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ELDORIAN AILMENTS

An Eldorian Resource

by Keith Done



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

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Credits

Author –Keith Done

Editor – Angela Caffery

Layout Artists – Angela Caffery, Keith Done

About the Author

Keith Done is the founding member of ‘Friends of Eldoria’ (FOE). FOE people write modules for the rich world of Eldoria created by Keith himself. Keith Done worked for Auran (a Brisbane based PC design company) for several years and has had a number of RPG resources and modules previously published including Encyclopedia Eldoria, Shades of Grey, Guardian and Mindbane. He has just released an updated **Encyclopedia Eldoria** and the new **Reliquarium Eldoria**, a book totally devoted to the religions of Eldoria. He has also been busily working on downloadable modules available on Drive Thru RPG and special “Secrets of Eldoria” articles available on Patreon Eldoria.

FoE Publishing (Friends of Eldoria)

A group of role playing game enthusiasts who have been playing and designing for Eldoria since its’ first conception. In the early 80s the world of Eldoria was created and this has been developed over the past 35 years. The goal of FOE publishing is to share ideas with the world, further build the Eldorian gaming community and provide gamers with quality material.





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About this Publication

"I have fought against many foes during my lifetime but none as deadly as this plague which attacks us all without discrimination"

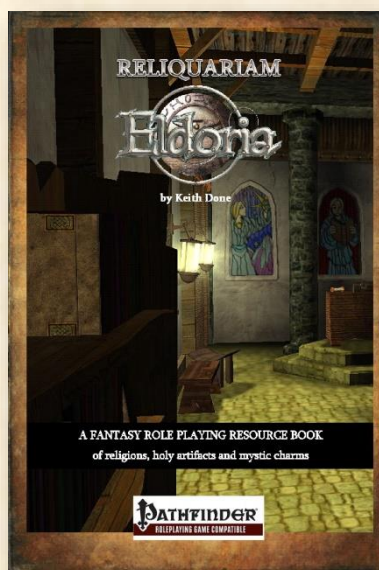
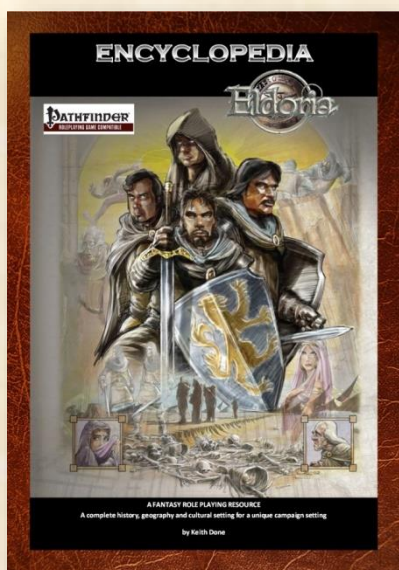
Rhanald Xarinda, retired Captain of the Sardellan Northern Command, 695R, describing the Rose Plague

"Eldorian Ailments" introduces seven new diseases to the Eldorian Setting, two of which are magical in nature. Complete Pathfinder-friendly statistics are given for each ailment along with a brief history of its origins and effect of Eldoria realms.

The Setting

This resource has been written for the fantasy world of Eldoria and throughout are explanations for terms specific to that campaign setting. However, if you want to use it in your own campaign, the details and statistics can very easily altered to suit the world you are playing in. If you find the world of Eldoria intriguing, more information can be found in *Encyclopedia Eldoria* and *Reliquarium Eldoria* available for download at Drive Thru RPG:

<http://www.drivethrurpg.com/browse/pub/10207/Friends-of-Eldoria>

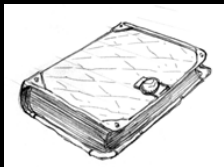




SEERVATI

A Cleric Who Casts Spells

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



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

Eldorian Ailments (an Overview)

This book contains the Pathfinder game statistics for six ailments unique to the Eldorian setting (although there is nothing stopping you from introducing them to your own campaign). The diseases included are:

The Rose Plague: A virulent highly contagious disease that first arose in Llan in the 7th Century R but has since turned up in many other places across Eldoria.

Halocean Fever: An illness like influenza but more life threatening with long-term effects.

J’ minda’s Curse: An incurable disease that is thought to be magical in origin, causing unbearable itching, that leads to the victim inflicting self-harm to relieve the endless sensation.

Red-Eye Fever: An illness that causes extreme lethargy and, if untreated, blindness.

Damplung: A condition most often found in the norther parts of Eldoria. It causes excess fluid to form in the lungs, literally drowning the victim.

Priatharia: A condition that affects Elves in later life.

Tas Sickness: An illness that only effects practitioners of magic, causing severe shakes and uncontrollable discharge of spells.

In addition to the information provided on these seven ailments, there is a bonus feature section on the Religion of Esmia, Goddess of Healing, taken from the “Reliquarium Eldoria.”



Terminology

The following standard Pathfinder terms are used for each ailment listed in this book.

Name: This is the name of the ailment.

Type: This is the type of the ailment, such as curse, disease, or poison. It might also include transmission, such as contact, ingestion, inhalation, injury, spell, or trap.

Save: This gives the type of save necessary to avoid contracting the ailment, as well as the DC of that save. Unless otherwise noted, this is also the save to avoid the ailment's effects once it is contracted, as well as the DC of any caster level checks needed to end the ailment through magic, such as remove curse or neutralize poison.

Onset: Some ailments have a variable amount of time before they set in. Creatures that are in contact with an ailment, with an onset time, must make a saving throw immediately. Success means that the ailment is avoided, and no further saving throws are needed. Failure means that the creature has contracted the ailment and must begin making additional saves after the onset period has elapsed. The ailment's effect does not occur until after the onset period has elapsed, and then only if further saving throws are failed.

Frequency: This is how often the periodic saving throw must be attempted after the ailment has been contracted (after the onset time, if the ailment has any). While some ailments last until they are cured, others end prematurely, even if the character is not cured through other means. If an ailment ends after a set amount of time, it will be noted in the frequency. For example, a disease with a frequency of "1/day" lasts until cured, but a poison with a frequency of "1/round for 6 rounds" ends after 6 rounds have passed.

Ailments without a frequency occur only once, immediately upon contraction (or after the onset time if one is listed).

Effect: This is the effect that the character suffers each time if he fails his saving throw against the ailment. Most ailments cause ability damage or hit point damage. These effects are cumulative, but they can be cured normally. Other ailments cause the creature to take penalties or other effects. These effects are sometimes cumulative, with the rest only affecting the creature if it failed its most recent save. Some ailments have different effects after the first save is failed. These ailments have an initial effect, which occurs when the first save is failed, and a secondary effect, when additional saves are failed, as noted in the text. Hit point and ability score damage caused by an ailment cannot be healed naturally while the ailment persists.

Cure: This tells you how the ailment is cured. Commonly, this is a number of saving throws that must be made consecutively. Even if the ailment has a limited frequency, it might be cured prematurely if enough saving throws are made. Hit point damage and ability score damage is not removed when an ailment is cured. Such damage must be healed normally. Ailments without a cure entry can only be cured through powerful spells, such as neutralize poison and remove curse. No matter how many saving throws are made, these ailments continue to affect the target.



LIACCA

A Soporific Drug

Liacca is a russet colored mould that grows on trees in most temperate zones in Eldoria, so long as the conditions are conducive to shade. After it is scraped from a tree, the mould turns pale ochre in color. Mixed with boiling water, the resulting liquor tastes like aniseed and leaves the tongue numb for several hours.

Type: Restorative Drug (Plant), imbibed/Save: Fortitude DC 15.

Onset: 1 hour/Frequency: 1/hour for 1 hour

Initial Effect: 1d2 restoration of positive hit point damage (Liacca never restores negative hit point damage). Drinking multiple doses, within a 24 hour period does not provide any extra healing.

Secondary Effect: Drinking Liacca daily will also restore an additional 1 hit point gained by natural healing.

Side Effect: Drinking Liacca causes immediate drowsiness and characters must make Fortitude Check to avoid falling asleep within 10+1d10 minutes of imbibing a Liacca brew. This lasts 2+2d6 hours and is not magical; affected characters can be awakened but, if not physically animated, they must make a new save every 30 minutes during the period that the Liacca is active.

Persons who remain awake, under the influence of Liacca, receive the Fatigued condition.

The Rose Plague

Type: Disease (Magic-Resistant); contracted from contamination spread by the *Corpse Fly* or from contact with an infected person. Remove disease can't cure the disease, and even more powerful spells such as heal require a successful caster level check with a – 10 penalty (DC = the disease's save DC) to remove the disease.

Save: Primary infection source is from corpse flies contaminating food, then consumed by people (Fortitude Save DC18); secondary infection source is from airborne water droplets from people infected by the plague (usually spread by coughing and sneezing (Fortitude Save DC22)).

Onset: The symptoms of the Rose Plague do not usually manifest until 1+1d6 days from the point of infection

Frequency: 1/day for 3d4 days

Effect: Someone with the Rose Plague will initially suffer from muscular pain and high temperatures and will develop severe laryngitis within 2 days. In successive days the sufferer will find it difficult to keep food and fluids down and their skin will develop rose-coloured patches. Unless they ride out the plague over its duration they will eventually die from a combination of dehydration and asphyxiation, caused by the closure of the throat from worsening laryngitis.

After the 2nd day, a person who has contracted the Rose Plague will have the Sickened Condition until they overcome the disease.

Cure: There is no cure for Rose Plague except for powerful magic. The GM determines how many days the malady will last (see frequency above). Each day that the Rose Plague is active the sufferer attempts the required saving throw. If successful they do not take any damage, but they are not cured. If unsuccessful they take 2d4 temporary CON damage. This CON damage can only be restored once the plague has run its course. Although there is no cure for Rose Plague, its symptoms (if the ailment has been diagnosed) can be treated to reduce the effects. A tonic made from Liacca, Honeyberries and small doses of the narcotic Illixia, can alleviate the severe laryngitis associated with the disease and allow small amounts of food and liquids to be maintained. If this treatment is maintained each day, the saving throw roll receives +1 and, if it is failed, the CON damage is reduced by 1.

History: An outbreak of the Rose Plague was first documented by the Esmian Church as occurring in the Kingdom of Khalast (now modern Llan) in the 7th Century R. There is also evidence in the ancient chronicles written by Lyanther at the end of the War of Power that a disease closely resembling the Rose Plague arose on the island Bara and spread west to decimate the early civilisations emerging there. There is another account of a similar plague being prevalent in the southern Outlands during the Darktime and that the

Ziaddan people who settled in Y'sira did so because they were fleeing the effects of a great plague in the Outlands.

The occurrence of the plague in Khalast in the 7th century came during a time of great civil war and it quickly spread southward into the region of Akalastia. It persisted throughout the north west of Eldoria for almost twenty years and even reached the islands of the Sea of Souls after people who fled the disease for southern refuges brought the plague with them. The Esmian faith, under the leadership of the priestess Jennah Braadan was instrumental in identifying the symptoms of the Rose Plague during this and a tale is told that the plague only ended after Jennah sacrificed herself to Esmia by taking on all of the illness caused by the plague into herself, then ascending to Celabethium, the last Healing Hall in Tarrisada.

There was a large incident of cases of 'Rose Plague' that occurred across the Sardellan Homeland in 1525R, in fact the disease killed Draelingus IV and was contracted by his young daughter Taranae, who managed to live through its effects after being confined to bed in the country and treated by the Esmian priestess, Heleda Nighthand, it was Heleda who created the tonic that is still used to treat the disease to this day and she administered this to Taranae, who survived and later became the Empress of Sardell. The outbreak of Rose Plague in Sardell in the 16th century R, killed over 50,000 people but was stopped from becoming widespread by the treatment techniques developed by Heleda Nighthand, which were rapidly dispersed to the Esmian temples across the Homelands. Heleda herself spent the rest of her life studying the plague, trying to discover how it arose from age to age and how it was transmitted. She did not find uncover the secrets of the Rose plague in her lifetime but other Esmian priestesses who studied under her continued Heleda's research and 100 years later, Esmeera D'Thungar put forward her theories on the cause of the disease. Within five years Esmeera's ideas were quantified and validated by the Esmian Church in Odressi.

Esmeera was a novice Seervati at the Esmian temple in Darringmoor and her position allowed her time to travel outside of the region and pursue her interest in the rose Plague. When several new outbreaks began occurring across the Sardellan Homelands during the civil wars of the Kinstrife, she made several treks to the places where the disease had been reported and talked to the members of the Esmian Scarlet Sisterhood she encountered there and with physicians responsible for treating the locals. In each instance, Esmeera identified that the first outbreaks of Rose Plague occurred approximately two weeks after a battle had taken place within 5 miles of the plague site. Further research found that the bodies of the dead at these battles had lain on the field for over a week before sufficient resources could be found to bury them according to ritual and that local villagers reported clouds of annoying flies prevalent in the area during this time. When news of another battle came to her, Esmeera travelled to the place and found that, like the other engagements she had been told about, the dead



SCARLET SISTERHOOD

An Order of Esmia

The Scarlet Sisterhood is a religious Order that has recently been reinstated after having been disbanded in 1963R. The new version of the Order is based in the Imperial City of Jasper and is mainly composed of clerics devoted to the Lady Esmia, Goddess of Healing.

However the Order is dedicated to relieving pain and suffering upon the battlefield and will quickly mobilise in times of war, to join with elements of the old Sardellan army. Although the Scarlet Sisters share most of the same beliefs as the regular Esmian Church, they do differ in some from their core fundamental practices. For example, Scarlet Sisters receive basic martial training, sufficient to defend themselves in battle. While they will do all that they can for those they tend who are mortally wounded, they will not hesitate to give ast rites and dispatch the dying swiftly and mercifully.

The Scarlet Sisters were originally sponsored by the Empress Tatarnae and went under the title of the Imperial Angels. After the death of the Empress they continued to serve different factions involved in the great war of succession called the Kinstrife.

During this time an Imperial Angel was usually seen on the battlefield with her white robes soaked with the blood of those she had tended. The knick-name of the 'Scarlet Sisters' became common across Sardell and the Order eventually changed their title.



It was the practice of leaving large numbers of dead on the battlefield for days, until the correct religious rites could be performed that was a key element in the proliferation of the Rose Plague.

littered the field, unattended place and found that, like the other engagements she had been told about, the dead littered the field, unattended. She noted the presence of a great many flies. She captured samples of these and later had them studied by scholars of the Guild of the Magi in Darringmoor. They were identified as a rare species called corpse flies, thought to have died out shortly after the Redemption. Corpse flies fed exclusively on decaying human flesh and had many predators. Because of this they were not usually present in many great numbers. The practice of not tending to the dead in a timely manner during major conflicts allowed the corpse flies to breed in larger than usual numbers. The guild historians went on to chart information regarding known outbreaks of the Rose Plague and they largely correlated with periods of warfare and sites of major battles. Esmeera drew some key assumptions from her observations of the flies and the advice of the Guild of the Magi. She deliberately exposed food to corpse flies that had recently feasted on the dead and sampled that food. She contracted Rose Plague and died a few weeks later, but not before she had written down her theories on the origins of the plague and passed this on to her colleagues in the temple in Darringmoor.

Her name went on to be honoured by the Esmian faith and her work was made known to the authorities who took control of power in Sard and Elkia after the end of the Kinstrife. It also was read by scholars in many other countries and by theologians and the Wizards of the College of Arcane Science. Esmeera's Protocols (as they became known) called for the cremation of the dead during times of war, regardless of the religious practices of the local people. In 1755R, when provided with Esmeera's treatise on the Rose Plague, the Congress of the Churches of Odressi reluctantly agreed to sanction Esmeera's Protocols and gave special absolution to the souls of the dead who were cremated at battle sites when this was against the dogma of their specific religion. In modern day Eldoria, the articles of war call for captains to seek a limited truce after an engagement so that the dead can be burned and the threat of the Rose Plague avoided. Except for some minor occurrences of the plague in 1998R, following a devastating tsunami in the southern Outlands, Eldoria has not seen a major outbreak since the adoption of Esmeera's Protocols.

The renowned Esmian novice Esmeera D'Thungar, whose Protocols regarding the Rose Plague now govern the articles of war in most modern Realms



Halocean Fever

Type: Contagion; similar to influenza but more debilitating. Deaths from Halocean Fever do happen, but they are not common, however victims may suffer from disabilities caused by strokes triggered by the associated high fever.

Save: Fortitude Save DC15; Halocean Fever is contracted from a virus that is prevalent in the March of Earth and passed on through airborne water droplets (from a cough associated with the malady).

Onset: The symptoms of Halocean Fever do not usually manifest until 1+1d12 days from the point of infection.

Frequency: 1/day for 2+1d4 days

Effect: Someone with Halocean Fever will initially suffer from a runny nose and abdominal pains. If the victim overcomes the contagion or receives the cure in the first 2 days of showing symptoms the secondary stage of the ailment will not occur. This involves an extremely high fever often results in death from a stroke during the next 1d4 days. In the secondary phase, each day the Fortitude save is made and, if successful the fever is broken and the sufferer recovers. However, if the saving throw fails, make an additional Fortitude Save with a +2 bonus to the roll. A second fail results in a peak in temperature and a seizure. Refer to the following table:

Table: Results of a seizure from Halocean Fever

D20 Roll	Result	Effect
1-2	Death	The victim suffers a fatal brain embolism
3-4	Permanent Brain Damage 1	The victim's INT ability score permanently reduced by 1d4 points
5-6	Permanent Brain Damage 2	The victim's DEX ability score permanently reduced by 1d4 points
7-12	Temporary Brain Damage 1	The victim's INT ability score temporarily reduced by 1d4 points*
13-18	Temporary Brain Damage 2	The victim's DEX ability score temporarily reduced by 1d4 points*
19-20	Mild Stoke	The Victim is comatose for 1+1d16 days

* Note that recovery only occurs once the Halocean Fever has completed its 1d4 secondary cycle; then make the Fort Save daily to regain a point of the lost ability score. Continue each day until fully recovered.

Cure: The Esmian Church created an effective cure for Halocean Fever in 1883R. However, it must be administered in the first 2 days that the fever becomes active (i.e. before the secondary phase kicks in). The problem is in diagnosing Halocean Fever, because its initial symptoms display very much like that of the common cold. Any attempt to diagnose the malady receives a -2 penalty.

The cure is a sticky black liquid called *Blacklip* due to its tendency to stain the mouth an inky black colour for several days after taking the medicine. Blacklip tonic is available from the Esmian Church and is also kept by reputable physician. It costs 5gp per bottle which usually holds 3 doses. It has a shelf life of 10 plus 2d10 days.

History: An outbreak of Halocean Fever was first recorded in 1315R, as occurring in the Maritaani Outlands in the ancient city of Tai-Kayan. A force of Sardellan soldiers led by Paladins of the Sirtar faith had occupied the city and destroyed the main temple of the Yaarneyan cult in Maritaan. During the occupation of the city, many soldiers became ill with symptoms resembling a severe cold. The contagion would have been dismissed except for the deaths of several high-ranking officers, including the Paladin,

Gerrias Halocean. Gerrias had treated himself and several colleagues using his divine-given powers and so it was thought that this new ailment was resistant to the healing power of the Tas. But this was because there was not a great amount of knowledge at this time regarding that fact that the Tas grew much weaker the further one travelled from its central lands.

Halocean Fever (as it became known) turned up again in 1488R in Sinkhole Deep, the capital of Maritaan. Here its effects were better documented by Esmian Orders housed in the city and it was determined that it was not as dangerous a contagion as the Rose Plague and that magical healing was definitely effective against the fever. It was much harder to diagnose in its early stages and this led to the development of the Esmian Charm known as the Pestilence Stone as a means of detecting the early presence of Halocean Fever in hospices and noble households.

During the Kinstrike, Sardellans returning to the Homelands to join in the struggle for the capital of Jasper, inadvertently brought the Halocean Fever with them and from there, the ailment quickly spread across the northern lands of Eldoria and became a common complaint that always seemed to surface each year during the March of Earth.

It has always been viewed as a troublesome, but not deadly disease but it can have serious side-effects, including permanent disabilities caused by seizures that are prevalent in stage two Halocean Fever. In 1883R, the Esmian temple in Odressi created a cure for Halocean Fever, known as Blacklip. This tonic, in combination with the use of Pestilence Stones has greatly reduced outbreaks of the contagion.



Blacklip Tonic is an effective cure for Halocean Fever and is distilled in a number of alchemical laboratories across the city-state of Odressi



PESTILENCE STONE

An Esmian Charm

A Pestilence Stone is a Charm made by the Esmian Church that is used in their hospices to detect the presence of specific contagions when patients displaying their symptoms are admitted for care.

Each stone is prepared using the normal requirements of Craft Charm and the spell Bless but in addition the blood of creature that has suffered from a specific disease must be smeared on the stone used in its creation.

When created the Pestilence Stone acts like the spell Diagnose Disease but only for the contagion used in its creation. However, it functions with the following differences to the Diagnose Disease Spell:

Its area of effect is a 100 yard cube

The spell-like effect is only blocked by a minimum of half an inch of gold.

A Pestilence Stone emits a blue light and then it cracks, when a contagion that it is keyed to comes within its area of effect. It is then useless.

Esmian hospices often maintain a number of Pestilence Stones keyed to different diseases.

For more information on Eldorian Charms go to:

Eldorian Charms

DriveThrRPG



CHOOVA POISON

An Esmian treatment

Choova is a venomous skin coating exuded by the Ghoul Salamander, which is native to Po-Ka; the salamander secretes the substance when it is distressed to avoid predators. The Arimah pygmies learned how to coat their blow-gun darts and arrows with Choova primarily for hunting purposes however it has also proven to be a great weapon as a deterrent to outsiders, as the Arimah are extremely territorial and prevent all intrusion into their jungle domain. It is a rare substance in Eldoria, mainly used by the Arimah pygmies of the Po-Ka region, however recently it has become known to the Esmian Church which has been experimenting with it as a useful tool in surgical procedures and with the treatment of J'Minda's Curse.

Type: Poison (Animal), injury/Save: Fortitude DC 20

Onset: 1 round/Frequency: 1/round until a successful Saving Throw is made

Initial Effect: paralysis/Secondary Effect: 1d3 Con damage

The paralytic effects of Choova are checked every round and end when a successful DC20 Fort Saving throw is made. Because the correct dosage of Choova is an imperfect science a person who is under its effect also takes 1d3 temporary Con damage each round (0 Con = death).

J'Minda's Curse

Type: Curse/Disease (Magic-Resistant); J'Minda's Curse is said to have been originally contracted through a curse but since then it has been transmitted through close contact with those the infected.

Save: J'Minda's Curse that results through close contact with an infected carrier has a Fortitude Save of DC18. When the infection is curse-based (see below) the Save is a Wisdom check of DC20.

Onset: The symptoms of J'Minda's Curse (in any form) take 40+2d20 days to manifest.

Frequency: 1/day Will Save DC12 (permanent- there is no known cure for J'Minda's Curse), successful saves mean that the primary effect is tolerated for that day.



Victims of J'Minda's Curse often hide their disfigurement beneath bandages

Effect: J'Minda's Curse is a painful disease that affects the nervous system causing excruciating skin irritation. Victims are often driven to claw off their skin to seek relief. There is no known cure and even Tas magic (short of a Wish Spell) fails to work on the disease.

Anyone suffering from J'Minda's Curse begins to feel an annoying, constant itching beneath their skin, all over their body. Sufferers have said that it feels like ants are burrowing inside them. The long onset simulates the slow build-up of the irritation until it becomes an unbearable annoyance. Once the

disease is full-blown, the victim must make a Will Check each day at DC12 to demonstrate they have been able to tolerate the effects through sheer will-power or by using soothing oils and balms. Wrapping the hands in bandages or using gloves does not matter; the body will find a way to abrade itself. Failure to make a daily save results in 1d4 points of damage plus a 5% chance x hp damage of permanent ability score loss. Once an ability score reaches 3 the disease will no longer reduce that score but will swap to affecting another ability. J'Minda's Curse affects ability scores in the following order; Charisma, Strength, Dexterity, Wisdom, Intelligence, Constitution. Note that J'Minda's Curse will reduce Constitution to 0, killing the host.

Cure: There is no cure for J'Minda's Curse except for powerful spells such as Wish. Recently Esmian hospices in Bhiritaan (on the Y'siran/Rhenfaran border)

have had success managing J'Minda's Curse by the application of a mixture of olive oil and small doses of Choova poison.

History: The origin of J'Minda's Curse is traced back to the rape and murder of an Esmian priestess, working in a Y'siran mission during the time of the Sardellan Empire. J'Minda K'saarin was a native of Y'sira who converted to the Esmian faith at a young age, after her life and the lives of many others were saved from Halocean Fever by Esmians working in the east of Y'sira. She became the healer in the village of Fishaan, where she was well-liked but after the Sardellan invasion of the mainland of Y'sira in 1532R, Keljak warriors passing through Fishaan raped and cruelly killed J'Minda as an example to locals who may have had any thoughts about supporting a Sardellan occupation of their village.

The ringleader as a man called Hazimar, a captain in the army of Viritath the Great and a zealot. When Viritath was opposed to the expansion of the Sardellan Empire but he was a civilised and judicial leader. When he heard of the actions of Hazimar he cursed his name and called on all the Gods to punish him, saying;

"Such evil is abhorrent to all and as such a hand that harms a healer should be cursed for all time. Let all the maladies that this sweet sister of Esmia has cured be brought down ten-fold on this Hazimar!"

Hazimar fled from the wrath of Viritath and hid himself in the deep deserts but stories tell of witnesses of a wanderer with tortured flesh and failing mind who sometimes visited towns and villages across Y'sira to beg for food and water. It was told that the man went by the name of Hazimar.

The story of J'Minda and Hazimar was popularised by Bards in the late 1600s R and the legend of J'Minda's Curse became widely known across most realms of Eldoria. The disease also was identified in many other people across Eldoria during that time and the sufferers of J'Minda's Curse were treated harshly and driven away from populated areas. This was due to a fear of the communicability of the contagion and a belief that the subject had murdered an Esmian priestess and had fallen under the 'curse; *Note that while the disease was called J'Minda's Curse in most places, in Y'sira it was always referred to at Viritath's Curse. There is now a real psychological fear ingrained in most people regarding bringing harm against an Esmian so much so that many people who have killed a healer have gone on to*



A classic depiction of the murder of J'Minda K'saarin, at the hands of Captain Hazimar. This etching by the Sardellan artist Adreen Kye was famously used as propaganda by the Empire

develop symptoms associated with the disease; whether this is truly due to a curse or is psychosomatic in nature is unknown.

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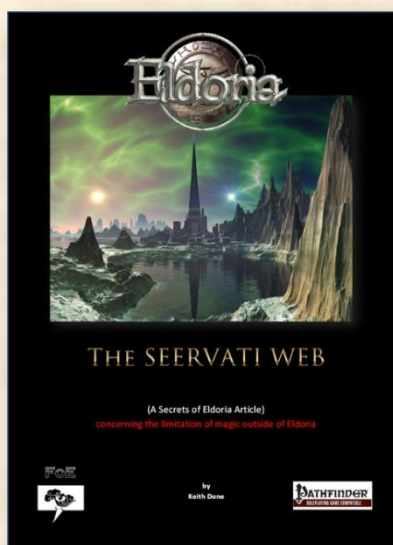
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Red Eye Fever

Type: Disease; contracted from Thirrish spores.

Save: Red Eye Fever is a disease contracted from exposure to spores from the Thirrish plant. The Save against Red Eye Fever is DC 15 and is Fortitude-based.

Onset: Red Eye fever usually shows its early symptoms 1+2d4 days after the Thirrish spores have been inhaled. They begin as a dry cough over the initial 4 day period and then the fever begins and the eyes become irritated and may begin to bleed.

Frequency: 2/day.

Effect: After the incubation period a person suffering from Red Eye Fever develops a constant lethargy and mild fever. They must make 2 consecutive saving throws each day. If they are successful they have overcome the disease and there is no further effect. If they are not successful, when they make their 4th attempt to make a Save there is a chance of temporary Blindness occurring if this too is unsuccessful. A separate additional Fortitude Check at DC18 is made and the Temporary Blindness occurs if this roll is unsuccessful. Temporary Blindness continues until the disease is overcome or a cure administered. If Temporary Blindness continues for 2 days it becomes permanent and remains even if the sufferer is cured or overcomes the disease.



Cure: The primitive inhabitants of the Island of Loakiish devised a cure for Red Eye Fever in the early 1200s R. It consisted of a potion made with a mixture of common medicinal herbs and volcanic ash, fortified with the sap from a local weed called *Maleeka*. The resulting brew, if taken daily, will cure Red Eye Fever completely within a 3d4 hours.

History: Thirrish is a common paste used by people across Eldoria as fire retardant during the March of Fire. It is a bright blue in colour and is liberally applied to rooftops of buildings early in the March. It is prevalent on Loakiish which is one of the islands that make up Londar's Land. Sometimes poorly prepared or badly stored Thirrish results in spores growing in the dye and if applied to buildings the spores germinate and become airborne. If inhaled many people simply experience a minor irritation in the lungs, causing a distinctive dry cough. However, in some people they trigger an infection that results in fully blown Red Eye Fever, the name originating from the bleeding eyes that often accompany the condition in its more advanced stages.



THIRRISH A Fire Retardant

Thirrish is a fire retardant paste that is painted on buildings to protect them during the firestorms that occur in the March of Fire. It is a bright blue in color and comes from a plant that grows on the volcanic island of Loakiish in the Sea of Souls. The bulbs that grow on the Thirrish bush of Loakiish are harvested under an agreement by a labour force that is organised by the Guild of Gold in Odressi and the thick paste is prepared and distributed at its point of origin.

When applied to buildings and other structures at risk of fire (e.g. ships) Thirrish has an effective life of about 40 days. It has a high usage rate in Odressi which paints most of the buildings of the city every 80-100 days due to the extreme risk of fire that faces the unique architecture (Odressi is a largely wooden city, that is built on a massive amount of platforms, across an atoll).

Thirrish is a mildly toxic substance and workers using it often suffer from a red rash which covers the arms and upper torso. However it is Red Eye Fever which presents a more serious health risk. This results from the inhalation of spores from other plant life that grows on Loakiish that can contaminate batches of Thirrish and germinate in warmer climates after it is applied to buildings.



LIRAAN Goddess of Rivers Streams and Lakes

Liraan has a minor following amongst Humans, with some Elven clans of western Leezeria also holding the Goddess of the Waters in high esteem. The Human sect traces its origins back to the Llanish highlands where Pre-Redemption rituals and ceremonies were practiced in the latter years of the Darktime, well before the discovery of the Books of Law. The ancient temple at Lake Revelation is said to be the birthplace of the theology of the Liraanian movement and it remains a hallowed site for pilgrims to visit, although the temple based in Odressi has become the center of its theological dictates.

Both Human and Elven beliefs in Liraan acknowledge that the Goddess's lifeblood is the clean, fresh water that flows in the rivers, streams and lakes of the world and that to dam or pollute these waters is an affront to the Goddess. Water is essential to all life and every cup that is downed cleanses the soul and brings the true believer closer to Liraan. Thus many rituals of the Church revolve around water, requiring the ceremonial drinking of or bathing in water.

Followers of Liraan bury their dead in the ground but the body is placed in a water-filled container; in northern realms this usually consists of a wooden coffin sealed with pitch. Y'siran worshippers of Liraan prefer the use of large urns made of terracotta or brass to bury their dead.

Damplung

Type: Illness; contracted from contaminated water

Save: Damplung is contracted from a parasite called the *Wellworm*, that is often found in wells throughout Sard, Elkia and Northland. It is usually harmless unless a person has a mishap when drinking and takes water into their lungs. The Save against being infected with Damplung is a DC20 Fortitude Save.

Onset: Damplung begins to show symptoms 2d3 days after the initial infection.

Frequency: 1/day.

Effect: The initial symptoms of Damplung include congestion and chills. After the onset period a Save is made each day to overcome the disease, which usually means the Wellworm has been coughed up. If the saving throws continue to fail, the sufferer will become short of breath by day 4 of the infection and will develop a fever and a thick, wet mucus that is hard to expel from the lungs. The Fortitude Save DC increases by 2 each day after that and the sufferer loses 2d4 CON points per day.

Cure: The effects of Damplung can be treated by the sufferer inhaling the steam from a mix of liacca and mint leaves in a bowl of boiling water (mint is mildly toxic to Wellworms). A purgative tonic, called the Breath of Life was developed by the Gurthor Church and can cure most cases of Damplung. The potion was intended to assist with the resuscitation of drowned sailors by forcing the body to expel foreign material from the lungs. If administered to a person with Damplung it provided the sufferer with a +4 bonus to their daily Saving Throw.

History: Damplung has a long history and is even documented in the few records that survived the First Age. However, the cause, being the parasite known as the Wellworm, was only found to be its source in 2012R. This followed extensive research into water quality by Kierath Wynndar, a Liraanian priestess of the shrine in Gablehead, Sard.

It is a troublesome disease and is quite widespread across the norther countries of Eldoria. Prior to the discovery of the Wellworm, it was though that Damplung resulted from poor quality and despite endless efforts to purify water in key aquifers by the Liraan religion, the disease kept cropping up from time to time.

The Church of Liraan published its findings at the Congress of Odressi in 2015R and worked with the Gurthor faith, which was part of its Aercharn, to modify their Breath of Life potion into a form that was more effective in purging Wellworms and curing the disease.

Priatharia

Type: A condition that affects Elves (only) later in their lives.

Save: Priatharia is part of the physiology on all Elves and effects about 25% of Half-Elves. Once an Elf reaches about 300 years of age a Fortitude Save of DC15 is used to track the progress of the 4 stages of Priatharia.

Onset: When the Elf reaches 250+3d20 years of age.

Frequency: 2/year.

Effect: There are four stages of Priatharia that have different effects and are detailed below. Once an Elf reaches stage 2 of Priatharia their Fortitude Saves that are applied to the progress of the condition receives a penalty of +2; when they reach stage 3 the penalty is increased to +4. There are no further saves made once an Elf enters stage 4 Priatharia.

Stage 1: The Elf receives the permanent condition of Staggered and will sleep a minimum of 4+1d8 hours each day.

Stage 2: The Elf receives the permanent condition of Fatigued and will sleep a minimum of 6+2d6 hours a day

Stage 3: The Elf receives the permanent condition of Exhausted and will sleep a minimum number of 8+3d6 hours per day

Stage 4: The Elf receives the permanent condition of Comatose; they are unconscious and do not respond to any external stimuli. They are alive, and their muscles do not atrophy while in this condition. Killing an Elf who is in stage 4 Priatharia causes the body to rapidly decay so only bones and dust remain.

Note that in stages 1-3 the required sleeping is a mandatory deep sleep, It requires a DC check to be wakened and a DC check must be made every hour to remain awake.

Cure: There is no cure for Priatharia; it is part of Elven physiology. However, a distillation of the juice from Bloodberries does reduce the need for sleep induced by the condition by half.

History: Elves show little sign of the aging process and at their most mature they appear to be the equivalent to a Human in their mid-to-late thirties. However, when they reach somewhere between 300 and 500 years of age, most Elves begin to enter a trance-like state called Priatharia. This occurs fleetingly at first, maybe a few seconds per day, but slowly increases in duration as they continue to age. Ultimately this ends in an Elf remaining comatose for all time.

When the permanent form of Priatharia takes hold, the body does not wither or corrupt. Instead it remains warm and supple, as though the affected person has been asleep for but a day, however an Elf who has



BLOODBERRIES

Bloodberries are a rare variety of berry that are prolific in Llan, Elkia and throughout the Grant of Lyrie. The bloodberry bush is a small plant that is an evergreen perennial growing 1–2 feet in height and producing a bright dark-red, ellipsoid berry.

Flowering and berry maturation occur most of the year but the biggest crops occur in the March of Light. During the March of Shadows and the Holy March there are little or no berries to be found. Bloodberries have a distinct flavour; tart and lemon-like, with a salty aftertaste. They are an acquired taste, popular with the gentry in Elkia, much like anchovies are not enjoyed by everyone in our world.

The berries are nutritious and have been known to have been used by some Esmian healers in regional areas. The fruit is said to strengthen immunity in sickly patients. However, its health-giving benefits are hotly debated amongst the clergy.

Elves in Leezeria became aware of the properties on bloodberries in the 1800s R and experimented with using it to off-set the effects of Priatharia. Although it had no effect on the more debilitating aspects of the condition, potions brewed using bloodberries did improve the sleeping sickness aspects of Priatharia, reducing the hours slept by half.





A Dreaming Hall located in the Mountains of the War-Watch in central Leezeria; here rest the sleeping bodies of Elves who have succumbed to the endless sleep of Priatharia

entered Priatharia does not respond to external stimuli in any way at all. Although it is a rarity, some Elves never enter Priatharia and others have been known to awaken from the state, bearing no ill effects.

There is a twenty-seven-day ritual associated with declaring that an Elf has truly entered the final state of Priatharia, which involves asking a set of questions to the subject and waiting for their response.

The bodies of Elves in a state of Priatharia are placed in glass caskets with a few possessions that they may need in case they do awaken in another age. The caskets are placed in secret grottoes or in subterranean crypts called 'Dreaming Halls'. It is the belief of all Elves that the spirit of those who have achieved a state of Priatharia travel (in spirit form) to the Holy Glade, an Elven paradise that lies beyond the confines of the Prime Material Plane. The gateway and path to the Holy Glade was made known to the Elves at the Dawn of Time and, when a living Elf tires of the world and seeks to sail to the Holy Glade, they are charged with the task of taking relatives, who have succumbed to Priatharia, under their care and escorting their resting forms to that paradise.

The bodies of Elves who die through violence or accidental injury are subject to the natural course of decay; the same as Humans. They are usually cremated, and their ashes scattered on the wind. Their spirits are said to have followed the God Tarimth in his voyage across the Great Void.

There are records from the First Age that demonstrate that the Elves developed a drug called Priaxiall that could bring an Elf who had succumbed to Priatharia back to a conscious state for a limited period but that it was often fatal, so it was rarely used. Priaxiall has the other effect of inducing immediate stage 4 Priatharia in any humanoid creature. This artificially induced form of Priatharia can last for up to 100 years but can be moderated by using a lesser dosage.

Tas Sickness

Type: A magic-resistant virus that affects users of the Tas.

Save: Tas Sickness has a Fortitude Save of DC15. It only affects a person who regularly accesses the Tas in order to cast spells.

Onset: 1+1d3 hours after contracting the virus.

Frequency: 1/day (must make 2 consecutive Saves to overcome the virus)

Effect: Tas Sickness is a magical virus that exists the weave of the Tas and can infect a magic user at any time that the following circumstances occur:

- (a) if their CON ability score is ever reduced for any reason, This reduction can be temporary or permanent.
- (b) If they receive either the Fatigued or Exhausted condition.

After the onset time, the magic user will begin to experience an ongoing series of small, regular spasms and occasional fits of sneezing. These can combine to 'trigger' spells involuntarily. If the daily Fortitude Check is failed the magic user will be forced to cast a spell. This is totally random, from one of the spells known to the spell-cater. If the spell requires a target the GM will determine a random target. The spell does not have to be one that is prepared, and it does not matter if the magic user has already cast all the spells they are able to.

Cure: There is no cure for Tas Sickness; the sufferer just must wait the illness out (by making two consecutive Fortitude Saves). However, most magic users who contract Tas Sickness will isolate themselves during the course of the disorder, to minimise harm to others and damage to property.

History: Tas Sickness was first diagnosed in 1407R by physicians who tended to the ailments of students at the College of Arcane Science. They noticed, over the years, many young Wizards, who had exhausted themselves, during their studies demonstrated the extraordinary involuntary casting that is the trademark of Tas Sickness. The College Council allocated funds to study the phenomenon and it was eventually revealed that the virus that was the cause actually existed as part of the ambient Tas field that surrounds every person. Non-magic users can also contract the virus via their connection to the Tas via their Aura but, as they have not developed the skills to tap into the Tas, the symptoms that they display are the typical spasms and sneezing associated with Tas Sickness.



THE TAS Magic in Eldoria

Eldoria is often referred to as the Arcane Realm, a place where hidden super-physical powers exist, that common-folk refer to as 'magic.' This unseen energy source is known as the Tas by more learned people. It permeates all living and non-living material and there are those skilled individuals who have discovered ways of drawing upon the Tas; allowing them to use its forces to create desired effects.

All sages agree that every person has a connection to the Tas. This is what defines their soul and when the physical form is destroyed, their individuality is maintained in the weave of the Tas. Some people have a stronger connection to the Tas and are able to manipulate its energy to create forms that manifest as magic effects. Practitioners of magic draw upon this energy source, regardless of the way that they tap its source.

Clerics have learned to use faith to use the Tas to perform magic, while Wizards and Sorcerers combine key words with specific elements and physical movements to create a similar effect.

Although the Tas permeates the very air that the Saahn breathe, it is strongest in the inner regions of Eldoria. The further away you progress from Eldoria's heartlands, the weaker the Tas becomes, until it is virtually non-existent in the Outlands of the Eldorian continent. Nobody knows exactly why this is so and it continues to remain a mystery, baffling the highest masters of the College of Arcane Science.

The Esmian Faith

The Church of Esmia, Goddess of Healing, devotes itself to the treatment of the sick, regardless of class or culture. This section provides a summary of the religion of Esmia.

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

History

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

The great Chiefs of the Nelandai had long been served by a network of female wise-women, skilled in the arts of healing. They were the midwives to the noble women of the Nelandai and they had kept the secret knowledge of birthing and the healing arts alive through the Darktime, meeting regularly as a sisterhood to share their experiences and precious knowledge of healing herbs and remedies for illness. Collectively, these midwives called themselves The Spinner's Circle, for they would often spin wool while



talking about birthing experiences and cures for ailments.

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

Fyrecia went on to be involved with the interpretation of many sections of the great tomes, especially the references to Esmia. In 34R Fyrecia returned to Vhellithron and over the next ten years devoted

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

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

In 600R, news reached the Esmian faith concerning the misery brought about by terrible protracted civil wars in Llan, a country to the north of Sardell. The Esmians organized an expedition, consisting of the majority of its clergy and willing followers, to journey north and bring aid to the Llanish people. The Sardellan King was opposed to this (mainly because he had designs on invading Llan once the civil war had severely weakened the country). The Ormoceans supported the King's position and did all they could to dissuade the Esmians from their mission of mercy, including intervening when the Siritar Orders proposed to send a protective escort.

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

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

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

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

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

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

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

Doctrine

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

The Esmian faith believes that only by cleansing the body and the mind can one truly be at peace. They promote ceremonial washing and grooming as part of the ritual to honor Esmia and clerics are expected to bathe twice per day, after rising and at noon. Senior clergy of both sexes often shave all their hair off as a further gesture to the Goddess of their personal cleanliness. The purification of the mind involves the casting out of all ill thoughts. An Esmian will spend an hour each day in silent meditation within the temple Salandrum (a special chamber that has been ritually purged of all evil). Contained within the



The most holy part of an Esmian Church is the Salandrum, which houses the font of healing holy water

Salandrum is the temple font. The Holy Water of the Esmian faith is an especially important medium, symbolizing the healing tears of the Goddess. The apothecaries of the Church guard the secret of distilling a potent healing draft (equivalent to a CLW potion) that serves as the holy water of the Church. The cost of making this is prohibitive so the Church only dispenses the Holy Water to those in great need. The water has also been discovered to radiate a pale violet light in the presence of Undead.

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

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

Organization

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

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

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



The Order of the Relenting Hand are fighting monks who serve to protect the Church of Esmia against any threats.

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

The House of Tharradine (located on the mountain of Heaven's Reach on the Holy Isle).

Eaglereach (located in the Splintrock Heights of Elkia).

Gann-Korr Retreat (located near Giribalda, Maritaan).

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

Regalia

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

Those who serve the Relenting Hand wear a short version of the white robe, which is also sleeveless. The Esmian Holy symbol is a small pendant in the form of a silver tear, given to the priest when ordained.

Temple Design

Esmian convents are plain with little adornment. They are usually a walled complex containing the buildings where the clerics live and work. The religion began as a solely female following but eventually included males into the clergy. However, the Esmians maintain a strict division between male and female priests and the typical convent is usually divided into two separate compounds; one for each sex.

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

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



The largest temple of the Esmian faith is the Chapel of the Sacred Lady, located in Odressi. The separate areas for each sex of its clergy are located in the symmetrical wings and dome structures on each side of the main central temple. The hospice is positioned at the rear of the building.

The convents always maintain a Healing Hall which is devoted to the long-term care of the sick. The Healing Hall will have a section with beds shared by the infirm and divided by screens. Some larger Healing Halls will also have a number of separate rooms for those persons needing seclusion. Esmians try to treat people in their own homes but will bring them to the Healing Hall if they consider it necessary.

Ritual

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

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

Uushai

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

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

Meliasta (who is said to have appeared to heal many of those priests who were harmed during the pilgrimage to help the people of Llan).

Jennah (who is said to have ended the Rose Plague of 694R by descending into the world and taking all of the disease, its suffering and its pain into herself).



The sacred statue of Jennah, a devout priestess of the Esmian faith, is held in reverence at the Shrine of the Silver Lady in the town of Tokia, Llan. The Esmian priestess Jennah is said to have ended the Rose Plague, which had decimated Llan by taking all of the disease from its victims into herself. Her sacrifice was so great that, in death, she ascended to Tarridsada and was accepted into the ranks of the Uushai

Bonus Spell

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

PERSONAL CLEANSING

School abjuration; Level cleric 1(Esmia)

Casting Time 1 standard action

Components V, DF

Range touch

Target one living creature touched per three levels

Duration 24 hours

Saving Throw Will negates (harmless);

Spell Resistance yes (harmless)

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

Assay Spell

An Assay spell is the spell that the Seervati of a religion learn by rote to understand more about the concept of divine magic. As such, the Assay spell is understood to a higher degree and its effects are enhanced for that religion.

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



Artefact

THE DECANTER OF SEERA

(Strong healing; CL 18th; weight 3lb)



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

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

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

The Decanter of Seera stands about ten inches in height and is wrought of a blue, translucent Krystarrian Glass, set into a base of polished silver. It has a stopper made of Excellium, shaped to resemble a tear, its narrow end tapering to a sharp point. It is said that the Decanter was used by the divine Seera to bless the Seven Priestesses who first went out across the world to tend the ills of mortals, in Esmia's name.

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

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

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

Charm

A Charm is a unique minor magic item with a power that is triggered by special circumstances and 'belief'. For more about how Charms work see "Charms of Eldoria" available for download from Drive Thru RPG at:

http://www.drivethrurpg.com/product/205202/Eldorian-Charms?term=charms&test_epoch=0

ESMIAN POSY

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

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

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

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

Cost: 1 silver trade

Frequency: Common

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



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Online Community Pages

There is a Facebook page '**Eldoria**' with information on this world here:

<https://www.facebook.com/pages/Eldoria/443402119036225>

There is a '**Friends of Eldoria**' Facebook group where players can chat and find additional information:

<https://www.facebook.com/groups/358804577530186/>

Support us on Patreon and unlock the Secrets of the Vault, many unpublished secrets of Eldoria.

<https://www.patreon.com/Eldoria>

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Web of the Widow (Harnworld adventure) Columbia Games 2000

Shades of Gray (electronic d20 download) Auran Pty Ltd 2001

Dark Awakenings: Guardian (d20 adventure) Auran Pty Ltd 2001

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Encyclopedia Eldoria (d20 campaign setting) Comstar games (2005)



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ELDORIAN AILMENTS



"I have fought against many foes during my lifetime but none as deadly as this plague which attacks us all without discrimination"

Rhanald Xarinda, retired Captain of the Sardellan Northern Command, 695R, describing the Rose Plague

"Eldorian Ailments" introduces seven new diseases to the Eldoria Setting, two of which are magical in nature. Complete Pathfinder-friendly statistics are given for each ailment along with a brief history of its origins and the effect on Eldoria realms.

While this book is written as a supplement for a GM who is running a campaign based in the fantasy role-playing world of Eldoria, there is nothing stopping you from transplanting any of the material contained in this book to your own alternate setting. The book contains side-bars briefly explaining Eldorian specific information, which is fully detailed in the major resource books "The Encyclopedia Eldoria" and the "Reliquarium Eldoria". "Eldorian Ailments" has been written using the Pathfinder RPG but it is light on rules and is easily adaptable to other systems.

