridges, and hills.

Allies: Te'Oberon.

Foes: Eptielle, Habatwa, and La'ahl.

Symbols: Triangular rack frame or a taloned hill enveloping a diamond arrow.

This brutish, primeval god normally appears as a gray-fleshed, stooped humanoid of terrible aspect carrying his head in his arm, although he can also appear as a snake of fire. He is a god who lacks the remotest sense of decency or consideration for others, and simply acts on his desires without thought of the consequences.

Skap'ne is a parasitic god who feasts on the mayhem spread by the gods of vices, trailing in their path of destruction like a hungry dog. He

revels in the wake of slaughter and routed enemies, looting, plundering, and cruelly enjoying the women.

The sacred animal of Skap'ne is the hyena, a cunning creature that has much in common with this god and his followers.

This is also a god who is easily aroused by physical beauty, and will take any mortal female he finds desirable. While he jealously guards his possessions, Skap'ne is especially envious of the other gods and is never satisfied with his own powers or treasures. His general antipathy and envy of the other gods has left Skap'ne with few friends in the pantheon. Habatwa especially hates him for his ill treatment of women.

Worship

Followers: Bandits, brigands, pirates, raiders, pillagers, rapists, grave robbers, camp followers, head hunters, and savages.

Turn Undead: Yes.

Command Undead: No.

Priests of Skap'ne automatically gains the looting proficiency. This is in addition to their normal non-weapon proficiency slots.

The priests of Skap'ne always wear a tan kilt, wide leather belt, fur boots, and a leather hood. When on a raid or on ceremonial occasions the bare arms and legs are covered with soot or a black paint. When the weather turns inclement the priests wear a warm, quilted leather cloak. They also carry a long curved knife known as the Arm of Skap'ne.

These priests automatically command the respect of any group of bandits or brigands, and gain a +2 bonus to their reaction roll when interacting with such. Many of the priests of Skap'ne are drawn from the ranks of bandit bands, and have lived previous careers as thieves or warriors.

Followers of Skap'ne believe that life is intended to be nasty, brutish and short, so a person should take whatever they desire and live only for the moment without consideration for the future. They are scavengers by nature, stealing from those foolish enough to labor for their needs and betray those who are no longer useful. Their leader rules by group consensus, and is chosen based on his cunning and success at pirating the possessions of others.

His places of worship are located among the hills, and the temple complexes are cleverly disguised

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caves dug out of the earth. There are often secret passages in these temples where the loot of this god is concealed. This loot is only brought out on ceremonial occasions under heavy guard.



The holy day of Skap'ne is Ravnavar in mid fall. A great feast is served during which the followers of Skap'ne show off their wealth and brag of their accomplishments. Any loot gathered during the year is distributed to the followers of Skap'ne at this time, and cruel games are played with slaves and captive. In the evening sacrifices are made to Skap'ne, followed by wild dancing around fires and demonstrations of ferocity and toughness.

Skap'ne is one of the few gods of this pantheon known to be worshiped by a large contingent of non-humans. Among his followers are many ugly humanoid beasts that dwell in the hills and descend into the lowlands to loot, pillage, and burn.

Temple Construction Modifiers

The following modifiers are used to select an unholy site for Skap'ne. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly good	-6
Residents are predominantly lawful	-6
Located in hilly or rough terrain	+2
Area subject to banditry or piracy	+1
In an unsettled region	+2
Sacked by the empire in the past	+1

Specialty Priests (Ravishite)

Requirements: Constitution 11, Strength 10, Wisdom 9.

Preferred Weapon: Knife.

Allowed Weapons: Club, Hand Axe, Knife, Long Sword, Mace, Morning Star, Quarterstaff, Short Bow, Sling, and Spear.

Armor: Leather, Studded Leather, Ring Mail, Hide, Brigandine, and any shield.

Major Spheres: All, Chaos, Charm, Combat, Elemental (earth only), and Thought.

Minor Spheres: Divination, Healing, Numbers, Wards, and Weather.

Magical Items: Same as clerics.

Required Proficiencies: Survival (hills).

Bonus Proficiencies: Appraising and Looting.

- Ravishites can take the animal noise, appraising, forgery, intimidation, looting, and set snares proficiencies without additional penalty.
- Once per day Ravishites can cast any spell that was cast by another priest within 100 yards during the last turn. The specialty priest must have an empty spell slot at the same or higher level, and he can not cast a faith spell from a different god. However this spell can be from a sphere that the priest would normally be unable to cast.
- When at least one above the minimum level required, Ravishites can use the wizard spells *avoidance*, *dig*, *enervation*, *fumble*, *knock*, and *move earth*. The material component is the holy symbol of Skap'ne.
- Ravishites can cast *magical stone* once per day.
- At 2nd level Ravishites gain a base 10% chance to open locks as a thief. This ability improves by 5% per level thereafter.
- At 3rd level Ravishites can cast *find traps* once per day.
- At 4th level Ravishites can cast *hold person* once per day.
- At 5th level Ravishites can cast *dispel magic* once per day specifically to neutralize or negate any spells or magic from the school of abjuration.
- At 6th level Ravishites can cast *locate object* once per day.

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- At 7th level Ravishites can cast *inverted ethics* once per day.
- At 9th level Ravishites can cast *chaotic commands* once per day.
- At 11th level Ravishites can cast *stone tell* once per day.
- At 12th level Ravishites can cast the wizard spell *move earth* once per day.



Unique Spells

Ambush (Illusion/Phantasm)

Level: 3
Sphere: War
Range: 60 yards
Components: V, S, M
Duration: Special
Casting Time: 7
Area of Effect: One creature per level
Saving Throw: None

This spell will allow a group of creatures to blend into the surrounding terrain, improving the odds of a successful ambush. Up to once creature per level within a 30' radius of the caster can be concealed with this spell. If the priest moves out of range of this spell then it is instantly negated.

To remain concealed the effected creatures must lay on the ground or curl up in a hole or niche and remain motionless. While doing so, they remain undetectable to the senses of sight and smell. Any creatures concealed with this spell gain a +4 bonus to their chance to surprise a foe.

The component for this spell is the holy symbol of Skap'ne.

Subyalus

Alignment: Chaotic Neutral
Titles: Dark Twin, Guardian of Cats, Lady of Seduction, Mistress of Many Pleasures, Princess of Passions, She of Deceptive Paths.
Portfolio: Pleasure, indulgence, delusion, and felines.
Areas of Interest: Narcissism, stimulation, comfort, ecstasy, sensuality, passion, promiscuity, lust, lewdness, libertine, habit, individuality, gluttony, intoxication, irresponsible gaiety, delusion, self-deception, cats, and feline creatures.
Allies: Beshada and Shizle.
Foes: Dholemtrix, Eptielle, and Finos.
Symbols: Red winged mask or a sphinx.

This goddess, the dark twin sister of Chalerva, represents all that is depraved and unwholesome about human civilization. She normally appears as a particularly alluring cat-headed woman and is always accompanied by two large hunting cats. Subyalus can take whatever form a person finds most desirable, and can make any man forget that which is most dear to him with a seductive look.

Subyalus lives only for the moment and indulges herself in any pleasure she fancies. Like her sister, she is a young goddess and is slowly building a following. Her worshippers can come from any walk of life, ranging from the seediest elements of society to those who live to enjoy whatever life has to offer. Those who worship this goddess seem to follow an inevitable descent into depravity that is difficult to escape.

Many of the gods of the sacred virtues strongly disapprove of Subyalus, particularly La'ahl and Thoshanir. They view her creed as unhealthy and ultimately destructive. Yet they also find something about her worthy of hope. So they attempt to contain her excesses and turn her toward the path of virtue.

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She is the daughter of Arn Droue and Eptielle, and has developed a love-hate relationship with her mother. In part this is because the beauty and allure of Subyalus rivals that of Eptielle, but also because Subyalus has the power to ruin any romance.

A number of those aided by the priests of Finos are the end result of this creed of depravity. This god views Subyalus as beneath contempt and attempts to oppose her activities wherever possible. Dholemtrix also strongly dislikes Subyalus, as her allure can readily tempt his followers away from an ascetic lifestyle.

Her symbol is the red mask commonly worn by her priests, and her sacred creature is the sphinx. She protects and commands all cats and feline creatures.

Worship

Followers: Bawds, prostitutes, rakes, adulterers, pervers, freaks, gluttons, bored nobles, self-indulgent wealthy, addicts, and alcoholics.

Turn Undead: Yes.

Command Undead: No.

Priests of Subyalus automatically gain the Herbalism proficiency.

Followers of Subyalus believe that life must be experienced to the fullest and that any type of behavior that does not cause harm to others is permissible. They hold that without stimulation of the senses and physical ecstasy there is no point in living. Thus they indulge themselves in types of behavior that would shock the prudish.

Worshippers of Subyalus often engage in the art of body piercing, and their bodies are adorned with one or more small metal ornaments. They also favor long nails, clean-shaven bodies, exotic jewelry, painted faces, and other unusual forms of bodily decoration.

Save for the worshippers of Beshada, any priest or follower of a god of the virtues will have a -1 penalty to their reaction roll when interacting with a known worshipper of Subyalus. These priests will often admonish a follower of Subyalus for their beliefs and will try to convert them to their own creed.

Priests of Subyalus are highly knowledgeable about the techniques of sensory stimulation. They are often skilled in the crafts of comfort, such as cooking, tailoring, brewing, cobbling, and leatherworking. They expect the highest quality

garb, and will accept only the finest and most striking in appearance. Even their armor is built to be very comfortable, and these priests will not accept used armor until it has been properly fitted.

The arts of these priests can be extremely seductive and habit forming. Many followers become addicted to the pleasures they provide, which only serves to draw them deeper into the faith. At times the ceremonies of Subyalus can devolve into drunken debauchery, although only the most faithful are accepted into these indulgent rituals.



Illustration by Astra M. Poyser

Virgins are not accepted into the priesthood of Subyalus. Indeed, virginity and chastity among adults are viewed as unnatural, immature conditions, and the priests of Subyalus think those who practice such a state are quite perverse. (As a result the followers of Coeurstav are subject to much ribald humor in the temples of Subyalus.) On the other hand, devotion to one particular partner is quite acceptable as long as the chase is not too lengthy.

During the ceremonies of Subyalus, the priests wear bright, eye catching garb made in a rainbow of colors. The food served is both stimulating and diverse, and the pleasurable ceremonies make

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heavy use of incense, warm baths, and body oils. The inner sanctum of the temples is a picture of luxury, with fur rugs, padded furniture, feather pillows, warm fires, and servants providing beverages and other needs.

These priests believe cats embody the sensory extremes and independent spirit of Subyalus, and so revere them as a sacred animal. Their temples are home to a variety of felines, ranging from the many house cats that wander the grounds to the great hunting cats that ward the inner sanctums against intruders.

The three holy days of Subyalus are the Inirrol, Talsis, and Divida. The great feast of Inirrol occurs in the second week of summer. The guests are invited to indulge in a great variety of recipes and delicious foods imported from many parts of the world. The finest available wines and beverages are served. The guests sealed inside the temple and are not permitted to leave until they have fully sated their palate.

The Talsis in late spring is a costumed event in which the followers of Subyalus wear exotic attire, elaborate masks, and body paint. The celebration is accompanied by many unusual pleasures, and the event often spills over onto the streets in a carnival atmosphere.

The Divida in late winter is perhaps one of the most bizarre holy days of any deity, as the priests and their most trusted followers delve into many forbidden pleasures and deviant behaviors. The empire has banned the celebration of Divida, although a number of important nobles and wealthy merchants are counted among its secret participants. This event is held at a hidden location, usually the mansion of a prominent worshipper of Subyalus.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Subyalus. See appendix B for details.

Settlement Feature	Modifier
Settlement is predominantly lawful	-8
Prohibition against alcohol	-1
Decadent city	+2
Prostitution is legal	+4
Noted for bawdiness	+1

Specialty Priests (Intoxitrix)

Requirements: Wisdom 11, Charisma 12.

Prime Requisites: Wisdom and Charisma.

Preferred Weapon: Glaive.

Allowed Weapons: Blowgun, Claw, Dart, Glaive, Knife, Scimitar, and Whip.

Armor: Leather, Studded Leather, Chain Mail, and Buckler or Small Shield.

Major Spheres: Animals, Charm, Creation, and Thought.

Minor Spheres: All, Chaos, Divination, Healing, Sun, and Travelers.

Magical Items: Same as clerics except rods or staves, plus any item bestowing feline powers.

Required Proficiencies: Herbalism.

Bonus Proficiencies: Any two of brewing, cobbling, cooking, leatherworking, and tailoring.

- Any *animal summoning* spell cast by an Intoxitrix has a 33% chance to automatically summon cats or other feline creatures.
- An Intoxitrix can use the wizard spell *find familiar*. If the spell is successful the type of familiar summoned is always a cat.
- At one level of experience above the minimum required, an Intoxitrix can use the wizard spells *insatiable thirst*, *audible glamer*, *phantasmal force*, *improved phantasmal force*, and *spectral force*. The material component for these spells is the holy symbol of Subyalus.
- An Intoxitrix can use the wizard spell *cantrip*. The component is the holy symbol of Subyalus. They can cast this spell once per day. This spell is often used to create many different types of stimulating experiences.
- At 3rd level an Intoxitrix can cast *emotion control* once per day.
- At 4th level an Intoxitrix can cast the wizard spell *insatiable thirst* once per day.
- At 5th level an Intoxitrix can cast *create food and water* once per day. On a successful cooking proficiency roll the food is tasty and enjoyable to eat.
- At 6th level an Intoxitrix can cast *speak with animals* at will to communicate with any cat or feline animal.
- At 7th level an Intoxitrix can cast *rapport* once per day.

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- At 8th level an Intoxitrix can cast *blessed warmth* once per day.
- At 9th level an Intoxitrix can cast *blessed abundance* once per day.
- At 11th level an Intoxitrix can cast *disbelief* once per day.

Unique Spells

Ecstasy (Enchantment/Charm)

Level: 2

Sphere: Charm

Range: 10 yards/level

Components: V, S, M

Duration: Special

Casting Time: 5

Area of Effect: One creature

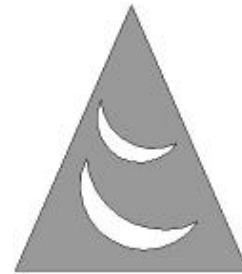
Saving Throw: Neg.

This spell will place the target in a state of pleasure so utterly intense that they are incapable of sensible action or thought. Unless a saving throw versus spells is successful, the target will collapse to the ground completely enraptured and effectively helpless. This state will continue for one round per level of the caster.

While enraptured the target is completely immune to any pain, including the discomfort caused by the wizard spell *irritation*. Once the sensation of ecstasy has ended, the target will be stunned by withdrawal for the next 1d4+1 rounds and he can perform no action besides fending off attacks.

Creatures who fail their saving throw against this spell will have a lower resistance to *ecstasy* in the future. They suffer a -4 penalty to their saving throw whenever they attempt to resist this spell. Priests of Subyalus will initially have a +2 bonus to their reaction roll when interacting with any individual who has been effected by this spell.

The *ecstasy* spell has no effect on plants, undead, and any creatures incapable of feeling pleasure. The component for this spell is the holy symbol of Subyalus.



Thorn

Alignment: Chaotic Evil

Titles: Agent of Venom, Dragon Bane, Lurker in Shadows, Prince of Lies, Sand Lord.

Portfolio: Subterfuge, poisons, and deserts.

Areas of Interest: Disguises, subterfuge, schemes, treachery, mendacity, lies, deceit, betrayal, dishonorable, poison, toxins, assassination, wasteland, deserts, and nomads.

Allies: Argenta and Vhoux.

Foes: Ar'Talath, Bretaine, Diaderum, La'ahl, and Thoshanir.

Symbols: Hook or two crescent moons in a triangle.

On the infrequent occasions when he is seen in his true form, he appears as a thin, one-eyed old man. More often, however, he manifests as a horrid dwarven being almost completely covered in a multi-layered gray cloak. This cloak conceals a sickly yellow flesh and forked, segmented tail, each tip ending with a poisonous barb. His arms end in gleaming metallic hooks and his hairy feet are cloven like a goat. The beady eyes of Thorn glow with a dull red light that flashes a toxic golden yellow when he is angered.

This deceitful deity can poison anyone with a dark glance and he can silently pass through any barrier. Any water he touches turns to toxin and he can poison an entire river merely by bathing. He is said to roam the deserts of the world looking for fresh victims for his grim ploys. His lies are so clever and believable that many do not realize until too late how truly evil he can be. Only the craftiest of individuals can survive his cunning schemes.

Thorn is the offspring of Ombrum and Zykhiralamshad, and often plots against his father to gain followers. He has a fierce dislike of both Thoshanir and La'ahl, both of whom can provide defenses against his toxins. From time to time

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Thorn has been the consort of Te'Oberon although neither trusts the other to any great degree.

During the great proxy war between the gods it is said that Thorn lured many of the divine dragons to their deaths. For this reason most dragons instinctively fear and distrust Thorn and his followers, and only desert dwelling wyrms will serve this god.

Worship

Followers: Assassins, traitors, spies, rebels, outlaws, saboteurs, ambitious men, jealous spouses, and nomads.

Turn Undead: Yes.

Command Undead: Yes.

Priests of Thorn automatically gain the Survival (Desert) proficiency. They are also highly skilled at the art of lying. They receive a +2 bonus to their saving throw versus a *detect lie* spell. Any normal attempts to determine if the priest is lying will suffer a -4 penalty, unless there is undeniable evidence to the contrary.

These priests can take the metal hook as a weapon proficiency. This weapon does P/B damage as a dagger with a speed factor of 3. It can not be thrown. The hook will also add +10% to any climbing attempt.

The priestly garb of this deity is a dull-hued cloak worn over the armor, the later worn almost constantly as protection against the poison needles of assassins. The holy symbol of Thorn is either a polished steel hook or two crescent moons in a gray triangle.

There are no holy days or temples to Thorn and large groups rarely gather to worship him. Instead desert nomads and a secret network of priests maintain his creed. Priests of Thorn usually disguise themselves as herbalists and apothecaries to infiltrate civilized areas, then sell poisons and practice their ambitious schemes among the unsuspecting populace.

The priesthood of Thorn is organized in a loose hierarchy, with the most cunning priests serving as the leaders. As the most common means of ascent through the ranks is by assassination, the leaders are highly distrustful of those under their immediate command.

Temple Construction Modifiers

The following modifiers are used to select an unholy site for Talon. See appendix B for details.

Settlement Feature	Modifier
Settlement is predominantly good	-6
Settlement is predominantly lawful	-2
Located in a desert or barren region	+4
Neutral city between nations	+1
Frequent bouts of rebellion	+1

Specialty Priests (Blackhooks)

Requirements: Constitution 11, Intelligence 12, Wisdom 12.

Preferred Weapon: Scimitar.

Allowed Weapons: Blowgun, Boarding Pikes, Curved Knife, Falchion, Hook, Hook Fauchard, Khopesh, Sickle, and Scimitar.

Armor Allowed: Any armor weighing up to half the strength weight allowance plus Buckler.

Major Spheres: All, Charm, Guardian, Healing, Necromantic, Sun, and Wards.

Minor Spheres: Combat, Divination, and Protection.

Magical Items Allowed: Same as clerics.

Required Proficiencies: Survival (Desert).

Bonus Proficiencies: Alchemy and Herbalism.

- Blackhooks can only wear light armor that weighs up to half the maximum weight allowance for their strength. They completely unaffected by the heat of the desert while wearing such armor. The only shield they are allowed to use is the buckler.
- Blackhooks are trained in poison lore and are able to create a variety of different toxins for various purposes. They are familiar with many poisons and on a successful Intelligence check will know the antidote for a particular toxin, if one exists. They also learn how to manufacture one poison for each level of experience. Finally, they have a 5% chance per level to be able to recognize any poison that they have had a round to study.
- Blackhooks gain a +2 bonus to their Herbalism proficiency when treating poisoned wounds. Due to their familiarity with the desert, they also gain a +2 bonus to their Herbalism proficiency when working with any poison that originated in the desert regions.
- Blackhooks gain a +2 bonus to their saving throw versus poison. They also have a 1 in 3 chance to automatically detect any backstab attempt.

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- When at least one level of experience higher than the minimum required, Blackhooks can use the wizard spells *cloudkill*, *metamorphose liquids*, *misdirection*, and *non-detection*. The material component is the holy symbol of Thorn.
- Blackhooks can cast *detect poison* once per day.
- At 3rd level Blackhooks gain the Pickpocket thieving skill for the purpose of slipping poisons into food or drink. They start with a skill level of 20% and improve at the rate of 5% per level thereafter.
- At 3rd level Blackhooks can cast *slow poison* once per day. He can also cast *badberry*, the reverse of the *goodberry* spell, once per week.
- At 4th level Blackhooks can cast the wizard spell *misdirection* once per day.
- At 6th level Blackhooks can cast the wizard spell *non-detection* once per day.
- At 7th level Blackhooks can cast *neutralize poison* and the reverse of the spell, *poison*, once per day.
- At 8th level Blackhooks can cast *undetectable lie*, the reverse of the *detect lie* spell, once per day.

Unique Spells

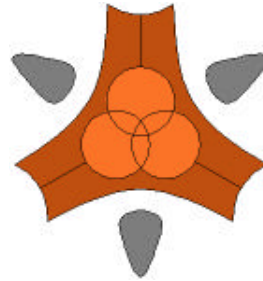
Mask Potion (Enchantment/Charm, Illusion/Phantasm)

Level: 2
 Sphere: Charm
 Range: Touch
 Components: V, S, M
 Duration: 1 turn/level
 Casting Time: 4
 Area of Effect: 1 person
 Saving Throw: Neg.

This spell can be cast upon a quantity of pure liquid in an attempt to magically alter the sense of taste and smell of the first being to drink from it. This change can make the liquid seem like anything previously smelled and tasted by the caster, including magical potions.

Up to one pint per level of the priest can be effected by this spell. If the priest attempts to cast this spell upon a larger quantity then the effect is diluted and the spell expires after a turn.

Anyone tasting the liquid for the first time must make a saving throw versus spells or be completely fooled about the contents of this vessel or any other with an identical liquid. This false sense of taste and odor lasts for the duration of the spell. All others who drink the liquid are completely unaffected.



Uhl-Khoroz

Alignment: Neutral Evil

Titles: Bringer of Misfortune, Demon Master, Dread Whisperer, Dying God, Lord of Mires, The Ravager.

Portfolio: Occult, superstition, and swamps.

Areas of Interest: Superstition, omens, occult, arcane lore, dread secrets, dark arts, witchcraft, true names, demons, ravagers, necromancy, nemeses, damned spirits, marshes, and swamps.

Allies: Zykhiralamshad.

Foes: Althain and Oerne.

Symbols: Three overlapping circles on a three-armed shape or a candle dripping blood.

Uhl-Khoroz is the god of demons and damned souls, the master of the dark arts, and the keeper of secrets which man was not meant to know. He also personifies evil performed with the eye. His name is whispered in dread and his worship within the empire is punished by lingering execution.

He normally manifests as a cold, white-fleshed winged man with six arms, although he can also appear as an oozing brown serpent or an immense multi-headed being. A mere whisper of his dread secrets can render most mortals' catatonic or insane.

During the wars between the gods Uhl-Khoroz rose to the pinnacle of his power and appeared to be gaining final victory for Onyx and the gods of the vices. However his following was almost completely eradicated by a surprise alliance

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between Oerne and the gods of the virtues. As a result he has steadily declined in power ever since to the point where he is no longer a member of the Sovereign gods. Indeed there are those who believe he is a dying god or perhaps already dead.

Those knowledgeable about such matters believe that Uhl-Khoroz was born from the dread instrument of power that created the great rent of Yam-Ar, or possibly he may have sprung from the wound itself. Thus it is thought that Uhl-Khoroz may possess the ultimate knowledge of how to destroy a deity.

Despite his mixed origins Onyx is his sole patron deity, and it is believed that an opposing power must have emerged from the same wound to serve Ircoth. What this power may be remains unknown, however.

Since his decline from power the portfolio of Uhl-Khoroz has been considerably reduced. Zykhiralamshad lay claim to most of his knowledge of magic, while Vilnabog now controls the portfolio of decay. As he has not stepped forward to reclaim his full portfolio, this is perhaps a further indication that he may indeed be dead.

His symbol consists of three intersecting circles within a three-armed triangular shape, in turn surrounded by three gray figures. The circles are symbolic of the three primordial gods whose energies merged to form Uhl-Khoroz. The true purpose of the gray figures is unknown, although some speculate that they represent the demons, undead, and dread beasts that serve Uhl-Khoroz.

Worship

Followers: Necromancers, diabolists, sorcerers, witches, sages, seers, grave robbers, and swamp dwellers.

Turn Undead: No.

Command Undead: Yes.

Priests of Uhl-Khoroz automatically gain the Reading/Writing proficiency. As they constantly study occult lore by the 6th level of experience they have gained the expertise of a sage in occultism.

Despite the decline of Uhl-Khoroz there are those desperate enough for power that they still seek out his dark secrets and forgotten lore. As there are so very few worshippers of Uhl-Khoroz in the Empire many are not even aware of each other's presence. They have no means to pass along the lore of this dark creed, and so it is instead rediscovered from ancient and fragile tomes unearthed from ruins or

crypts. Somehow these old tomes continue to be unearthed from time to time, and they show a surprising resilience despite their fragile appearance.

There are those who dread the rebirth of this god and so relentlessly hunt down these worshippers and eradicate his temples. Thus out of fear of persecution the priests of Uhl-Khoroz are highly secretive, and make strenuous efforts to hide their faith and places of worship. Misleading information, arcane language, and magical powers protect these priests and their worshippers. Their followers are bound by dark oaths of secrecy and any that betray their vows are hunted down and horribly slain by the priests.

The temples of Uhl-Khoroz are pitiful structures hidden in the darkest corners of swamps and marshes. The safe trail to these temples is a closely held secret of the priests and their followers, and the path is trapped and warded by foul beasts.

The ancient robes worn by the priests of Uhl-Khoroz were dark orange in hue with a gray hood and an orange sash covered in red runes. However the knowledge of the ceremonial rituals and attire of those ancient days has been lost. So the priests of this faith usually wear the guise of a sage or a practitioner of magic. But perhaps some day the discovery of an ancient mosaic among the ruins will reveal more of the practices of these priests and the faith will be fully reborn.

There are no holy days of Uhl-Khoroz yet as the priests of this faith are waiting the day when their god will be reborn and once more ascend to sit among the sovereign deities. Instead he is celebrated by promoting the spread of superstition throughout the empire. Many are not even aware of the connection between their superstitions and this god, and so keep his memory and power alive without meaning to do so. Most know little of this god, and instead believe a famous legend that he was actually a great dragon slain in the past by a hero of the empire.

Uhl-Khoroz provides no faith spells to his priests, although there are many dark rituals to be found among his old tomes. Because this god is dead, it is not clear who provides his priests with spells. However some whisper with dread that Uhl-Khoroz may in fact now be a manifestation of Onyx. The truth of the matter is impossible to discern, however, unless Uhl-Khoroz becomes active in the pantheon once more.

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Temple Construction Modifiers

The following modifiers are used to select an unholy site for Uhl-Khoroz. See appendix B for details.

Settlement Feature	Modifier
Few of the inhabitants are evil	-12
Located in a swamp or marsh	+2
Prominent Lich or Necromancer	+1
Cultists are tolerated	+2
Mysterious ruins or a crypt	+1
Haunted or cursed area	+1

Specialty Priests (Dreadweres)

Requirements: Intelligence 11, Wisdom 13.

Preferred Weapon: Quarterstaff.

Allowed Weapons: Club, Dart, Dagger, Mace, Net, Quarterstaff, and Sling.

Armor: Padded.

Major Spheres: Astral, Divination, Elemental, Necromantic, Numbers, and Summoning.

Minor Spheres: All, Animal, Charm, Healing, Plant, Protection, and Thought.

Magical Items: Same as clerics plus any necromantic or summoning items.

Required Proficiencies: Reading/Writing.

Bonus Proficiencies: Ancient Language and Survival (swamp).

- Dreadweres can only cast spells from the plant and animal spheres when they are within an area of swamp or marsh.
- Dreadweres can command undead as if they were two levels of experience higher. However they are unable to turn Paladins.
- Dreadweres are unable to use certain divination spells that provide direct guidance

from their deity. These spells include *augury*, *divination*, and *commune*.

- Dreadweres gain a +1 bonus, plus one for every four levels of experience, to any saving throws against the negative consequences from reading a tome. If a saving throw is not normally allowed, then the Dreadwere is allowed to make an unmodified saving throw versus spells to avoid the effect.
- When at least one level of experience higher than the minimum required, a Dreadwere can use the wizard spells *banishment*, *contact other plane*, *detect undead*, *dismissal*, *enervation*, *ensnarement*, *identify*, and *lower resistance*.
- Dreadweres can cast *detect magic* once per day for every four levels of experience.
- At 3rd level a Dreadwere can cast *moment* once per day.
- At 5th level a Dreadwere can cast *animate dead* once per day.
- At 7th level a Dreadwere can cast *abjure* once per day.
- At 8th level a Dreadwere can cast *bestow curse*, the reverse of the wizard spell *remove curse*, once per day.
- At 9th level a Dreadwere can cast *plane shift* once per day.
- At 10th level a Dreadwere can cast the wizard spell *contact other plane* once per week.
- At 14th level a Dreadwere can cast *gate* once per year without aging. However he must know the true name of the power being summoned, and it requires a full day of uninterrupted preparation to cast.

PANTHEON OF THE EMPIRE



Illustration by Astra M. Poyser.

PANTHEON OF THE EMPIRE

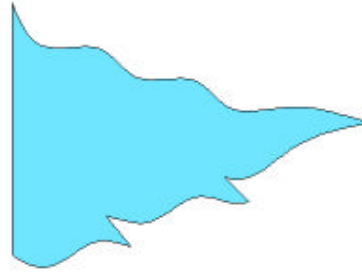
Ascendant Gods

These sacred beings were originally created to serve specific needs of the sovereign gods, but have since ascended to divine status. Some have even gained their own portfolios. These deities include a number of patron gods of individual towns and cities, as well as various household gods. There are also four surviving divine dragons that command certain aspects of the elements.

The ascendant deities also include various servant, physician, and guardian gods that attend to the lesser duties of the pantheon. These minor gods are little known among mortals, save in myth and lore, and they have no priests or temples. Their powers are provided by the gods that they serve, and they lack a true portfolio.

Among these attendant gods are the thirteen Lunars who represent the individual monthly periods of the year. Other servants include the astral deities, celestial bureaucrats, the god of the inaccessible, he who embodies perfection, guardians of the underworld, and the sacred forms of the male and female aspect. There is also an eternal scribe of prayer and devotion, a dread enforcer of contracts, a warder of meetings, and a wandering spirit of apostasy.

The priests of ascendant gods are more restricted in their access to magic. The portfolio of these gods is usually more limited in scope, and they have fewer followers.



Argoeth

Alignment: Chaotic Good

Titles: Dragon of the Sky, He Who Sows the Winds, Rider of the Clouds.

Portfolio: Sky, air, birds, and freedom.

Areas of Interest: Sky, heavens, breezes, the four winds, respiration, lightness, sails, banners, birds, flying insects, flight, floating, drifting, acrobat ics, optimism, liberty, self-defense, and freedom.

Allies: Beshada.

Foes: Dholemtrix and Ombrum.

Symbols: Light blue triangular banner or a staff of feathers.

Argoeth is one of the last surviving divine dragons. He is the god of the open skies, and has domain over fresh air, light winds, and flying creatures. He also represents freedom and liberation, a portfolio he inherited from the dead goddess Riane.

He appears physically as a great silvery-blue dragon with immense wings that are constantly in motion. More often, however, Argoeth manifests as a light touch of wind, such as an afternoon breeze or a swirling in the air. Argoeth never sets foot upon the earth and when not on the elemental plane of air he spends most of his time winging his way through the sky. Flights of birds, dragon companions, or other groups of flying creatures often accompany him.

As a divine dragon Argoeth is a minor god with few priests or followers. He is a servant of the sovereign gods of the virtues and will do their bidding when the need is great. For the most part, however, he is left to attend to his godly duties.

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Worship

Followers: Acrobats, air elementalists, sailors, escaped slaves, and freedom fighters.

Turn Undead: No.

Command Undead: No.

Priests of Argoeth automatically gain the tumbling proficiency. They also gain a proficiency know as Bird Lore, which is a limited version of the Animal Lore and Animal Training proficiencies that are only applicable to birds and other flying creatures.

Many priests of Argoeth are avid bird watchers and travel far to view a rare species. Some of the best pigeon or hawk trainers in the empire are priests of Argoeth. To worship their god, priests of Argoeth also study the use of a musical instrument requiring a source of wind, such as pipes or horns.

By tradition priests of Argoeth abstain from consuming the eggs or flesh of birds. However there is no specific prohibition against eating such food, and the priests simply choose to do so to honor their god.

These priests favor light cloth robes that stir in the weakest of breezes. These robes are usually light blue in hue with a white cord belt and dark blue trim. Their staff is adorned with the feathers of many birds. They are particularly fond of cloth devices that catch the winds, including banners, kites, and sails.

The temples of Argoeth are a rare sight, although shrines can be found in particularly windy locations, such as coastlines, mountain passes, and river gorges. Worship to Argoeth involves actions that cause air movements or are spread through the air, such as burning incense, rising steam or smoke, releasing flocks of birds, the wafting of large fans, or the playing of wind instruments.

Travelling carnivals often include a light blue tent dedicated to Argoeth. The priests of Argoeth are active in efforts to free slaves and often use travelling carnivals to smuggle a limited number to safe havens.

As a minor god Argoeth can only provide limited magical powers to his priests. However, Argoeth is more likely than most gods to provide direct aid to his followers. This aid will usually take the form of a magical boon, such as a *potion of flying* or the ability to summon an aerial servant for a specific service.

The holy day of Argoeth is Aeriwan when modest celebrations of freedom and the open skies are held in breezy locations. The priests also note windy days with special ceremonies, including the release of injured birds that have been healed.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Argoeth. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly evil	-8
Residents are predominantly lawful	-6
Located along a coast	+1
Located in a windy area	+2
Close to wetlands	+1

Specialty Priests (Windseekers)

Requirements: Dexterity 13, Wisdom 10.

Preferred Weapon: Short Bow.

Allowed Weapons: Bow, Dagger, Dart, Javelin, Sling, and Spear.

Armor: Leather and Buckler.

Major Spheres: All, Animal, Elemental (air only), Summoning, and Weather.

Minor Spheres: Astral, Healing, and Protection.

Magical Items: Same as clerics plus any wizard air elemental items.

Required Proficiencies: Tumbling.

Bonus Proficiencies: Any two slots spent among Airborne Riding, Bird Lore, Musical Instrument (Wind Only), and Tightrope Walking.

- Windseekers have a +2 bonus to their reaction roll when interacting with beings from the plane of elemental air. They are completely immune to the air blast attacks of air elementals. However they take normal damage from the whirlwind attacks of such beings.
- Windseekers can only use the spells from the animal and summoning spheres to effect birds and other flying creatures. Thus the animal summoning spells can only be used to conjure flying animals. These spells can not be cast underwater.
- Windseekers gain a +1 bonus to their saving throw versus the harmful effects of any attacks that rely on wind, cloud, or gaseous effects. This includes certain gaseous breath weapons, but not spells that cause damage through sound.

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- The bonus Animal Lore proficiency gained by the Windseekers is limited to knowledge about birds and other flying creatures.
- When at least one level of experience higher than the minimum required, Windseekers can use the wizard spells *fly*, *gust of wind*, and *ride the wind*. The material component is the holy symbol of Argoeth.
- Windseekers can use the wizard spell *feather fall*. They can cast this spell once per day. The material component is the holy symbol of Argoeth.
- At 3rd level Windseekers can cast *dust devil* once per day.
- At 4th level Windseekers can cast the wizard spell *ride the wind* once per day.
- At 6th level Windseekers can cast the wizard spells *fly* and *gust of wind* once per day.
- At 7th level Windseekers can cast *air walk* once per day.
- At 9th level Windseekers are protected by the equivalent of a *free action* spell unless underwater.

Knowing Breath (Divination)

Level: 1
Sphere: Divination, Elemental
Range: 0
Components: V, S, M
Duration: 1 turn/level
Casting Time: 2
Area of Effect: The caster
Saving Throw: None

When this spell is cast, the priest gains certain knowledge about the composition of the air he is breathing, including the presence of unusual or poisonous gases, the amount of humidity, the concentration of fine particles, exact temperature, and so on. He also gains a +2 bonus at any attempt to smell odors.

The component for this spell is the holy symbol of Argoeth.

Calm Air (Alteration)

Level: 3
Sphere: Elemental
Range: 0
Components: V, S, M
Duration: 1 round/level
Casting Time: 6
Area of Effect: 5-feet/level radius
Saving Throw: None

This spell allows the caster to create a pocket of calm air around him that is free from disturbance from outside winds. Any winds that pass through the pocket have their speed reduced by 50 m.p.h. This pocket of calm air will completely nullify the *whispering wind*, *gust of wind*, *wind wall*, and *ride the wind* spells in the area of effect. It will halve the rate of advance of a *cloudkill* spell.

Contact with an Air Elemental will instantly negate *calm air*. This spell can not be cast underwater.

The component for this spell is the holy symbol of Argoeth.

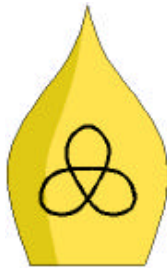
Argoeth's Spirits (Alteration)

Level: 4
Sphere: Elemental
Range: 0
Components: V, S, M
Duration: 1 round/level
Casting Time: 8
Area of Effect: The caster
Saving Throw: None

While casting this spell, the priest draws upon the elemental spirits of the wind to do his bidding. When the spell is complete, the caster is surrounded by a strong, swirling wind that functions like a 5' radius *wind wall* spell. The swirling winds also lift the caster off the ground, providing the equivalent of a *levitate* spell. Finally, the wind spirits can also be hurled against any target within 20 yards, pushing with a strength of 15. Controlling this push must be the only action taken by the caster during the round, however, except for self-defense.

The material component for this spell is the holy symbol of Argoeth and an intact dandelion stem. If this spell is used in any enclosed space or underwater then it will fail.

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Bretaine

Alignment: Neutral Good

Titles: All Wisdom, Averness, He Who Guides, Islerna, Tail Biter.

Portfolio: Serenity, cycles, integrity, and guidance.

Areas of Interest: Balance, equilibrium, repetition, adaptation, tolerance, reincarnation, patience, calm, acceptance, contentment, harmony, truth, honesty, trust, wisdom, counseling, and planning.

Allies: Althain, Ar-Talath, and Silvera.

Foes: Bharkhamel, Dyarx, Thorn, and Vhoux.

Symbols: Trefoil on a golden onion dome.

Bretaine appears as a great, twin-headed dragon with a transparent crystalline body, two powerful legs, and a long, sinuous tail. Its body slowly changes in hue and transparency in a complicated rhythm that is incomprehensible to the unenlightened.

The left head of Bretaine is known as Averness, and it represents serenity, cycles, and balance. The head on the right is called Islerna, and it attends to integrity, trust, and guidance. Together they represent the eternal quest for higher wisdom. The heads will never disagree as each bows to the superior wisdom of the other where appropriate.

This ascendant goddess is said to be the protector of the great tree of life, an immense growth that binds together all living forms. It is thought by some that this tree cradles the living spirit of Yam-Ar, and as long as it survives he may awaken and rise once again. Its fruit consist of glowing pearls, each of which is said to bear a seed of pure wisdom. Those who eat of the fruit will know all that will happen and all that may happen.

In the presence of Bretaine only the truth can be spoken, and he holds the power to calm any being and to bring hope where none exists. Even Habatwa finds she can summon no anger in his presence and so she avoids this sacred dragon.

Bretaine quietly serves the gods of the sacred virtues but is beholden to none. However he does have close ties to Althain and the two often aid each other. He holds neither hatred nor ire toward any being, whether a mortal or god. But he does work to oppose the activities of many malevolent and dishonest entities.

Despite his pacifist nature, Bretaine believes that as long as there are those who pursue violence there will be a need for the martial skills. However, only peace and tolerance can bring wisdom. There are violent deities such as Bharkhamel and Vhoux who find his serene countenance repugnant, but most see his influence as highly beneficial.

Worship

Followers: Pacifists, monks, sages, farmers, elders, and counselors.

Turn Undead: Yes.

Command Undead: No.

By long tradition priests of Bretaine have spent their time at the pottery wheel, learning patience and self-discipline while shaping the clay and contemplating the spinning form. Thus they automatically gain the pottery proficiency.

Currently the following of Bretaine is a small one, as the empire was built with military might and there is little room for the beliefs of this religion. Yet the message of peace and tolerance holds a powerful sway among those who live far from the dangerous borders. The worshippers of Bretaine are also possibly the most diverse group of any god of this pantheon, welcoming all races and cultures equally. Thus this faith is making steady penetration among the lands long conquered by the empire.

The highest goal of the priests of Bretaine is the attainment of complete enlightenment, a state of unity with the universe in which all of wisdom is revealed. However many postpone this state in order to relieve the sufferings of mankind. They do so through the sharing of difficulties, patient counseling born of spiritual insight, and aiding those along the path to redemption.

Shrines to Bretaine contain prayer wheels that are spun by worshippers and priests during their ceremonies. These rituals consist of rhythmic chants accompanied by the rattle of small bells. These symbolize the guiding spirits of Bretaine that direct his worshippers along the road to peace, wisdom, and integrity.

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To the priests of Bretaine taking any action to break the serenity of the moment is considered impious, and so they are forbidden to make excessive noise. It is also considered improper to frolic, celebrate boisterously, carouse, or otherwise display excess exuberance. For this reason the priests usually abstain from drinking spirits or attending lively celebrations. Indeed, some sects of this god go so far as to isolate themselves from worldly life altogether in order to achieve greater enlightenment.

Priests of Bretaine are forbidden to lie at any time, even if it seems like a benevolent act. Nor can they exaggerate or make deliberately misleading statements. They are expected to fulfill any vows or contracts to which they agree without duress. A significant breach of honesty will call the integrity of the priest into question and bring him under the close scrutiny of Bretaine and the priesthood. An *atonement* spell or some comparable deed is required to rectify such an ethical violation.

The followers of Bretaine celebrate cyclical astronomical events, especially those involving conjunctions and unusual alignments of the planets. These are quiet affairs commonly given over to meditation, contemplation, and relaxation.

Temple Construction Modifiers

The following modifiers are used to select a holy site for Bretaine. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly evil	-12
Site of a military base	-4
Located along a troubled border	-2

Specialty Priests (Harmonist)

Requirements: Wisdom 14.

Preferred Weapon: Sling.

Allowed Weapons: Chain, Club, Flail, Lasso, Net, Quarterstaff, Sling, and Staff Sling.

Armor: Studded Leather, Banded Mail, Chain Mail, Splint Mail, and any shield.

Major Spheres: Divination, Sun, Numbers, Protection, Thought, Time, and Travelers.

Minor Spheres: All, Elemental (water), Guardian, Healing, and Plant.

Magical Items: Same as clerics except drums, *staff of thunder & lightning*, or any item that increases speed.

Required Proficiencies: Etiquette.

Bonus Proficiencies: Pottery.

- Harmonists automatically gain a +2 bonus to their ability to negate a deception or resist powers that control emotions. This bonus applies to attempts to fool the priest with a Fast-Talking, Fortune telling, or Voice Mimicry proficiency. It also applies to any attempts to disbelieve an illusion or to resist spells or special abilities that can control or alter emotions. These includes, for example, the *confusion* and *cause fear* spells.
- Harmonists can cast *analyze balance* once per day.
- At 2nd level Harmonists can cast *sanctuary* once per day.
- At 3rd level Harmonists can cast *silence*, 15' radius once per day.
- At 4th level Harmonists can cast *zone of truth* once per day.
- At 5th level Harmonists can cast *moment reading* once per day.
- At 6th level Harmonists can cast *accelerate healing* once per day.
- At 7th level Harmonists can cast *detect lie* once per day.
- At 9th level Harmonists can cast *consequence* once per day.
- At 10th level Harmonists can cast *repeat action* once per day.

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Peace Knot (Alteration)

Level: 2
Sphere: Guardian
Range: Touch
Components: V, M
Duration: 1 day/level
Casting Time: 1 round
Area of Effect: One weapon
Saving Throw: None

To cast this spell the priest must be wielding a melee weapon in the normal manner. When the invocation is complete, the weapon is wrapped in a faintly shimmering field that cushions it against any impacts. This field will prevent the weapon from inflicting any damage upon striking a target. However, the weapon can still be used to parry an attack. Entangling weapons such as a lasso, net, or mancatcher are unaffected by this field.

This spell will cushion the effected weapon against any impacts. As a result while the spell is in effect it gains a +2 bonus to any saving throws versus crushing damage.

A word and a touch from the caster can instantly undo the peace knot. Another being can also be empowered to negate this spell in this manner, but this individual must be present when the spell is first cast.

The component for this spell is the holy symbol of Bretaine.

Reversed Cycle (Alteration)

Level: 3
Sphere: All
Range: 60 yards
Components: V, S, M
Duration: 1 round/level
Casting Time: 6
Area of Effect: 30-foot cube
Saving Throw: None

When a priest of Bretaine casts this spell, it has a chance to immediately reverse the form of any reversible spell within the area of effect. Each reversible spell that is cast or active within the area of effect of the *reversed cycle* is checked to see if the reverse form is created instead. The caster can always reverse any spells he casts while this spell is active. The spell has no effect on spells that are not reversible. Spells can only be reversed one time.

The base chance of successfully reversing a spell is 10 or less on a 1d20. If the caster is higher in

level than the being that created the reversible spell, then the difference in level is added from the base chance. Otherwise the difference is added to the base chance. A die roll of 1 always succeeds, while a roll of 20 automatically fails.

This spell has no effect on magical items or spell effects created by such items.

The component for this spell is the holy symbol of Bretaine.

Wheel of Pax (Enchantment/Charm)

Level: 4
Sphere: Charm, Protection
Range: 0
Components: V, S, M
Duration: 1 turn + 1 round/level
Casting Time: 8
Area of Effect: Special
Saving Throw: Special

Upon casting this spell a large glowing white wheel of spiritual energy appears in the air above the head of the priest and slowly begins to turn. The wheel has a single spoke for every two levels of the caster and they connect to a glowing hub in the center. The wheel radiates a powerful feeling of peace and contentment within the area of effect.

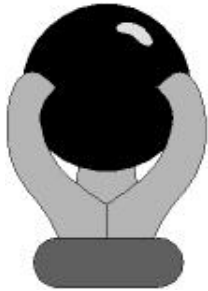
Any beings that come within 40' of the wheel must make a saving throw versus spells or be incapable of performing hostile or aggressive behavior towards another. This includes spoken threats, angry gestures, violent acts, or offensive spells. If the caster moves more than 20' away from the wheel, or performs a hostile or aggressive act, then the spell is immediately cancelled.

In addition, any being that attempts to physically, magically, or psionically injure or control any being within 40' of the wheel will be attacked by a single spirit bolt of pure serenity. This bolt has a maximum range of 100' and uses the to hit roll of the caster with no modifiers for range. Creatures struck by a bolt must make a saving throw versus spells or be completely incapacitated for 2d6 rounds.

The wheel can emit one such bolt for every spoke. However if the maximum number of allowed bolts is emitted in any one round, then the spell is immediately negated.

The component for this spell is the holy symbol of Bretaine.

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Dholemtrix

Alignment: Lawful Evil

Titles: Dragon of Darkness, Eater of Dreams, Gloom Tyrant, Lady of Lethargy and Sloth, She Who Rules the Night.

Portfolio: Night, sleep, deprivation, and meteors.

Areas of Interest: Night, darkness, gloom, slumber, lethargy, inaction, apathy, dreams, suicide, solitude, silence, numbness, isolation, tedium, deprivation, hunger, fasting, famine, thirst, drought, sparks, and meteors.

Allies: Mor Brawg and Te'Oberon.

Foes: Argoeth, Ar-Talath, Silvera, and Subyalus.

Symbols: Black sphere in a silver claw or a dark blindfold.

This goddess was one of the few divine dragons to survive the great proxy war of the gods. She represents deprivation brought on by hunger, thirst, isolation, inaction, and darkness. In addition she supports and guides those who force an ascetic idle lifestyle upon others. Thus while she acts lawful neutral in behavior, she has surreptitious evil beliefs and an inexorably debilitating creed.

Dholemtrix has few followers and even fewer priests, as her creed is harsh and joyless. Instead she draws most of her divine powers from the lucid dreams of people as they sleep. She is seen as the goddess of the lethargy and sloth that cause men to neglect their religious duties.

She manifests as the ghostly black outline of an immense dragon and is all but invisible at night. Her presence brings deep gloom and all but masks the night sky for hundreds of yards. Her numbing black breath can place any mortal in a deep sleep for many hours, and she can destroy virtually any structure by calling forth fiery stones from the sky.

Dholemtrix was raised to a minor goddess from her previous status as a divine being when Onyx required a counteragent to the activities of Argoeth.

She prefers the company of her followers and has few friends and allies among the pantheon. As a result she will only follow the orders of gods of the vices when commanded to do so by Onyx. Mortals rarely see her as she hides from the sunlight and will only perform her activities at night.

Worship

Followers: Mages, ascetics, eccentrics, cynics, gloomy individuals, nihilists, recluses, some thieves, the suicidal, and insomniacs.

Turn Undead: No.

Command Undead: Yes.

Priests of Dholemtrix automatically gain the Endurance proficiency. They are unable to pray for spells that provide light and must rely on lamps, torches, or other lighting equipment. All spells cast by these priests between dawn and dusk are cast at two levels of experience lower than normal.

The creed of this deity is one of the strangest in the pantheon. The followers of this god find meaning in their lives by engaging in various forms of self-deprivation. They typically have a gloomy personality and low self-esteem, but find solace in their mutual suffering. Together they achieve a type of communal dismalness that is almost palpable.

While the priests and followers of Dholemtrix do not deliberately seek to physically injure others, they do believe that deprivation and misery is a person's general lot in life and that everybody should come to accept this. Because of their philosophy, they will not stretch out a hand to help any non-believers in difficulty. Indeed they will often willfully deprive selected individuals of their good fortune in order to guide them along the correct path of fulfillment. They do not consider such acts stealing, and the money or goods are spent only to promote the church.

The members of this cult see little need for material possessions in this world and they live a very spartan existence. Much of the money and goods they acquire, beyond the minimum needed for survival, is spent either to promote the faith or to build structures to further isolate themselves from any unnecessary sensory stimulation. Indeed the ultimate act of devotion to Dholemtrix is the lengthy rite of fasting until death.

The priests of Dholemtrix dress from head to toe in uniform black garb, thus preventing exposure of their body and spirit to sunlight. During ritual ceremonies the priests don a transparent black

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blindfold and worship the goddess with genuflection and meditation. Prayer is completely silent, with complex bowing rituals performed in unison.

The gloomy temples of Dholemix are built underground to keep out noise, sunlight, and other distractions. Usually a large chunk of meteor is displayed in a place of honor upon the black stone altar. The holy symbol of this cult is a black sphere suspended in a silver claw from a necklace. A rare black pearl is the preferred stone for this symbol, and the purchase of such a precious stone is considered an act of promoting the faith.

These priests ritually bathe in the underground pools of caves. With their body numb from the cold and their other senses all but useless, they can contemplate their inner darkness and explore the haunting extremes that only true deprivation can bring.

Priests of Dholemix are acclimated to a life of deprivation and will appear thin and gaunt, weighing 20% less than normal for a person their size. They will ignore all forms of luxury and use only plain, functional items. Save for an allowance for the basic essentials and funds for training, they are expected to donate most of the money and non-magical treasure they acquire to their church in order to promote the faith.

The unholy night of Dholemix occurs on winter solstice, the longest night of the year. For a week prior to this day the followers must fast from dawn to dusk. At midnight the priests perform their holiest rituals in the cold of night, then move underground to a specially prepared chamber of darkness and silence. There the priests let their blood slowly drip into a bowl until they feel faint. The remainder of the night consists of a period of meditation, contemplation, and prayer. Finally at dawn all are allowed to break their fast with a simple meal.

Temple Construction Modifiers

The following modifiers are used to select an unholy site for Dholemix. See appendix B for details.

Settlement Feature	Modifier
Residents are predominantly chaotic	-8
Residents are predominantly good	-4
Remote location	+1
Located near natural caverns	+2

Specialty Priests (Nighthaunts)

Requirements: Wisdom 13.

Preferred Weapon: Ranseur.

Allowed Weapons: Dagger, Military Fork, Partisan, Ranseur, Short Sword, Sling, Spear, Spetum, and Trident.

Armor: Padded, Leather, Studded Leather, Ring Mail, Chain Mail, and Small Shield.

Major Spheres: All, Charm, Elemental (fire only), Sun, Thought, and Time.

Minor Spheres: Guardian, Healing, and Wards.

Magical Items: Same as clerics except *wand of illumination* and those items that provide food or sustenance.

Required Proficiencies: Endurance.

Bonus Proficiencies: Blind-fighting.

- Nighthawks have an innate ability to sense when a dead being took his or her own life. They are forbidden to restore such suicide victims to life through magic or other means.
- When at least on level of experience higher than the minimum required for a wizard to cast, Nighthaunts can use the wizard spells *dream*, *melf's minute meteors*, *meteor swarm*, and *sleep*. The *meteor swarm* spell must be cast outdoors. The material component is the holy symbol of Dholemix.
- Nighthaunts can cast *darkness*, the reverse of the *light* spell, once per day.
- At 2nd level Nighthaunts can cast the wizard spell *sleep* once per day.
- At 3rd level Nighthaunts can cast *continual darkness*, the reverse of the *continual light* spell, once per day.
- At 4th level Nighthaunts can cast *nap* once per week.
- At 5th level Nighthaunts can cast *cause blindness or deafness*, the reverse of the *cure blindness or deafness* spell, once per week.
- At 6th level Nighthaunts can cast the wizard spell *melf's minute meteors* once per day.

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- At 7th level Nighthaunts can cast *body clock* once per day.
- At 10th level Nighthaunts can cast the wizard spell *dream* once per night.
- At 11th level Nighthaunts can cast *seclusion* once per day.

Unique Spells

Numbing Darkness (Alteration, Enchantment/Charm)

Level: 3
Sphere: Charm, Sun
Range: 5 yards/level
Components: V, S, M
Duration: 1 round/level
Casting Time: 7
Area of Effect: 30' diameter cloud
Saving Throw: Special

This subtle, but effective spell creates a thick, inky cloud that is so utterly dark that it saps the will to move. The cloud is roughly 30' in diameter and is utterly impenetrable to all forms of sight. In this regard the darkness is much like that created by the *darkness*, 15' radius spell.

The pattern of disturbing darkness created by this spell can leave weak-willed creatures unable to summon the desire to escape. Only the strong, creatures from the demiplane of shadow, or those who lack any means of vision are able to flee from this trap while the spell remains active. This numbing darkness will penetrate even tightly closed eyes.

Any seeing creature that begins a round within the cloud must make a saving throw versus paralyzation. Those who fail are unable to find the will to perform any action other than to stand in place and stare into the darkness. Each time a target fails a saving throw versus the spell, the succeeding saving throws by the same creature against the cloud are modified by a cumulative –1 penalty.

Physically the dark cloud behaves much like a *wall of fog* spell and can be moved or dispersed by sufficiently strong winds.

The component for this spell is the holy symbol of Dholemtrix.

Fasting (Enchantment/Charm)

Level: 4
Sphere: Charm
Range: Touch
Components: V, S, M
Duration: 1 week + 1 day/level
Casting Time: 1 round
Area of Effect: Creature touched
Saving Throw: Neg.

Upon touching the target, this spell will inflict a continual state of fasting. The victim must make a saving throw versus spells or be incapable of taking nourishment from any food he eats. Even the tastiest meal will seem very bland and the target is unable to enjoy any food he is given.

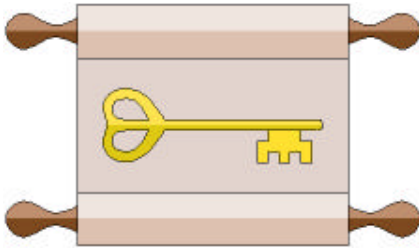
The target will slowly begin to grow weak and unhealthy from lack of nutrition. He or she must make a 1d20 against his current constitution score every eight hours to see if he has grown weaker. Each time the check is passed a cumulative –1 penalty is applied to further rolls until failure occurs.

When a constitution check is finally failed the target suffers a point reduction in his strength, dexterity, and constitution scores. Once one of these characteristic scores drops below zero the target is completely incapacitated and must survive a system shock roll or die.

If the spell expires and the victim is still alive, he can begin to slowly recuperate through rest and the consumption of food. His characteristic scores will rise toward their previous values at the rate of one point per day that he is well fed and rested.

The component for this spell is the holy symbol of Dholemtrix and an empty bowl.

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Gnoshara

Alignment: Lawful Good

Titles: Patron of the Empire, Queen Goddess.

Portfolio: Rule, citizenry and community.

Areas of Interest: Government, rulership, leadership, legislation, pomp, bureaucracy, enforcement, sentencing, service, patronage, status, responsibility, righteous obedience, unity, identity, belonging, and communal symbols.

Allies: Thoshanir.

Foes: Skap'ne.

Symbols: Open scroll showing a golden key.

Gnoshara was once the warrior wife of a mighty king. When her husband was slain and her people scattered by their enemies, she gathered them together and led them to sanctuary on the banks of a distant river. There she founded a new state that in time grew to become the empire.

Eventually Gnoshara was elevated to the status of a goddess by the emperor and she became associated with continuity of rulership and a sense of unity of the empire and her people. She is now the patron deity of the capitol of the empire. As such she is the most powerful of the patron deities in the pantheon and has risen in power to become an ascendant god.

It is said that the eldest son of Gnoshara mated with Silvera, and in time their only child came to rule the land after many heroic adventures. (One tale oft told is a tragedy that has the divine son returning home to mistakenly slay his father and take the crown.) Thus the emperors are believed to be directly descended from the gods.

While she has only one modest temple to her name, her stone figurine sits in many small shrines throughout the capitol. Gnoshara sometimes communicates with her followers through dreams, providing insight and guidance where needed. She will also perform an occasional miracle for the benefit of the city, or to increase the credibility of

his presence. She still has little power beyond the cultivated lands that surround the city, however, and rarely takes an interest in the affairs of the outside world. This may change with time.

Gnoshara never manifests in person but appears in dreams as a powerful, heavy-set woman with golden-hued flesh and short, curly red hair. In her left hand is a great shield with which she protects the city. In the right hand is an endless scroll that contains the wisdom of rulership and governance. She carries a large ring of keys on her belt. Gnoshara can also appear as a wandering dog or a large stone face in a wall.

Worship

Followers: Officials, legislators, judges, barristers, city guards, counselors, patriots, and residents of the capitol.

Turn Undead: Yes.

Command Undead: No.

Priests of Gnoshara automatically gain the Local History proficiency for the capital city. This provides the priest with a familiarity with key families and contacts within the city. They are intimately familiar with the streets and layout of the capital and gain the local equivalent of a Navigation proficiency within the city. Finally they are expected to be highly familiar with the law and the legal code of the city.

The residents of the capital use the name of Gnoshara to bless the start of any gathering or public event. Her name is also invoked to ward against treason and treachery. She is associated with any communal public works, such as baths, wells, aqueducts, laundry areas, and sewers. The followers of Gnoshara bathe together in the sacred river, purifying themselves in the process and washing away any evil forces that threaten the community.

There are those who view Gnoshara as a queen among the ascendant gods and in some sense a leader of the pantheon in their dealings with the empire. This group forms a rather small sect within the following of Gnoshara, however, and they worship her in secret as the Queen Goddess. She is certainly the high goddess of the lineage of the emperors.

The priests of Gnoshara favor the traditional attire of their ancient forefathers, with multi-layered robes, the four-cornered headdress, open-toed sandals, and the thrice-wrapped belt cord. The

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robes include the color of mud for the river, red for the bloody escape from their enemies, and gold for the good fortune of the city.

The creed of Gnoshara is heavily linked with the practice of rulership, and her sacred writings contain many sayings and observations on the proper roles of the leader and the subjects. The most important of these works are the thirteen volumes of Artoa. These are elaborate volumes written on velum and wrapped in gazelle leather. Together they form the legal basis of the empire and their sacred laws.

The holy day of Gnoshara is Founding day in late winter. This is the annual celebration of the arrival of Gnoshara and the first settlers at the location of the capitol. Performers hold a dramatic re-enactment of this event. This followed by gatherings of friends and the sharing of bread with neighbors. This is also a day when new citizens are sworn into the empire, and the ceremonial leaders and honorary personages for the coming year are selected.

The temple of Gnoshara is run by a highly organized priesthood. All duties are specifically assigned to particular individuals, with the importance of the duty determined by rank. Variation from the required duties is not sanctioned without the permission of the head priest. Entry into the priesthood is considered an honor that is reserved for city leaders and their offspring.

Few priests of Gnoshara attain a level of religious knowledge deemed necessary to become high priest, and indeed many are more noted as community leaders. Thus the church does not have access to the higher powers and abilities of the other temples. Instead the priests of Gnoshara have become proficient at collaborating to achieve the goals of their goddess.

Only once in a generation does a priest of Gnoshara rise to a significantly high level. These few favored are called upon as the holy advisor to the emperor.

Temple Construction Modifiers

There is only one temple to Gnoshara at this time and it is located in the capitol of the empire.

Specialty Priests (Keyholders)

Requirements: Wisdom 13.

Preferred Weapon: Spear.

Allowed Weapons: Club, Dart, Flail, Lucern

Hammer, Mace, Net, Quarterstaff, Spear, and Warhammer.

Armor: Studded Leather, Scale Mail, Splint Mail, and any shield.

Major Spheres: All, Charm, Divination, Law, Summoning, Thought, and War.

Minor Spheres: Guardian, Healing, Protection, and Wards.

Magical Items: Same as clerics.

Required Proficiencies: Local History.

Bonus Proficiencies: Heraldry.

- Beyond the rural outskirts of the capital Gnoshara grows weak in power. There she can only provide spells to her Keyholders from her major spheres and those only up to fourth level.
- Keyholders can cast *combine* once per day.
- At 3rd level Keyholders can cast *mystic transfer* once per day.
- At 4th level Keyholders can cast *know alignment* once per day.
- At 5th level Keyholders can cast *rigid thinking* once per day.
- At 7th level Keyholders can cast uplift once per week.
- At 8th level Keyholders can cast *imbue with spell ability* once per day.
- At 9th level Keyholders can cast *thoughtwave* once per day.
- At 11th level Keyholders can cast *legal thoughts* once per day.

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Unique Spells

Communal Mood (Divination)

Level: 2

Sphere: Thought

Range: 5 yards/level

Components: V, S, M

Duration: 1 round/level

Casting Time: 5

Area of Effect: 10 yard radius/level

Saving Throw: Special

This spell functions in a manner similar to the priest spell emotion read, except that the caster is able to sense a emotion shared in common by any

groups of three or more individuals within the area of effect. This if a group was terrified of a particular individual then the caster could be able to sense this fact. The individuals must be within 15 yards of each other, and they must all have an intelligence of 3 or better.

Each such group is allowed a single saving throw versus spells to resist this spell. The best saving throw score in the group is used to make this check. If the roll is successful then the caster receives no reading at all.

The component for this spell is the holy symbol of Gnoshara.

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Illustration by Astra M. Poyser.

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Appendices

Appendix A. Summary of the Deities

Name	Align	Sex	Portfolio
Althain	NG	M	Reason, knowledge, and forests.
Argenta	CN	F	Trade, wealth, security, and rivers.
Argoeth	CG	M	Sky, air, birds, and freedom.
Arn Droue	LN	M	Craft, invention, labor, and fire.
Ar-Talath	LG	M	Sun, agriculture, rainbows, and plains.
Beshada	CG	F	Light moon, fertility, moods, and hunting.
Bharkhamel	TN	M	War, battle, gaming, and lightning.
Bretaine	NG	M	Serenity, cycles, integrity, and guidance.
Chalerva	CG	F	Artistry, drama, monuments, and pools.
Coeurstav	LG	M	Honor, virtue, equestrianism, and martial skill.
Diaderum	CN	F	Oceans, clouds, and sea creatures.
Dholemtrix	LE	F	Night, sleep, deprivation, and meteors.
Dyarx	CE	M	Fear, insanity, arachnids, and the new moon.
Eptielle	CN	F	Love, beauty, courting, and mirrors.
Erog	TN	M	Beasts, winter, cold, and music.
Finos	TN	M	Victims, obscurity, and observation.
Fel'shire	TN	F	Flora, growth, and burrows.
Gnoshara	LG	F	Rule, citizenry and community.
Habatwa	CE	F	Storms, thunder, anger, and misanthropy.
Khlor	LE	M	Oppression, intolerance, and order.
La'ahl	LG	F	Comradery, marriage, healing, and serpents.
Mor Brawg	NE	M	Pain, destruction, and nightmares.
Oerne	LN	F	Death, sterility, and afterlife.
Ombrum	LE	M	Power, castles, and mountains.
Onuyl	TN	M	Time, stars, calamities, and ruins.
Pip	CN	M	Fate, divination, and comets.
Shizle	LN	F	Strength, glory, and obstacles.
Silvera	NG	F	Sanctuary, vigilance, defense, and charity.
Skap'ne	CE	M	Savagery, envy, plunder, and hills.
Subyalus	CN	F	Pleasure, indulgence, delusion, and felines.
Te'Oberon	NE	F	Thieves, concealment, and shadows.
Thorn	CE	M	Subterfuge, poisons, and deserts.
Thoshanir	LG	M	Purity, health, sacrifice, and justice.
Uhl-Khoroz	NE	M	Occult, superstition, and swamps.
Vhoux	CE	M	Chaos, murder, and monstrosities.
Vilnibog	NE	M	Decay, pestilence, and weakness.
Zykhiralamshad	CN	F	Magic, mysteries, and glades.

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Appendix B. Temple Construction

The following tables can be used to determine the temples and other holy sites in a typical empire settlement with at least 5,000 residents. Roll the appropriate number and type of dice shown on the table below to determine the number of significant religious sites within the settlement.

Type of Settlement	Population	Number of Sites
Major City	60,000	3d6
Minor City	25,000	2d6
Large Town	10,000	2d4
Small Town	5,000	1d6

Certain deities are predominantly worshipped in specific geographic areas. Check each row of the following table to check whether this settlement has a holy site that is devoted to such a deity. If the settlement satisfies the prerequisites then roll percentage dice to determine if a site exists.

Deity	Prerequisites	Chance for Success
Althain	Non-evil settlement besides a forested region.	18%
Ar-Talath	Non-evil farming community in an area of plains.	33%
Diaderum	Non-lawful port town or city.	25%
Erog	Arctic or frontier settlement.	21%
Ombrum	Non-good settlement in a mountainous area.	16%
Skap'ne	Evil settlement in a hilly area.	12%
Uhl-Khoroz	Evil settlement located within a swampy region.	7%

For each remaining religious site, use the following table to determine the alignment of the deity worshipped at that location. Select the column that corresponds to the predominant alignment of the local population, or roll a twenty-sided dice on the top row for a random population alignment typical of the empire. Next roll three six-sided dice and consult the lower part of the table to determine the alignment of the particular deity represented by the religious site. Note that in cases where the alignment differs significantly between the deity and the population the religious site is often a concealed place of worship.

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1d20 Roll	1-4	5-6	7-8	9-12	13-14	15-16	17-18	19	20
Population Alignment	Lawful Good	Neutral Good	Chaotic Good	Lawful Neutral	True Neutral	Chaotic Neutral	Lawful Evil	Neutral Evil	Chaotic Evil
3d6 Roll	Alignment of the deity worshipped at the religious site								
3	CE	LE	LE	CE	LG	LG	CG	CG	LG
4	CN	LE	LN	CE	LN	LG	CN	CG	LN
5	CN	LG	LN	LE	CG	CG	CN	CE	LN
6	TN	NE	TN	CN	CG	LN	TN	NG	TN
7	NG	TN	NG	TN	LG	TN	NE	TN	NE
8	CG	LN	LG	NE	TN	NG	CE	CN	LE
9	NG	LG	NG	LE	LN	CG	NE	CE	NE
10	LG	NG	CG	LN	NG	CN	LE	NE	CE
11	LG	NG	CG	LN	NE	CN	LE	NE	CE
12	LN	CG	CN	LG	CN	CE	LN	LE	CN
13	LE	CN	CE	NG	TN	NE	LG	LN	CG
14	LN	TN	CN	TN	CE	TN	LN	TN	CN
15	TN	NE	TN	CN	LE	LN	TN	NG	TN
16	NE	CG	NE	LG	LE	CE	NG	LE	NG
17	NE	CE	NE	CG	CN	LE	NG	LG	NG
18	CE	CE	LE	CG	CE	LE	CG	LG	LG

Once the alignment of the deity is determined, roll a twenty-sided dice and consult the appropriate alignment table below for a random deity, or choose a deity of the selected alignment that is appropriate for the geography, culture, economy, history, and political situation of the settlement.

1d20	Lawful Good Site
1-6	Ar-Talath
7-10	Coeurstav
11-16	La'ahl
17-20	Thoshanir

1d20	Neutral Good Site
1-7	Althain
8-11	Bretaine
12-20	Silvera

1d20	Chaotic Good Site
1-2	Argoeth
3-11	Beshada
12-20	Chalerva

1d20	Lawful Neutral Site
1-8	Arn Droue
9-13	Oerne
14-20	Shizle

1d20	True Neutral Site
1-9	Bharkhamel
10-14	Erog
15-16	Fel'shire
17	Finos
18-20	Onuyl

1d20	Chaotic Neutral Site
1-6	Argenta
7-8	Diaderum
9-12	Eptielle
13-15	Pip
16-18	Subyalus
19-20	Zykhiralamshad

1d20	Lawful Evil Site
1-4	Dholemtrix
5-11	Khlor
12-20	Ombrum

1d20	Neutral Evil Site
1-6	Mor Brawg
7-15	Te'Oberon
16	Uhl-Khoroz
17-20	Vilnibog

1d20	Chaotic Evil Site
1-4	Dyarx
5-8	Habatwa
9-13	Skap'ne
14-15	Thorn
16-20	Vhoux

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Determine the temple construction modifiers for the chosen deity, then add the total to a 1d20 roll. Add +1 to the roll for every 10,000 inhabitants in the settlement. Check the temple construction modifiers for the particular deity and add any that apply. Using the final adjusted roll consult the following table to determine the type of religious site, the total number of priests, the level of the high priest (if any), and the number of followers. Note that these numbers represent guidelines only and should be adjusted based on the particulars of the settlement.

Modified 1d20 Roll	Type of Sacred Site	Number of Priests	Level of the High Priest	Number of Followers
Up to 5	Ruins	5% chance of one	1d3	None
6	Monument	10% chance of one	1d4	None
7-14	Shrine	35% chance of 1d2	1d6	None
15	House of Worship	1d4	1d8	1d10
16-17	Chapel	1d8	6+1d6	2d12
18-22	Temple	2d12	7+2d6	4+2d20
23 or more	Major Temple	4d12	7+2d10	8+3d20

There are, of course, places of worship outside the settlements of the empire. In particular some of the gods are worshipped in isolated sanctuaries and monasteries. The locations and details of these places are left to the reader.

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Appendix C. Revision History

- 3) 11/16/1999 – Converted document to be compatible with AD&D ® 2nd edition system. Changed from HTML to a Word document.
- 4) 06/01/2000 – Changed document to improved format. Included areas of interest for each deity. Additional details included for many gods. Extensive editing. Added the gods Argoeth and Khlör.
- 5) 06/18/2000 – Expanded the introduction. Included titles and preferred weapons for each god. Added the gods Bretaine, Dholemtrix, Gnoshara, Skap'ne, Subyalus, and Uhl-Khoroz. Appendix B added with procedure for temple construction. Also included many minor revisions, enhancements and additional spells.