



— Campaign Guide —
Plight of the Tuatha

AN ADVENTURE PATH CAMPAIGN GUIDE BY WILLIAM MOOMAW



Campaign Guide: Plight of the Tuatha

Compatibility with the Pathfinder Roleplaying Game requires the Pathfinder Roleplaying Game from Paizo Inc.. See <http://paizo.com/pathfinderRPG> for more information on the Pathfinder Roleplaying Game. Paizo Inc. does not guarantee compatibility, and does not endorse this product.

Credits

Designer: William Moomaw

Head Writer: William Moomaw

Cover Art: Carolina Eade

Internal Art: Carolina Eade and Dean Spencer

World Maps: Tim Paul/www.timpaulmaps.com

Editor: Mario Podeschi

Layout: Nathan D. Paoletta/ndpdesign.com

Special Thanks: Seth Alcorn, Claire Baker, David Becker, Jeremy Carter, Stephen Colodner, Jason Dothager, Sarah Drury-Dothager, Todd Guennewig, Inigo, Loki, John McNeill, Thayer Rasnick, Meg Rivers, Mike “Bobby” Wentzloff, as well as all the playtesters and everyone who backed the Kickstarter Campaign. This series would not have been possible if not for your trust and support.

Campaign Contributors: David Becker, Craig Hilburn, Thayer Rasnik

PRODUCT IDENTITY: The following items are hereby identified as Product Identity, as defined in the Open Game License 1.0a, Section 1(e), and are not Open Content: All trademarks, registered trademarks, proper names (characters, deities, etc.), dialogue, plots, storylines, locations, characters, artworks, and trade dress. (Elements that have previously been designated as Open Game Content are not included in this declaration.)

OPEN CONTENT: Except for material designated as Product Identity (see above), the game mechanics of this Paizo Publishing game product are Open Game Content, as defined in the Open Game License version 1.0a Section 1(d). No portion of this work other than the material designated as Open Game Content may be reproduced in any form without written permission.

Compatibility with the Pathfinder Roleplaying Game requires the Pathfinder Roleplaying Game from Paizo Publishing, LLC. See <http://paizo.com/pathfinderRPG> for more information on the Pathfinder Roleplaying Game. Paizo Publishing, LLC does not guarantee compatibility, and does not endorse this product.

Pathfinder is a registered trademark of Paizo Publishing, LLC, and the Pathfinder Roleplaying Game and the Pathfinder Roleplaying Game Compatibility Logo are trademarks of Paizo Publishing, LLC, and are used under the Pathfinder Roleplaying Game Compatibility License. See <http://paizo.com/pathfinderRPG/compatibility> for more information on the compatibility license.

Campaign Guide: Plight of the Tuatha is published by Mór Games under the Open Game License

Imperiums Campaign Setting is a trademark of Mór Games.

Copyright © 2014 William Moomaw

ISBN 978-0-9915142-3-6 (softcover)



Table of Contents

CHAPTER ONE: THE LANDS OF AELIODE	PAGE 7
CHAPTER TWO: THE GODS OF AELIODE	PAGE 25
CHAPTER THREE: LORE OF AELIODE	PAGE 40
CHAPTER FOUR: PLAYER'S OPTIONS	PAGE 45
CHAPTER FIVE: GAMEMASTERS OPTIONS	PAGE 53
CHAPTER SIX: RECIPES FROM AELIODE	PAGE 72



THE LANDS OF AELIODE





Campaign Guide

Introduction

The world of Aeliode...

Wars and conflict have held this region of Aeliode for hundreds of years. Most conflict finds its roots in the imperial designs of the Avitian Empire. Numerous wars of acquisition were instigated by the Avitian Emperors while rebellious political factions instigated many occurrences of civil unrest. For all of the Avitian's desire to bring the light of their civilization to all the peoples of the world, there are times when even the land itself seems to fight against their conquest. Snow peaked mountains that rise so high they almost touch the sky, great desert and salt plains span past the horizon, and the depths and turmoil of the Tulumolic Ocean all wait to test perspective travelers.

This is the world in which the *Imperiums Campaign Setting* takes place, a land that has seen its fair share glorious triumphs as well tragic catastrophe. While the world and its history spans far deeper than this text explores, this campaign guide can be used by both players and game masters. Players will find many new options for character creation. Game masters can use the detailed regional information to bring depth to the world in which the *Plight of the Tuatha* adventure path takes place.

Chapter One outlines the four major cultural groups in which the story told in the *Plight of the Tuatha* series occurs. Maps are included for each culture and subcultures locating them upon the face of Aeliode. Here you will find general descriptions of the land and races located within the region as well as some of the common equipment and character classes found there.

Chapter Two takes a look a few of the major pantheons of Aeliode. Here you will find details on the different ways religion is viewed and handled in the world. Detailed descriptions of some of the gods contained within the various pantheons can be located here. While this list is not exhaustive, it will give players a number of options to choose from during character creation.

Chapter Three provides some examples of the vast amount of lore held as true by the seers and scholars of Aeliode. Included is one account of the creation of the world as well as a partial account of the dark days of elven diaspora.

Chapter Four focuses on player options. Variations of classic elf, dwarf, and gnome races which are particular to the *Imperiums* setting are presented here, as well as a new race; the fomoire. Players can also find new traits, feats, spells and the Interrogate skill to help tie their characters to the setting's unique features and history. While these classes and races are tied closely to the setting, they are sure to find a place in any game.

Chapter Five focuses on information that a gamemaster will find useful while they run their game. You will find information on Emergences that you will see make an appearance in the *Plight of the Tuatha* series. Rules for religious characters who are not divine casting classes are presented to give a mechanical benefit for worship. The Renown mechanic is also laid out in this chapter allowing characters to gain social benefits. Several NPCs are also found in this chapter to help round out those found in the adventure path.

Finally, Chapter Six answers the question "What does the meal I just ordered at the local inn taste like?" Most of these recipes have found their way to my gaming table, and now they have a home within the world.

For your convenience, the back of the book includes a redesigned character booklet as well as a War of Words worksheet. The character booklet includes areas for all the new rules players may use from the *Imperiums Campaign Setting*. It is designed to be folded in half (I like to staple the "spine") so that the pages form a compact and well-organized booklet. The War of Words worksheet was designed to be used whenever this ruleset comes into play in a session. It not only has a shorthand reminder of the phase order and what happens in each phase, it also lays out all the potential tactics that can be used so players can review their options as they plan their debate. Areas to keep track of Resolve Points, Wit Points and player's Intent have also been included to help the War of Words run smoothly.

While this book contains much information about the world of Aeliode and the *Imperiums Campaign Setting*, this is only a quick introduction. Combined with the four volumes in the *Plight of the Tuatha* adventure path and the imagination of your gaming group, a rich world filled with opportunities for adventure is at your fingertips.

William Moomaw

Chapter One

The Lands of Aeliode

While there are many different cultures and lands found on the face of Aeliode, this chapter will look at only the few which have a part to play within the Plight of the Tuatha adventure path. Here you will find details of the far-reaching nations of the Avitian Empire and Ceravossian Republic, the ancient people of Tir Ydrail, and the hardy Ostmen living upon their islands in the northern seas.

In each region you will find a listing of the classes that are commonly found in that area as well as the languages typically spoken there. A brief description of the land will follow to give an idea of the basic history and place in the world these people have carved out. Each region also has detailed descriptions of the races commonly found within.

While the details provided may or may not arise in play during your *Plight of the Tuatha* campaign, they may be useful for both the players and the GM both when starting the campaign and when unfolding the story's background.

There are four major regions who have a part to play in this adventure path:

- Avitian Empire: A beacon of intellectual and civil light amongst less advanced civilizations. A military powerhouse striving to bring their knowledge to the rest of the known world.
- Tir Ydrail: The land of fae and ancient magics. Clans of humans still strive to hold what land they have from being taken by the Avitian Empire.
- Ceravossian Republic: Once part of the Avitian Empire, this Republic lead a major revolution which split the ancient people from their ancient homelands.
- Ostmen Islands: Home to the seafaring people of the northern Tulmolic Ocean. Considered by many to be raiders and pirates.

Avitian Empire

Classes: Alchemist (rare, found only in the Rigan Wastes), Cleric, Fighter, Gunslinger (rare, found only in the Rigan Wastes), Inquisitor, Magus, Oracle, Paladin, Ranger, Rogue, Sorcerer, Summoner, Wizard, Witch

Common Races: Dwarf, Elf, Gnome, Half Elf, Human

Common Human Languages: Avitian Standard, Issilini, Ostyr, Huldufólk Elven

Much like the Roman Empire in the ancient world, the Avitian Empire is the most expansive political power on the prime plane. It is the most advanced nation in existence having made great advances in engineering, philosophy, metaphysics, magical theory, language, and political theory. The ruling Emperor shares his power with the Senatus Aeternalis (a senatorial body comprised of representatives from all noble houses), and together they control the largest armies native to the Prime Plane ever seen.

Where the Avitian Empire now stands only the squabbling of hundreds of city-states once existed. These city-states were each ruled by their own king, emperor, or chieftain and possessed unique cultural identities. However, priests warned of dark days to come. These prophecies came to fruition as House Galabadon warred and cajoled, gathered allies and crushed enemies and, with the blessings of the gods, formed the Avitian Empire.

Today there are many subcultures that comprise the whole of the Avitian Empire. Some cultural norms and laws span the whole of the empire, such as belief in the Avitian gods and assent to the rule of the Emperor and the Senatus Aeternalis. Past these maxims, the local governors maintain control over their duchies. This results in many disparate cultures coexisting within the Avitian framework. While the majority of the Empire has a “Roman” feel to it, the Avitian Empire is the best place to add your own distinct cultural flavor to your character.

Races

Dwarf

Ink stains and pounce dust now stain hands once covered with calluses and flecks of stone. The grand caverns deep in the earth were exchanged for the dark halls of the manor house or the filth of decrepit alleyways. Everywhere are the stooped shoulders and cramped hands of slave; common are the perfumed beards that please our masters and cover the odor of honest labor. Though there is beauty working through the minute details of house accounts, rigor in the duties called upon in a manor's daily running, the muscles ache to be once again beneath a stone



Campaign Guide

sky burning overhead.

Once a proud people who freely ruled the mighty peaks and valleys of the Godspine Mountains, the Dwarves of the Avitian Empire find themselves a shattered people. Years of war have weakened their hold over their lands, and they now find themselves reluctant citizens of Avitus.

Physiology

Most dwarves from the Avitian Empire average 4'-4'6" in height and around 200lbs in weight. They are stocky and tend towards dense muscles. Dwarves who have been forced from the mountains in order to serve noble houses have smoother skin than their rough and callused cousins still in the mountains. House Dwarves also tend to be forced to adopt more close-cut beards to help identify a House



Chapter One: The Lands of Aeliode

Dwarf from a Free Dwarf. Free Dwarves tend more towards a physique gained from long hours of physical work within their mountain homes. They are more muscular and tend to have more hair than their House cousins.

Society

The past wars against the Avitian Empire and the elven Huldufólk along with the resulting Treaty of Aactos, have shattered dwarven society in two. Those dwarves who did not engage in direct conflict with the empire or provide weapons for the dwarven armies were allowed to stay in their mountain halls. This group is referred to as Free (or mountain) Dwarves. Those dwarves actively engaged in combat, forged weapons or armor for the combatants, or lead dwarven communities in any capacity were captured and brought back as slaves to the imperial city. These dwarves who were forced into servitude by the treaty's terms are referred to as House (or city) Dwarves.

Free Dwarves are similar to the dwarves of old, living in their mountains crafting and mining. They wear their beards long and their hair is adorned with gold and silver. These dwarves tend to be gruff and dislike interruptions to their work and lives. It has taken decades, but they have learned the hard way not to voice their grievances too vocally when these disturbances come from Avitian nobility. Though they are called Free Dwarves, this term is merely relative to the House Dwarves as this freedom is limited. They are forbidden from forging items of war unless they have received permission to do so from the *Senatus Aeternalis*. The restriction has resulted in a further collapse of dwarven defences as well as a flood of dwarven made weapons flowing into imperial armories. Many Free Dwarves still resent the terms of the Treaty of Aactos and have been quietly petitioning for new terms.

House Dwarves, on the other hand, have had their lives shaped by those they serve. As they are considered representatives of noble houses, these dwarves tend to be well groomed and lack the scars and calluses that come with work under the mountains. As a symbol of their servitude House Dwarves are forced to keep their beards short (no longer than a few inches) and unadorned. While in the past dwarves looked down on their kind who would perform such practices, this hatred is not directed at the short-bearded dwarves themselves, but the Lords who forced this cultural oppression upon them. Due to their years and generations in servitude, House Dwarves have also learned quite a bit concerning how to navigate the human political world. They have shaken off their gruff demeanor and have become well skilled in diplomacy and

teaching. As such many Houses use dwarves in these roles.

Arts

Due to the limitations placed on them by the Treaty of Aactos, dwarves have focused their creative energies into stonework/carving, cutting gemstones, jewelry and sometimes creating ornamental weapons and armor. Their crafts tend towards the geometric in design and so are in line with the aesthetics of the general Avitian population. Many dwarves have made their name carving the statues and busts found in the various cities and noble manors. Indeed it is this statuary and their skill in cutting gemstones which form the basis for much of their artistic expression.

History

In the early days of the Empire, human and dwarf lived together in relative peace and harmony. But, as the power of humankind grew and the dynamic society and procreation of humankind far exceeded the longer lives and economic power of the dwarven holds, a war between man and dwarf exploded. The fledgling Empire, in need of both an expansionist cause and new source of coin, plundered ancient dwarven kingdoms throughout the land. The survivors were enslaved and used to build the great temples and towers of the Empire. With such vast financial resources, the Empire continued to expand. The Treaty of Aactos, signed in the year 11783 AE, instituted the state of enslavement of the Dwarven people in lieu of total annihilation. Even though many have bought or gained freedom, the race continues to be in a state of semi-restriction. Due to their longer lifespans as compared to humans, dwarves are commonly found working as tutors or Guild members. The Major and Minor Houses all hold dwarves as retainers in one capacity or another.

Elf

Forged in the heat of battle and tempered by centuries of diaspora, the elven soul did not fracture when it collided with the Godspine Mountains. Generations of hardship stripped away the chaff of the elven mind and body and reformed them in the image of their new homeland. The elves of the Empire are referred to as Spindral Elves by most others in the Empire, though the elves themselves prefer to refer to themselves by an older name the gained during their voyage across the Ightfal Tundra, the Huldufólk.

Physiology

For the most part, the Huldufólk Elves of the Empire are physically similar to their Elvish cousins from the wilds.



Campaign Guide

Height, stature, build and physiological ranges are comparable though the skin coloration tends to be slightly darker than Tuathan elves. Common hair colors include, brown, dark brown, and black, though grey and silver are not uncommon either. Eye colors are usually shades of grey, light blue or dark brown which seem to have flecks of light eternally reflecting of them.

Society

Many elves that made the journey known as The Elvish Dark Trail did not survive the journey past the Fomoire of the Ostmen Islands. The nightmare of the move to the Godspine Mountains has still scarred the psyches of those travelers. The elves of the Eejinmod have lost some of the joy and carefree spirit they once held, a more serious and somber spirit has taken its place in the elven communities' heart. Most of their outlook and philosophies of living have not changed; they still believe in self-sufficiency, helping family members, and the importance of finding one's own way in the world. But they have turned to more somber intellectual pursuits in order to help ensure their survival and spend less time celebrating life overall.

Arts

The arts of the Huldúfólk elves have changed slightly from those of their ancestors, due in part to the geography of their residence. Where once their creative imagery was arboreally based, now animal and mineral designs dominate the major artistic motifs. Stonecraft has been studied and adopted as a major mode for artistic creation, but unlike dwarven stonecraft, the ideology of elven stonecraft centers on adaptation rather than domination of the medium. These elves excel in the production of statuary which adorn many of their buildings' facades.

Elves of the Godspine Mountains also have adopted the use of fur throughout their wardrobe, lining their clothes and adding trim from the furs of the local animals. Animals and mountain landscapes are often embroidered upon their clothing or are etched upon their metalcraft

History

Almost 22,000 years ago the elves completed their millennia-long search for a new homeland and founded their kingdom in the Godspine Mountains. They originally lived upon the plains of Tir Ydrail but due to the war with the fomoire, they elvish people split into two groups; one moved into the deep woods of the Loc Sil forest and were known as the Tuatha, the other left for the Ightfal Tundra in search of a new homeland. The two elvish empires have not had contact with each other since the migration due to concerns that it might break the pacts they made to ensure their protection

during the time known as The Elvish Dark Trail.

The first generations lived in peaceful accord with their adopted lands and used their magics to shape great towers in the mountains. Winds conjured from high in the sky blew over the face of the mountains forming the passages and bridges needed for a new Elven city, all the while hidden by great magics from the mountain's other inhabitants. After many generations the magic began to fail they found themselves at odds with one of the other denizens of the Godspine Mountains, the dwarves. In the Year 703 AE, the dwarves, on a divine pilgrimage to Eejinmod Peak, found the reclusive elves claiming rights to the peaks of the mountains. Soon the First War of the Peaks began between the elves and the dwarves. The dwarves were deaf to the elves' claims that they had been drawn to the land by their own gods as a place of haven. The elves, already weary of war, wove new spells into the mountains making it harder for the dwarves to bring their armies to the elvish gates. By the time the Third War of the Peaks began in the year 11349 AE, the elves felt that they were on the edge of destruction when the new fledgling human empires began to rise and challenge the dwarves. The elves warily began to form pacts and minor treaties with the humans, trading magic spells and secrets in order to appease the fledgling empires and form bonds of trust. The year 11358 brought the signing of the Treaty of Songs, which settled the elves into a steady time of peace with the humans, and began a series of intermarriages between human nobility, such as House Keala, and the ancient clans of the elves.

Gnome

The eerie gleam deep in the forest from eyes reflecting light from a campfire, a tiny hand with dirt-encrusted fingernails slipping through a crack in the wall which quietly grabs a few bits of stale bread crust; this is all most people see of a gnome traveling, hidden, across the land. On rare occasions, you might see oddly curled ears so shaped to help prevent dirt or small rocks from entering as the gnome digs their burrow.

Physiology

Gnomes are among the smallest of the races, usually around 3 feet in height and weighing around 30-40 lbs. While they are physically weaker than many other races, the attention the god Esus took in their creation has made them resilient to damage and fair to look upon.

Where once the coloration of gnomes was brilliant and remarkable, centuries of hardship have muted the once cacophonous palate of bright skin and hair tones and

Chapter One: The Lands of Aeliode

producing a muted shadow of past variance. Skin tones tend towards standard human tones with only the occasional hint of green, blue, or reddish hue.

Society

Much of gnomish culture and society has been destroyed over the past 500 years due to the race being hunted and killed by the shape changing servants of Syn. Most gnomes lead solitary lives hiding in dark burrows and forever traveling across the land. Gnomes may work together for short periods of time, but they have learned that long-term cooperation will likely lead to their death as Syn seems to sense groups of gnomes.

Gnomes still marry and have children, but the couple rarely stays at the same place for any length of time. It is safer to limit meetings to a couple times a year. Children born will spend their life with only one parent at a time. When the parents meet they exchange the child.

Gnomes have begun a greeting ritual over recent centuries. It is a combination greeting and test to prove that the newly met gnome is not a shapechanger. As it is believed that a shapechanger's blood will always flow blue, gnomes have taken to scratching themselves to show that their blood is red and that they are truly gnome. This greeting is called "showing one's color". While not all gnomes take part in this ritual, all at least know about it and it is considered, at the very least, rude not to show your color.

Arts

Art has all but disappeared from gnomish practice, at least in the sense by which most races identify art.

Gnomes have turned camouflage and calligraphy into an art. Many gnomes are masters at weaving beautiful cloth that can blend into most surroundings. Their skill at applying pigments to their skin in order to aid in their stealth is a skill most other humanoids have little talent for. Gnomes have applied these skills to their writing as well, crafting letters and words so that they can hide on a page amongst other words and letters. This calligraphy, though not magical, only becomes apparent when viewing the letters from the correct angle.

Many gnomes also wear well-crafted rings they use in their "showing one's color" greeting ceremony. The rings have at least one barb which is used to scratch skin enough so that the color of blood can be seen, but does so while minimizing pain and scarring.

History

Many hundreds of years ago, prior to the 11700s AE, gnomes flourished across the Issian Peninsula. They were

farmers and fishers, living beneath the hills in warm and cheerful burrows. Great celebrations were held throughout the year, most notably during midsummer. Gnomes would welcome travelers, tinkers, and visitors of all sort to their celebrations as well as into their homes. Gnomish hospitality was known across the peninsula as a thing cherished and always counted on.

Then, one summer, priests of Syn turned their attention to the fair hill folk. Some say that a cult of Syn, due to their malicious ways, was turned away from a gnome community on a rainy night. Others say that Syn hated these children of Mahte because of the gifts she gave them. No one is completely sure when or why it began, but during this fateful summer gnomes began disappearing from their homes. They would retire for the evening, but in the morning they would not be found in their beds. Sometimes the gnomes would be found huddled alongside a road, but more often than not they would never be found. Slowly the disappearances began to increase in number as gnomes began to huddle together. Once they gathered to express joy, but soon they began to gather out of fear.

Gnomes began to tell tales of strange travelers coming to town, then the visitors would disappear and so would one of the gnome villagers. Then suddenly the next summer the disappearances stopped. But once winter came, the gnomes' reprieve was replaced with bloody murders. Gnomes were found torn apart, only pieces of their bodies found strewn about their homes, all the while family members were found to be the murderers. The celebrations ceased as the number of deaths began to rise. No one understood, the gnomes least of all, why these violent murders of family members were happening.

Gnomes began to carry weapons at all times to defend themselves. Family members became suspicious of each other, and families fractured. Gnomes would go off alone into small burrows and lock themselves in with hopes of surviving till the morning.

After a third of the population had been killed or gone missing, a gnome seer named Rainouart claimed that Mahte had come to him in a dream and told him that the priests of Syn had sent duplicates, doppelgangers, into their midst in order to destroy the fair race. The seer was soon found crucified mere days after telling others about his dream.

Today, the gnome population is a quarter of what it was five centuries ago. Gnomes have taken the warning of the seer and have become paranoid xenophobes, obsessed with security and identifying shapeshifters. Instead of cheerful welcomes, travelers near gnome lands will only



Campaign Guide

find locked doors, strange tests to determine if the traveler is “real” or not, and thinly veiled threats.

Half Elf

The multicolored ring within ring of the half elven eye is the surest way to know their heritage. To most, the half elf seems only to be a well-proportioned human were it not for those eyes and the practiced movement of their body. The smooth movements were born from the unity of natural talent and decades of training.

Physiology

Most half elves bodies are built more like their human ancestry and have more muscle and broader shoulders than the average Huldufólk Elf. A tendency towards a more rounded face is another aspect typically held on from the human ancestry as well. However, the slight point of their ears and dark elven hair colors reveal their elvish ancestry. It is in the eyes that the balance between the mixed ancestries is most blended, if not a little unsettling, balance. The iris of a half elf is a soft blending from the typical human eye colors on the outside toward the neutral sun-flecked elvish colors closer to the pupil.

Society

Half Elves in the Avitian Empire originate from the ancestral lands of the Keale family. They are a deeply spiritual people who strive to combine the efficiency and strength of their human Avitian ancestry with the powerful call of their elven blood. The result is a society that has birthed an unusually high percentage of politicians, diplomats, actors and poets when compared to other societies.

Education is of great importance among the half-elves, especially in the fields of history, oratory, politics, and the more subtle magics of divination and enchantment. Most half elves, even among the peasantry, have spent some time listening to the tutors found selling instruction in the city squares of Wealdrath.

Arts

Half elven art tends more towards rhetoric and musical performance than the visual arts. While fine pieces of carved stone and wood are found, it is performances by actors, storytellers and musicians that come to mind when thinking of their great works. Many noble families in both the Avitian Empire and the Ceravossian Republic seek out these performers not only to add to the prestige of their family, but also to be used as tutors in the skills of oration and speechcraft. Many of the more famous sagas currently popular in the cosmopolitan areas of Avitus are written or

at least performed by half elves. Among the most famous is the “Dance of the Autumn Leaves.” This saga tells of the love affair between a human noblewoman named Aloras Ke and the Huldufólk Elven warrior Valerian Aladone. Set upon the backdrop of the long-ended War of the Peaks and the negotiation of the Treaty of Songs between the Huldufólk Elves and the relatively young Avitians, this piece is a highlight of poetic verse.

History

A millennia ago, when the elves and dwarves of the Godspine Mountains were locked in a cycle of destructive warfare, the elves sought out allies in the hopes of turning the tide. They found this ally in the fledgling Avitian Empire, in particular the Keale family.

It was the members of the Keale family who first met with the elves and negotiated the Treaty of Songs which brought together the elves and the humans. While the Keale spent years working on behalf of the elves, many from both sides became romantically involved with their counterparts. Many marriages and children were the result.

The bloodlines mingled over the centuries resulting in a new half elf bloodline that rules over the border between the forests of the Avitians and the mountains of the Huldufólk elves. As the bloodlines mingled, so too did the two cultures and the Kingdom of Keale come into being. Today most half elves originate, or have ancestors who originated, from this region.

Human

Humans...the most varied race in both body and mind. While relatively short-lived compared to the other humanoid the roam Aeliode, the heights in which humans may soar mark them as blessed by the gods. Humans have the ability to change the world to their hearts desire, if not by clarity of thought, then by the brute force of their muscle. Symmetrical in form, divinely inspired intuition, adaptable to any challenge placed before them...were it not for their short life humans would most assuredly have risen to the heavens and become gods themselves.

Physiology

The physiology of humans within the borders of the Avitian Empire runs the range found in the real world. Farther to the north paler complexions are found while to the south dark skin and hair tones become the norm. Most Avitians tend towards more olive tones and darker hair colors commonly found in the central regions of the continent. The average Avitian male is between 5’6”-5’11” tall while the

Chapter One: The Lands of Aeliode

female average between 5'2"-5'8".

Society

The lives and values of the citizens of the capital city of Avitus are the models on which most of the empire chooses (or is forced to choose) to conform. Society bases itself upon set classes of people all who are said to be best suited to their particular situation. Those with wealth tend to have more advantages and opportunities than the lower classes and very few see either a reason or chance to change where they find themselves situated. As slavery is commonly practiced throughout the Empire, there are large portions of the population who, by law, are forbidden from even attempting to change the class.

Those who reside within the capitol city of Avitus and are considered official citizens (mostly due to birth) are considered better people than those from the rest of the empire. Citizens have more rights than those who are merely inhabitants of the Empire and, for the most part, these citizens are exempt from imperial taxes as well. Indeed, the glory and beauty of the city of Avitus can be thought of as largely financed and constructed by those who do not have the same rights and responsibilities as those relatively few considered a "true citizen".

The culture as a whole places high importance on an individual's honor and bravery as well as the individual's ability to work towards the strengthening of the Avitian Empire (mainly those who reside in the capital city). The society is fairly militaristic in its outlook on life so that the values of the soldier and the general are the measuring stick used to gauge the value of others.

While there are many subcultures that express society to some degree, most cultures find their traditions have either begun to incorporate Avitian traditions or stand in reaction against it.

Arts

In visual arts, Avitian humans prefer geometric abstract design or realistic depictions of perfect human forms. These guide most art from fashion, to storytelling, to music, as well as the visual arts and theater. Statuary and stone work are considered more important pieces of art as they tend to resist the ravages of time better than paintings or the written word. Acting and theater, though watched by large portions of the population from every class, is considered a base and common art form. Common themes include stories about the gods, depictions of great heroes or famous ancestors, and the glory of war.

History

Humans dominate both the land and the history of the area controlled by the Avitian humans. Through military might and skillful diplomacy humans have been able to spread their influence and establish control over the lands and kingdoms demi-humans once held sovereign. Though humans have been united for far less time than the rest of the races, they have undoubtedly been the most flourishing of the humanoids for the past age.

Regions Within the Avitian Empire

The Issian Peninsula is the most recent addition to the Avitian Empire, officially annexed in the year 12098 AE at the



conclusion of the War of Three Snows. Though technically part of the Avitian Empire, the region is still fairly difficult to reach due to many geological impediments to travel. As such, the dominance of the local temples and priests still hold great sway over the roles its citizens have access to. Clerics are a fairly common sight around the larger temples and larger cities. However, clerics who worship the Gods of Sorrow are very rare as the practice is illegal. In more remote villages far removed from learning centers which produce clerics and oracles, witches can be found taking up the mantle of a religious leader or community. On very rare occasions when the god Paladrus is able to extend his influence outside of his prison a paladin is chosen to work

Campaign Guide

the god's will, but this is very rare.

Arcane spellcasters are a rare class due to the legal status of the practice of arcane magic as well as the stigma and superstition that surround the use of such magic. Practitioners are still found, but they tend to live hidden lives as being discovered would likely lead to their death. The culture of the peninsula is highly suspicious of any education that does not originate from its local temple and, therefore, most classes that rely on formal education are a rarity (such as alchemists).

The Issian Peninsula has no strong central government and conflict is very common between the city states that dot the landscape. Due to the constant ebb and flow of small-scale conflicts between villages and cities, the most common class is the fighter. This unstable political landscape has also favored those who have a quick wit and are adaptable to the constantly shifting social world. Rogues are common and fare well in this environment.

The Rigian Wastes were officially annexed into the Avitian



Empire in the year 11856 AE at the completion of the War of the Red Stones. Since that time the Rigian Wastes, and more precisely the vast ore deposits found in the Ironfold Mountains on the southern edge of the Wastes, have been supporting the Avitian Empire. This region is now the main source of metal items such as weapons and armor, as well as a source of architecture and engineering innovation.

The Rigian Wastes and its largest city of Chandegar are well known as one of the world's beacons of light in terms of education and innovation. The value placed on study and learning is due not only to the inquisitiveness of its citizens but also the region's being buffered from the conservative influence of the empire's capital city due to desert's and badlands. Many come to the cities in the south-west of the region to study as apprentices in the many guilds and academies found in the land.

People from the Rigian Wastes are a moderately religious citizenry; it is common to see clerics and oracle classes in the cities and wandering the badlands. There are the occasional inquisitors in the region, but they tend to come from other regions of the empire.

Classes that rely on advanced inventions, such as the alchemist and the gunslinger, can be found in this region.



North of the Stadji Mountains and the Slaking Sea is the long peninsula of Rikstrns Hammer. This region once contained only small fishing villages surviving by fishing the cold northern waters. After annexation by the Avitian Empire and exposure to the Empire's advanced building and farming techniques combined with the local clan's long-held knowledge of the sea, the villages quickly grew and prospered. Advances made in shipbuilding and the construction of stone buildings have allowed locals to begin to fight off raids by both the Ostmen to the east and the orcs from the mountains to the south. Soon cities and stone keeps began to dot the land.

Beginning in 12165 AE, Emperor Galabadon XXIII started to break treaties with the land's clans and leaders, ultimately denying them their right for representation to the empire with the dissolution of the senate. In the summer of 12168 AE, the clans tired of the Emperor's deviousness, united under Jarl Retrivr, and rebelled.

The people of Rikstrns Hammer are in a precarious position. Only the Avitian Empire's greater concern over the Ceravosian Republic, as well as minor rebellions happening across the Rigan Waste, has kept the region from gaining the Empire's full attention and the legions of troops that would soon follow.

Additional Class Details

Alchemists: Alchemists have strayed from the tried and true sources of knowledge in order to control the forces of nature. Instead of using the power of symbols to guide the magical undercurrent of reality, alchemists engage in

Chapter One: The Lands of Aeliode

natural philosophy. Most wizards hold alchemists in disdain as they view alchemical study to be crude; however, it is hard to ignore what a skilled alchemist can do. Only the more intellectually open-minded people of the Rigan Wastes appreciate the practice of alchemy.

Fighters: Most fighters from the Avitian Empire tend to either come from the military or from the arenas that can be found throughout the empire. Most healthy individuals between the ages of 14 to 30 have been conscripted at some point for one of the many campaigns of the Avitian Legions. Some degree of weapon and armor training is

common. No organized force outside of the military, or forces hired by the wealthy, exists to police territories.

Gunslingers: The alchemists of Chandegar have only recently discovered the power of gunpowder. Only in the past decade have they tried to harness this power. The most daring, or most foolhardy, have been drawn to the potential of these new weapons. Gunslingers all have spent time in the port city of Chandegar in the hopes of gaining access to these new weapons.



Campaign Guide

Ceravossian Republic

Classes: Alchemist (rare), Barbarian, Cavalier, Cleric, Fighter, Inquisitor, Magus, Paladin, Ranger, Rogue, Sorcerer, Summoner, Wizard

Common Races: Dwarf, Half Elf, Human

Common Humanoid Languages: Avitian Standard, Huldúfólk Elven, Triufir

The Avitian Empire once controlled the majority of the land on both sides of the Tulmolic Ocean. For hundreds of years, the empire spread and believed that it would soon rule all of the known world. Then in the year 12154 AE Emperor Galabadon XXII, known critically as “The Godling,” ascended the throne. Soon reform after reform was passed pulling the honors, wealth and glories from the Empire’s oldest and noblest families and placing them under direct Imperial control.

After repeated objection by these nobles, and many series of assassinations sent from the Imperial hall by the emperor’s paranoid hand, civil war erupted in the year 12167AE. After four years of bloody conflict, the Avitian Empire split in half and from the remains, the entire western half of the empire rose the Ceravossian Republic.

The Cerevossin Republic, named after famed tactician and diplomat de Ceravoss, wish to restore the republic once held high by ancient Avitians. Rule was not to be had by one Emperor, but shared by landholders (the same landholders who had land and honors taken from them).

In many ways the Ceravossian Republic holds the same ideals as the Avitian Empire: personal and social honor, education, respect for ancestors. Ceravossians believe that they are holding true to these ideals that, by the guidance of their emperor, many Avitians had forgotten. As the civil war sparked off by the Nythian Rebellion is still occurring in many ways, Ceravossian culture is similar in most ways to how it was before the empires split. Many of the same religious and secular holidays are still held on the same days, Avitian Standard is still the common tongue for the majority of the population, and many laws and ethical beliefs still hold sway.

There are some notable differences, however. Firstly, slavery has been deemed immoral if not illegal. Ceravossians also reject the emperor’s decree that raised himself to the level of godhood within the official state pantheon.

Most citizen’s of the Ceravossian Republic will take offence to being called “Avitian.” The years of bloodshed during the civil war are too fresh for such “insults.”

Races

For the most part, the common races found in the Ceravossian Republic are the same as those within the Avitian Empire. As the Republic has only recently split from the Empire, and the citizenry are for the most part immigrants to this land from Imperial lands to the east, aspects of the races have remained mostly unchanged.

There is also a sizable minority of Ceravossians who did originate from the land of Tir Ydrail who now accept the sovereignty of first the Empire and then the Republic. These people had at some point accepted this foreign rule, though often that acceptance was at the point of a spear.

For information on the specific aspects of the races represented, go to the race’s information in either the Avitian Empire or the Tir Ydrail sections of this book

Additional Class Details

Fighter: Why many fighters in the Ceravossian Republic have gained their training from their time as part of a noble families private army, the less civilized lands of the Republic has forced many others to learn their way around a sword or spear. Knowing how to use a weapon is considered “manly” and the more masculine of the population have learned basic combat skills if only to engage in bouts against each other as a sport.

Tir Ydrail

Classes: Barbarian, Bard, Druid, Fighter, Oracle, Ranger, Rogue, Sorcerer, Summoner, Witch

Common Races: Elf, Half Elf, Human

Common Humanoid Languages: Avitian Standard, Triufir, Tuathan Elven

Inspired by the various Celtic tribes of antiquity, the people of Tir Ydrail are strong and proud. Though not as technologically advanced as some other cultures, the Tir Ydrail were the first people to have created written language and metal working.

Though the inhabitants of Tir Ydrail currently share a unified identity, it was not always so. For thousands of years the people were divided along family bloodlines. Conflict between family groups was common as each saw themselves as vastly different in their beliefs that clan over the next hill. Then came the Avitian Empire’s war machine and its seemingly endless need for conquered lands and conquered peoples. Slowly the small family bands began to gather together to fight off the common threat.

Chapter One: The Lands of Aeliode



The humans of Tir Ydrail began to identify themselves as Triufir (or Second Men); so named because of their arrival to the land was preceded by the elven Tuatha de Danann (the Children of Danu). Though the Triufir have unified, the Tuatha de Danann still keep some distance from the humans of Tir Ydrail, choosing to keep to their cities under the hills.

At this time there is relative peace between the clans of Tir Ydrail. With the arrival of the Avitian Empire and the ensuing wars which cost the Tuatha and the Triufir a majority of their land, acts that once would cause inter-clan strife are now easily forgiven. While there has been an uneasy peace brokered between Tir Ydrail and the Ceravossian Republic, many clans have not forgotten their stolen land and small skirmishes occur from time to time.

In general, a Triufiri dresses in rough spun wool and leather. While many are primarily farmers and shepherds, most Triufiri have learned to wield the long spear or pike. Though not as warlike as many outside cultures believe, the Tuatha value honor highly and will not back down from a fight if said honor is questioned nor will they shrink from defending their clans.

Races

Elf

As a people the elves of Tir Ydrail are known as the Tuatha de Danann. Also called the Ever-living Ones, the Hill Dwellers, the Air Folk, and the Children of Danu. Once they lived beyond the realm of mortals where they were one with the forces of nature, then they crossed the veils. While they still manifest the ferocity of the spring storms, the brilliance of the summer sun, the depth of the

autumn sky, the beauty of the winter snowfall...all the power and glory of nature unleashed, they still mourn their lost immortality. Still with unearthly countenance they live out their long span of years amongst the glories of nature.

Physiology

For the most part, the elves of the Tuatha are fairly similar to the Huldufólk Elves within the Empire. Height, stature, build and physiological ranges are comparable though the skin coloration tends to be slightly darker for the Tuathan Elves. Hair color commonly falls somewhere between red and dark brown and eye color ranges from dark blue to dark green.

Society

Tuathan Elven society also shares foundations with the Godspine Elves but places added importance on population control and great reverence to wind and the element of air. Tuathan Elves tend to live in the trees or under the hills of the gentle sloped alpine hilled areas of Tir Ydrail. But the cores of elvish society, such as self-sufficiency, close connection to familial bonds, a desire to act in concert with nature, and philosophies of self-reflection and communal harmony do not differ.

Arts

The arts of the Tuathan elves is also easily identifiable. Visual arts produced tend towards the arboreal in design. Leaf, tree and vine designs dominate the focus of visual arts along with, to a lesser degree, representations of animals. This artwork is fused into the elves' everyday life as very few textiles are unadorned with at least some simple artistic design. Music for these elves tends towards complex series

Campaign Guide

of pedal tones weaving in and out of each other forming deceptively simple chordal changes. Many who hear this music for the first time, and hearing this music if you are not a Tuathan Elf is rare, have difficulty understanding when a piece of music begins and ends as the tones slowly rise and fade in volume. Many who live near the realm of the Tuathan Elves state that the forests in which the elves reside seem to sing themselves as long resonating tones can be sometimes heard emanating from the trees.

History

Though the elves currently seem to live a peaceful life, it is said that long ago they were a race of great warriors who engaged in massive battles against the fiendish creatures that once roamed the land. Before the awakening of the land's humans to the gifts of language, it is said that the elves lived in far greater numbers and built huge cities all over the continent. In the stories, centuries of war destroyed most of these great cities and even more were deserted as the elves' numbers dwindled from bloody conflict. Some of the ruins of these deserted cities are said to exist still, though buried under hills, lakes and forests.

There is only one known enclave of Tuathan Elves that survived to this day. Deep in the forests of Loc-Sil stands the great tree Cran Tsmhriadh, and most of the remaining Children of Danu; though no reputable source has seen this tree firsthand. Regardless of Cran Tasmhriadh's actual existence, this last community has been named after this legendary tree.

Half Elf

Tied to the humanity of their birth, the half elf has seen a glimpse of immortality and the infinity beyond the mortal veil. A fleeting glimpse, yet enough to mark them with a strangeness. They feel the call of the winds in the forest and the babbling of the creek outside the village, they know there must be a message for them held within but the meaning is just out of grasp. The circumstances of their birth have made them lost, belonging to all worlds...and to none.

The origin of a half elf, often called a changeling by the Triufir, is shrouded in mystery. Sometimes a child born from human parents will be born with oddly shaped ears; sometimes the child will gain the almond shaped eyes of the Tuatha de Danann later in their childhood; just as often the infant half elf will be left on the doorstep of a human's home in the dark of night by mysterious figures which come from the woods.

Folklore states that a child conceived deep in the woods or among ancient and powerful standing stones may become a changeling. Just as many parents claim to had fleeting romances with alluring beings they met along the banks of the mighty Phanree River only to find themselves with child as the seasons pass.

However the half elf changeling arrives in human society, their odd behaviors and peculiar features often stand out from their fellow villagers. Many view the half elf with a slight mixture of awe and fear. These emotions rarely reach a degree to which the populace would shun or idolize the half elf, but it does often take more time for the community to trust that the changeling is "one of them."

Physiology

Half elven features tend towards those of their human parent with only a slight oddness that betrays their elven parentage. Their faces are a bit thinner and angular, and their ears have hint of a point. The eyes are the most common aspect which speak to the changeling's mixed heritage. Inevitably, the iris is a combination of or the eye colors of their parents with the portion of the iris closest to the pupil being the color of their human parent being encircled with the eye color of their elven. Why the concentric iris is reversed among their Avitian equivalent is a mystery with many conflicting theories.

Society

These half elves do not have a society of their own. They instead are a tenuous part of the human village from which they hail. A half elf becomes part of their village in one of two ways; either found at the edge of a building or born to a human mother. Most strive to embrace the society of their human half, but this relationship is strained due to the half elves' subtle unearthly quality. All too often the half elf will feel driven to leave their human village and heed the call they feel deep in their bones; a call that pulls them from the safety of their home to the awe-inspiring and often dangerous world beyond the farms and stables.

Arts

Changeling's who have a disposition towards the arts conform to the artistic practices of their human community. However, no matter the artistic medium, the changeling is often drawn to include a water theme at some level. Many say this is their elven blood calling out to the Goddess Danu who is said to live in the Phanree River.

History

The half elves of Tir Ydrail have existed on the fringe of history since humans first came to inhabit the land.

Chapter One: The Lands of Aeliode

Human

When our ancestors arrived in Tir Ydrail, they had the wisdom to learn new ways from the spirits that inhabited the land. They had the strength to carve out their own lands from the monstrous creatures that crossed its great plains. When the invaders came, we had the fortitude to withstand their ceaseless tides. Hear me when I say we still possess these traits and with them we will one day take back the land of our forebearers.

Though there are many tribes and differences among the humans of the Tir Ydrail, they have a strong cultural identity that loosely binds them all under the name Triufir. Ever since the invasion of the Avitian Empire into their lands, this cultural identity has become even stronger. The clans may bicker and fight on occasion, but when push comes to shove with the Avitians, the Triufir know who their people are.

Physiology

In general, Triufir humans are fair-skinned and haired. Hair colors tend towards blondes, light browns, and reds. Most humans prefer to wear their hair long as a full head of long hair is a minor source of pride among the people. Beards and mustaches are common among the males and are well groomed. Braids and metal hair adornments are common among both sexes.

Men average in height from 5'7"-6'2" and women from 5'4" to 5'8". As such the average Triufiri is slightly taller than the average Avitian, though slightly shorter than the average Ostman.

Society

The tribal society built by the Triufir is complex and possesses both quasi-democratic as well as oligarchic features. The nature of this form of government allows for greater flexibility in both day-to-day life and matters of state, but can be a liability as the Triufiri do not have a centralized power structure. Other cultures have since surpassed Tuathan ability in matters of writing and crafting, but the Triufir remain a powerful culture of fierce warriors possessed of a deep spirituality. Visitors to Tir Ydrail are often surprised by the coexistence of two contradictory strains of cultural practice, but it must be remembered that the Triufiri gods are much closer to their people than are the gods of other regions.

The Triufir culture's basic social unit is the clan. A clan is comprised of family members, both natural and adopted, who live in the same area. These clans band together in

loose alliances with other clans to form cantrevs. The thirteen cantrevs can be thought of as kingdoms, though the area a cantrev rules over is fluid without the defined borders of a Kingdom. The ties that bind a cantrev together are less than permanent and for that reason, it is not unusual for a clan to change allegiance from time to time.

In addition to clan chieftains, druids and bards are highly respected advisers and judges in the Tuathan community. Unlike chieftains, bards and druids can roam from clan to clan with little fear of being accosted even if the clans in questions are at war. Their role is as advisors and carriers of news to the entire of Tir Ydrail, not merely one particular clan.

In the past, clans commonly fought bloody battles each other, if for no other reason than the glory defeating a foe would bring the clan. It was common for a victorious warrior to take the head of a defeated foe and keep it as a trophy. These heads would be shown off during important feasts and holidays and were thought to keep evil Fae and spirits at bay. Heads would be passed down from generation to generation.

While such treasures are still valued and passed down, the practices of intra-clan conflict and ritual beheading have fallen out of favor in current times. Due to the pressures put on the people by the presence of the Avitians, cattle raiding has replaced outright warfare. Being able to raid another clan of some of their cattle is seen as a show of strength and one that does not require the death and beheading of warriors and chieftains.

Arts

Much of the art produced by Triufiri is carved stone or worked metal. Intricate geometric patterns and abstract representations of people and animals are often carved into stones for display. Soft precious metals are worked into intricate jewelry or added as embellishments on worked wood or leather.

Adorning the body with artwork is common among the Triufir. Complex geometric patterns, often said to possess or trap mystical energies, are also commonly drawn or tattooed upon the body as well. Ornate gold torcs, often depicting animals, are commonly worn by the wealthier Triufiri. And though most cloth is rough-spun, complex and beautiful patterns are often embroidered with brightly colored thread.

History

The Triufir have lived in the land of Tir Ydrail for thousands of years. Once looked after and protected by the elven Tuatha de Danann, the humans have come into



Campaign Guide

their own. Taking the skills of language, natural magic, and metalworking taught to them by their guardians, they built a strong and successful civilization in their own right.

That was until the year 11973 AE when the Avitian Empire made great enough advances in seafaring to be able to cross the Tulmolic Ocean in safety. Once the Avitians landed they began claiming great swaths of Tir Ydrail as their own.

For the last nearly 200 years, the invaders conquered or killed many of the tribes of Triufir. Though well trained in battle, the Avitians came in such great numbers and with professional soldiers. If the Triufir would have banded together it is possible that the Avitians would have determined the land too difficult to take and given up, but as the clans and cantreavs of the Triufir fought amongst each other weakening themselves as the Avitian legions marched forward.

For 130 years the Avitians slowly took over more and more of Triufiri land till even the great numbers of Avitians could not take anymore. In the year 12142AE, the Avitians began construction on the massive Pliniusi Wall, completing it in 12157AE. This wall was to mark the edge of Avitian influence in the land.

The Triufir now reside mainly beyond the wall, occupying only a quarter of the land that was once theirs.

Additional Class Details

Barbarian: Triufir who are drawn towards a martial calling tend towards the role of a barbarian. As the Triufir believe that single combat is the most preferable form of fighting, and due to the limited amount of heavy armor to be found in the land of Tir Ydrail, the high hit points that come with this class helps them become a formidable combatant.

Bard: Bards are seen as some of the most important individuals in the land of Tir Ydrail. As keepers of the lore of the Triufir, bards are often deferred to in the dispensing of justice as well as sought after for advice. Bards are given free room and board by any of Triufir decent, though they are expected to make rulings on local issues. Most people, including clan leaders, will try to stay on a bard's good side.

Druid: Druids are the priests within Triufir society. They are responsible for conducting rituals, give spiritual advice, and pass judgments in local legal matters for any village they pass through. Their position is considered equal to any major clan and above the heads of most population centers of village or smaller in size. Many druids claim an area of land overseeing several villages or cities which they regularly visit.

The Ostmen

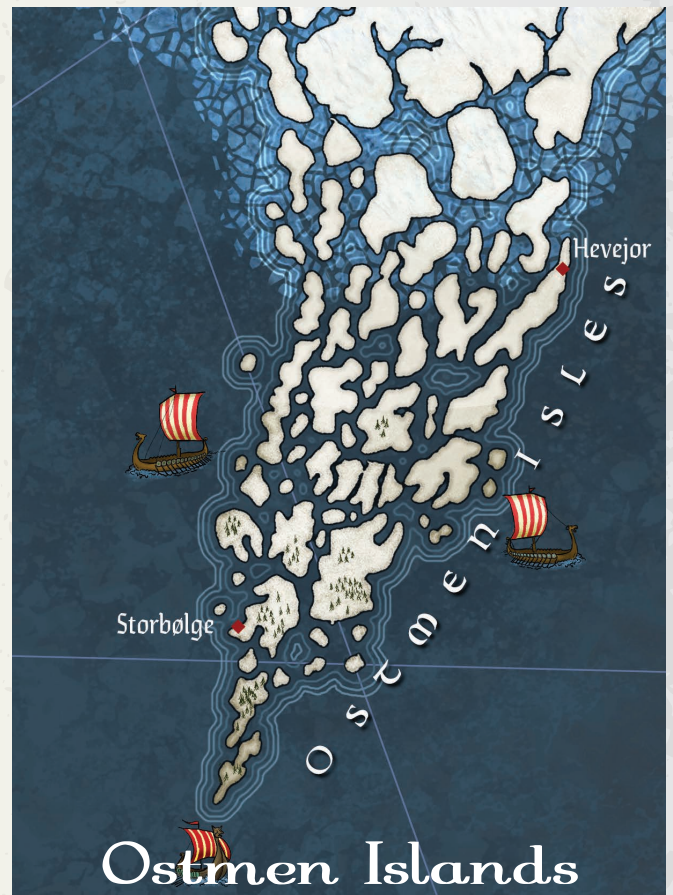
Classes: Barbarian, Bard, Cleric, Fighter, Oracle, Ranger, Rogue, Sorcerer

Common Races: Dwarf, Fomoir, Human

Common Human Languages: Avitian Standard, Fomoir, Ostyr

The Islands of the Ostmen are cold and rough, much like the people who call them home. These seafaring people have carved a life upon the rocky shores and frigid oceans of the far north of the world. Some live honestly by farming what they can in what poor soil that is available, herding cattle upon the few grass plains, or fishing the dark waters, but many supplement these honest labors by gathering on large ships and raiding villages and towns to the south. It is said that the god Volsung Who Is Balar chose these islands for his home and his people will do what is necessary in order to live near their god.

Three races (dwarves, fomoir, and humans) live on these islands which have devoted themselves to one of the two paths set forth by the dual god Volsung/Balar.



Chapter One: The Lands of Aeliode

The dwarves are the chosen of the Volsung aspect of their god. His path is one of crafting, hunting, and building these islands till they reach the sky. The dwarves of the Ostmen help the islands grow ever larger and are devoted to the earth and stone which they and Volsung bring forth.

Fomoire are devoted to Balar. They follow him across the sea. They submerge themselves in the blood lust of Balar and strive to cause the blood of man and elves to flow over the land. They were brought forth from the sea and are the masters of the oceans. They long for the day that the oceans cover all the lands of creation; the seas will rise with the blood of their foes.

Humans and half-fomoire are caught in the middle of the warring natures of Volsung Who Is Balar. Some are drawn to the destruction of Balar and his tumultuous oceans. Their bodies change to resemble Balar's as the salt air penetrates them. Humans transform into half-fomoire, half-fomoire into fomoire. Others follow the creation of Volsung, forging the islands and creating objects of great beauty. They feel called to the ways of the dwarves.

Races

Dwarf

With their calloused hands and skin stained from the dust of ancient stone, dwarves are the very manifestation of tenacity, devotion, and the power that can be had through honest labor. Their backs are as strong as the mountains their ancestor rose from the ocean floor.

Physiology

Stocky and thick-skinned, the dwarves from the Ostmen Isles are as tough and resilient as their homeland. Common hair colors range from dark brown to white while black or red hair is uncommon. Most dwarven eyes are a shade of grey. The appearance of blue eyes is considered unlucky as it is thought such a dwarf has too much of the sea in them.

Society

The dwarves of the Ostmen Isles are a highly religious and tight-knit clan society. While most worship the god Volsung, many honor other gods of the Ostmen Islands. Most dwarves consider it a divine cause to help raise the land out of the raging sea. While high priests of Volsung weave together blessings and mystical energies to bring new stone into existence, many other dwarves of the faith take it upon themselves to move these creations to locations where they are needed to hold back the destructive influence of the seas and oceans.

While Ostmen Dwarves live in such a way as to celebrate life, through holding great feasts and competitions of skill and wit, they are aware of the darker side of these activities and the call of the god Balar. On occasion a dwarf's passion for life transforms into a lust and from a lust into a rage. A dwarf whose blood is filled with rage is in danger of heeding the call of Balar and undergoing a physical transformation into a fomoire. Much as is it when Volsung transforms into Balar, a dwarf whose lust and rage reshapes them into a fomoire begins to worship the chaos and rage of the sea and seeks to destroy all they once wished to build.

Arts

Ostmen dwarves find great beauty in angular geometric designs and tend to place them wherever they can, carved into stone walls and wooden doors, sewn into clothing, forged into the hilts of their blades, most anywhere. While many of these designs do not obviously depict specific things in the world, many of them do represent abstract concepts such as "the dominance of land over the sea," "the purity of the roots of the Oldewood," or "the strength of the Four Pillars of the Fjallbarn."

Jewelry, tattoos, and other bodily adornments are common, especially hollow cylinders which are woven into the hair and beards. Usually made from metal, though sometimes also crafted from leather or wood, these hair and beard rings are sometimes seen as a status symbol or declaration of one's achievements in life. Runes or scenes are etched into the ring telling a bit of one's history.

History

It is said in dwarven halls that the Ostmen Islands are not their original home. Dwarves believe that all land that one can find on Aeliode was raised from the depths of the ocean by their dwarven ancestors. The lands in which they currently dwell are the lands which Volsung has directed for them to bring forth next.

For centuries, the dwarves have had occasional conflicts with fomoire tribes. Most of these conflicts were due to the limited resources available in the region, but none of these conflicts were long lived. Most lasted no more than a season or two.

Ostmen Dwarves also played a key role in the survival of the Huldufólk Elves during their migration from the land of TirYdrail to their current home in the Godspine Mountains. Nearly 15000 years ago the elves reached the dwarven settlement of Grimaland. The dwarves welcomed the elves into their halls and shared their food with the destitute masses. For 1700 years the elves and the dwarves

Campaign Guide

lived in peace and shared their ways and skills with each other. This cooperation caused Grimaland to become a powerful city which the humans from the region believed was home to the gods.

It is said that a foreign god became jealous of this great city and sent a plague and eternal night in order to destroy the bonds between the races. Over the next dozen years, thousands died beneath a sunless sky, and none who were born survived longer than a year. So the civilization split with the dwarves heading to the islands to the south and the elves continuing their travels to the east.

Human

Much like the trees of their forests, Ostmen humans are stout and proud. The harshness of the Ostmen Islands have forged these humans into examples of the strength of body and soul humans are capable.

Physiology

Ostmen tend towards fairer skin and lighter hair colors. While Ostmen have blonde or light brown hair, reddish hues are not unknown. The harsh environment of the Ostmen Isles has resulted in a larger and sturdier human frame. Males tend to be between 5'10" and 6'6" while females are most commonly between 5'7" and 6'1".

Society

The humans of the Ostmen Islands have an agriculturally based society, with a focus on fishing and the rearing of cattle. Plots of land require much work as the bulk of the island's soil is too rocky to produce much. However, the humans have shown great skill in working the land and in a growing number of locations larger areas of fields and forests now can be seen.

While most fomoire have taken control of the coasts, and the dwarves reside in the mountains or plains of stone, the humans live between the two groups in the forests that they have grown. They live in an uneasy peace with the fomoire who require wood from the humans' forest to build their ships, but they have a fairly amicable relationship with the dwarvish clans. Many dwarves see human habitation as the will of Volsung; dwarves create the land and humans transform it from rock to field.

Arts

Ostmen human art is approached in a religious manner. Very little art is created for the sole purpose of creating an image. Instead, the goal for the majority of Ostmen art is to either glorify their pantheon or attempt to control and guide the mystical forces in which the islands are immersed.

Most art is created by carving wood or bone into a desired shape, though those with more affluence will tend to work metals such as steel, gold, or silver into their pieces.

Particularly important sites, however, are marked by the inclusion of stonework.

History

Humans are relative newcomers to the Ostmen Islands. They arrived around four to five thousand years ago via the Ightfal Tundra and, having found a relatively more hospitable environment, began to build settlements. Their arrival to the Islands was initially met with some hostility and conflict, but soon the humans became entrenched in the easily defendable forest areas.

Fomoire

Ferocity and brutishness are marks of the fomoire. Though their bodies vary greatly, the power of the fomoire is plainly written upon their rippling muscles and thick hide.

Physiology

Fomoire are an extremely varied race in terms of their physiology. They range from stocky frames around 4 feet tall to gangly giants reaching almost 9 feet in height. Some bare sharp teeth and a voracious appetite, other have small gills on their necks, even other might be seen with unnervingly large eyes.

All fomoire, however, are tied to the ocean and its waters, so much so that they must consume salt water in much the same way as other races drink freshwater. The consumption of salt is such a physical necessity that many fomoire carry bags of it to add to any liquid that they consume.

Society

Fomoire society is a harsh and violent one based upon the notion that only the strongest deserve to survive. Families provide little aid to the sick or weak among their numbers believing that if they are worthy of their god Balar, then they will find a way to survive. Younger fomoire are constantly given tests throughout their youth to weed out those who have little physical prowess to add to their clan.

While fomoire do build strong ships and weapons, many of the more day-to-day objects that the fomoire use have been gained through raids. Large portions of their food, clothing, jewelry, and even coinage has been taken from any other land that their ships can take them to.

The raid culture is so strong that the fomoire calendar is designed around the seasons in which performing such raids are the most profitable. Celebrations mark the days when the seas and oceans are deemed safe for travel, the

Chapter One: The Lands of Aeliode

time of year when other cultures typically begin to harvest their crops is known, and market days in fomoire villages are determined by the return of their raiding vessels.

Arts

Fomoire art is virtually nonexistent. What art exists is typically taken from the people a fomoire clan has recently pillaged.

There is a moderately strong oral storytelling tradition that passes tales of glory and bravery down through the generations, but such tales are more base entertainment and few fomoire put much work into crafting these tales.

Some painting can be found in a fomoire village if one looks hard enough. These paintings are monochromatic, uninspired, simple forms left upon rocks, boulders, or cave walls. Typically a painting lasts no more than a season or two before they are washed away by the elements.

History

According to Ostmen sagas, Fomoire are kith and kin to dwarves. Before the humans or the elves came to inhabit the land known as Tir Ydrial, many dwarven settlements could be found across the land. Most of these dwarves began to feel their work in the region was done and traveled north past great mountains and icy tundra. Many dwarves stayed however and began to celebrate their accomplishments.

Their revels are said to have become more crazed as the god Balar began to awaken. Balar's presence set fire to these ancient dwarves' blood-transforming and molding them anew until, one sunrise, no more dwarves remained and only fomoire stood upon the land.

The fomoire continued their bloody revels hunting and killing animals and beasts from the spirit world. No force stopped them until a new type of being found its way to the fertile plains and vast forests of the fomoire. These newcomers, who called themselves Sidhe, claimed the land for themselves calling it Tir Ydrail. Battle raged between the fomoire and the sidhe for thousands of years.

The constant war killed many and forever changed the face of the fomoire homeland, but they were beginning to win as Sidhe numbers dwindled. Then came the day when all the sidhe vanished from the land. Had the fomoire bloodlust not been so great it might have been their victory. However the fomoire, lost in their need for battle, turned upon themselves. And with this shift in the ancient war, Balar grew weary, and soon fell to sleep once more.

Without their god and their enemy, the fomoire were lost. They took to the seas in search of their one time kin the dwarves. As blood calls to blood, they found them building a new land up from the northern waters and it is upon these islands that the fomoire have since lived.

Additional Class Details

Barbarian: Barbarians from the Ostmen Islands are an elite fighting force that has earned the respect of most Ostmen. Those who choose the path of the barbarian class engage in rituals that include the use of hallucinogenics in order to take the power of various beasts within them. They believe that these animals inhabit their bodies when they fight. A barbarian will typically wear the fur of the beast they wish to draw in. Barbarians believe that they are a type of lycanthrope and that their rage occurs when they have transformed. Most who have fought against an Ostmen barbarian tend to agree.

The Others

While the previous cultures cover the major players in this region of the world, they do not represent all those who can be found there. Wars, natural disasters, and the intervention of gods have seen the rise and fall of dozens if not hundreds of nations and cultures. Below is a small sampling of a few of the other cultures and races that either wander the ever winding roads or have tucked themselves away in a remote landscape of Aeliode.

Half Orc

Muscles move under the mottled grey skin like an avalanche slamming down the side of a mountain. The cold eyes contain the countenance of a beast that has driven hundreds before them in dread. And the roar... The roar of the half orc contains the fury of the bitter north wind and it will echo in your ears far after one loses the strength to hold their shield aloft. It is said that orcs and half orcs are the anger of the mountain for the pillaging of its precious ores, that the half orc has been thrown upon the plains to gather up the mountain's lost horde. The mountain must be very angry indeed.

Physiology

Half orcs are massive. Males average between 6 ft. to 6 ft. 7 in. in height, with females averaging an inch taller than the males. Their skin is thick and grey or putty green with darker mottled patches covering portions of their body. A heavy brow, rounded face, and slight tusks protruding from their lower jaw gives the orc an animalistic appearance that is further accentuated by their gravelly voices and intermittent grunts and growls.

Society

Half orc society is harsh and unrelenting. Living in the cold and barren landscape of the Stadji Mountains offer few

Campaign Guide

second chances to those too weak to survive, half orc culture must act the same if they are to survive. Full blooded orcs live high upon the peaks of the mountains in one of the harshest landscapes on Aeliode, far past where humans may survive for long. Half orcs reside lower down the mountain acting as a barrier between their full blooded kin. When directed by their priest's omens, half orcs will leave their mountain home to raid the surrounding area for pillage. But they soon feel the pull of the mountain calling them back to its rocky embrace. Even those half orcs born and raised in human communities feel this pull throughout their adult life.

Arts

Compared to many other races, half orc art is relatively simple in design and form. Simplicity does not mean poorly crafted, just a departure from the need for overly complex line work found elsewhere. Bone and stone make the majority of the materials used by half orc artisans, though other pieces of animals, such as fur or blood (for dyed textiles) can be seen in use. Themes most often depict animals, hunts, or strange swirling patterns symbolic of winds. Those half orcs raised in human communities often create blends in theme will often try to blend the materials and themes from both their human and orcish culture often resulting in haunting imagery.

History

Half orc's tend to care as little about the past as they do the future; instead they are moved more by instinct. As such not much is known about their past. One might as well ask a bear the history of its kind as ask the half orc. All that is known is that for as long as the Stadji Mountains have risen from the Avitian plains, half orcs have come.

Halfling

The lithe and tone bodies of these nomadic horsemen share much with the magnificent steeds they breed. Years of endless travel has made the halflings natural athletes. Generations of hiking has toughened their feet while the sun of the endless plains has turned their skin a deep nut brown. Their movement is poetry.

Physiology

Short in stature and wiry in build, halflings are well suited to the nomadic lifestyle they embrace. Most halflings have cinnamon-colored skin and their hair ranges from dark black to light brown. Slightly pointed ears emerge from rounded faces. Aside from the thick hair on their heads and upon the tops of their feet, halflings have little other body hair. Beards when grown, are light and sparse.

Society

Halflings found in this region of Aeliode travel in tight-knit family groups. It is said that in far off lands, halflings reside in great numbers within large kingdoms. But in this area of the world communities are mobile and typically number in the hundreds.

The halflings are well known for their mounts, be they horses, deer, or hounds. They take great pride in their animals and have bred them to outperform most other mounts of their kind. On the rare occasions when a halfling community is roused to battle, they will ride their larger horses three-to-a-mount in special saddles with one halfling guiding the beast while the other two attack their enemies with bows.

Since most halflings tend to travel in the more southern regions of Aeliode, they typically feel the need to wear minimal clothing. Most clothing that they do wear tends to be either wool or leather and is well suited for a traveler.

Arts

Because of their nomadic lifestyle, halfling art created to be both portable as well as practical. There are very few examples of artwork created for its own sake. Most items that are used on a daily basis, however, have images carved or painted somewhere upon them.

Not all art has such an obvious practical use however. Halflings have been known to create huge images upon the plains they travel by piling rocks into long lines. The patterns often cover acres of land so the images are unrecognizable from the ground. These complex and beautiful patterns, the halflings say, are for the gods above.

History

The halflings have spent most of their lives traveling, hunting and living on the great plains of the Tuatha. Throughout their history they have had a relatively neutral relationship with the humans who have controlled the eastern portion of the continent. There have been minor skirmishes and wars between individual halfling tribes and human clans, but no more-so than the tribes and clans have fought against themselves. It wasn't until the Avitian Empire arrived that the halflings had to deal with war and combat on a societal scale. The newcomers were not taking control of land from individual tribes, but from all tribes indiscriminately.

The halflings, though having their traditional territory pushed back somewhat, have remained a strong and powerful race. Most tribes have an uneasy peace with the Avitian newcomers. Several have formed alliances with the Tuathan humans who have suffered the most in regards to lands and life lost to the Empire.

Chapter Two

The Gods of Aeliode

Religion

Within the *Imperiums* setting, there are four main pantheons of gods to be found in three of the four dominate cultures (Avitian Empire/Ceravossian Republic, the Ostmen, and the Cantreavs of Tir Ydrail). The Triufir and the Ostmen both have a pantheon dedicated to their lands while the Avitian Empire encompasses two sets of gods, those of the Northern Empire and those of the Southern Empire.

As such, there are three main divisions all of the world's religions can be relegated to. We shall call these divisions the Multi-Planar Religion, the Prime Plane Religion, and the Natural Religion.

Multi-Planar Religion

Multi-Planar Religion's defining characteristic is based upon the essence of the God in the Pantheon. Gods in this realm exist throughout all planes and are the creators of existence on the grand scale. These gods forged the world out of nothing and created all the beings, races, and lands by their will. These gods are the most foreign to mortals. Their behavior is beyond the understanding of all save other gods. They cannot be truly destroyed, though their avatars may.

A prime example is the goddess Tulhesa. Her slain body is the foundation upon which all planes of existence were built. In a sense, she is the entirety of creation in which the mortal races spend most of their lives within. Though she is slain, she still exists and exerts her plans upon all of creation.

Multi-Planar gods also tend to be worshiped by multiple cultures, but not always in the same way. A multi-planar god will manifest to a particular culture in a way with which the culture can best understand the god's wishes and areas of influence. The god tends to have a different name, their holy sigils will often look slightly different, and their avatars manifest take on an appearance in line with that culture.

For example, Paladrus is worshiped in the Southern Empire and often takes the form of a great silver serpent. Paladrus in the rest of the Avitian Empire is known as the

Allafar, an aging man who is the father and judge of all creation. Again this god manifest as Lugh to the Tuatha as a man in the prime of his like with golden hair and a great spear. These avatars are particular to those regions and the god's influence within that region can be seen in its worshiper's treatment of the god. So as the god Palatine of the Southern empire was imprisoned by the other gods, his influence is almost nil in regards to the passing of events there; there are just a handful of clerics who pass his blessings upon the world. But as Allafar of the Avitian Empire is held above as the most powerful of all the gods, his ability to guide the destinies of his followers is great; there are many clerics through which his power manifests.

This multicultural effect is known by none but the most well informed scholars.

Prime Plane Religion

Religion at the prime plane level mimics Multi-Planar religion in practice, but its nature is drastically different. Though still gods of great power, Prime Planar god's divinity is on a much lesser scale than Multi-Planar gods.

Gods of this tier have power only over the Prime Plane, though they may travel to other planes, and while they are still powerful beings while traveling, they do not have the same ability to shift reality as desired in the way they can on the Prime Plane. This is a result of the fact that they did not exist before the creation of the planes as the Multi-Planar gods did. Instead, Prime Planar gods began their existence during or after the creation of the Prime Plane and, therefore, their power and fate is intimately tied to it.

Secondly, Prime Plane gods are tied to specific locations. Not only are their powers lessened by travel between planes, but also within the Prime Plane itself. These gods have gained worshipers within a particular region and are therefore omnipotent in that region. If a god wished it, they could create week-long earthquakes in their home region without any difficulty. That same god outside their home region would still have the power to create an earthquake, but the strain of doing so would quickly tire them. Instead, they tend to send their clerics into foreign lands to do their work.

The Morrigan is an example of a Prime Plane God. She



Campaign Guide

was created by the Multi-Planar gods after the Prime Plane was formed. She is tied to the lands of the Tuatha. Most of her worshippers hail from the Tuathan lands, and while she is within her lands she is all-powerful able to resurrect at will and smite enemies down with impunity. Outside her traditional lands, her powers become more limited. She is still able to grant her clerics their spells if she or they travel to far off lands, but her own abilities diminish.

Because of these limitations, these types of gods are sometimes referred to as regional gods.

Natural Religions

Natural religions differ from the two above religious types as the objects of worship are not gods, but spirits inhabiting the natural world. As Prime Planar gods compare to Multi-Planar gods, so too do Natural Spirits to Prime Planars. Natural Spirits are still powerful creatures, but their sphere of influence is once again reduced. A Natural Spirit is usually tied to a specific geographical feature, such as a river, forest, or mountain. Spirits can also be tied to smaller features such as particular trees, springs, or caves. On rare occasions, spirits might also manifest in conjunction with artificial constructions such as temples or crossroads.

When a Natural Spirit is within their realm they can be quite powerful, able to heal/ injure those nearby, able to direct their realm such as causing landslide on their mountains or their river to flood. But outside of their realm they are essentially powerless. Many spirits are unable to leave their realm except under special circumstances. As for planar travel, nature spirits do often travel to the Ethereal Plane, or perhaps an elemental plane that is intimately tied to their realm (such as the plane of water for river spirits), but further travel is impossible.

Clerics in natural religions do not worship single-nature spirits. Instead, clerics tend to learn how to interact with whole groups of spirits. For instance, a cleric with the domains of water and earth has learned how to interact with spirits tied to those elements and so interacts with river, lake, mountain, cave, and ocean spirits.

It is by making deals with these spirits that such divine casters get their spells. Unlike the other two forms of religion, the clerics do not pray to the spirits as clerics of Multi-Planar gods pray to their divine entities. Instead, natural clerics have learned how to appease and make gifts or deals with various spirits in order to be able to gain spells. Where other clerics spend time in prayer, a natural cleric will leave piles of food or trinkets, or perhaps tell tales for the spirits they wish to commune. What actions the natural cleric performs is dependent upon the deals they make with these spirits.

Effects on Game-Play

All in all, this has very little effect on actual game-play. All clerics still gain their spells at a predetermined time, such as dawn or midnight. Clerics are able to cast their spells and refresh their spell lists as laid out in the Core Pathfinder books. These distinctions mainly show how different clerics might act and interact in the *Imperiums* setting.

Gods of the Empire

There are two levels of divinity in all forms of Imperial religion: the level of godhood and the level of sainthood. Both are similar in that they both grant spells to their followers, but those who are gods are more universal while those who are saints are more area or family specific.

The saints are akin to household gods. They are the accumulation of the spirits of a family's ancestors which become the equivalent of a Natural Spirit bound to the family itself. Many families end up being guided to worship their ancestors in the form of one who most personified the best qualities of their lineage. Some worship several of their ancestors as a type of pantheon. Most families in the empire worship their ancestors and have little shrines to them but only a few families end up with actual saints/gods which can bestow actual spells. These families have been blessed by one of the three gods and their ancestors become divine.

The emperor has, in recent years, declared himself canonized as a major god while getting a sizable portion of House Spiritus to agree. There is some confusion as to whether he can bestow spells or not. He has canonized four other saints to be worshiped at the same level as the original three gods.

These theological divisions have caused a schism in House Spiritus and the religious population in general. So, in the Empire, there is the Orthodox Church and the New Church, both claiming to be right. The Orthodox only worship the Three as ultimately divine along with house gods while the New Church claims that there are seven gods. Within the New Church there is also a split as to whether or not to accept the emperor god as divine as well (which refers to itself as the True Church). This third True Church is the official religion sanctioned by the empire and is composed of the seven plus emperor god plus house gods.

Needless to say there is a little confusion by everyone as to how, who and what to worship. Rumors of pogroms and crusades are on the horizon.

Below are the gods that are accepted by the Orthodox Church as divine.

Chapter Two: The Gods of Aeliode

Ancestral Worship

Players may choose to worship their ancestors and are able to gain divine magic from them if their class allows for divine spell casting. The player may choose any domains or subdomains which their family would be tied. There is a limit, however, to the amount of spells that a player's ancestors may grant their character.

If a family is a powerful family with a long and well documented bloodline, spells up to 4th level may be granted. Smaller families with fewer known ancestors may only be able to grant 2nd or 3rd level spells. If the cleric wishes to gain access to higher level spells they must pray to Allafar, Allamar, or Advenus in addition to their ancestors.

Allafar

Titles: Bearer of the Heavens, Father of the Sky, Noble Shield, The Eternal Scale

Portfolio: Avitian Empire, cities, spirit of gatherings of people

Typical Worshipers: those going to war; politicians; seekers of nobility; merchants; fathers

Typical Worshiper Alignment: LG

Domains: Air, Community, Earth, Nobility, Protection, War, Weather

Subdomains: Cloud, Cooperation, Defense, Home

Favored Weapon: Longsword

Minor Ritual: Anointing an icon of Allafar with blessed oil.

Sample Blessing: "May the voices of your ancestors guide you."



Symbol of Allafar

Allafar, husband to Allamar, is an exemplar of community, war, competition, and trade. It was Allafar who created language and gave it to mortal kind, he who holds back the pillaging barbarians who seek to destroy the cities, and he who teaches from his temple upon the peak of Mount Caelum far above the Arva Plains. By Allafar's guidance, all civilization strives forward for the betterment of all.

Allafar resembles the perfect physical form of humanity, muscular and unmarred by the harshness of living. His hair is a halo of clouds on the edge of a storm and a fine black toga woven from volcanic stone covers his frame. He is often depicted racing his silver chariot across the sky, drawn by two grey mares whose hooves spark lightning as they stride.

While Allafar strives for the harmony shown by his wife, such harmony often conflicts with his desire to protect his chosen people. As he wrestles with balancing his conflicted nature, so too do the populations over which he presides fall into conflict and strife. Such is his connection to civilization; many saints have claimed that the conflict and disorder seen in any city have less to do with the conditions of the city as it does with state of Allafar.

While all these are the realm of Allafar, he does have his darker side as well. There are times when civilization is threatened and the only path that lay ahead is that of war. When the need arises, Allafar dons his armor of silver and obsidian, gather up bolts of lightning as though they were pilum, and unsheathes his sword Tempestas whose blade is the biting north wind itself.

Priests: Priests of Allafar are most commonly found in cities or with large military units. They are always present for large civic functions such as important senate votes, citywide holiday celebrations, the opening of games at arenas, and the formation of new legions to be sent off to war. These priests are masters of social functions and are commonly outgoing personalities. Many priests are also skilled merchants who may be called upon to bless new business ventures. As the health and prosperity of a city is said to be based upon the mood of Allafar, priests take it upon themselves to make frequent sacrifices and hold regular celebratory events in the hopes of appeasing Allafar.

Worshippers: Allafar is lord of the social sphere and all that occurs within. All who wish to excel in society offer prayers to him be they merchants, politicians, or the common folk. Gladiators who fight in arenas across the empire know of Allafar's love of competition and offer prayers and sacrifices to him before important events. Soldiers and military types often wear symbols and idols dedicated to Allafar with the hope that he will see them through imminent combat.



Campaign Guide

Allamar

Titles: Queen of the Sea, The Blue Lady, The Chalice

Portfolio: architecture, craftwork, justice, truth

Typical Worshipers: judges and those in the legal profession; crafters; birthing mothers; those about to die

Typical Worshiper Alignment: LN

Domains: Artifice, Fire, Glory, Healing, Law, Sun, Water

Subdomains: Honor, Oceans

Favored Weapon: Warhammer

Minor Ritual: Say a prayer over strong wine that has been heated to near boiling. Drink the wine while hot.

Sample Blessing: “The soul is the basis of all existence. A well ordered soul shall bring forth your greatness.”



Symbol of Allamar

Allamar, wife to Allafar, is a powerful goddess who watches over the souls of all mortals. She is said to have discovered the secrets of working with stone and iron, taming the flames destructive inclinations, and is the manifestation of individual perfection.

She is often depicted as a dark skinned woman whose hair is a halo of flame. She wears a deep blue toga woven from the first water that fell upon the land to make the oceans. Most portraits show beside a fiery kiln and basin working metal, clay, and stone. Others show studying the works of mortals from her manor which is set in the sun. Allamar and her husband create all the humanoids of the world. Before their birth, Allamar tells all future mortals the goals, she has set forth for their lives and then places a single shard of metal within each of their hearts. As the mortals progress through life, their hearts work upon the metal, either purifying it from other metals or corrupting it based upon their actions in life.

It is also said that when a mortal commits an evil act, their soul cries tears only the gods can see. Allamar collects these tears in a clay amphora she makes for each and every mortal. She places these pots in her manor house which passes over all the land each day in the sun.

Once a mortal reaches the end of life, she measures the tears and removes the shard from the mortal heart. If the shard is corrupt, she tosses it down from heaven where it buries itself deep in the earth. If it is pure, she uses it to make weapons for her husband and his army. If the mortal's jar of tears is full, she casts the soul into the flames of the sun; if the jar still has room, she allows its owner to become part of her husband's army.

It is said that one day Allamar's jars will be too full of the sins of mortals and the tears will overflow. On this day the tears will extinguish the sun.

Priests: The priests of Allamar are rigid individuals who prefer a ritualistic approach to both their daily life as well as the temples they preside over.

This is not to say that Allamar's priests are callous; rather, they believe by exemplifying self-control, they are following the path set out to them by their goddess, and are better citizens of the Empire as well.

Worshippers: Allamar is the Queen of the Earth and is paired with the elements of fire and water. She is the goddess of self-perfection and individual honor. Many pray to her during childbirth, traveling, sickness or suffering, along with sailors and those seeking atonement. Many will “swear to Allamar” when the truthfulness of their claims is in question as a way of expressing their sincerity. When a person swears in such a way there is a 1% chance that Allamar takes notice and, if the swearer is lying, immediately strike them blind. If the setting is a legal one, this chance raises to 5%.

The priests and priestesses of the Allamar tend to wear robes of brown and green, brown and blue, or brown and red. They are given the honorific of “Gardeners.”

Advenus

Titles: The Wondering Ox, Mist Bringer, The Grey Guide

Portfolio: death, secrets, traveling, trickery

Typical Worshipers: preparers of the dead; con artists; seekers of lost knowledge

Typical Worshiper Alignment: CN

Domains: Chaos, Charm, Healing, Knowledge, Liberation, Repose. Rune, Travel, Trickery

Chapter Two: The Gods of Aeliode

Subdomains: Ancestors, Deception, Exploration, Language, Memory, Protean, Souls, Thought, Trade

Favored Weapon: Sap

Minor Ritual: Reading the entrails of a falcon.

Sample Blessing: “May the Ox be waiting far down a long road.”



Symbol of Advenus

Outside of the priesthood who tend his shrines, very little is known about this god. In the Holy Texts of Calabus, Advenus can be seen weaving his way into the plans of Allafar and Allamar. His goals always hidden and mysterious. There is a secret text, the Scrolls of Tacitus, read only by his priests that is said to reveal the mind of the god, but his priests hold the god's secrets well.

Advenus is the only one of the Avitian gods who is known to travel among mortals. He takes on the outer shape of travelers, merchants, and even livestock and walks the dusty roads of Aeliode. As he travels he aids some he meets and harms others. He has given powerful gifts to some while others he takes all they own. If there is an end-game to all of his actions, it is likely that only he knows what it is.

Mortals do know that when they die, Avenus will appear to them as a massive ox. He will carry them from the life they lead up into the sky to the Manor of Allamar to be judged. During the journey Avenus will always stop and whisper a secret to the soul, a secret so powerful that

the soul may never repeat it. It is believed that every soul is told a different secret. As with most of Avenus' actions, the reason for doing this is known by no mortal. Some believe that these secrets affect the judgment of Allamar, but if it is for the better or the worse is itself one of Advenus' secrets.

Priests: Priests of Advenus are few and rarely encountered. They tend towards reclusive lifestyles and no major temple to the god is known to exist. Priests may keep a small shrine in a larger temple dedicated to another god or build small shrines in remote locations, but this is rare. Most priests travel with more portable shrines that are ornately sculpted clay vessels containing an icon or two.

The exception to this rule is the Sect known as the Ladies of Passing. This sect is a silent order whose role in society is to gather and prepare the dead for funerary services. The members of this sect are well versed in the death rituals of most other cultures and, though they ultimately serve Advenus, are comfortable and able to perform the rituals proper to the beliefs of those they serve. Even though the sect is called the Ladies of Passing, there are some men who have joined the sisterhood.

Worshippers: Those who worship Advenus tend to be engaged in morally grey pursuits or find themselves in situations in which “the unknown” plays a great role. People who find themselves lost, both physically or metaphorically, often offer up prayers to Advenus in the hope that he will show them a path. The advice received from the god is often followed warily as he has been known to lead a worshiper not in the direction they wished to go, but towards a direction that serves the god's own purposes. Those who have suffered a recent loss to death often prayer to him for their loved one's safe passage to Allamar. Sailors and merchants will make offerings when they begin new business ventures. Those whose professions take them outside of the law also pay homage and sacrifice when beginning a dangerous and illegal activity. Most in the world believe Advenus sole role is to carry the dead to Allamar and are unaware of the god's occasionally malevolent teachings.

Pantheon of the Issian Peninsula

The gods of the Issian Peninsula are often referred to as belonging to the Viscian Pantheon by clerics and religious scholars. As a whole the gods are fickle and demanding. The gods capricious interfering with the world is in part due to the capture and imprisonment of the more moral gods by the darker deities of the land. The Viscian Pantheon is itself broken up into three groupings of gods.

Campaign Guide

First are the Gods of the Watchful Storm. These three gods are the dominant force on the Issian Peninsula. They are cruel and demand tributes from their worshipers lest they release their anger. Though they are evil many of their worshipers are not. Most of the people of the Issian Peninsula worship these deities out of fear and offer homage as a form of placation. Most clerics and priests on the peninsula worship these gods openly.

Second are the Gods of Final Vale. These three gods are amoral and focus their attention upon the mortal realm. While the other gods have interests that include all the realms and planes of existence, these three are almost solely concerned with the nature of mortals and the land they inhabit. The most of the temples erected to these gods are in disrepair and their clerics are few in number. While worship of these gods is not illegal or looked down upon, they are deemed less important as the gods do not threaten existence as the Gods of the Watchful Storm do.

Third are the Gods of Sorrow, so named because of their current imprisonment within the great Hall of Sorrow by the Gods of the Watchful Storm. Worship of these overthrown gods is dangerous on the Issian Peninsula and the practice is illegal. Many worshipers of these gods are rooted out by their own communities due to an overwhelming fear of incurring the wrath of the Gods of the Watchful Storm. Most of the temples to the Gods of Sorrow have been destroyed and few relics are still in existence.

Gods of Sorrow

Mahte

Titles: The Dreamer of Forms, The Tome of All, The Still of Waters

Portfolio: speech and writing, cities, peace, self-sacrifice

Typical Worshipers: sages; diplomats; those who martyr themselves for the good of all

Typical Worshiper Alignment: NG

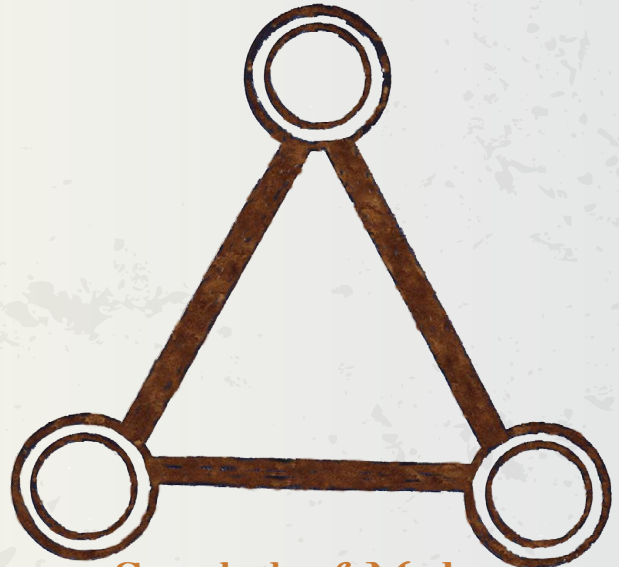
Domains: Community, Good, Healing, Knowledge, Magic, Nobility, Protection, Rune

Subdomains: Defense, Divine, Language, Leadership, Martyr, Memory, Thought

Favored Weapon: Shield (Heavy or light)

Minor Ritual: Inscribing a prayer onto a piece of paper and then burning it.

Sample Blessing: “Thy deeds are inscribed in the Tome of All, the Dreamer does not forget the faithful”



Symbol of Mahte

Mahte is the goddess of knowledge, healing, and peace. She is also the wife of the god Paladrus. Along with Paladrus and her ally Myn, Mahte has watched over all existence since its creation.

When appearing to mortals, Mahte manifests in one of two forms. The first is a red-haired woman dressed in iridescent orange robes, a halo of soft light surrounding her head. She holds a large heater style shield with the runes for “City,” “Peace,” and “Knowledge” emblazed upon its face in front of her. The second form is that of a thick book opened to reveal pages of etched white marble. The cover of the tome appears to be composed of brilliant silver with sigils of inlaid grey crystal. The edges of the tome are covered in gold.

Since her imprisonment in the Hall of Sorrows, additional accoutrements have appeared on her avatars. Her humanoid form will appear with fine golden manacles on her wrists. The manacles themselves have a golden chain connecting them to the ground below. Her tome avatar is now closed and locked with a finely etched golden clasp. Though imprisoned, Mahte’s concern for all the denizens of every plane remains strong. As the holder of all knowledge, Mahte still strives to pass wisdom and awareness on to those mortals deemed ready to accept it.

Priests: Due to Mahte’s imprisonment, her priests are very rare. In fact, her priests are granted divine power due to a degree of luck. Once every few years, a drop of Mahte’s blood will fall from her crucified form within the Hall of Sorrow. Occasionally one of these drops will pass from the Hall of Sorrow, descend through the varying planes of

Chapter Two: The Gods of Aeliode

existence, and strike a mortal and pass on the divine ecstasy of a direct connection with Mahte. From this connection, Mahte can pass along divine inspiration to her priests and contain a small degree of influence upon the mortal realm.

To memorialize the day of a priest's first connection with their goddess, all priests of Mahte carry a red cloth. Some wear a red belt or scarf while others sew a patch of red cloth into their vest or tunic. Others still honor their goddess by stuffing a red handkerchief or favor up one of their sleeves.

Aside from this red cloth, there is no official uniform or garment worn by the clerics of Mahte. As the penalty for worshipping the goddess is torture and death, all who even knew what raiment earlier clerics of Mahte wore have been killed and this knowledge lost.

Worshippers: Worshipers of Mahte are few and far between. As most inhabitants of the Issian Peninsula either believe that Mahte is an evil demon that will bring the Gods of the Watchful Storm's wrath upon them or they are completely unaware of her existence. Most who come to worship her are either members of families that have continued to worship the goddess in secret for hundreds of years or happened upon some ancient writings penned by one of Mahte's saints by chance.

While the majority of the knowledge of rites and prayers to Mahte has been lost, some forms of minor prayers and rituals have survived as folklore within the Issian culture. While these prayers are considered dangerous, those who face life-threatening illness often feel they have nothing to lose.

Myn

Titles: The Maker of Paths, The Wayfinder, The Refreshing Storm

Portfolio: traveling, weather, good fortune

Typical Worshipers: travelers; merchants; tinkers; the homeless; orphans

Typical Worshiper Alignment: CG

Domains: Charm, Liberation, Luck, Travel, Trickery, Weather

Subdomains: Ambush, Deception, Exploration, Fate, Freedom, Love, Seasons, Trade

Favored Weapon: Dagger

Minor Ritual: Helping a traveler in need or leaving three coins by dropping them on the road at the beginning of a journey.

Sample Blessing: "Thy journey is the reward, may it be fruitful and never dull."



Symbol of Myn

Myn is one of the few God's of the Issian Peninsula who could be said to have any interest in the welfare of the mortals who populate the world.

Myn is the sister of Syn. Myn is a clever goddess who, though sometimes aloof, is the incarnation of good luck and fortune. Most often, her avatar takes the form of an attractive nude woman with the head of a cat. Myn rarely stays in one place and wanders the world satisfying her curiosity. Even though she is given to traveling, she is proud and adores creature comforts, often changing the weather to suit her travel needs.

Myn can be considered a fickle god, but this behavior is not born of any ill will toward mortals or their realm. Most often it arises either because she merely does not notice the needs of those who worship her or her focus is so consumed by another activity that all other concerns fall away. She will oftentimes become aware of the attempts of others to gain her attention even if it is too late.

Myn is the only member of the Gods of Sorrow who escaped imprisonment by the Gods of the Watchful Storm and the Gods of the Final Veil. Myn escaped the ire of the other gods and, with the aid of her brother Syn, an effigy took her place chained to the Wall of Contemplation in the Hallow of Sorrow, the prison built to contain the Gods of Sorrow. Fearful of giving the Gods of the Watchful Storm cause to examine the effigy more closely, Myn keeps her interactions with the mortal realm to a minimum. Guiding mortals too often could alert her foes to the ruse, and she fears the imprisonment that would soon follow.

Priests: Because the worship of Myn is illegal on the Issian peninsula, priests of the goddess are rare and hard to find. Most priests try to remain hidden for fear of being captured



Campaign Guide

by The Culling. This does not stop them from performing rituals and blessings to those who seek them out.

Priests of Myn tend to fall within one of two sects; Dvorian (dedicated to Saint Dvor) or Jardaic (dedicated to Saint Jardin). Members of the Dvorian sect tend to claim an area, often no larger than a region containing two or three villages, and watch over it. They offer aid to travelers who pass through and help those in need who reside there. Priests of this sect often have opulent hidden shrines devoted to providing physical, as well as spiritual comfort to those who seek it out.

Priests of the Jardaic sect tend to be wanderers who rarely stay in one area for long. They travel the roads tending weary travelers, passing messages between the hidden enclaves of the Dvorian and taking care of the few secret idols to Myn that dot the roadways on the Issian Peninsula. This sect also tends to proselytize to those they meet in the hope of keeping the worship of the goddess alive. Of course, they take care not to let these potential converts run them afoul of The Culling.

Worshippers: Though worshiping Myn is illegal on the Issian Peninsula, those preparing for long journeys, rolling dice in a back hall betting parlor, or wishing for the sun to dry out their rain-soaked fields, often offer up a quiet prayer after looking around to make sure no one is watching.

Many who find themselves without a home often seek the goddess' blessing in the hopes that she will watch over them as they live their lives on the streets of villages or the byways that cross the peninsula.

Paladrus

Titles: Crepus, Serpent of Kartish, The Hanged One

Portfolio: freedom from oppression, nobility of blood and of spirit, the sky

Typical Worshipers: the oppressed; those seeking redemption; those seeking strength against the Gods of the Watchful Storm

Typical Worshiper Alignment: Any Good (very few Chaotic)

Domains: Darkness, Glory, Good, Liberation, Nobility, Protection, Sun, War

Subdomains: Day, Defense, Moon, Martyr, Revolution

Favored Weapon: Bastard sword

Minor Ritual: Lifting a poisonous viper coiled around ones left arm to the sun or moon.

Sample Blessing: "Be the sun and moon forever in your sky."



Symbol of Paladrus

Paladrus is the lover of Mahte and the brother of Tulhesa. He sometimes appears as a huge silver serpent with one eye removed, other times as a muscular man with prematurely graying hair also with a single eye.

Paladrus believes he was partially responsible for the death of his sister as he did not watch over her as she slept. While he hunted the Great Hind, Tulhesa was slain by a barbarous monster known as Balar. To atone for his mistake, Paladrus plucked out his left eye and placed it in the night sky so that he could watch over her funeral shrine during the night. The waxing and waning of the moon is but the blinking of his excised eye. His remaining eye retained its brilliance and became the sun which watches the world during the day. Paladrus is thus able to watch over the memorial built to honor his slain sister and protect it from the ravages of decay.

Before the formation of the world Paladrus was devoted to the arts. But after the death of his sister Tulhessa, the god found himself in conflict with Ohnr. The two gods fought over how best to memorialize the goddess; Paladrus wanted to build the world he and his sister often dreamt of, Ohnr believed such an act diminished the goddess. Ever since the two have fought. Ohnr seeking to destroy all of creation, Paladrus to preserve it.

For centuries armies devoted to the two gods clashed in a titanic struggle. However, Ohnr and the gods of the Watchful Storm captured Paladrus through treachery. Ohnr nailed his rival to the wall of the Hall of Sorrows where Paladrus hangs to this day. While imprisoned he has

Chapter Two: The Gods of Aeliode

little influence over the world, but he is still aware of the destruction the Watchful Storm brings about. He watches as the armies of Ohnr clash, leaving trails of death behind them. He watches as Syn twists Aeliode into a pathetic parody of itself.

He watches and plans.

The foundations of the Hall of Sorrows has cracks; weaknesses that would cause wall to crumble if precisely struck.

Priests: Ever since the worship of Paladrus was made heretical on the Issian Peninsula, the number of priests worship the god has fallen to almost nonexistent. This is not because of peoples' lack of faith, as being discovered worshipping the god carries with it a punishment of death, most priests have been captured and killed long ago. Some priests still travel the land in secret and fighting the evil gods as they can. They are aware of their few numbers and do so carefully. Some priests have formed small enclaves where they are able to worship Paladrus and discuss plans to fight back against those priests who seek to bring ruin to the people. When they go into battle they paint the symbol of Paladrus over their right eye as a sign of their devotion to the god.

Worshippers: Worshipers of Paladrus are rare and secretive by nature. To be discovered means death in most cases. This has not stopped the belief in the Gods of Sorrow. Those who offer prayers to Paladrus may do so in secret, but they do so with a passion not felt by many worshipers of other gods. Secret networks of worshipers exist as a brotherhood known as "The Stained". They are so named because it is believed that the blood of Paladrus falls from his crucified form in the Hall of Sorrows, drips free from the prison, and blesses his followers as it lands upon them. The Stained are almost fanatical in their devotion.

Gods of Final Veil

Esus

Titles: The Crafter of Form, Marker of Ages

Portfolio: creation, crafting, life, death

Typical Worshipers: those celebrating a new birth or mourning a death; artists; healers and those interested in the function of the body.

Typical Worshiper Alignment: N

Domains: Artifice, Animal, Death, Healing, Plant, Repose

Subdomains: Ancestors, Construct, Restoration, Resurrection, Souls

Favored Weapon: Warhammer

Minor Ritual: Crafting a crude idol of a living creature and offering it to Esus.

Sample Blessing: "The body that houses your soul is a miracle, Esus protects his creation."



Symbol of Esus

Esus is the god of natural life and death and is often depicted with the Fires of Creation in his right hand and the Drum of Destruction in his left. As a god who is the manifestation of the natural circles in life and death, Esus has been born, died, and was reborn at the changing of the ages. More complex versions of his holy symbol represent this cycle by adding five points of flame laid equidistantly around Esus' Circle. Avatars of Esus have always appeared as hairless and androgynous whose skin tone varies from a sapphire blue to a light grey depending on Esus' age in his current incarnation.

It is Esus who is the very manifestation of natural life. Esus is the guardian of all bodies of creatures who live or have ever lived. Indeed it is only these bodies, and not the souls that inhabit them, that are of concern to Esus. It is the only god of the Issian Peninsula who has the power to create the bodies for the habitation of the souls that the other gods wish to place upon the world. These other gods make the souls, and should they require that those souls exist in the physical plane of existence, they must go to Esus for bodies to house them.



Campaign Guide

Being thus removed from concern of the souls that inhabit the bodies it creates, Esus has been known to reanimate some of its creations to further their work on the physical plane. Sometimes this is done by replacing the soul in the once-dead body, but as often as not Esus has been known to restore bodies without souls from the other gods.

Priests: Those who have devoted their life to Esus are few when compared to the clergy of other deities. As most individuals go through their life without much thought as to their physical bodies, few are motivated to focus their life on understanding the mysteries of Esus.

Those who do, tend towards a more reclusive life, set apart from the everyday hustle. These clerics typically mark the passing of days by the number of people who have been born or died within their community. As these events tend to radically change the lives of all who are connected to the birth or death, the clerics of Esus are typically more comfortable with adapting to life-altering changes than the average person.

Priests' holy symbols are typically made out of clay. This is not a requirement, however, and some priests chose to wear holy symbols made from stone or metal. Wooden holy symbols are rare as many priests feel that clay, stone, and metal more accurately portray the nature of Esus.

Worshippers: There are few who pray or make offerings to Esus on a daily basis; however this does not reflect a worshiper's view of the importance of Esus to creation. A priest is often sought out to preside over births and funerals. Many also offer up prayers to Esus when building or tearing down a building, starting or dissolving a business, and during birthdays.

Meliki

Titles: The Ethereal Rain, the Lawbringer,

Portfolio: agriculture, laws of nature, seasons

Typical Worshipers: farmers; rural lawmakers; seers

Typical Worshiper Alignment: LN

Domains: Animal, Community, Knowledge, Plant, Weather

Subdomains: Decay, Growth, Family, Home, Seasons

Favored Weapon: Flail

Minor Ritual: Mixing soil with a little blood and using the resulting paste to mark ones forehead with an arc.

Sample Blessing: "The tenets of Aeliode are clearly set. Follow them and your path shall be blessed."



Symbol of Meliki

The other gods of the Viscian Pantheon play their games of war. They have their petty rivalries, their acts of vengeance, and act without reason or purpose.

Or so it seems to the goddess Meliki. While the other gods argued and fought over trivialities when it came to creation, Meliki alone was able to bring order. Seasons proceed in a specific order one into another, mortals are born live and then die, the rains in spring come so that the seed may grow and, in turn, produce more seeds. There is an order by which the world moves and it is Meliki who brought that order into being.

Meliki is the goddess of agriculture and the rural hearth. She believes that hard work, sacrifice, and following the rules are needed to bring creation to perfection to say nothing about a successful community and harvest. She has set the seasons to function with a specific purpose and the sun the right distance away in order to cause creation to flourish. If worshipers decide to plant on days other than the prescribed times or in ways other than the proscribed ways she has been known to send a blight upon their crops.

The goddess does have a flaw; she only seems to be able to see existence in terms of complex and enormous systems of laws. She is unable to understand that laws may be elegant, but ultimately detrimental to individuals.

Her avatar is one of a voluptuous female with dark hair dressed in brown robes. Her hands are stained with soil.

Priests: Priests of Meliki are most comfortable when outside working in the earth. Most temples are open air allowing the priests to feel the gaze of their goddess upon them. Most priests of Meliki are closely tied to the affairs of their village and little happens that the priests have not had a say in.

Worshippers: She is prayed to by those who farm or raise animals and is often the patron goddess of small farming communities. She is prayed to by whole villages during the planting and harvesting of the local fields. Many prayers are also offered to her for perfect growing weather.

Chapter Two: The Gods of Aeliode

Gods of the Watchful Storm

Onhr

Titles: The Spear, Lord of Beasts, The Unyeilding Storm

Portfolio: glorious death, war

Typical Worshipers: camp followers; soldiers; the militarily minded

Typical Worshiper Alignment: Any Lawful (few Good)

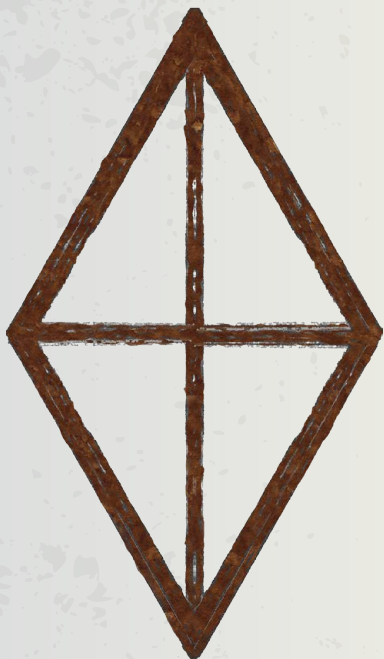
Domains: Animal, Destruction, Glory, Law, War

Subdomains: Feather, Heroism, Inevitable

Favored Weapon: Ranseur

Minor Ritual: Sacrifice of a ram and wearing a portion of its pelt.

Sample Blessing: "Death in battle is the highest calling. May you die well."



Symbol of Onhr

Onhr appears to be a tall and muscular male, with a head-dress of four feathers and no hair. He is often portrayed as sitting on his great stone throne (Makset) with his great spear (OnhurKa) leaning against the throne's arm. He sits bare-chested wearing a studded leather skirt.

Once Onhr was a great warrior. He would work with

the god Esus to create stronger and more powerful foes against which he would prove his skills. Through the centuries of antiquity they created stronger, swifter, and cleverer adversaries and set them free throughout existence. Once freed, these creations would gather strength with the goal of challenging Onhr and destroying him. Onhr always met them on the field of combat and Onhr always won. He was removed from the cares of the other gods and lived only for the hunt. The four feathers of his headdress are trophies commemorating his four greatest opponents. The spirits of his kills reside in these feathers and, at Onhr's will, the feathers take the forms of these past kills for Onhr to fight again.

Tulhesa was the only god who showed interest in Onhr's battles. The other gods viewed Onhr's activities being from shortsighted and unimportant to needlessly destructive and self-indulgent. Tulhesa was Onhr's only companion among the gods.

Then Tulhesa was slain. It is said that Onhr found her corpse, and in his grief he vowed vengeance, hoping to honor her in the only way he knew how. It is then said that Onhr made a vow to rid the world of the chaos he believed led to Tulhesa's death. He would keep her body in memorial.

He then began to try to rid her body of what he saw as parasites that were coming to inhabit it. Humans, dwarves, elves, and all sorts of creations of the other gods had migrated to Tulhesa's body and were profaning it. He began a systematic destruction of these creatures he saw feeding off the body of Tulhesa. As he could not destroy the other gods' creations, he saw within the world a tendency for violence, and he began to exploit it. He guided the beings towards self-destruction so that Tulhesa's corpse would become untainted.

Priests: Priests of Onhr often rise from the ranks of professional soldiers and other militarily minded people. They take on the role of being the emissary between the will of Onhr and the will of those who command the armies. Onhr's priests are often seen performing blessings for warriors and soldiers of fortune, providing tactical advice to commanders based upon signs sent by their god, as well as taking care of the bodies left after battle.

Worshippers: Worshipers of Onhr are almost entirely current or retired soldiers and those who support soldiers. The god's strict tenants and harsh punishments for transgressions are beyond the ability of most noncombatants to understand or find useful to their day to day life.

Campaign Guide

Syn

Titles: The Flame in the Night, The Whisperer, The Quiet Death

Portfolio: perversion, forbidden knowledge, freedom

Typical Worshipers: seekers of knowledge; hedonists; those with jealousy in their heart

Typical Worshiper Alignment: NE

Domains: Charm, Darkness, Death, Evil, Knowledge, Madness, Trickery

Subdomains: Insanity, Lust, Memory

Favored Weapon: Bolas

Minor Ritual: Write a secret on a piece of parchment and burn it while inhaling the smoke so it becomes part of the body as well as the mind.

Sample Blessing: “There is a secret that guides your fate. Learn this secret and master your destiny.”



Symbol of Syn

Where there is famine, there is Syn. Where there is wasting disease, there is Syn. Where the wealthy give into their darkest lusts and let their people suffer, where sages lock themselves in their towers to pour through ancient tomes instead of using their knowledge to help others, there is Syn.

Syn is a god whose only seeming purpose is to take creation and twist it into a mockery of itself. He travels the land spreading disease among the healthy. He whispers into the ears of the learned and transforms truths of the world into lies or hardens the scholar's heart so they will

hide these truths away. It is said that Syn was once pure and good, a student of Mahte, learning all that he could from her. Syn fell in love with Mahte. Once Mahte and Paladrus expressed love for each other Syn slowly became twisted in jealousy.

Syn decided to take his revenge upon Mahte and Paladrus.

Slowly Syn began to interfere with the creations of Paladrus and Mahte, changing them from their original purpose and turning them into grotesque mockeries of their former state. As Syn's jealousy grew, he became bolder with his perversions, bringing into the world lies, disease, and meaningless death. Syn's jealousy grew so heated that his body lost its once beautiful form and became twisted as he planned the downfall of his one-time love and friend.

Syn assured the gods of evil that the gods of good where no longer needed, that the world, as it was formed from the body of Tulhesa, should be theirs to rule. He convinced Esus that the gods of good should be punished further for their letting Tulhesa be slain. Having upset the balance, the gods of evil were able to secretly build the Hall of Sorrows and trap the gods of good within, crucifying them upon the walls.

Those who worship Syn do so for one of two reasons: out of lust for pleasures of the mind and body, or out of fear and hope to be spared from his coming plagues. Many of Syn's worshipers engage in desperate acts of perversion in order to please their god.

Priests: Those who have devoted their life to Syn are both seekers and reservoirs of forbidden dark knowledge. Often twisted by the secrets they have uncovered, these priests use the information they uncover to subtly sow discord wherever they travel. There are three major sects within the Priesthood of Syn; the Golden Sun, the Brotherhood of Galataine, and the Qedesha. Those within the sect of the Golden Sun are power brokers, seeking to manipulate those who have great political or social standing within a community. The Brotherhood of Galataine, however, seek to spread the corruptive influence of Syn. This is done either by enticing individuals to commit actions they otherwise wouldn't or by the spread of disease and illness. The role of the Qedesha sect is a blend of the two others. Using their role as sacred prostitutes within a community, they wish to gather secrets and attempt to guide the actions of those who worship with them.

Worshippers: Those who offer prayers to Syn typically do so for one of two reasons, either they seek forbidden knowledge or they wish to placate the god in the hopes

Chapter Two: The Gods of Aeliode

of healing an illness. Most worshipers are not long-term practitioners. Typically Syn's favor is sought in the hopes of solving a particular problem. After Syn has aided or ignored the practitioner, the practitioner tends to cease their devotions. Those who engage in a continual worship of the god either find themselves called to the priesthood of Syn or they die as Syn's corruption manifests.

Tulhesa

Titles: The Deep Mother, The Trembling Earth, The Bones of Foundation

Portfolio: destruction, land and ocean, cities

Typical Worshipers: all who live on the Issian Peninsula; high city officials; those in search of power of any kind; the vengeful

Typical Worshiper Alignment: Any Alignment (most devoted are NE)

Domains: Destruction, Evil, Madness, Water, Weather

Subdomains: Catastrophe, Demon, Nightmare, Oceans, Rage, Storms

Favored Weapon: Heavy flail

Minor Ritual: Rubbing a mixture of coarse sand and ash across one's face and scalp (causes 1 HP damage) while keening.

Sample Blessing: "Thy sacrifice quells the fire in Her blood, may Her everlasting storm encompass another"



Symbol of Tulhesa

Tulhesa was once the lover of Crepus before he became the husband of Mahte. Before she was slain by the hero of old, Naxos of Pihriah, her form was that of a two-headed dragon. Her avatar still appears as such when she wishes.

It is said she was slain earlier, in the time before the world, by her own spoiled and bitter children. Created from her, the spawn of Tulhesa were cruel, vicious, and filled with hate and envy. Her children fed Palatine's pride and tricked him into hunting the Great Hind. While he was gone, the children united and overpowered Tulhesa and killed her. Tulhesa's bones became the land and the mountains, her blood became the sea, and her scales the stars in the skies. The price they paid for this treachery was to never find peace with one another again. To this day, her spawn live lonely lives counting their hordes and protecting themselves from each other.

Priests: Priests of Tulhesa are among the most socially and politically influential individuals in the southern Avitian Empire, much to the rest of the Empire's dismay. Even low-level acolytes are highly respected by their community and are often given the best the community has to offer for their service to their terrible goddess. Most priests have come to expect a certain degree of deference being paid to them by those around them.

There are four major sects within the Temple of Tulhesa. There is no official hierarchy in regards to these sects and each temple is the final authority in the area where it is located. Most priests chose membership in one of these four sects: The Gilded, the political arm whose goal is to marry into every politically influential family; The Star Readers, the prophetic arm which deciphers the will of Tulhesa and perform divinations; The Keening, the teachers of the faith who guide the wrath of the goddess and unleash vengeance upon the deserving; and The Culling, the guardians of the faith who purify the world of those who act against Tulhesa.

Worshipers: Most inhabitants in the Issian Peninsula are, at the very least, reluctant worshipers of the Deep Mother. Prayers of placation are offered up to her on a daily basis by her followers in the hopes that she will turn her insatiable anger away from them.

Very few worshipers come to Tulhesa motivated by anything but fear; however, there are some notable exceptions. As temples to the Gods of the Watchful Storm hold great political power across the southern portion of the Avitian Empire, all those who wish to hold political office have a close relationship with the nearest temple honoring Tulhesa. While these political hopefuls are not necessarily clerics,



Campaign Guide

they tend to be devoted in their worship of the goddess.

Those who feel they have been wronged frequently offer up prayers asking the goddess to enact retribution, often violent in nature. Most sailors offer up prayers to the goddess with the hopes that she will ignore their passage across her seas and oceans. Those who have recently suffered a catastrophic loss often offer up prayers thanking the goddess for the lesson she has taught them.

Gods of the Ostmen Isles

There are over a dozen gods and goddesses that make up the Laeradrn Pantheon that is worshiped by the residents of the Ostmen Islands. As life in this region of the world is considered harsh by most who were not born to it, the Laeradrn divinity are said to be the reason for not only the Ostmen's survival, but their flourishing.

Most Ostmen respect the gods and guide their daily life by the actions and desires of these divine beings. The stories of their gods exploits teach lessons about when it is the right time to fish, when planting and harvests should occur, and what an honorable action is in a given situation. This manifests in many ways even outside of worship. For instance, a common phrase used to refer to a funerary procession is a "marching stag" in reference to the great elk stag Doutharorth, who is said to have brought death to the realm of mortals. Another example is when a structure is built from stone instead of wood; the builder is said to have "raised a mountain for Volsung."

One practice held in common by all priests of the Laeradrn Pantheon is the act of blackening the areas around their eyes with a powder made either of coal or charcoal. Both substances are considered to have been gifts from the gods and are thought to be fire in its solid form. The act of covering their eyes with this dust is believed to bring light to their mortal eyes so that they can better see the actions of the divine around them, actions often obscured by the darkness of the mortal world.

Below is an example of two gods from the Laeradrn Pantheon, or rather two aspects of one god.

Balar

Titles: Seawalker, the Rage Within, the Eye of Fury, King of the Fomoire

Portfolio: ocean depths, the fomoire, destruction of land

Typical Worshipers: fomoire; sailors; those seeking destruction

Typical Worshiper Alignment: CN

Domains: Chaos, Destruction, Madness, Strength, Water

Subdomains: Rage, Ferocity, Flotsam, Insanity, Oceans, Protean

Favored Weapon: Battle axe

Minor Ritual: Eating a whole live squid.

Sample Blessing: "The blood in your veins is as the sea, may its flow wash away all that stands in your way."



Symbol of Balar

The ocean is a torrent of violence and chaos. Its waters bring death to those land dwellers who consume it and they forever wash away lands edge with their ebb and flow. As it is with the oceans of Aeliode, so it is with the god Balar. Balar is a god in the throes of madness, and this madness together and form communities to celebrate their divine deformities. As a group they are known as fomoire.

Not all who utter prayers to Balar are consumed with his brutal madness however. Many an Ostmen warrior will be heard whispering a prayer to Balar on the eve of great battles, just as sailors invoke his name during terrible storms at sea. Though they do not devote themselves to the god, they do respect his power and his domain. They understand the daring and glory that can be theirs by bringing out small portions of the god that beats in their own hearts. Care is taken to not draw his attention too fully lest his madness take root in the soul.

Chapter Two: The Gods of Aeliode

Volsung

Titles: Ochesa, The Fool, The Forest of Blótskógr

Portfolio: hunting, dominance over the ocean, strength over adversity

Typical Worshipers: hunters; miners; travelers in forests

Typical Worshiper Alignment: CG

Domains: Animal, Earth, Nobility, Plant, Strength

Subdomains: Fur, Growth, Resolve

Favored Weapon: Longbow

Minor Ritual: Sacrificing a seabird and rubbing its blood into the wood of a bow.

Sample Blessing: “You were molded from the bones of Aeliode, may you find its strength within.”



Symbol of Volsung

Volsung is a great hunter from the ages before time. One can still watch him track his prey, the great stag Doutharorth, across the stars of the night sky. Every so often his eternal hunt leaves his body worn and he will descend to the realm of mortals to rest. Often he will take on the outer shape of a weary traveler and seek shelter and nourishment from those who live in his chosen land of the Ostmen Islands. Those who grant hospitality to him and treat him according to the rites of honor will find their dwelling blessed.

While it is known that Volsung can change his appearance, he most often appears as a broad-shouldered and barrel-chested man with a fiery red beard and head

shaved bare. Tattoos on his arms, chest, and head depict other great beasts he has hunted and slain, their sacrifice indelibly honored on his flesh. Prominent among them is a great two-headed serpent tattooed in red ink coiled on his back.

In any form he chooses to take he carries with him his bow, Veidsoltimm. It is said that he carved this mighty bow from the pale roots of the great tree Laeradr which covers and protects all the world. The bow shines bright silver when Volsung readies an arrow and it is known that the crescent moon is Volsung's bow, ready to loose its fiery death.

To Volsung's shame, not all of his hunts were noble. He is responsible for the slaying of Tulhesa, an act which drives his occasional madness. When he recalls the blood that is on his hands he descends into a violent blood rage and transforms into his darker aspect Balar. While so enraged he often destroys all that he has strived to build.

Priests: Priests of Volsung do not wear priestly robes or have official vestments like Avitian Priests. Priests can be identified, however, by their habit of rubbing charcoal around their eyes as well as wearing a mantle of fur or feathers. There are two sects of priests who give devotion to Volsung, the Spábera and the Haugrgera.

The Spábera see it as their responsibility to hold back Volsung's transformation into Balar. They are often gifted singers and storytellers. This sect holds the history of the Ostmen and is called upon when tales of heroes past are needed or when a new leader has arisen from the people. They are sowers of glory who often call upon the Ostmen to undertake dangerous trials so that Volsung may see the greatness of his people.

The Haugrgera sect has taken on the sacred role of raising the islands upon which the Ostmen reside from the tumult of the ocean. They are often seen traveling the land calling new stone into creation through their prayers. They also often reside over funerary rituals and are called upon to shepherd the souls passing through the great Laeradr tree. Only the most daring of priests take up this calling as it places them close to the edge of Volsung's rage.

Worshippers: Worshipers of Volsung are common among the Ostmen and prayers to him are given up on an almost daily basis. Many offer up portions of their hunts to Volsung when they are successful, or from their food stores in the hopes a future hunt will bring in fresh meat. Miners often ask for Volsung's blessing before they begin a new dig as well as those who wish to build a new building or structure. As the tale of the god's bouts with madness is well known, many songs and stories are performed in his honor in the hopes of calming the god's griefstricken heart.



Chapter Three

Lore of Aeliode

History

Below is an excerpt from a work called “The Mysteries of Eshu.” This story was first told by Eshu, an oracle of the Dovani people. The Dovani have passed this tale down through the generations. This particular tale was first recorded by Livantus, scholar and Gardener of the Allamar. Livantus’ footnotes pertaining to his insight into this account are included.

Excerpt from “The Mysteries of Eshu”

As I, Eshu of the Dovani, settled down by my fire after the day’s journey, a strange feeling came over me. The rustling of the leaves in the trees above me and rivers flowing beside me echoed in my ears. The caress of the cool autumn breeze began to penetrate my body and it felt as though it flowed through my soul. It was thus I knew that the world wished to speak a truth to me if I wished to settle myself and listen. I looked deep into my fire and saw.

At first I saw a void in the flames, a vast emptiness, a space into which my soul felt like it would fall into and be lost. It was in this emptiness that I beheld the gods. Tulhesa strode proudly next to Paladrus, and they spoke of

things to come. They spoke of building worlds together; of grand creations too numerous to understand, with which they would fill the void. But they were not alone.

Tulhesa’s children¹ followed close behind their mother, clamoring in her shadow for her attention. ‘We think there should be this’ her children said, ‘We think there should be that.’ But the desires of her children were foolish and vain and would have done naught but destroyed the worlds which Paladrus and Tulhesa wished to build. Even though Tulhesa listened to them and explained that their ideas were foolish, her children wanted their ideas to become a part of creation.

Soon the children grew angry with their mother and words began to pass among them. ‘She is foolish to not listen to us’ one said. ‘She is uncaring,’ said another. ‘If she will not listen to us as we speak, we should plot to make her listen,’ a third spoke.²

So Tulhesa’s children left her side and plotted. ‘If Paladrus would only leave our mother would heed our advice’ one said. ‘If we showed her how strong we are she would listen to our counsel’ said another. ‘Let us seek the aid of Ochesa³ the hunter, He will know how to force her to hear,’ a third spoke.

1. It is commonly thought that Tulhesa’s Children are the original forms of what today we would call dragons.
2. There is much debate concerning this passage. Some state that the three children who speak represent three types of dragonkind: Metallics, Extra-planar, and Chromatics. Others state that only the Chromatics are the children of Tulhesa, and that the three are the three original Chromatics. Still others state that we are not given any clues as to who the children are and that the assumption that they are dragons is an unsubstantiated claim. I, though, feel that it is most likely that the children here are the Chromatics, as they are generally known to be Tulhesa’s beloved children.

I further believe that the number that speak is not a claim of how many children she had as nowhere does the text state that all her children have spoken when the three have spoken. It is most likely that case that only three children speak in a given moment due to the inherent power of instances of triplicate occurrences. Only three children speaking allows the children to gain power and perhaps focus magical workings in conjunction with the will of each other. The children must be using magic of some sort to guide Volsung to do their bidding and act so uncharacteristically.

It should also be noted that the three children also have a pattern in which they speak. In each stanza, there is a shifting from what appears to be a true or moral statement with the utterance of the first child, to a more ambiguous statement from the second, while the third child’s statements seem either to be lies or foretelling dark deeds. This raises the question as to if the statements are some kind of treatment on the nature of the differences of morality.

While there is no definitive answer as to the nature of the “children”, the moral lessons are there to be learned from

3. It is thought by some that Ochesa may be the truenam of Volsung/Balar. This is one of the few places known where the name is used. This use of a third name makes the nature of Volsung who is Balar even more complex. As a god it is said he does shift between his two aspects and has different designs upon the world with each incarnation. I believe that Ochesa should be thought of as a third aspect that rarely manifests, thus making Volsung who is Balar not a binary god, but a triple-aspect god. This of course fits in well with this myth as it adds another layer of the numeral three into the tale, along with the three speaking children and the three gods that are present.

Chapter Three: Lore of Aeliode

And so the children of Tulhesa sought out Ochesa, also called Volsung, in the hopes that he would be able to aid them with their mother. They found him sitting and sharpening his spear preparing to go out on a hunt. 'Ochesa, please help us' one said. 'Paladrus has bewitched our mother,' said another. 'She is not herself and plans destruction', a third spoke.

Volsung felt pity for the poor children of Tulhesa. He listened to their stories about how poorly she treated them. The children's woe soon overtook Volsung's senses and he vowed to aid them in their plight.

Together they formed a plan to force Tulhesa to listen to her children. Volsung would invite Paladrus on the hunt that Volsung was preparing for, a hunt for the Great Hind. Volsung would then slip away and return to Tulhesa's children and together they would convince Tulhesa of her errors. Volsung would then return and finish the hunt with Paladrus. In this way, the Children's torments would cease.

And so it was that Volsung spoke to Paladrus and Paladrus agreed to hunt with him for the Great Hind. As Paladrus prepared to leave Tulhesa spoke thus 'Do not leave me my Brother, for I am tired and need to rest. Who would watch over me as I do so.' Tulhesa's children then spoke up. 'We shall watch over you,' one said. 'You will be safe,' said another. 'Your life is in our hands,' a third spoke.

Thus comforted, Tulhesa bade Paladrus farewell and wished him luck on his hunt.

Soon Volsung had separated from Paladrus on their hunt with the excuse that they could cover more area if they went different ways. Volsung returned to where Tulhesa lay sleeping and he saw her children prowling around her, nervously pacing.

When they saw that Volsung had returned, they began nipping at their mother's tail. Their nips pierced their mother's hide and cause her to bleed. She awoke with

a start and cried, 'My children, why do you wake your mother so?'

'We woke you so you will listen to us,' one said. 'We woke you so you would share your power of creation with us,' said another. 'Give us your power or Volsung will kill you,' a third spoke.

It was then she saw Volsung approaching her, his spear in his hand.

'Traitorous children,' Tulhesa roared, 'You shall not be allowed to threaten your mother!' She swatted her children far from her and her children cried piteously in mock pain.

Volsung saw Tulhesa hurting her children and stepped in front of them. 'I am here to help your children' bellowed Volsung. 'You will no longer be able to hurt them!'⁴

Round and round they circled; spear, teeth and claw striking swiftly and drawing blood. Each time Volsung struck Tulhesa, some of her blood landed on his flesh, burning and enraging him. He grew stronger and succumbed to bloodlust as they fought till at last, with a spear strike straight to Tulhesa's heart, Volsung laid low the great serpent.

Tulhesa's children looked with fear upon Volsung as his form had been transformed by the melee. 'Your appearance frightens us,' one said. 'You are no longer the Volsung we know,' said another. 'We shall call you Balar now,' a third spoke.

Balar roared in victory over the slain body of Tulhesa, reveling in the power of his might. He raised his spear high above his head and spoke, 'Tulhesa's blood flows as a sea and from this day I shall wade through it as a ship sails the oceans.'

Tulhesa looked up and spoke to her children thus⁵. 'My children, you have risen against your mother and for this I curse you. Forevermore shall you plot against each other as you have plotted against me. Forevermore shall you fear

4. It is interesting to note how much of the speech in this section between Tulhesa and Volsung had ambiguous meaning. It seems that the unfortunate gods are only aware of the darkest meaning that can be attributed to the others words. For instance, when Tulhesa calls her children "traitorous" and states that they will "not be allowed to threaten their mother", Volsung only hears what Tulhesa says and was unable to hear the third child's statement that she should 'give [them] [her] power or Volsung will destroy [her]'. If Volsung would have heard this statement, it is likely that he would have correctly interpreted Tulhesa's threat as a means of self-defense. Instead he only sees her actions as unprovoked violence towards her offspring.
5. Here is where one of the contradictions of Southern Imperial religious thought is shown plain. Their god Tulhesa is clearly slain at this point in the story, and yet she still speaks and has motives of her own. According to this text it seems that death is not really of concern as it does not seem to remove the gods' ability to interact with their surrounding world. This makes it odd that the gods grieve so much for the death of one of their number. Here, as elsewhere, Tulhesa speaks without any apparent difficulty. Indeed, the priests of Tulhesa from the Southern Empire do seem to be connected to a divine source as the miracles they are able to produce, while disturbing, are none-the-less powerful.

Campaign Guide

that your siblings shall bring you death. Forevermore shall you be shattered.’

Balar was moved by these sad words and the blood rage left him. He was Volsung once more and he wept for his rash actions.

Paladrus’ Return and Aeliode Forms

And it came to pass that Palasrus returned from hunting the Great Hind. As he reached Tulhesa’s resting place he saw a horrible site for there she lay broken upon the ground, blood flowing from her many wounds. Kneeling by her side, covered in her blood was the great hunter Volsung. Volsung raised his gaze to meet Paladrus’ and a tear fell from his eye.¹

‘Paladrus, it was I who slew Tulhesa and in doing so I committed a great sin for I was misled by her children that spoke of her terrible nature. I slew her believing she meant harm to her own children, but such was not the case. I give myself to your mercy.’

Paladrus felt rage build within him and for a moment threatened to strike Volsung low where he knelt. Then his rage turned to sorrow, and he knew the slaughter of Volsung would not correct the great wrong that had been committed.

‘Volsung, for killing Tulhesa you yourself should be slain. But as your sorrow is plain upon your countenance, I know that you regret your actions. You shall not go without punishment however. As you have felt Tulhesa’s blood upon you, you are now a divided being. You are now Volsung who is Balar. All you create from this day forth shall bear your division, perhaps ultimately to its destruction.’²

Paladrus then turned his gaze to Tulhesa and he spoke thus. ‘Tulhesa, often we spoke of a creation we wished to have built together. And together we shall forge this creation. Your remains shall be the foundation of all creation so that none shall forget you. Your death shall not go unnoticed.’

Paladrus then took the skin of Tulhesa and held it aloft. ‘Your scales shall make the sky and their glistening shall glitter in the darkness and be glorified in the light.’

1. It is from here that that one of the holy symbols of Paladrus is derived. The image of a single eye with a tear falling.
2. This is the point in which it seems that Ochesa who is Volsung completely attains his third form of Balar. With this final curse from Paladrus, he becomes Ochesa who is Volsung who is Balar. This curse can be seen playing out in many tales such as Volsung’s creation of the dwarves.

Paladrus contained her blood and spoke, ‘Your blood will sustain life, gathered into oceans, seas, rivers and lakes.’

Paladrus gathered her bones together and spoke, ‘your bones shall be the lands that rise from the oceans as great mountains.’

Paladrus then called the Great Weaver to his side and spoke thus. ‘Great Weaver, your skills at the loom are matched by none. I ask that you weave a shroud to cover the remains of Tulhesa, a shroud more perfect and beautiful than any other weaving you have created. In this way Tulhesa shall be glorified’

‘I shall do this for you dear Paladrus replied the Weaver. ‘I shall not weave just one shroud, but many layers of my finest work. Thus she will be protected always.’

The Great Weaver worked and worked under the gaze of Paladrus. She created cloth the likes of which had never before been seen. She wove one shroud and placed earth upon it. She lay another over the earth and placed fire on this second shroud. Layer upon layer she wove and placed upon Tulhesa, alternately placing air, water, thought, and many other elements between the shrouds. Finally she laid the last shroud upon all the rest and stepped back to look at her work.

Though the blood of Tulhesa soaked through the shrouds in some places, it was indeed a beautiful sight to behold.

‘I call this last shroud the Prime as it encompasses all the rest.’ she said to Paladrus. ‘But this creation is very fragile. I must place my children upon the shrouds so that they may repair any areas where the treads may wear.’

Paladrus looked down upon the work and was pleased.

Volsung Creates the Dwarves

...And lo did Volsung watch as the Great Weaver spun Tulhesa’s Burial Shrouds and placed them upon her body. He watched as she placed soil, air, fire, and water between the shrouds just as ritual dictates. He watched her place the last shroud upon the body of Tulhesa and then take her leave.

Volsung remained while the others prepared further honors for the dead god.

And as he watched he saw her blood begin to seep through the shrouds and pool. He began to worry that her blood would stain all of the shrouds and ruin her great memorial.

‘While the Great Weavers children will repair the cloth she has spun, they can do nothing about its staining,’ thought Volsung. ‘I shall create creatures to aid in the

Chapter Three: Lore of Aeliode

upkeep of this shrine, creatures which will build up the unstained portions so that her blood made be contained.'

Volsung then reached down to touch the top shroud, then reached down through layer after layer of shroud till he found some of the soil that had been placed between shrouds. Then he did pull this handful of soil back through the layers of shrouds and as he did so bits of fire, air and water stuck to his hands. Little by little he shaped the earth into his servants. As he shaped them he worked little bits of air, fire, and water into their forms.

'Earth, I awaken you,' spoke Volsung, 'aid me!'

His servants awoke to find themselves on a rocky shore with sea-spray in the air and the tide threatening to wash over them. They began to panic when a voice thundered from the sky above.

'I am your creator, Volsung. You have been made in order to bring the land from the sea. Through me you shall cause the land to grow and flourish. Where you walk mountains shall rise; where you live the earth shall touch the sky,' the voice thundered. "You shall make a land to hold back the ocean and hold up the sky!"

And so it was that where his creations strode, stones gathered and the land lifted. Where they lived stones gathered into boulders, and boulders to hills, and hills to great peaks.

The people looked up to the sky and cried, "Volsung, Father of All, we shall do as you ask, we shall create a land worthy of you. We shall hold back the ocean, we shall hold up the sky, we shall craft as you command."

It was then that Onhr came upon the body of Tulhesa, Volsung, and the creations of Volsung. When Onhr saw the body of Tulhesa he let forth a cry of rage, as Tulhesa was his only ally. He raged for the death of Tulhesa, and he raged for the manner in which it occurred. He raged since he was not told, and he raged that others made her memorial. And he raged from the audacity that the gods had defiled her by creating beings that trod upon her as they worked, profaning the dead god.

Onhr spoke to the gods thus, 'I do not have the power to destroy that which you have wrought, but I will not let your creations demean the Great Serpent.'

He dipped his hand in the blood of the great beast and brought the dripping ichor to his face, smearing the redness upon his skin.

Then he turned his bloody and seething visage towards Volsung. 'Your pitiful creations do not belong near one as great as Tulhesa. They bring not but more destruction upon her. They deceive all of creation into believing that she is

a land and not a god. As they are deceivers and destroyers I shall call your scions Dwarves and I shall not have them live. I shall purify her of your creations, tear apart her tattered shrouds, and build a true glory to hold her bones!' Onhr roared.

The rage of Onhr then fell upon the land. The god's creations began to fight and quarrel. They divided up the land amongst themselves and began slaughtering each other.

Some Dwarves dug deep into the land they created making their homes in the earth as they built. They spoke to their god Volsung for guidance.

But some Dwarves felt the call of the seas. During their creation more than their share of water had been used and it sung in their veins. They grew and became twisted. They built ships and began to travel on the ocean they were supposed to hold back. And when they tried to speak to their god Volsung, the only voice they heard in reply was that of Balar.

And so it passed that Dwarves and Fomoiré came to inhabit the Mortal Plane, forever to war with the other.

The Dark Trail

Almost 22,000 years ago the elves moved to their current location in the Godspine Mountains of the Eastern Empire. Before this the elves lived in large numbers in the Western Empire and where almost the only humanoids who made the Wilderness and the lands of the Western empire home. The elves were a very proud race and delved deep into their magical nature becoming such powerful forces that they would change the face of the land in order to suit their needs.

Legends have it that their power became so great it rivaled that of the gods, and in their pride they began to indulge in the darker parts of their souls. Having done so they gave birth to Balar and his fomorian children. The elves paid no heed to the warning signs which these twisted children gave. The fomoiré began to take on aspects of animals, but in ways that were a twisted mockery of nature. The fomoiré began to eat and crave the flesh of the elves and the lands which the fomorians claimed became dead and blighted. The fomoiré and their god Balar hunted the elves almost into extinction and the wars between the elves and fomoiré were long and fierce killing much of the life of the land.

The few remaining elves withdrew into their places of power and hid, weaving powerful spells that made the fomoiré blind to them. But the magic was only so powerful,



Campaign Guide

only a certain number could be hid. 10,000 elves was the limit which could be hidden. If more than 10,000 elves lived in a land, the combined magic in their souls would leak through their spellcrafting. So the population of the elves dwindled in the wars until all of their number could be hid.

Once the fomioire could not find their favorite source of food and were unable to vent their rage upon their elven parents the rage inside of them diminished. The fomioire withdrew from the wilderness to the sea and lived upon the islands on which Balor made his home. But without their rage and the elf flesh to eat upon, they grew weaker over the ages.

22,000 years ago the elves of the wylderness began to grow in population and became troubled. Even though they tried to limit their number they found that they were soon going to grow over the 10,000 and risk waking the fomioire to their previous rage and strength. So half the population left the wilderness to the lands of the east, across the mighty ocean. They sailed right past the home of Balar and his children due to the use of one their most powerful artifacts, a Seed of the Sky.

Upon reaching their new homeland they found mountains that suited them as they reminded the elves of their burrows of their homeland. They built a ring of seven fortresses away from prying eyes and planted the Seed of the Sky in the center of this ring. Many elves died, but they were able to duplicate their spell weaving in order to hide themselves from the fomioire. To this day no more than 10,000 elves may live in any land by tradition and fear of the fomioire return.



Chapter Four

Player's Options

Aeliode is a massive and ever changing landscape. Its turbulent and war filled history has left indelible marks not only upon the land, but also upon its people. Because of this, players have more options available to them when creating characters. This chapter reveals a few of these options.

Languages

Most of the languages in Imperiums Campaign Setting are ones you already familiar with; Draconic, Celestial, Sylvan, etc. However, there are some languages specific to the setting. These languages are the dominant languages of the different nations, kingdoms, and people found in the world of Aeliode.

Note that there is no “common” in *Imperiums*. When adapting monsters and character sheets to this setting, the common tongue should be replaced by the most prevalent regional tongue (Issilini, Ostyr, Triufir, or Avitian Standard). Avitian Standard serves as a trade tongue throughout the world, so it is hands-down the most useful language for an adventurer to know.

Drumspeak, Forest Echo, and Legendre are secret languages that function in a manner similar to druidic. Their requirements are listed in the description.

Avitian Standard: This is a human tongue of the Avitian Empire. It is spoken in most areas due to the dominance of the empire. If there is one language that one can expect most people they encounter to speak, it is Avitian Standard.

Drumspeak: The dwarves of the Godspine Mountains use rhythms pounded on large drums to communicate to the large numbers of dwarves who once resided in the mountain halls. This secret language is dying out due to a consistent effort of the Avitian Empire. It is considered illegal for a dwarf to use Drumspeak.

Fomoire: Native tongue of the Ostmen fomoire.

Forest Echo: Forest Echo is a secret language of the Tuathan Elves used to send messages over long distances. By running wooden rods around the edges of a series of large metal bowls, ringing tones are produced that can be heard by any in within five miles. The combination of pitches form the words of the message. While messages can be

heard from far away, this method of communicating takes a long time. Any message takes around 30 seconds for each word to be sounded.

Huldufólk Elven: This is the language of the elves of the Godspine Mountains. While it shares some with the Tuathan Elven, thousands of years has changed most of language's words and syntax.

Issilini: This is the native tongue of the Issian Peninsula.

Legendre: This language is used by soldiers of the Avitian Legions. In addition to the spoken form of the language, this also covers a basic sign language as well as communication over distance via flags. The spoken version of this language is such that complex instructions can be given by using a fraction of the words needed in other languages. Vocabulary is focused on terms and ideas most needed on a battlefield so it is next to impossible to use this language to convey nonmilitary ideas. Legendre is a secret language only available to Avitian fighters, paladins, rangers, and warriors.

Ostyr: Dwarves and humans from the Ostmen Island share this language.

Triufir: Based off of the Tuathan Elves language, the language spoken by the human population of Tir Ydrail.

Tuathan Elven: The language of the elves of the Loc Sil Forest, the Tuatha de Danann.

Races

There are many races that call the lands of Aeliode home. Several, however, are specific to the *Imperiums Campaign Setting*. Below you will find the new fomoire race from the Ostmen Islands as well as minor modifications a few other races

Huldufólk Elves

Huldufólk elves were drastically changed by their experiences fleeing their homeland and time spent in the Ightfal Tundra. As death stalked their procession, they slowly became skilled at seeing its cold touch upon the living. The primitive humans from the tundra mistook this ability as

Campaign Guide

a sign of the Huldufólks' divine nature and believed them to be spirits who proclaimed death and judged the souls of the living. The elves did nothing to dissuade this belief as the shrines the humans built in honor of the Huldufólk aided in the elves survival in the harsh land.

Replace "Keen Senses" Racial Trait with the See Death ability below.

See Death (Su): This elf is able to see how close a creature is to death. The elf can determine if that creature it sees is dead, fragile (alive and wounded, with 3 or fewer hit points left), fighting off death (alive with 4 or more hit points), healthy, undead, or neither alive nor dead (such as a construct). This vision has a range of 30 ft.. Unlike like the Deathwatch spell, this ability cannot see through spells or abilities that allow creatures to feign death, but it can see through a creature's attempt to Bluff their status.

This ability replaces the Keen Senses Racial Trait.

Issian Gnomes

Gnomes in the *Imperiums Campaign Setting* have been changed by their ordeals over the past few centuries. Having been hunted for so long has changed some of the Gnomes basic racial traits. While a few gnomes still retain their ancestral heritage, most have been changed by their ordeal. A people cannot be hunted down and killed by a foe who may resemble their kith and kin without being changed.

The Obsessive and the Hatred traits have shifted their focus. Replace both of these traits on the standard gnome with the traits as described below.

Obsessive: Gnomes receive a +2 racial bonus on Stealth or Survival checks. Choose one when making the character.

Hatred: Gnomes receive a +1 bonus on Attack rolls against any humanoid creatures of the shapechanger subtype because of their special training against these hated foes.

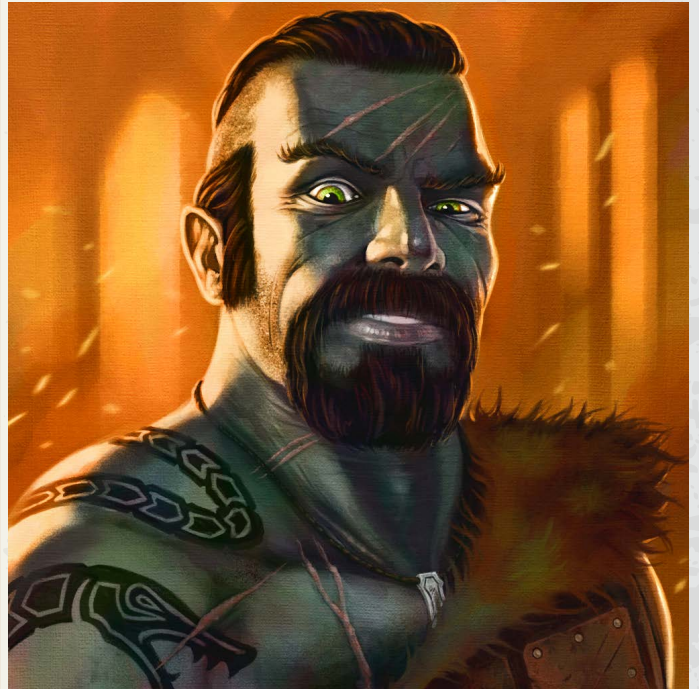
Ostmen Fomoire

Born from battle and conflict, the fomoire are a fearsome race from the north seas of Aeliode. This ancient race was brought forth by the god Balar as his chosen people. While most fomoire are born, many are transformed into a fomoire through their devotion to Balar and the dark rituals.

The fomoire are a race of beings in flux. Just as their numbers change as individuals wax and wane in their devotion to Balar, their very bodies also undergo dramatic changes. These physical changes are not uniform and are

guided by choices individual fomoire make in their lives, as well as the plan Balar has in store from them. Though their forms are widely varied, there are some unifying characteristics which make identifying a fomoire possible for those who have studied the race.

Physical Description: Fomoire are an exceedingly varied race. They range in height from 4 ½ up to 9 feet tall and tend towards a frame covered with rippling muscle. While they tend to be a little hairier than the average human, fomoire often has patches of scale-like skin in random areas. Skin tones run the range seen with humans, however tones ranging into darker hues of grey, green, and blue have been seen. While fomoire have subtly pointed ears, the rest of their facial features (strong brow, round face, wide set eyes) seem to be exaggerations of dwarvish features perhaps suggesting the two races came from the same source in the distant past.



Society: Clans built upon greater family units are the basis of the fomoire society. Most clans have anywhere between 3 to 10 longships which are owned by the tribe as a whole and used to transfer goods between settlements or perform raids on weaker neighbors. Because of the lack of larger political structures, a clan is just as likely to be on friendly terms with a neighboring clan as they are in a state of war. Priests of Balar or unusually powerful warriors are sometimes able to bind several clans together for a unified cause, but such allegiances seldom last more than a dozen years. Members of a clan typically are devoted to their clanmates till death.

Chapter Four: Player's Options

Fomoire Traits

Ability Score Racial Traits: Fomoire are physically strong and hardy but tend to be more brutish. They gain a +2 to Strength or Constitution and a -2 penalty to either Intelligence or Charisma.

Type: Fomoire are Humanoid creatures with the fomoire subtype.

Languages: Fomoire begin play speaking Ostyr and Fomoire. Fomoire with high Intelligence scores can choose from the following: Aquan, Draconic, Dwarven, Elven, Giant, Goblin, and Orc.

The fomoire must first choose their size, either Medium or Large. If Large is chosen, pick one more trait from the list below. If medium size is chosen, pick three more traits from the Additional Traits list below.

Large: Benefit: Large creatures gain a +2 size bonus to Strength and a -2 size penalty to Dexterity. Large races take a -1 size penalty to their AC, a -1 size penalty on attack rolls, a +1 bonus on combat maneuver checks and to their CMD, and a -4 size penalty on Stealth checks. A Large creature takes up a space that is 10 feet by 10 feet and has a reach of 10 feet. Characters taking this trait gain the Giant subtype.

Medium: Medium races have no bonuses or penalties due to their size. A Medium creature has a space of 5 feet by 5 feet and a reach of 5 feet.

Additional Traits

Ancient Foe: Benefit: This fomoire gains a +2 dodge bonus to AC against humanoid (Elf) as well as a +2 racial bonus on combat maneuver checks made to grapple them. They also gain a +2 racial bonus on all saving throws against fear effects. **Special:** This bonus stacks with the bonus granted by the lucky (greater or lesser) racial trait.

Battle-Hardened: Benefit: The fomoire gains a +1 bonus to CMD.

Bottom Dweller: Benefit: Some fomoire are specially adapted to the lightless depths of the oceans, but not to air-filled environments. They can see in the dark up to 120 feet while underwater. Out of water the distance is reduced to 60 feet.

Eater of All: Benefit: This fomoire gains a natural bite attack, dealing 1d4 damage. The bite is a primary attack, or a secondary attack if the creature is wielding manufactured weapons. The fomoire also gains the ability to digest most any non-poisonous/non-diseased substance and gain nutrition from it. As long as there is anything around that the fomoire can fit in its mouth and down its throat, they never need to carry food with them.

Ferocity: Benefit: If the hit points of this fomoire fall below 0 but it is not yet dead, it can continue to fight. If it does, it is staggered, and loses 1 hit point each round. It still dies when its hit points reach a negative amount equal to its Constitution score.

Master of the Waves: Benefits: The fomoire gains both the Profession (Sailor) and Swim skills. These are always considered class skills for the fomoire. The Fomoire also gains a +2 racial bonus for both Profession (Sailor) and Swim.

Narwhal Kin: Benefits: The Fomoire gains the ability to breathe while under saltwater for a limited amount of time. For each 5 points of Constitution the fomoire has, they are able to breathe for one hour. After resurfacing, the fomoire must spend the same amount of time breathing air as they spent breathing water before they can use this ability again. This ability does not work in freshwater.

Sea Seer: Benefit: The fomoire gains a +2 dodge bonus to AC when in the Water terrain (as per a ranger's Favored Terrain ability). Additionally, fomoire are so in tune with the air and sky they can sense the slightest change in atmospheric conditions. They can spend a full-round action to predict the weather in an area for the next 24 hours. This prediction is always accurate, but cannot account for spells or supernatural effects that might alter the forecast.

Strength of the Waves: Benefit: The fomoire gains a +2 bonus on combat maneuver checks made to bull rush or overrun an opponent. This bonus only applies while both the member of this race and its opponent are standing on the ground. They also gain a +2 racial bonus on Strength checks to break objects and a +2 racial bonus on combat maneuver checks to sunder.

Water Child: Benefit: Members of this race gain a +4 racial bonus on Swim checks, can always take 10 while swimming, and may choose Aquan as a bonus language.



Campaign Guide

Relations: Most races are seen in the same light to the average fomoire, neither hated nor loved but merely a source of resources. There is an uneasy understanding with the Ostmen dwarves and human who share islands with the fomoire. While these non-fomoire Ostmen are sometimes targets of raids, alliances (albeit finite ones) are often formed as well. Fomoire would rather attack wealthier settlements to the far east and west. Strong hatred is felt by most fomoire towards the elves of Tir Ydrail. Ten of thousands of years of conflict is still keenly felt by many fomoire who have not forgiven these specific elves for invading the land that was once theirs.

Alignment and Religion: Fomoire are slaves to their passionate and animalistic emotions. They are quick to change from anger to joviality to callousness, seemingly with little provocation. Their spirits are tied to the restless nature of the Tulmolic Ocean and is just as chaotic and restless. Fomoire are mostly Chaotic Neutral or Chaotic Evil, though some who feel the pull of the god Volsung are Chaotic Good. Even though there are some who worship Volsung, all fomoire heed the call of Balar when he sounds his battle horn.

Adventures: Fomoire are extensive travelers and seekers of glory and power. Fomoire commonly will strike off in search of treasure and ancient magics. If a treasure trove or wealthy kingdom is heard about, fomoire will often go in search of it to see if it exists and if it is something that they can take.

Male Names: Geiri Tiderider, Hollr Stormgut, Skorri the Eater, Teitr the Sly

Female Names: Bera the Heart Eater, Islaug Stormcrash, Signy Wavethrash, Yrr the Brinefull

Ostmen Dwarves

Created from the bones of the world and charged with raising land from the sea, Ostmen dwarves have the unique ability to create stone from the ether. In obedience to the will of Volsung, Ostmen dwarves use this ability to raise land along coastlines or form mountains from plains. Though these tasks are slow to show reward, these dwarves have been fulfilling this role since the beginning of time. It is said that most of the land in Aeliode owes its existence to their work.

Replace “Greed” Racial Trait with the Create Stone ability below.

Create Stone (Sp): Ostmen Dwarves have the ability to create a small amount of stone out of nothingness. Once

per day the dwarf may create 1 cubic foot of stone. The dwarf may choose between four types of stone: granite, hematite, sandstone, or slate. This ability replaces the Greed Racial Trait.

Tuathan Elves

When the Sidhe first came to the mortal realm they took up residence within the hills of Aeliode. When the Sidhe became mortal and transformed into what are now the elves, many of the gifts their Sidhe nature granted them were lost. However, dwelling in their subterranean homes allowed them to retain their ability to see without the light of sun nor fire.

Replace “Low Light Vision” Racial Trait with Darkvision 60 Ft.

Darkvision): Tuatha Elves can see perfectly in the dark up to 60 feet.

Prestige Class

Skald

There are times when a student of lore forsakes learning the tales which guide the morals of the land or remind the people of the proper time to plant and harvest. Stories told for entertainment or the motivations of the gods are left to those who would spend their lives in the village longhouse. It is the secrets of battle hidden within the tales of heroic ancestors that are needed in times of war. It is the skald who has chosen this dangerous path for the good of their people and the glorification of their own name.

Role: The Skald supports their fellow warriors, most often up on the front line in the thick of battle. Most skalds use their magic to either use their magic before battle to improve the battle prowess of their allies and themselves. Early in combat they tend to unleash destructive magic to shock and scatter their enemies before wading in with their sword. Outside of combat the skald typically makes sure that all who meet his band hear the tales of their valor and learn of their bravery and skill.

Alignment: Any

Hit Die: d10.

Requirements

To qualify to become aa Skald, a character must fulfill all the following criteria.

Chapter Four: Player's Options

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+1	+1	+1	+0	Battle Knowledge 1/day, Inspire Courage	+1 level of existing class
2nd	+2	+1	+1	+1	Skaldic Knowledge	+1 level of existing class
3rd	+3	+2	+2	+1		+1 level of existing class
4th	+4	+2	+2	+1	Battle Knowledge 2/day, Inspire Greatness	+1 level of existing class
5th	+5	+3	+3	+2		+1 level of existing class
6th	+6	+3	+3	+2		+1 level of existing class
7th	+7	+4	+4	+2	Battle Knowledge 3/day	+1 level of existing class
8th	+8	+4	+4	+3		+1 level of existing class
9th	+9	+5	+5	+3	Frightening Tune	+1 level of existing class
10th	+10	+5	+5	+3	Battle Knowledge 4/day, Inspire Heroics	+1 level of existing class

Base Attack Bonus: +3

Feats: Either Power Attack or Combat Expertise

Spells: Ability to cast 1st-level bard spells.

Class Skills

The skald's class skills (and the key ability for each skill) are Bluff (Cha), Climb (Str), Craft (Int), Diplomacy (Cha), Intimidate (Cha), Knowledge (all) (Int), Perception (Wis), Sense Motive (Wis), Use Magic Device (Cha)

Skill Ranks at Each Level: 4 + Int modifier.

Weapons and Armor Proficiency

A skald is proficient with all simple weapons as well as one-handed martial weapons. In addition they are proficient in the use of both the longbow and shortbow. A skald is also proficient with all light armor and shields (except tower shield) without incurring any spell failure chance. As with other arcane casters, a skald wearing medium or heavy armor will incur the armor's spell failure chance if the spell they wish to cast requires a somatic component. Multiclass skalds incur normal arcane spell failure chance for spells gained from other classes.

Spells

Spells gained from Skald levels may only be from the druid or bard spell list excluding Summon Nature's Allies. They can cast any spell they know without preparing it ahead of time. To learn to cast a spell, a skald must have

a Charisma score equal to at least 10 + the spell level. The Difficulty Class (DC) for saving throws against a skald's spell is 10 + the spell level + the skald's Charisma modifier.

A skald adds any skald levels to their bard levels to determine how many spells they are able to cast in one day as well as the number of known spells.

At 1st level and every third level after that (4th, 7th, and 10th) a skald can choose to learn a new spell in place of one he already knows. In effect "losing" the old spell in exchange for the new one. The new spell's level must be the same as that of the spell being exchanged, and it must be at least one level lower than the highest-level bard or druid spell the skald can cast. A skald may swap only a single spell at any given level, and must choose whether or not to swap the spell at the same time that he gains new spells known for the level.

A skald need not prepare his spells in advance. He can cast any spell he knows at any time, assuming he has not yet used up.

Skald Special Abilities

A skald has learned for their study of ancient heroes, battle tactics which create magical effects on those around them, including themselves if desired.

These effects are continuations and modifications of bardic performances. For these performances, all levels in the skald class are considered to be bard levels for determining the strength of the following powers: Inspire Courage,



Campaign Guide

Inspire Greatness, Frightening Tune, and Inspire Heroics.

Battle Knowledge (Ex): A skald is trained in all the lore of ancient heroes and the battles they have fought. During combat, the skald may recall some tactics an ancient hero had used against a foe similar to one you are currently fighting. Once per day as a swift action, the skald chooses one target in sight to recall lore about and makes an appropriate Knowledge roll based on the creature type. The DC for this check equals 15 + the monsters CR (20 + the monsters CR for particularly rare creatures). If successful, the skald may add a +1 bonus to either your base attack, armor class, or their damage. Each 5 points by which your check exceeds the DC allows you to add an additional +1 bonus. This bonus does not have to be of the same type (i.e. you may spread multiple bonuses among your base attack, armor class, or damage).

These bonuses last until the target is dead.

If the skald is not successful with their knowledge roll, the ability is wasted and is considered used for the day.

At 4th level and every three levels after, the skald may attempt to use their Battle Knowledge one additional time per day.

Skaldic Knowledge(Ex): Starting at 2nd level the skald may add +1 to all Knowledge skill checks. This increases by an additional +1 and 5th, 8th, and 10th levels.

Traits

If your GM allows the use of traits in their game, you may add one trait to your character. While you may use traits from other sources, a few traits specific to the *Imperiums Campaign Setting* have been included for your use. These traits are either general campaign traits, traits specific to a race, or traits which individuals who live in a specific region of may possess.

Campaign Traits

World Traveler

You have experience with many different people across the land of Aeliode. You may have traveled to far off lands as part of a military campaign, or perhaps you have spent your life in the midst of the hustle and bustle of a port city such as Chandegar.

Benefit: When using the Linguistics skill in order to decipher script, you gain a +2 bonus to your roll. You may also use the Linguistics skill (without the +2 bonus) to understand the general meaning of the spoken word of any of the variations of non-secret human languages (Avitian

Standard, Issilini, Triufir, Ostir).

Race Traits

Dwarven Noble

The emerald green of sapphire blue of your eyes marks you as a descendant of the old dwarven noble bloodlines.

Benefit: All social skill checks against other dwarves are made with a +1 bonus. All social skill checks made against humans from the Avitian Empire are made with a -1 penalty. Dwarves with this noble blood also gain a +1 to their Fort saves as well as a 10% increase to their lifespan.

Regional Traits

Avitian Citizen

You are a citizen of the capital city of Avitus and are exempt from all Imperial taxes.

Benefit: All purchases made within the Avitian Empire are at 5% reduced price.

Requirement: Parents must have been Avitian Citizens.

Hospitality

Bards and druids are welcomed by all from TirYdrail. It is best to stay on their good side.

Benefit: Whenever this bard or druid enters any settlement within Tir Ydrail, they do not have to pay for any room or board. They will often be given the best available for free.

Requirement: Must have class levels in either the Bard or Druid class.

Wanderer of the Wastes

While few could ever be said to be at home in the Rigian Wastes, you at least are more comfortable there than most.

Benefit: When using the Survival skill to locate food or water gain a +2 bonus to your roll. Survival also becomes a class skill.

Feats

Battle Marriage

You know your mates thoughts and instincts better than anyone else.

Prerequisites: base attack bonus +5; Battle Mates; romantic relationship with another PC or NPC that has lasted for at least a year; Born in either the Avitian Empire or the Ceravossian Republic .

Benefit: The bonus granted by the Battle Mates feat is in

Chapter Four: Player's Options

effect as long as the characters are within 15 ft. of each other.

Normal: With only the Battle Mates feat the characters must be within 5 ft. of each other for the bonus to take effect.

Special: While the gender combination of those in the relationship does not matter while using this feat, a character may only use the feat with one other specific person. Note that this bonus is in affect if the feat holder and their chosen character are fighting each other. If the romance ends (such as due to the partner's death), this feat can be retrained the next time the character gains a level.

Battle Mates

Avitians and Ceravossians have always trained to fight as a group. Fighting alongside the one you love pushes you to ensure their survival.

Prerequisites: base attack bonus +1; romantic relationship with another PC or NPC that has lasted for at least a year; Born in either the Avitian Empire or the Ceravossian Republic.

Benefit: Choose a character that you are in a romantic relationship with. When fighting enemies adjacent to each other the chosen character gains a +1 morale bonus both to their base attack and their armor class. If you and your chosen character move more than 5 ft. away from each other, they lose this bonus.

Special: While the gender combination of those in the relationship does not matter while using this feat, a character may only use the feat with one other specific person. Note, this bonus is in effect if the feat holder and their chosen character are fighting each other. If the romance ends (such as due to the partner's death), this feat can be retrained the next time the character gains a level.

Armorless Combat

You have trained to fight without depending on heavy armor to provide defense.

Prerequisites: base attack bonus +1; Tir Ydrail or the Ostmen Islands are homeland

Benefit: While wearing padded armor, leather armor, or no armor, gain 50% extra Dex bonus, rounded down, to your armor class.

Foreign Hero

Your deeds are celebrated by all. Even in foreign lands people flock to your side.

Prerequisites: Renown bonus of +5 in homeland; World

Renown

Benefits: You are able to choose an additional land in which you may gain a Renown bonus. You must still pay all costs to gain this bonus. The Renown bonus in the newly chosen land gains the standard Renown limit of your homeland.

Special: You may take this feat multiple times choosing a new land each time.

Improved Armorless Combat

You have honed your ability to fight to the degree that relying on heavy armor is detrimental and shrug off minor cuts and bruises as inconsequential.

Prerequisites: base attack bonus +5; Armorless Fighting; Tir Ydrail or the Ostmen Islands are homeland

Benefit: While padded armor, leather armor, or no armor, gain 100% extra Dex bonus, rounded down, to your armor class.

World Renown

Tales of your deeds are known far from your homeland.

Prerequisites: Renown bonus of +2 in homeland.

Benefit: You are able to choose an additional land in which you may gain a Renown bonus. You must still pay all costs to gain this bonus. The Renown bonus in the newly chosen land is limited to +5.

Special: You may take this feat multiple times choosing a new land each time.

Skills

The world of Aeliode is a complicated place. Senetors battle each other in the senate. inquisiters and priests seek out heretics, and mysterious wonders travel the land with unfathomable plans.

Because the world is filled with intrigue and secrets, the standard available skills just might not be enough. It is for this reason that the *Imperiums Campaign Setting* has added a new skill for those characters who wish to find answers.

Interrogate (Cha)

You are skilled at asking questions and getting them answered. Interrogate covers all types of situations in which you are asking a single individual questions that you want answers to. The can be friendly questions, subtle inquires, aggressive questioning under torchlight, or more aggressive means of questioning.

Campaign Guide

Starting Attitude	Interrogate DC
Hostile	25+ creature's Wis Modifier
Unfriendly	20+ creature's Wis Modifier
Indifferent	15+ creature's Wis Modifier
Friendly	10+ creature's Wis Modifier
Helpful	0+ creature's Wis Modifier

Check: You can gain information from a NPC with a successful check. The DC of this check depends on the creature's starting attitude towards you, adjusted by its Wisdom modifier. Each check represents 10 minutes of your chosen style of questioning.

- **Succeed** - If you succeed, you gain the answer to one question posed. For every 5 by which your check result exceeds the DC, you gain the answer to one additional question.
- **Fail** - If you fail your check by 4 or less, the character will not answer any question. If you fail by 5 or more, they will give false information requiring a Sense Motive check against the same DC as the failed Interrogate check for the interrogator to know it is false information.

You cannot use Interrogate against a creature that does not understand you or has an Intelligence of 3 or less.

Retry: You are able to use Interrogate against a target multiple times but you must wait 1d4 hours between each roll.

The Interrogate skill may be added to the following classes as a class skill: Cleric, Inquisitor, Oracle and Rogue.

Spells

With new lands and gods comes new ways for divine powers to aid those who worship them. Below are a couple of the ways in which the leaders of congregations may call upon the gods.

MANTRA

School: conjuration (calling); **Level** cleric 0, druid 0

Casting Time: 1 standard action

Components: V

Range: personal

Target: you

Duration: 1 round

Saving Throw: none; **Spell Resistance:** no

You utter a universal prayer that embodies the most fundamental wisdom of your faith or divine philosophy. If this prayer occurs before a percentile roll, you may move that roll +/-1% in whatever direction is most beneficial to you. If the roll is made in secret, the DM makes the adjustment.

In other situations, this spell creates an often imperceptible bit of good luck. When that good luck is closely aligned to the deity's portfolio (finding a copper coin for a god of greed; pregnancy for followers of goddess of rebirth), the GM may choose to send a bit of random luck the character's way.

In the specific case of minor prayers (see the *Imperiums Campaign Setting*), the caster can use the mantra to make their daily minor prayer as a standard action instead of a full round action while also benefiting from the +1% bonus (giving them a 2% chance of instantly preparing a 1st level spell that they can use in the next 24 hours).

SUPPLICATION

School: conjuration (calling); **Level** cleric 2, druid 2

Casting Time: 10 minutes

Components: V

Range: personal

Target: you

Duration: instantaneous

Saving Throw: none; **Spell Resistance:** no

By invoking an important parable of your god or philosophy, you appeal directly to its divine providence. When used as part of a major prayer (see the *Imperiums Campaign Setting*), you double the prayer's chance of granting a spell of 3rd level or lower to the prayer leader (up to a maximum of 20% if at least ten caster levels are present).

Chapter Five

Gamemaster Options

The *Imperiums Campaign Setting* is more than a collection of towns and NPCs. It is a world filled with valiant battles and political intrigue. Creatures of lore emerge from ancient forests making demands upon the mortals they cross and the influence of the gods can be seen throughout the Aeliode if you know where to look.

The new rules in this chapter are designed to work hand in hand with this world and expand the types of games and stories that can be told. Many of these rules focus on expanding social, or at least non-combative, opportunities and types of encounters.

Divine Magic

Divine spellcasters are not the only ones who have access to divine magic. As divine magic relies upon a degree of devotion to a god, and not an understanding and manipulation of magical laws (arcane magic), any petitioner who offers devotion to a god has a chance of gaining the god's attention and receiving a blessing. These ways of offering devotions to a god are open to any character, no matter their class.

Minor Ritual

A minor prayer can be made as a full round action in the hopes of gaining the favor of a god. This action, which can be taken only once per day, has a 1% chance of gaining the god's attention and allowing the character to receive one 1st level spell from the cleric's spell list that can be cast anytime within the next 24 hours. Characters can pray for access to a specific spell, however, sometimes the god knows better than the character what would help the most. The DM may instead give the player access to a spell that would be more helpful in the situation that the character faces. If this occurs, the DM is allowed to use knowledge of the full situation and give the character access to the best option (if there is one). The DM should have the character's best interests in mind and not use this as an opportunity to make things more difficult. Spells that can be granted are limited to the spells available to a cleric of the same god. Examples of actions that constitute a Minor Prayer are listed with each god's entry.

Major Ritual

A major ritual may be performed by groups of worshipers in the hopes of receiving a blessing from their god. Each major ritual takes one hour to perform. The chance of attracting a god's attention with a ritual is based upon the total number of levels of those involved in the ritual. For each ten class levels held by the participants in the ritual, there is a 1% chance of the ritual being heard and a blessing granted. The maximum chance for the ritual to be heard by a god is 10% no matter how many total class levels are participating in the ritual. A person may only participate in one Major Ritual per day.

If the ritual attracts the attention of the god, the character leading the ritual will be granted one spell from the Cleric spell list of 3rd level or below. This character must use the spell within the next 24 hours or the spell is lost. As with a minor prayer, the character may request a certain spell if they wish or the DM may grant a spell they feel will be most helpful to the character in their current situation. If the DM chooses the spell, the spell must have the characters best interest in mind.

Emergence

In the *Imperiums* setting, folklore and a person's actions are powerful forces that shape the world around them. A person's reputation can precede them and influence reactions from those they meet. In some cases, it is even possible that a person's actions and devotion to the gods manifest physically as their body shows outwardly what is in their souls. In game terms we call this an emergence.

An emergence is a trait that grants a player character a special ability. Sometimes they manifest physically, sometimes they are the result of the average person having heard tales of the character's acts of heroism. Other times the emergence is an indefinable mystical quality gained by the character and picked up on by others. No matter how the Emergence manifests, those who interact with a player character who has an emergence may soon pick up on the trait and know the indomitable adventurer for what they are.

These abilities, unless categorized otherwise in their description, are supernatural effects (Su).

Campaign Guide

Emergence Maximums

A character may only be able to manifest a number of Emergence equal to half their class level rounded down. If they ever have the opportunity to gain a new emergence while at the maximum number for their level, the player may choose to replace a currently held Emergence for the new one. Once an Emergence is lost, however, it is lost for good and cannot be regained.

Gaining an Emergence

An Emergence can be gained by performing great acts, whether good or ill, that shows the true nature of a PC's soul. For good or for ill these Emergences manifest for only the bravest, most learned, or those whose fate has destined them to be the stuff of future legends.

There are two ways in which an Emergence may enter into gameplay, either they are initiated by a player who wishes to seek out a specific Emergence, or the GM will award an emergence based upon the player's choices and actions within the game's story.

Player Initiated Emergence

A player may wish to gain a specific Emergence they feel expands their character both mechanically and story-wise. To help the GM out, each Emergence will include an example of what action the player must undertake in order to gain the Emergence they wish their character to have. These actions should take up very little game time, but the player will have to take the chosen action, as well as deal with the repercussions of that action in order to gain the advantage the Emergence gives them.

For instance, Ian would like his fighter Triarius to gain the Fomorian ability to see in the pitch black of the sea floor and so wishes to gain the Rite of the Rimy Eye Emergence. As per the Emergence's description, Ian and his GM know that the Emergence can be gained if Triarius spends 500 GP on a rare sea salt, convince a fomoir priest of Balar to perform the rite, and become a devoted follower of Balar.

At the GM's discretion, Triarius will find the salt and the priest, but he may need to convince the priest of his devotion to Balar, perhaps by making a very public declaration of his decision to become a follower of the dark god. After Triarius makes a public declaration of his intent in the public square which convinces the priest to perform the rite, Ian may now give Triarius the Rite of the Rimy Eye Emergence.

However, it is now commonly known that Triarius has become a follower of Balar and the god's destructive ways.

NPCs may begin to trust Triarius less, especially those devoted to more peaceful gods.

GM Initiated Emergence

As opposed to the player initiated emergence, a player may or may not know that a specific choice they make in a game session will give them an opportunity to gain an emergence for their character. A GM initiated Emergence is put in place by the GM as part of the story they are telling at the table. Such an Emergence should be uncommon and tie into an unusually climatic or important moment in the game.

When a player fulfills the goals the GM has determined must be fulfilled for the Emergence to be awarded, the GM will inform the player that the Emergence has been gained by the character.

For example, Ian's character Triarius has spent the last three sessions tracking down the location of a horrible giant squid that has been attacking and destroying merchant vessels trying to cross the ocean. The GM has decided that this battle is to be a high point in the campaign which will change the direction the story will likely go. As such, the GM has decided to test how heroic Triarius is by setting up a choice for Triarius to make. Ian can choose to wait for others to arrive to help his character combat the great beast, or choose to fight the creature on his own. If Ian chooses to wait the giant squid may destroy more boats in the time it takes for help to arrive, but the fight will be more difficult should Ian decide to risk his character in order to try to save all the ships.

Should Ian choose the more dangerous fight in the hopes of saving more ships for the monstrous beast, the GM will reward them by giving Triarius the Rite of the Deep Breathe Emergence. The Emergence is thematically tied to the actions and choice Ian made.

Losing an Emergence

Just as acquiring an Emergence is based upon a player's roleplaying and character choices, the loss of an emergence can occur by these same choices. An Emergence can either be lost by the character fulfilling the Loss Condition specific to each Emergence, or by a group vote that the character is being played in a way contrary to the spirit of the Emergence.

Loss Condition

A specific Loss Condition is given for each Emergence stating an action or set of actions which will cause that specific Emergence to be lost. A player should be made aware of what this Loss Condition is so that they may try to avoid it

Chapter Five: Gamemaster Options

if they wish. Once this condition is fulfilled, the character will immediately and permanently lose the Emergence and all advantages given by it.

A character may be tricked into fulfilling the loss condition as it is the fulfilling of the condition and not character intent which is the deciding factor.

Loss by Group Vote

A character may also lose an Emergence if the player begins to play the character in a manner that goes against the spirit of the Emergence. At the end of a game session, anyone at the table can call for a group vote to determine if others think the character is being played in such a way as to lose the Emergence.

The person calling for the vote must make their case as for why they believe the Emergence should be lost. If anyone believes that the Character should keep the Emergence, they should also be allowed to make their case. After both sides have been heard, the GM will call for a vote and everyone, including the GM, will vote.

If a majority of the votes say that the character is acting against the Emergence, the Emergence is immediately lost. If a majority feels there is no conflict in the characters actions and the Emergence, or if there is a tied vote, the character keeps the Emergence.

As such, Emergences come and go, slightly shifting the mechanics of a character to have them fall in line with the way the character is roleplayed.

Emergence

While Emergences are tightly tied to a particular game or campaign, some can be applied to any game set in the *Imperiums Campaign Setting*. Included below are some examples of Emergences which exist in the world of Aeliode outside of the story told in the Plight of the Tuatha series of adventures. These Emergence can be used as rewards of or goals for side quests players may wish to pursue outside of the main story of the series.

Rite of the Rimy Eye: As part of this rite, the recipient of this rite has their eyes forced open by acolytes. A priest of Balar then slowly drops sea water into the unblinkable eyes while reciting the glories that may be seen in the depths of the ocean. The rite is very painful to the recipient and its length, from sundown to the following sunup, often drives them mad. As a reward for the act of devotion, Balar grants the petitioner Darkvision 60 ft. on dry land and Darkvision 120 ft. in the depths of salt water. This Emergence causes tiny salt crystals to form around the eyes and into the eyebrows of the recipient. While the salt can be washed

away, the more this enhanced vision is used, the quicker the crystals form. These crystals do not interfere with sight.

Loss Condition: Rinse the eyes from the source of the waters the feed the great Phanree River.

Rite of the Deep Breathe: There exists a tidal pool on the island of Balieth that is said to be a footprint left by Balar when he once stood upon the shore. Since that day those whom would drown within the waters of this pool find that once they reach the edge of their death, the salty waters become as air to them. Ever after they may follow Balar back to his depths in the sea. This blessed mortal gains the fomoirian Narwhal Kin trait. Details of this trait are located in the Fomoir's race details.

Loss Condition: Eat the flesh of a Narwhal.

Rite of the Carnivorous Maw: Among the southern region of the Ostmen Islands, a great spire of rock rises from the ocean. An ancient oak grows precariously from the top of this rocky tower bearing magical acorns. Once an acorn from this tree is blessed by a priest of Balar and eaten, the consumer becomes forever hungry but they are able to gain nourishment from anything that they are able to swallow. Additionally, their tongue grows to three times its length and becomes slightly prehensile. It can grasp small items and pull them into its owner's mouth. Poisoned items or items infected with disease will still negatively affects the eater, but they no longer need to carry food.

Loss Condition: Fast for seven days.

Renown

Saving towns from rampaging fomoir and uncovering the destructive secret plots of undead wizards comes with many rewards: treasure, experience, levels for your character. But these are not the only rewards that can come from performing difficult tasks that are beyond the abilities of the average inhabitants of Aeliode.

The brave souls who perform such great tasks soon find that stories are told of their deeds. As these stories are passed along, more and more people hear of their trials and characters begin to gain a degree of celebrity status. With this status comes all sorts of rewards; from merchants and innkeepers offering their wares and services at reduced costs, to opportunities for characters to gain access to groups and locations beyond the social standing of the average person.

In the *Imperiums Campaign Setting*, this feature is tracked by a characters Renown score. This score has several effects in gameplay from modifying some skill rolls

Campaign Guide

made by the character and helping determine a character's access to people and places, to determining what other's know about the characters based upon their fame.

In order to gain Renown, a character must accomplish some deed of note. They must then spend the appropriate amount of gold in order to hold a celebration in their own honor so that the population at large becomes aware of their deed. Once this is done, the character's Renown rank will increase to the next level of bonus. See table 5-1 for the costs associated with rising ones rank in Renown.

Level	Cost of Celebration	Time Required
1st	100 GP	1 day
2nd	250 GP	1 day
3rd	500 GP	1 day
4th	1,000 GP	1 day
5th	2,500 GP	1 day
6th	5,000 GP	1 week
7th	7,500 GP	1 week
8th	15,000 GP	1 week
9th	25,000 GP	1 week
10th	40,000 GP	1 month

Table 5.1

A character's Renown has two components; their score, and the land in which the score has an effect.

Land: Within the story told in the Plight of the Tuatha series, there are four different lands which characters may choose from. When a character is within this land, or speaking to an NPC from this land, the character may take advantage of their Renown score if they wish. The lands available are:

- Avitian Empire: A beacon of intellectual and civil light amongst less advanced civilizations. A military powerhouse striving to bring their knowledge to the rest of the known world.
- Tir Ydrail: The land of fae and ancient magics. Clans of humans still strive to hold what land they have from being taken by the Avitian Empire.
- Ceravossian Republic: Once part of the Avitian Empire, this Republic lead a major revolution which split the ancient from their ancient homelands.
- Ostmen Islands: Home to the seafaring people of the northern Tulmolic Ocean. Considered by many to be raiders and pirates.

The Renown score is notated in the form of a bonus (such as +1, +2 etc.). This bonus has three specific effects in the game world which represent the degree of fame which the character enjoys. These three effects are: Social Skill Bonus, Knowledge Bonus, and Location Access.

Social Skill Bonus

Effect: Any Bluff, Diplomacy, Intimidate, or Interrogate roll made by the character will add their Renown score to determine the character's final roll result as long as that character is either in the land the bonus is tied to, or, the character is using the skill upon someone from their chosen land.

The social skill bonus represents the degree in which the character's fame or notoriety is known throughout their home land. The more well know the character is, the more the character is trusted, feared, or even just plain catered to. People are more apt to believe the lies a character who possesses a high renown, as well as believe the threats such a character might make. They also are more likely to answer such a character's questions as well as work with the character to resolve disputes.

Knowledge Bonus

Effect: Any knowledge roll made by an NPC in order to determine what the NPC might know about a character with renown will add the character's Renown Score to their roll to determine their result.

A character with Renown gains their Social Skill Bonus because people have heard tales about the character. The Knowledge Bonus represents how many details the NPC knows about the character. The more famous the character, the harder it is for the character to keep their secrets. Stories are told of the characters history, what weapons they used to defeat creatures, the magic spells at their command, and many other facts. A character with a high Renown will have to go to great lengths in order to hide things they wish others to know.

Location Access

Effect: Gain immediate access to locations or items of this rating or below without the need to succeed on social skill rolls. Access does not guarantee that you will receive the items you seek or convince anyone of anything, just that unimpeded access to the person or object is gained. The GM still may make some locations inaccessible through this use of a character's renown for some locations.

Gaining an audience with a high priest, being allowed within the magistrate's manor, and being allowed to purchase powerful scrolls from the Heka Majoris Library in

Chapter Five: Gamemaster Options

Chandegar may be events that can help a character achieve their goals. However, such access is not granted to everyone. There are some locations and resources that become much easier to gain access to once a character has attained some renown.

Samples of Locations

The Glade of Drakes

Renown Rating: +5

Location: Callion, Tir Ydrail

Access Granted: Located just outside of the city of Callion, this glade is said to be the ancient home of one of the first dragons to live in the mortal realms. If someone bold of spirit spends the night within the large semicircle of stone that make up the boundary of this glade, the spirit of this ancient beast is said to sometimes whisper guidance.

Those with a Renown score of at least +5 who stay the night in this location may have one question answered as per the *Commune* spell. They may only have a questioned answered once per year.

Heka Majoris Library

Renown Rating: +7

Location: Chandegar, Rigian Wastes

Access Granted: Ability to purchase spell scrolls of any level from the Heka Majoris Library in the city of Chandegar. Without this rating a character may not be allowed into the library. The library contains spells which the wizards of the area deem to powerful or too disruptive for every wizard to have access to.

The Room of Chain

Renown Rating: +2

Location: Safeharbor, Issian Peninsula

Access Granted: The Room of Chain is set in the back of the Beached Kraken Inn. If you are deemed brave enough to be allowed into this room you will find yourself among the strongest and most long lived pit fighters from the local arena. Once accepted into this room, the group inside will speak loudly and at length about their fights and the area around Safeharbor. Any use of Diplomacy to gather information in the Room of Chain receives a +2 bonus. Of course anyone going into the room will likely be forced to spend hours gambling and drinking before they are allowed to leave the room.

Cultures and Renown

Every culture has their own way of glorifying the heroic among them. A would be hero from the Triuir of Tir Ydrail gains Renown through lavish feasts while Avitians hold parades and have games to celebrate a hero's accomplishments. Though the cost a player must pay remains the same, the way the money is spent varies from culture to culture.

Avitian Empire/Ceravossian Republic:

Avitians and Ceravossians gain Renown by holding tributes, or parades, in their own honor, thus impressing their heroic status among the populace and ensuring that all hear word of their deeds. As money is thought of as merely a way to reach true political power, those who wish to increase their Renown gladly spends tens of thousands of gold on a triumph to make a show of their power.

For the lowest 5 ranks of Renown, the money is spent on bread which is to be passed out among the common folk. Coin must also be given to the local governmental officials who will help spread the word and show support for the character. There might be a small parade through a village or poorer section of a city culminating with a bronze laurel or bronze plated baton being given to the character at the parades end.

Ranks 6 through 9 demand a much higher celebration. The ceremony must be held in a settlement no smaller than a city. A large parade is held with many soldiers and thousands of citizens in attendance. While some may come to the parade of their own accord, a sizeable portion is paid to the common folk to make a show of attending the celebrations. Games are held in the hero's honor and many feasts are available in the inns and squares throughout the city. Many high-ranking officials also require "donations" be made to them as a symbol of the hero's deference to their own honor. The festivities are expected to last several days. The tribute ends with the character receiving a silver laurel or silver plated baton in recognition of their service to the Avitian Empire.

To achieve a rank 10 Renown, the Tribute for a citizen of the Avitian Empire must be held in the capital city of Avitus while a citizen of the Ceravossian Republic must be held in the city of New Tatilian. Hundreds of thousands attend expecting to see wonders of the world paraded before them. All in the city are fed for the length of the tribute out of the hero's coffers. Games will go on for weeks, each held to extol the glory of the great hero. After the end of the month-long event, the character is awarded a gold laurel or gold baton in recognition of their service

Campaign Guide

Tir Ydrail/Ostmen Islands

Renown is gained in the lands of Tir Ydrail and the Ostmen Islands by the recognition of three different political powers: the leaders of the clans who must be paid tribute in order to assure them that the petitioner does not wish to overthrow their claims to rulership, the druids or priests who must determine if a petitioner is spiritually worthy, and the bards and skalds who must be convinced the petitioners deeds are worthy of their songs and tales. Only by the acceptance of all three will Renown be gained.

Ranks 1-5 feasts are fairly small affairs often held in villages or larger moderate sized buildings with in a city. A feast is held with fair quality food and drink available to all. Valuable weapons and armor are given to the one or two clan leaders in attendance. Druids or priests will sacrifice a few animals to the gods and a bard is convinced to attend. Such events usually only last a single-night and the attendance is less than 100.

Ranks 6-9 feasts are held in the feast hall or long house of a powerful clan leader. Dozens of other clan leaders are generally in attendance along with the more well known of their retinue. During the day, contests of skill and strength are held while at night large amounts of food and drink are consumed. Bards of skill attend to compete with each other to show their skills and win prizes. At the end of the celebration, druids or priests will sacrifice tens of livestock to the gods in order to sanctify the feast. The petitioner is expected to give gifts of great value, gold plated armor, jewel encrusted weapons, fine horses and chariots, to all the clan leaders who attend.

A **rank 10 feast** is an affair that only happens once every few years. Those of Tir Ydrail travel to Loch Lia Fail while the Ostmen gather at Hevejor, both the holiest of sites, for a week long feast and celebration in the petitioners honor. Most every clan leader and their retinues will attend to meet the petitioner as well as receive valuable gifts of gold, jewels, weapons, and even ships. Dozens of bards and skalds arrive to compete in contests that last for days, while warriors compete in wrestling matches, feats of strength, and test of bravery which border on foolishness. The celebration is a glorification of life and virility as the number of children born three seasons hence will attest. Druids and priests read omens and make predictions of events that will occur in the years to come, sometimes sacrificing over a hundred livestock in the process. Tens of thousands attend such a celebration.

War of Words

Many times during play situations will arise when players encounter an NPC who needs to be convinced of important information. Often the situation is resolved by a single social skill roll. At times this can feel anticlimactic as one botched die roll can ruin the encounter. Additionally it limits players around the table from working together and using more than just the roll of the character with the highest Diplomacy score.

Likewise, it is not uncommon for players around the table to be discussing their beliefs about what should be their next course of action and the game stalls because the players cannot be convinced that their chosen course of action is not "the best." Not only does this take time away from playing, but all too often the case is won by the player with the best skill of persuasion winning even though the character's skill might line up differently. Sometimes people get frustrated and it is hard to get back into the excitement of the story at hand. Sometimes a resolution is handled by a "who rolls highest" way of deciding the issue, but this is also anticlimactic.

It is for just these cases that players and the GM may wish instead to engage in War of Words encounter. The War of Words mechanics aims at adding a degree of excitement as well as roleplaying opportunities to important social interactions. They also lessen the effect of one bad roll of the dice has upon the result of intense or complex negotiations and discussions. Players are also able to call for a War of Words in order to resolve issues at the table in an exciting and entertaining way.

A War of Words is not meant to be used for everyday simple social interactions. For instance, negotiating the price of a sword with a merchant or bluffing your way past a guard should still use the standard Diplomacy and Bluff checks. A War of Words is only called for when the stakes are high. A convincing a lord that they should accept the Emperor's peace terms, proving to the captain of the guards that your group was not responsible for the theft of a merchants jewels, or negotiating with the general of a legion to spare your village from attack.

A War of Words is divided into four separate phases: Declaration of Intent, Determination of Resolve, The Debate, and Resolution. By the end of the fourth phase, the debaters will arrive at a resolution to their conflict.

Phase One: Declaration of Intent

In this phase of a War of Words, both sides first will declare what it is they want to win in the debate. Their Intent must

Chapter Five: Gamemaster Options

a single concise and clear sentence that makes a positive claim. This is what the player would like and it is specifically what is being debated.

A Declaration of Intent could be as simple as “The party will go to the village to save the magistrate.” Other examples of good Intents are “You will give us enough guards to defend the inn from the orc attack” or “I wish to possess the longsword +2 we just found.” Each of these statements are clear, precise, and easily understood.

An example of a badly worded Intent might be “The party will go to the village, drink at the inn all night, and then visit my mother, then question the guards, then fight some orcs, and then rescue the magistrate.” This would be a badly worded Intent as even though it is a clear plan, it is excessively wordy. Another poorly worded Intent might be “I get to have the stuff.” This Intent is too open-ended as it is not clear what “stuff” the character actually wants nor how long the player’s call of “dibs” would last.

After the Intent is decided on, both parties must write down the exact words of the Intent and place it face up on the table. This way everyone is clear about what is at stake.

Both parties must then agree to the stakes involved. If the stakes are not agreed to the parties may revise their Intents until they are agreeable. A side cannot be forced to take part of a War of Words if they do not wish to.

Phase Two:

Determination of Resolve & Wit Points

Every participant in a debate or argument has only a limited amount ability to argue their side. They also have a limited amount of patience and self-assurance to defend these convictions before they are mentally drained. In a War of Words this is represented by a character’s Resolve Points.

Resolve Points are used to measure how strong an argument is as well as the mental constitution of the character defending the argument. Once these points reach zero or lower, either the argument is discredited or the character runs out of the will to defend it. In either case, losing your Resolve Points in a War of Words is the path to losing the Intent you are fighting for.

An argument’s Resolve Points are determined by a character’s mental stats. Use the following equation to calculate and argument’s Resolve Points

$$RP = 5 + \textit{Wisdom bonus} + \textit{Intelligence Bonus} + \textit{Charisma Bonus}$$

Both sides also receive a number of Wit Points in a Wit Point Pool based upon their level. Wit Points represent the

character ability to think on their feet and outmaneuver their opponent. The Wit Points they roll is the total number of Wit Points they may spend over the course of the entire War of Words encounter.

The side spending Wit Points can choose to add a bonus equal to the number of Wit Points spent to either their skill roll used to determine the effectiveness of their chosen tactic, or the difficulty of their opponents skill roll. The points must be spent before any dice are rolled in that particular bout and the bonus only lasts for the bout in which the points are spent.

Character level	Available Wit Points
1-5	+1d2
6-10	+1d4
11-15	+1d6
16-20	+2d4

Phase Three: The Debate

The debate is the phase of a War of Words where the action really takes place, now that the states are agreed to and the strength of the argument has been determined, it’s time for the two sides to see who is the better.

The Debate Phase is divided into four stages: Tactic Choice, Tactic Reveal, Speech, and Tactic Resolution. These stages are repeated until at least one side has 0 or fewer Resolve Points.

Stage One: Tactic Choice

At this stage, both sides will decide what tactic they wish to use. This tactic is written down in secret on a piece of paper or a note card. There are nine different tactics which may be chosen. Each tactic uses a different skill and has a different difficulty depending upon the tactic their opponent has decided to use. Each tactic also provides a different amount of defense as well as being able to do a different range of damage to their opponents argument.

The choosing of which tactic to use is very strategic. For Example, if you know that your opponent does not have a very high bluff skill, the chance of success may be high if you choose to use the Dialectics tactic even though your Interrogate skill might not be as high as your other skills. If you have a healthy reserve of Resolve Points and your opponent’s are close to 0, you might choose to use a tactic which may do more damage to your opponent’s argument but provides less of a defense in the hopes of defeating your opponent quickly.

Each tactic has five different components that determine how the tactic is used in a War of Wits.

Campaign Guide

Skill Used: This is the skill the speaker will roll to determine the effectiveness of the tactic

Difficulty: This is the number which the speaker will need to meet with their skill roll in order to successfully use that tactic. The target's defense bonus is determined by the tactic the speaker's opponent chose in this bout. This is added to the opponent's indicated skill and a base of 10.

Defense Bonus: This number is added to the difficulty that the opponent will have to meet or exceed with their skill roll.

Damage: If the tactic is successful, this is the amount of damage done to the opponent's Resolve Point total.

Speech: This is a guide to the type of roleplaying the tactic simulates.

War of Words Tactics

- Dialectics

Skill Used: Interrogate

Difficulty: 10 + target's defense bonus + target's Bluff bonus

Defense Bonus: +4

Damage: 1d4

Speech: The speaking player begins asking questions which try to show the target that the opposite of what they are asking for is better for them than what they actually asked for.

- Dismiss

Skill Used: Intimidate

Difficulty: 10 + target's defense bonus + target's Interrogate bonus

Defense Bonus: +6

Damage: 1d3

Speech: The speaking player states the uselessness of the target or their argument with satire and insult is mixed in.

- Fallacy

Skill Used: Bluff

Difficulty: 10 + target's defense bonus + target's Sense Motive bonus

Defense Bonus: +4

Damage: 1d6

Speech: The speaking player uses faulty logic to lead their target into a verbal trap.

- Incite

Skill Used: Intimidate

Difficulty: 10 + target's defense bonus + target's Diplomacy bonus

Defense Bonus: -2

Damage: 1d8

Speech: The speaking player states inflammatory remarks in order to unsettle their target with the goal that they will make a mistake in the heat of the moment.

- Point

Skill Used: Diplomacy

Difficulty: 10 + target's defense bonus + target's Interrogate bonus

Defense Bonus: +6

Damage: 1d4

Speech: The speaking player states a reason for their argument.

- Rebuttal

Skill Used: Diplomacy

Difficulty: 10 + target's defense bonus + target's Diplomacy bonus

Defense Bonus: +8

Damage: 1d3

Speech: The speaking player states a reason against their opponent's argument.

- Recitation

Skill Used: Any applicable Knowledge

Difficulty: 10 + target's defense bonus + target's Intimidate bonus

Defense Bonus: +10

Damage: 1d2

Speech: The speaking player begins to list off a series of facts in order to confuse their opponent or get them off topic.

- Rhetoric

Skill Used: Diplomacy

Difficulty: 10 + target's defense bonus + target's applicable Knowledge bonus

Defense Bonus: +1

Damage: 1d6

Speech: The speaking player begins an impassioned speech appealing to the emotions of the target instead of their argument.

- Sophistry

Skill Used: Bluff

Difficulty: 10 + target's defense bonus + target's Interrogation bonus

Defense Bonus: +10

Damage: 1d2

Speech: The speaking player tries to take control of the argument by asking the target a chain of leading questions.

Chapter Five: Gamemaster Options

Stage Two: Tactic Reveal

At this stage both sides will reveal what tactic they have written down on their notecard. Once revealed, the tactic may not be changed.

Stage Three: Speech

At this stage the players take turns roleplaying the speech that goes along with their chosen tactic. A couple sentences is usually all that is needed.

If a player provides an exceptionally strong argument, or roleplays their speech particularly well, the GM may choose to award the player with either a +1 to their skill roll or a +1 to their defense. They may only receive one bonus or the other. It is not possible to receive both bonuses.

Stage Four: Tactic Resolution

At this point it is time to see how well chosen the tactic was. Determine the Difficulty for your skill roll and then see if your skill check meets or exceeds that Difficulty. If you roll lower than the Difficulty, well then did perform the tactic well enough to weaken your opponent's argument. If any Wit Points are being spent during this bout, they must be spent before either side rolls their skill check.

If your skill roll meets or exceeds your target number you have successfully used your tactic and your opponent's argument is all the weaker for it. Roll the damage die indicated by the tactic you used and remove that many Resolve points from your opponents Resolve Point total.

If neither side has been reduced to 0 or fewer Resolve Points, both sides will go back to stage one, choose new tactics and engage in another bout. If at least one side has been reduced to 0 or fewer Resolve Points, the debate is concluded and phase four begins.

Phase Four: The Resolution

All debates must come to an end and this phase is where the result of the War of Words is determined.

The side which has lost all of their Resolve Points is considered to either have been convinced of the opposing view or they have lost the will to continue the debate and concede. The side who still has Resolve Points is the winner and the Intent they put forth in Phase One will be acted upon.

Once the resolution has been reached no more discussion will change the outcome and all parties involved in the War of Words must fulfill the terms of the winning Intent. If the losing side wishes to ignore the result and try to bring about their losing intent, physical combat is the only course of action left open to them.

However, if the winning side of the War of Words is

reduced to less than half of their Resolve Points during The Debate, their win is not so clear cut. In this situation the winning side must give some concession to the losing side for having weakened the winning argument. A concession will not change the result of the winner's Intent, but the winner must give something to the opposing side.

For example, if the winner's Intent is "The party will go to the village to save the magistrate", they might concede that after the party goes to the village and an attempt to save the magistrate is made, the winning side will back the losing side's decision as to where they will go next without any argument.

Advice: Winning a War of Words does not mean the victor will get exactly what they want without repercussions. Sure the victor may have convinced the Magistrate of the village that she should step down and allow the victor to take over the town, but others might need convincing as well. The captain of the guards may not see the validity of the claim, and the merchants in town may prefer the old magistrate to the silver tongued newcomer. Just as in defeating a foe with physical combat, sometimes others may step in and challenge a victor.

An example of play:

The paladin Roland stands face to face with an imp who is poised to strike his son in the neck with his poisoned tail.

Roland's Intent: "The imp releases my son."

Imp's Intent: "Roland attacks."

The imp's intent is sinister indeed—if he can lure Roland into attacking him, then his son's blood will be on his hands. The player and the DM agree to these stakes, and the War of Words begins.

Roland's RP: 5 + Wisdom (+1) + Intelligence (-1) + Charisma (+3) = 8

Imp's RP: 5 + Wisdom (+1) + Intelligence (+1) + Charisma (+2) = 9

Roland is a paladin but not particularly cunning. The imp has a slight edge in his resolve.

Roland: Intimidate +3, Diplomacy +11, Bluff +3, Interrogate +3, Sense Motive +9; Wit Points: 5

Imp: Intimidate +2, Diplomacy +2, Bluff +8, Interrogate +5; Wit Points: 3

Roland is a fifth-level paladin, and imps have three HD. Whenever one or the other spends a Wit Point, they will add +1d2. The storyteller rules that the imp would have some skill in interrogation and gives him +3 to Interrogate.



Campaign Guide

ROLAND: Leave him alone! This battle is between us!

IMP: You expect mercy from one of my kind? Laughable.

Roland has made a Point, while the imp has attempted to Dismiss his argument. Roland rolls Diplomacy against 10 + 6 (the Defense bonus of Dismiss) + 6 (the imp's Interrogate) bonus. He rolls a 10 for total of 21—one point shy of his DC.

The imp rolls Intimidate against 10 + 6 (the Defense bonus of Point) + 3 (Roland's Interrogate). He rolls a 12 for a total of 14, also failing.

ROLAND: No, but you can expect mercy from me. Release him, and you may survive this day.

IMP: Where would I go?

ROLAND: Back to your masters.

IMP: Are you sure? What if I found some other victim? Someone beyond your reach? What havoc might I cause if you do not stop me here?

Roland is making another Point, but this time, he is adding two Wit Points to his roll. The imp's questions represent his Sophistry. Roland rolls a 17 with his three dice for a total of 28 Diplomacy against the imp's 10 + 10 (Defense) + 3 (Interrogate), dealing 3 damage to the imp's resolve.

The imp is also using two wit points. He rolls a 14 with his three dice for a total of 22 Bluff against Roland's 10 + 6 (Defense) + 3 (Interrogation), dealing 2 damage to Roland's resolve.

ROLAND: I am not so easily baited, imp. There are many evils in this world, and I will not commit one today based on what wickedness you might cause tomorrow.

IMP: So you would trade the life of your son? Do you hear that, child?

Roland's Rebuttal is sound, as he rolls a 9 for a total of 20 Diplomacy against the imp's 10 - 2 (Defense) + 3, dealing 4 damage to the imp's resolve.

The imp should have known not to Incite the paladin. It was a risky maneuver—he took a Defense penalty for the attempt—and even with a roll of 19 he only manages a 22 Intimidate against Roland's 10 + 8 (Defense) + 11 (Diplomacy).

IMP: Do you hear it? He is so noble. So pure. If only you had the wisdom to understand why your father is choosing not to save you.

ROLAND: Your cruelty is obvious, but not your wisdom. This is a paladin's blade, and it has cast aside your kind like a peasant throwing grain in the harvest wagon. Do you welcome death?

The imp is now using a logical Fallacy (in this case, a false dilemma) that he supplements with his last Wit Point, rolling a 16 with his two dice for a total of 25 Bluff against Roland's 10 - 2 (Defense) + 9 (Sense Motive). The comments stings—he deals 4 damage to Roland's resolve.

Yet Roland has made an interesting gamble in his attempt to Incite the imp, dropping his remaining 3 Wit Points on it. With his four dice, he has rolled a 13 for a total of 16 Intimidate against the Imp's 10 + 4 (Defense) + 2 (Diplomacy). He gets lucky on his damage roll, dealing 8 damage to his enemy's resolve.

The imp wilts under the paladin's stern gaze and know that he cannot tempt him, and that he would meet swift and certain doom at his hand. It hisses and flaps away as Roland catches his terrified son in his arms. His paladin's code is intact, but he has never felt its burden so much as he does at this moment.

Advice: While a War of Words is a potent action, it is not magic and does not allow the victor to control the actions of the defeated side. Being defeated in a War of Words means that losing side cannot further attempt to convince the winner of their Intent. A defeated side always has the choice to prove that they are correct by drawing steel and attacking.

Round Robin Option

There are times when a debate takes place not between two individuals, but with multiple people on each side of the argument. Such a setup is also possible when performing a War of Words encounter.

To engage in this style of War of Words, one PC or NPC must be chosen as the Primary for the argument. All Resolve Points and Wit Points are calculated off of the Primary's stats and level. The Primary must also engage in the first round of the Debate. In the second round and all following rounds other players may join in the Debate using their character's skills. The assisting player is able to choose what tactic they wish to use as well as roleplay that tactic. If the Primary agrees, the assisting player may also use Wit Points from the Primaries Wit Point Pool (the assisting player does not roll nor have their own Wit Points in this War of Words).

Chapter Five: Gamemaster Options

NPCs

Aeliode is filled with people from many walks of life. Some are vile creatures manipulating others to gain their own power, others wander the land helping those in need. Most, however, merely seek to live another day fulfilling their meager goals of keeping food and shelter.

This chapter provides several NPCs that can be found among the populace. GMs may like to use these NPCs as extra people players might run into in addition to those found within the *Plight of the Tuatha* adventures. Each NPC contains information on their motivations as well as a few ideas as how the NPCs might be used. Players will also find the NPCs as examples of the type of people that can be found in the greater *Imperiums Campaign Setting*. Perhaps a player might wish to connect their background with one of these NPCs.

As you will see, there are not just character classes represented here. A couple creatures have been given unique identities to give them depth and a history.

Whether these NPCs work with or against players, their addition to the world will provide a deeper backdrop to the setting and hopefully will inspire you to create even further NPCs.

Barsiciacus

CR7

XP 2,400

CE Medium outsider (chaotic, demon, evil, extraplanar)

Init +4; **Senses** darkvision 60 ft.; **Perception** +23

Defense

AC 22, touch 14, flat-footed 18 (+4 Dex, +8 natural)

HP 92 (8d10+48)

Fort +12, **Ref** +8, **Will** +10

DR 10/cold iron or good; Immune electricity, poison; Resist acid 10, cold 10, fire 10; **SR** 17

Offense

Speed 30 ft., fly 50 ft. (average)

Melee mwk scimitar +16/+11 (1d6+7/18-20) or 2 slams +15 (1d4+7)

Special Attacks pain redoubled

Spell-Like Abilities (CL 8th; concentration +13)

Constant - Tongues

At will - Charm Person (DC 16), Detect Thoughts (DC 17), Greater Teleport (self plus 50 lbs. of objects only), Suggestion (DC 18)

1/day - Crushing Despair (DC 19), Summon (level 3, 2 schirs 40%)

Statistics

Str 24, **Dex** 19, **Con** 22, **Int** 20, **Wis** 19, **Cha** 25

Base Atk +8; **CMB** +15; **CMD** 29

Feats Flyby Attack, Lightning Reflexes, Power Attack, Vital Strike

Skills Acrobatics +8, Bluff +18, Diplomacy +18, Escape Artist +8, Fly +15, Intimidate +26, Knowledge (Nobility) +16, Knowledge (Planes) +16, Perception +23, Sense Motive +15, Spellcraft +16, Stealth +13, Use Magic Device +18; Racial Modifiers +8 Intimidate, +8 Perception

Languages Abyssal, Celestial, Common; telepathy 100 ft., Tongues

SQ change shape (Small or Medium humanoid; Alter Self)

Special Abilities

- **Pain Redoubled (Su):** When an incubus confirms a critical hit with a melee weapon or a natural weapon, that attack deals an additional 2d6 points of nonlethal damage and the target must succeed at a DC 19 Fortitude save or be wracked by pain, becoming sickened for 1d6 rounds. Multiple uses of this ability extend the duration. The save DC is Charisma-based.

Originally a servant of Paladrus, Barsiciacus was seduced by Syn to aid in the overthrow of the good gods of the Southern Empire. It is said that he was seduced by an agent of Syn and forsake his vows to Paladrus out of love. While the exact reason for his defection is not known, he did not change sides unscathed. During the imprisoning of Paladrus, his once perfect beauty was marred as his pure white wings became singed from the battle. In addition, since he has embraced the ways of Syn, his feet now drip a black ichor which taints the ground he walks upon. Other than this Barsiciacus retains the aspects of his perfect form, though his pride in his beauty has grown. Like many who aid Syn, Barsiciacus is very charming and persuasive and he uses his charms to bring others to the worship of his new lord. If those he sets his skills upon resist the temptation, he is just as willing claim their unwilling soul by more destructive means.

In mortal form he will appear as an attractive, but not overly so, male or female of whatever race is most common. Sometimes he will also use his powers to unveil the needs and desires of a specific person and appear to them in the form attractive to them. As a confidant he will lead them to the mysteries and pleasures of his lord Syn, a path that most often leads to their destruction.

Barsiciacus is a vain entity and is susceptible to flattery.

Campaign Guide

Interactions

Barsiciacus may be found in any city or village, typically in among downtrodden groups of people or where alcohol is freely served. He will likely be trying to use his persuasive abilities to tempt mortals into committing crimes or act against the tenets of their gods. He will appear attractive, but not so much so as to blatantly stand out, just enough to catch his target's eye. He may meet PCs with the hope of convincing them to rob drunk patrons, perhaps con them into fighting other patrons. He will also direct those he meets towards priests and priestesses of Syn so that they might engage in the carnal rituals of the god.

Catalina Sophia de Ceravoss

CR4

XP 1,200

Female human aristocrat 3

NE Medium humanoid (human)

Init +2; **Senses** Perception +7

Defense

AC 25, touch 17, flat-footed 18 (+8 armor, +5 deflection, +2 **Dex**)

HP 17 (3d8+1)

Fort +1, **Ref** +3, **Will** +4

Offense

Speed 30 ft.

Melee +3 defending short sword +3 (1d6+1/19-20)

Statistics

Str 7, **Dex** 14, **Con** 10, **Int** 10, **Wis** 13, **Cha** 10

Base Atk +2; **CMB** +10; **CMD** 12

Feats Alertness, Skill Focus (Stealth)

Skills Bluff +5, Diplomacy +5, Handle Animal +4, Knowledge (Geography) +4, Knowledge (History) +4, Knowledge (Nobility) +4, Perception +7, Ride +6, Stealth +8, Swim +2

Languages Avitian Standard

Other Gear Bracers of Armor +8, Ring of Protection +5, Periapt of Proof Against Poison, Defending Short Sword +3, Ancient Avitian Silver Coin Necklace, Nobles' Outfit

Catalina Sophia de Ceravoss, commonly called Lady Sophia, is the 9 year old daughter of Noblesse Primas Cymus de Ceravoss. The identity of her mother is not known. Her father brought her into his household as an infant, but did not allow her to be seen by the public until she was 6 years old. While some claim that Lady Sophia is not the daughter of de Ceravoss, the similarity of their features have dispelled most of these rumors.

The Lady de Ceravoss is very skilled in the pursuits of nobility, much more skilled than others her age. She has been receiving training in oratory and politics since a very young age. While she has a firm grasp on the theory and tactics of noble society, she is still a child and subject to a child's whims.

Most often, the Lady Sophia will be seen with her pet cat Agamen. Agamen is a young grey housecat who seems to have resigned himself to being carried around everywhere by the young girl. Sophia is often seen carrying Agamen in an awkward manner throughout the city streets in search of adventure.

While she often displays a cheerful and childlike demeanor, those who spend time with her notice she has a malicious streak that sometimes reveals itself. While some say it is just the callousness that children of noble birth sometimes portray, others say it is a sign that there is more to her than meets the eye.

Interactions

PCs may run into the Lady Sophia and her guards anywhere in or around the city of Callion. Outside of the city she may be encountered riding one of her horses or working with a tutor to learn about the local flora and fauna. Within the city she might try to seek out the PCs in order to acquire their aid in playing a game. If the PCs have an arcane caster who has performed magic within the city, she will likely be impressed and try to convene the PC and her father that the PC should be hired on to teach her magic. If attacked, de Ceravoss will be teleported to his manor in Evenfall by means of the *Contingency* spell that is cast upon her when he is in public places.

Cymus Marius de Ceravoss

CR15

XP 51,200

Male human aristocrat 17 rogue 3

NE Medium humanoid (human)

Init +4; **Senses** Perception +17

Defense

AC 23, touch 15, flat-footed 18 (+8 armor, +5 deflection)

HP 113 (20d8+20)

Fort +8, **Ref** +8, **Will** +19

Defensive Abilities evasion, trap sense +1

Offense

Speed 30 ft.

Melee +3 Rapier +17/+12/+7 (1d6 +3/18-20)

Special Attacks sneak attack +1d6

Chapter Five: Gamemaster Options



Cymus and Sophia de Ceravoss



Campaign Guide

Statistics

Str 10, **Dex** 11, **Con** 13, **Int** 20, **Wis** 23, **Cha** 20

Base Atk +14/+9/+4; **CMB** +14; **CMD** 24

Feats Alertness, Deceitful, Diehard, Endurance, Fast Healer, Foreign Hero (Avitian Empire), Great Fortitude, Improved Initiative, Persuasive, World Renown (Avitian Empire)

Skills Bluff +32, Diplomacy +32, Disguise +32, Handle Animal +10, Interrogate +25, Intimidate +29, Knowledge (Arcana) +16, Knowledge (History) +27, Knowledge (Geography) +18, Knowledge (Local) +25, Knowledge (Nobility) +28, Linguistics +13, Perception +17, Profession (Soldier) +10, Ride +6, Sense Motive +31, Spellcraft +7, Stealth +6, Survival +11, Swim +6

Languages Avitian Standard, Triufiri, Ostyr, Issilini, Legendre, Fomoire, Huldufolk Elven, Tuathan Elven, Orc, Draconic, Goblin,

SQ rogue talent (charmer), trapfinding +1

Renown Avitian Empire +10, Ceravossian Empire +10

Other Gear Bracers of Armor +8, Ring of Protection +5, Rod of Rulership, Periapt of Proof Against Poison, Rapier of Speed +3, Ring of Mind Shielding, Ancient Avitian Silver Coin Necklace, Nobles' Outfit

Cymus Maruis de Ceravoss is an aging man from a long and noble family line. He is a charming and intelligent man well versed in politics and observant to traditions and etiquette.

Cymus once was a high ranking senator in the Avitian Empire, feared and respected by most of the other senators who made up the Laansrad. Though he held great power within the Empire, he saw how Emperor Galabadon XXIII was beginning to consolidate all political power upon the imperial throne. Through the application of treats, bribes and deal making, Cymus learn of the Emperor's plans remove all Avitian senators from power either by assassination or charges of treason.

Not wanting to lose the wealth and prestige he and his family spent centuries amassing, Senator Cymus began clandestine negotiations with many of the senators. He spearheaded a plan for the wealthy and powerful families of Avitus to begin shifting their fortunes and households to the western half of the empire across the Tulmolic Ocean. Once completed Cymus and his allies rebelled against the throne and threw the empire into civil war.

Hailed as a hero by the nobles he saved, and therefore also by the people those nobles ruled over, Cymus was given the newly formed rank title of Noblesse Primas. While the new senate of the Ceravossian Republic gives all other senators equal strength when it comes to voting, the

Noblesse Primas has been granted extra powers and his vote is given the same weight as ten senators. Cymus reluctantly accepted this position but prefers to spend his time away from the senate and among the people. He uses the powers of his rank only on rare occasions of great importance.

It is rumored that for all de Ceravoss' noble deeds and public acts to help less fortunate citizens of the Republic, the Noblesse Primas still has ties to less reputable organizations that deal in espionage, blackmail, as well as assassinations. There is no solid evidence that de Ceravoss has such ties, but the rumors still persist following him wherever he resides.

Still other rumors claim that de Ceravoss is more than the mere mortal he appears to be. Some point to his near supernatural gift of oration and vast knowledge of a myriad of topics to be further signs of his unearthly quality.

Interactions

Cymus and Sophia will always be found together, usually with a group of soldiers to protect them. They may be found in the city of Callion in the land of Tir Ydrail visiting their summer manor. Cymus has a great love of collecting coins would likely trade rare or magical items at a reduced price if paid for with rare coin.

If attacked, de Ceravoss will be teleported to his manor in Evenfall be means of the *Contingency* spell that is cast upon him when he is in public places.

Kyablasitheiria of the Forlorn Stone CR18

Well Equipped Marilith

XP 102,400

CE Large outsider (chaotic, demon, evil, extraplanar)

Init +4;

Senses darkvision 60 ft., trueseeing; Perception +31

Aura unholy aura (DC 25)

Defense

AC 32, touch 17, flat-footed 28 (+4 deflection, +4 Dex, +15 natural, -1 size)

HP 264 (16d10+176)

Fort +25, **Ref** +18, **Will** +13

DR 10/cold iron and good; Immune electricity and poison; Resist acid 10, cold 10, fire 10; SR 28

Offense

Speed 40 ft.

Melee +5 longsword +28/+23/+18/+13 (2d6+12/17-20), 5 +5 longswords +28 (2d6+8/17-20), tail slap +17 (2d6+3 plus grab) or 6 slams +22 (1d8+7), tail slap +17 (2d6+3 plus grab)

Space 10 ft.; **Reach** 10 ft.

Chapter Five: Gamemaster Options

Special Attacks constrict (tail slap, 2d6+10 plus crushing coils), infuse weapon, multiweapon mastery

Spell-Like Abilities (CL 16th)

Constant - true seeing, unholy aura (DC 25)

At will - greater teleport (self plus 50 lbs. of objects only), project image (DC 24), telekinesis (DC 22)

3/day - blade barrier (DC 23), fly

1/day - summon (level 5, 1 marilith 20%, 1 nalfeshnee at 35%, or 1d4 hezrous at 60%)

Statistics

Str 25, **Dex** 19, **Con** 32, **Int** 18, **Wis** 18, **Cha** 25

Base Atk +16; **CMB** +24 (+28 grapple); **CMD** 42 (can't be tripped)

Feats Bleeding Critical, Combat Expertise, Combat Reflexes, Critical Focus, Improved Critical (longsword), Improved Disarm, Power Attack, Weapon Focus (longsword)

Skills Acrobatics +23, Bluff +26, Diplomacy +26, Fly +18, Intimidate +26, Knowledge (Engineering) +20, Perception +31, Sense Motive +23, Stealth +19, Use Magic Device +26; Racial Modifiers +8 Perception

Languages Abyssal, Celestial, Draconic; telepathy 100 ft.

Special Abilities

- **Crushing Coils (Ex):** A creature that takes damage from a marilith's constrict attack must succeed on a DC 25 Fortitude save or lose consciousness for 1d8 rounds. The save DC is Strength-based.
- **Infuse Weapon (Su):** Any weapon a marilith wields gains a +1 enhancement bonus to attack and damage, and strikes as if it were a chaotic and evil cold iron weapon (in addition to retaining the qualities of its actual composition).
- **Multiweapon Mastery:** A marilith never takes penalties to her attack roll when fighting with multiple weapons.

Kyablasitheiria is a demon formed from the falling blood of Tulhesa's death. And with that blood Kyablasitheiria was formed from hate, chaos, and loss. Though she is an ancient being, the passing ages have done nothing to reduce rage that flows within her. Through the ages she has unleashed her anger with acts of the cruelest violence. Drawn to scenes of murder and betrayal, Kyablasitheiria has broken through the veils of reality to appear upon the mortal realm. There she has been known to destroy the families, level the cities, and decimate the armies of those who perpetrated these crimes.

The scales of this demon are brown lightly striped in purple and blue. Her red eyes will seem to stare into your soul with patient seething malice. Long ago her truename was discovered by a cabal of thaumaturgists, and ever since

she has been summoned again and again against her will to do the bidding of the cabal. Mostly the cabal has used her as a source of information. She is aware of the locations of many lost artifacts and places of power, the remnants of those she has destroyed through the ages. Though the acts they request of her are in line with her own desires, no doubt a creature of her age and power resents the control that these mortals have over her. Vengeance consumes her thoughts.

Due to her origin it is known that she has a love of fresh blood and enjoys the feeling of its warmth dripping on her or idols dedicated to her.

Interactions

Kyablasitheiria may be found anywhere her captors may have decided to relocate; in a dark cellar, an empty warehouse, a remote glade sheltered from the elements by massive trees. She will try to negotiate a trade of information for her release. If released she will not attack the PCs as she is eager to have revenge on her captors.

Revith

CR4

XP 1,200

Male huldufólk elf rogue 5

N Medium humanoid (elf)

Init +; **Senses** low-light vision; Perception +6

Defense

AC 18, touch 15, flat-footed 13 (+3 armor, +5 **Dex**)

HP 30 (4d8+3)

Fort +1, **Ref** +9, **Will** +1; +2 vs. enchantment

Defensive Abilities evasion, trap sense +1, uncanny dodge; Immune sleep

Offense

Speed 30 ft.

Melee mwk short sword +10 (1d6+1/19–20)

Ranged longbow +8 (1d8/x3)

Special Attacks sneak attack +3d6

Statistics

Str 12, **Dex** 20, **Con** 10, **Int** 13, **Wis** 11, **Cha** 13

Base Atk +3; **CMB** +4; **CMD** 19

Feats Combat Reflexes, Weapon Finesse, Weapon Focus (short sword)

Skills Acrobatics +13, Appraise +8, Bluff +9, Climb +9, Diplomacy +5, Disable Device +13, Escape Artist +9, Knowledge (Local) +6, Perception +6, Sense Motive +5, Sleight of Hand +13, Stealth +13, Use Magic Device +5

Languages Avitian Standard, Huldufólk Elven, Orc

SQ elven magic, rogue talents (finesse rogue, ledge

Campaign Guide

walker), trapfinding +2, weapon familiarity, see death
Combat Gear potion of lesser restoration,

Other Gear studded leather armor, masterwork dagger, longbow with 40 arrows, sap, mwk short sword, backpack, caltrops, chalk (5), flint and steel, journal, lamp oil, pen and ink (2 vials), rope

Most elves from the Godspine Mountains who call the Avitian Empire home prefer to spend their days high above the surrounding plains studying the intricacies of magic, worshipping Cran Tsamhri-adh, or ensuring the sovereignty of their kingdoms borders. Revith, however, has forsaken such a sunfilled life for the cool comfort of the shadowy night.

Many of his brethren who knew him in his youth believed that he carried within him a memory of the elves ancient relocation from Tir Ydrial. Others say that Revith listens to the voice of an Ostmen god which guides him from his homeland to walk among the humans, through their cities, and always under the watchful eye of the moon.

Though Revith is the age of adulthood for his people, he does not seek out the companionship of his kin. The lure of the energy contained with human settlements holds too strong a pull upon his soul. The tense anticipation felt before the roll of the dice in a back alley, the surge of his blood pumping as he slips past a manor's guards unnoticed, the feel of the cool night breeze on his skin as he makes his way from rooftop to rooftop; these all pull the solitary elf back amongst the humans time and time again.

If asked why he has chosen a life of catburglary, of

living life one step ahead of those who would see him imprisoned, he would say the value of what he steals has very little to do with anything. It is the challenge that these thefts present which is the true allure of the lifestyle. Seeing

the faces of rich and greedy merchants in a panic due to the rash of items being taken from their manors is a complete joy. Of course if ones garb betrayed them as one who lives a life of comfort Revith would likely be pocketing their coin purse as he answered their inquiry.

Local gangs and groups of thieves despise Revith nearly as much as do the wealthy. If Revith would only join one of their groups, or spread around some of the wealth acquired on his nighttime excursions they would welcome him into their fold. Revith, however, prefers the company of his two ferrets, Saitou and Veil, as he finds them more loyal, more capable, and less in need of a bath than most of the street thugs he has met.



Revith

Interactions

Revith is most likely to be found performing acts of catburglary in the city of Chandegar or hiding out in the village of Safeharbor. He will likely be found in the more wealthy areas looking for opportunities to practice his trade. If approached he will be a good source of information concerning the local merchants as well as movers and shakers of more illicit activities. If the players are looking for an expensive, yet nonmagical, item, Revith would be a great NPC to use as a seller. Of course if a player likes to show off

Chapter Five: Gamemaster Options

their wealth Revith would make for an excellent encounter as he attempts to relieve such a player of showy items.

Smuj

CR7

XP 3,200

Half-Orc Barbarian 8

CN humanoid (half-orc)

Init +1; **Senses** low-light vision; Perception +11

Defense

AC 15, touch 11, flat-footed 12 (+4 armor, +2 deflection, +1 Dex, -2 rage)

HP 106 (8d12+48)

Fort +12, **Ref** +4, **Will** +5

Defensive Abilities improved uncanny dodge, trap sense +2; **DR** 1/—

Offense

Speed 40 ft.

Melee +2 shocking burst longspear +17/12 (1d8+8/×3) or mwk spiked gauntlet +15/10 (1d4+6/×2)

Ranged mwk composite longbow +11/+6 (1d6+5/×3)

Space 5 ft.;

Reach 5 ft. (10 ft. with longspear)

Special Attacks rage (21 rounds/day), rage powers (clear mind, knockback, quick reflexes, scent)

Statistics

Str 22, **Dex** 13, **Con** 20, **Int** 10, **Wis** 10, **Cha** 12

Base Atk +8/+3; **CMB** +14; **CMD** 25

Feats Combat Expertise, Dodge, Weapon Focus (longspear), Power Attack

Skills Acrobatics +6, Climb +12, Intimidate +9, Knowledge (Nature) +5, Linguistics +2, Perception +11, Profession (Merchant) +2, Survival +9, Swim +11

Languages Imperial Standard, Orc, Triufiri, Ostyr

SQ fast movement, orc ferocity

Combat Gear potion of cure light wounds;

Other Gear bracers of armor (+4), masterwork composite longbow (+5 **Str**) with 20 arrows, masterwork spiked gauntlet, +2 shocking burst longspear, cloak of resistance +1, ring of protection +2, climber's kit, cart, donkey, 50 gp

Base Statistics

- When not raging, the barbarian's statistics are AC 17, touch 13, flat-footed 14; HP 90; Fort +10, Will+2; Melee +2 shocking burst longspear

+15/+10 (1d8+6/×3) or mwk spiked gauntlet +13/+8 (1d4+4/×2) Ranged mwk composite longbow +11/+6 (1d6+3/×3); Str 18, Con 16; CMB +12; Skills Climb +10, Swim +9.

Smujyr, known as Smuj by his friends, was born of conflict. Smuj does not know much of his past, only that his mother left him at the door of the Brotherhood of Mirisi in the coastal city of Mirimum. He was found wrapped in a rough spun cloth with a flower forged from iron and a hurriedly scribbled blood-stained note. The note told of an attack by fierce man-beasts who came down from the Stadji Mountains and the destruction of a village. The story told of a leader of these brutal men that had recently returned in search of the child.

For months, the Brotherhood small skirmishes against the bestial protecting the strangely tures

engaged in orcish men, child whose formed features betrayed his dark origins. It was a full six months of bloodshed before the raid attempts at Mirimum ceased and the child was safe. Smuj spent the first dozen years of his life at the monastery. The monks found him to be a passionate child who would throw himself completely into any task set before him. Unfortunately with this passion came unruliness and single-mindedness the Brotherhood had difficulty guiding.

At the age of twelve, the unusually large Smuj left



Smujyr Stormspear

Campaign Guide

the monastery in the dead of night after having a dream of his mother calling to him. Pushed by what he believed was a message, Smuj never returned to his childhood home. He has spent years traveling through the Stadji Mountains in the hopes of finding the orcs who destroyed his home or discovering some word of the location of his mother.

His search has been hard. Many times he faced his own death only to survive by the strength of his resolve and the lucky turn of a blade or well-placed shelter. But after slaying many ash elves in the Salt Plains of Svelgar and claiming the powerful spear Elding Logi, his name has been spread far and wide. In Tir Ydrail he is known as The Great Drinker, the Ostmen know him as the Iceberg Sailor, and Avitians tell tales of the Rider of the Stone Giants.

He now travels the land as an aspiring merchant searching for word of his mother and carrying his iron flower. While his fierce visage has hampered his goals of making coin selling off items he has acquired during his travels, it does provide gold enough to continue his search.

Interactions

Smuj often finds himself moving from town to town as his tendency towards meeting complicated situations with the butt of his spear. While he is generally jovial in his demeanor, he is known to inexplicably strike out at those who try to confuse him with “big words”. He may aid players in a barfight in a backwater village in Tir Ydrail, or perhaps be found competing in the games in the port city of Safeharbor on the Issian Peninsula. Strangely enough, players might even run into him selling wares and weapons at a 10% discount out of a cart with the words “Ears and the Grey Man” crudely written in any village or city they may be at.

Zyf, Devoted of Myn

CR 13

XP 25,600

Male dwarf cleric 14

CG Medium humanoid (dwarf)

Init +1; Senses Perception + 7

Defense

AC 25, touch 11, flat-footed 24 (+10 Armor, +1 Dex, +4 Shield)

HP 94(8d14+28)

Fort +11, Ref +5, Will +16

Offense

Speed 20 ft.

Melee +3 dagger +13/+8 (1d4+3/19-20)

Ranged +2 Heavy Crossbow +13 (1d10+2/19-20)

Special Attacks channel positive energy 4/day (DC 18,

7d6)

Cleric **Spells Prepared** (CL 14th; concentration +22)

7th—*Greater Teleport^D*, *Destruction* (DC 22), *Spell Turning^D*

6th—*Blade Barrier* (DC 21), *Find the Path^D*, *Heal*, *Geas/Quest*

5th—*Commune*, *Flame Strike* (DC 20), *Righteous Might*, *Spell Resistance*, *Teleport^D*

4th—*Dimension Door^D*, *Divination*, *Divine Power*, *Freedom of Movement*, *Greater Magic Weapon*, *Holy Smite* (DC 19)

3rd—*Dispel Magic*, *Fly^D*, *Prayer*, *Remove Blindness*, *Remove Disease*

2nd—*Aid^D*, *Bear's Endurance*, *Bull's Strength*, *Gentle Repose*, *Resist Energy*, *Spiritual Weapon*

1st—*Bless*, *Divine Favor*, *Entropic Shield*, *Longstrider^D*, *Protection from Evil*, *Shield of Faith*

0th (at will)—*Bleed* (DC 17), *Light*, *Resistance*, *Virtue*

D **Domain** spell; **Domains** Luck, Travel

Statistics

Str 10, Dex 12, Con 15, Int 14, Wis 20, Cha 14

Base Atk +10/+5; CMB +12; CMD 24 (28 vs. trip)

Feats combat casting, craft wand, greater spell penetration, iron will, selective channel, self-sufficient, spell penetration,

Skills Diplomacy +8, Heal +11, Knowledge (Arcana) +7, Knowledge (Geography) +11, Knowledge (History) +8, Knowledge (Nobility) +9, Knowledge (Planes) +10, Knowledge (Religion) +19, Linguistics +9, Perception +7, Sense Motive +11, Spellcraft +7, Survival +11

Languages Avitian Standard, Dwarven, Giant, Issilini, Orc, Triufir

SQ Agile Feet (8/day), Bit of Luck (8/day), Dimensional Hop (140ft.), Good Fortune (2/day)

Combat Gear potion of *cure serious wounds* (2), potion of *owl's wisdom*

Other Gear banded mail +3 of etherealness, dancing dagger +3, heavy wooden shield +2 silver holy symbol of Myn, seeking heavy crossbow +2 ring of feather falling, bag of holding (Type IV), ioun stone (clear), Pearl of Power (4th level), 50 ft. rope, bedroll, tent

Zyf was raised in a merchant's home. His parents were artisans who worked metal and gems into beautiful pieces, but try as they might to teach the boy, none of their lessons would stick. His mind always wandered and his hands fumbled the knife or the chisel. Kind, loving, but not skilled, Zyf would find no career as a sculptor or jeweler or stone mason.

One day, a fellow dwarf came by the shop and showed

Chapter Five: Gamemaster Options

the family a book he had bound with the finest leather. The calf-skin was smooth and soft and rather than 'cover' the book, it appeared more like the skin caressed the pages. It was as fine a treasure as Zyf had ever seen. The owner asked Zyf's parents to create some gold filigree to adorn the cover and they immediately got to work measuring, hammering, smelting, working the soft metal into an intricate design that would not only enhance the cover of the book, but provide some protection for its contents.

Inside were the stories of the siblings, Syn and Myn. This was a book about blasphemy and the forbidden goddess Myn! This was an outrage and a crime! The magistrate should know about this immediately, but rather than run to the local authorities, something deep within him compelled Zyf to read the book. Syn was more than just a god of intelligence, he was bawdy and randy and full of life. Myn was more than just a simple cat-goddess; she was the epitome of curiosity and travel. These were gods, but they were also persecuted and their stories leapt off the page and landed in Zyf's heart.

When he was done with the book, his life had been changed. No longer a boy with wandering mind, Zyf had the focus now: the calling. Finding others to share these tales with became his obsession and although Myn is the goddess of luck, every now and then the dice do not come up in her favor, thus it was with Zyf, too.

Zyf spent the next decades traveling the world, from the far off Land of Tir Ydrial to the Rikstr Hammer. He learned that there are more gods than just those of the Viscian Pantheon. There were gods which did not demand cruel sacrifices to hold their destructive anger at bay, gods which sought to guide their people towards betterment and not as a source of obedience. Through it all Myn's voice rang clear and ever stronger urging Zyf towards deeper understanding of creation.

In a world where Myn had all but been forgotten due to the bloodthirsty efforts of other Issian priests, Zyf became the guardian of the treasure of knowledge about the goddess. His rise to sainthood has become a map guiding others along life's journey. Known now as Zyf, Devoted of Myn, the

dwarf's council is sought by many who have lost their way.

Interactions

As Zyf spends his life traveling, it is possible that he may be found almost anywhere. He has set up several shrines to Myn which he often visits. One shrine is in the Temple of the Sanctified Flame in the city of Chandegar, a second is located on the outskirts of Callion in Tir Ydrial.

Zyf will willingly offer guidance to those who have lost the path, both literally and figuratively. He may give advice to characters who do not know what to do or be a source for passing along information of a religious nature. If players also find themselves in need of healing, Zyf might be found wandering by. He offers his spells for free, but the party may have to listen to his somewhat unbelievable tales of his most recent adventure.



Zyf, Devoted of Myn



Chapter Six

Recipes from Aeliode

The world of Aeliode is vast and is home to dozens of cultures. Each of these cultures has their own traditions, tales, holidays, and beliefs. They also have their own cuisines.

The food a culture eats can be thought of as a microcosm of their entire culture. The way the food is grown, stored, prepared and shared says much about the values and needs of that culture. In some cases, a culture as a whole can be viewed as the way a group of people support the generation and production of their food. Some cultures are willing to institute laws about the types of food that can be prepared; others have even gone to war in order to be able to secure valuable or rare foodstuffs.

With that in mind, here are a few recipes that serve as a further introduction to a few of these cultures.

Recipes

Paella (Avitus)

This dish is typically served at small senatorial meetings or at negotiations between merchants within the capitol city of Avitius. Because of the variety of ingredients which originate from the four corners of the Avitian Empire, this dish is generally only eaten by those of great financial means. Those who wish to show off their wealth will often include meat in the dish as well. This means that the dish has an additional benefit; as the dish is prepared and served from a single dish the chance that an adversary will attempt to poison someone at the table is lessened.

It is not unlikely for a feild commander to "borrow" the shield of a troublesome subordinate in order to make this dish. The commander will place the shield over a campfire and use any meats they have been able to find in the local area.

Ingredients:

- 1 ½ cup short grain rice
- 6 cups chicken stock
- 1 whole onion, shredded
- 2 plum tomatoes crushed by hand or ½ can of crushed tomatoes.

- 1 teaspoon paprika
- 1 pinch saffron
- ½ cup whole pitted kalamata olives
- 1 lemon, cut into wedges

Optional:

- 1 chicken breast, cut into ½ in cubes
- 8 oz fresh chorizo sausage
- 8 oz shrimp
- 1 red bell pepper, julienned
- 4 oz asparagus

1. Warm chicken stock in a pan until boiling. Add saffron to the stock.
2. In a 12" frying pan add 2 tablespoons of olive oil. Choose 2-3 of the optional ingredients and sauté each separately. Remove from pan and reserve.
3. Add 2 tablespoons to the pan followed by the shredded onion and the tomato. Sauté over medium high heat, stirring occasionally until any liquid is gone and the mixture deepens a little in color. This will take about 20 minutes.
4. Add the minced garlic and the paprika to the tomato/onion mixture and stir. Cook for one minute.
5. Add the rice to the pan and stir to mix. Cook for 1-2 minutes till the rice toasts slightly.
6. Reduce the heat to medium and add 4 cups of the boiling chicken stock to the pan. Lightly shake the pan to help the rice distribute a little more evenly in the skillet. From this point on do not stir the rice.
7. Add the optional ingredients you have in reserve as well as the olives. Cook over medium low to medium heat for 20 minutes. When 20 minutes have passed most of the chicken stock will have been absorbed by the rice. Taste a bit of the rice to see if it is fully cooked. If not, add another ½ to 1 cup of boiling chicken stock and cook for another 3-5 minutes.
8. Serve immediately. Squeeze the juice from the lemon wedge over the serving before eating.

Recipes From Aeliode

Skyr (Ostmen)

The humans of the Ostmen Islands do not usually have much access to much milk. Life in their forest settlements has made it difficult to raise more than a few goats. However, when their herds produce an unusually large amount, many farmers make a few batches of this cheese like meal to take advantage of their good fortune. Sometimes wild berries will be thrown and this is served as a dessert for important feasts.

On some occasions, batches of Skyr will be made to be taken on long seafaring voyages. Typically the skyr is stored wrapped in cheese cloth and hung upon the mast of the longship. The cool air keeps the skyr fresh for months and it is a welcome addition to the standard meal at sea.

Skyr is a common gift given between lovers when one sets sail.

Ingredients:

- 1 gallon non-fat milk
- 1 5.5 ounce container of yogurt with live cultures
- 6 drops liquid animal rennet
- ¼ cup warm water

Before making your Skyr thoroughly sanitize all your equipment by rinsing them in boiling water or running through a washing machine.

1. Over a medium high burner, bring milk up to just below scalding. Use a thermometer to ensure it reaches 185-190 degrees Fahrenheit(85 Celsius). This should take about 15 to 20 minutes. A small amount of scalding is ok if it occurs.
2. Once the milk reaches the scalding point, take it off the burner immediately and allow to cool to 110 degree Fahrenheit (43 Celsius).
3. Combine one cup of this cooled milk with the yogurt and then pour the mixture back into the pot of milk. Stir to incorporate.
4. Whisk the rennet into the water and then immediately add to the pot of milk.
5. Cover the pot with a thick towel and keep in a warm, draft free place for 12 hours.
6. Spoon the solidified curds into a double layer of cheese-cloth or a fine mesh sieve. Hang the bag over a bowl to catch the liquid dripping from the curds. Store in a cool place and let the curds drain until the Skyr is thick.

Ortelan (Chandegar)

This delicacy from the Rigian Wastes is the specialty dish prepared at the Gilded Peacock in the city of Chandegar. Many visit this inn to dine on this dish if they find themselves in the city.

It is said that eating Ortelan is an experience rivaled by few others in the cuisine of the Avitian Empire, though the eating of the bird entails a bit of ritual. First the whole bird is placed in the mouth so that its head is held between the diner's lips. The head is then bit off and, over the next fifteen minutes, the bird is consumed bones and all. It is said that the entire life of the bird can be tasted when eaten; the salt air from the Tumolic Ocean, the wheat fields from north of Chandegar. The taste of the fat sliding down ones throat is punctuated by bursts of Armagnac that fill the birds lungs and stomach. The taste of the Ortelan can only be compared to the beauty of the birds song.

As this dish has so exquisite of a taste and necessitates the destruction of a beautiful bird, consuming an Ortelan is considered an act that must be hidden from the sight of the goddess Allamar. The birds are generally consumed under brightly colored cloth hung over the diner's table. Upon this cloth ornate scenes are sewn in with vibrant colors. This cloth is said to distract the gaze of Allamar for the consumption occurring beneath.

While most Avitians publically denounce the practice of cooking and serving Ortelan, many of these naysayers will still be found dining upon this dish when their travels lead them to Chandegar.

Ingredients:

- One live Ortelan
- 3 ounces of Armagnac

1. Catch an Ortelan. Blind the bird or keep it in a lightless box. Feed it for a month on large amounts of millet, grapes, and figs. Once the bird reaches four times its normal size, drown it in a cup of Armagnac.
2. Remove the feathers.
3. Roast in a high temperature oven for six to eight minutes.
4. Serve.

Campaign Guide

Bread Pasta (Ceravossian Republic)

The Ceravossian Republic contains many great fields upon which grain is grown. In the south fields of olive trees and tomatoes can be found along the coast. Over the last decades the process of combining the flour from these grains into thin noodles has become quite popular and it was only a matter of time for these three ingredients to find themselves in the same dish.

Faginious Itia, chef at the Noblesse de Ceravoss's winter manor house in the tower-city of Evenfall, often prepares this dish for de Ceravoss and his daughter. When preparing the dish for his patron's he often uses more olives than are indicated below because of the family's love of their taste. When prepared for guests, however, the dish is prepared as below.

Ingredients:

- 1 lb spaghetti
 - 1 lb chicken breast cut into 3/4" cubes
 - 2/3 cup extra virgin olive oil + 4 tablespoons
 - 3 cloves of garlic, minced
 - red pepper flake (to taste)
 - 1 cup bread crumbs
 - 1/2 cup pitted kalamata olives
 - 1/2 cup whole grape tomatoes
 - Salt
 - Black pepper
1. Boil water in large pot for pasta. Season the water with salt.
 2. Place 2 tablespoons of extra virgin olive oil in a 12" frying pan and place over medium heat. Add chicken and season with salt and black pepper to taste. Brown the chicken (7-10 minutes). Remove chicken from pan and reserve.
 3. Add pasta to boiling water and cook as per the directions on the box. Add 2/3s cup of extra virgin olive oil to the frying pan. After the oil heats for 2-3 minutes add red pepper flake to taste. Cook for 1 minute. Add minced garlic and cook for an additional 30 seconds.
 4. Add the cup of bread crumbs and stir. The olive oil will all be absorbed into the bread crumbs. Toast the olive oil soaked bread crumbs till they begin to darken slightly, about 5-7 minutes.

5. If timed right, the pasta will now be ready to be drained and added to the toasted bread crumbs in the frying pan.
6. Immediately add the browned chicken, Kalamata olives and grape tomatoes to the pan. Toss the pasta over heat for 2-3 minutes over medium heat to take the chill off of the olives and tomatoes. Do not cook so long as the tomatoes begin to break down.
7. Turn off burner and sprinkle the last two tablespoons of olive oil over the finished pasta.
8. Serve. Add freshly grated parmesan cheese if desired.

OTHER NOTES



CHARACTER BOOKLET

Character Name _____

Player _____

Character Class & Level _____

Diet _____

Race _____ Alignment _____

Size _____ Gender _____ Age _____

EXPERIENCE POINTS

Height _____ Weight _____

Hair _____ Eyes _____

NEXT LEVEL

HEROIC DEEDS



CHARACTER PORTRAIT

Homeland _____

ABILITIES

	ABILITY SCORE	ABILITY MODIFIER	TEMP ADJUSTMENT	TEMP MODIFIER	
STR					<div>HP</div> <div>TOTAL</div>
DEX					
CON					<div>DR</div> <div>WOUNDS/CURRENT</div>
INT					
WIS					<div>NONLETHAL</div>
CHA					

[illegible]

	SAVING THROWS	TOTAL	BASE SAVE	ABILITY MODIFIER	MAGIC MODIFIER	MISC. MODIFIER	TEMPORARY MODIFIER	MODIFIERS
FORTITUDE		iii	+	+	+	+		
REFLEX		iii	+	+	+	+		
WILL		ii	+	+	+	+		

BASE ATTACK BONUS		SPELL RESISTANCE	
-------------------	--	------------------	--

CMB

TOTAL

=

BASE ATTACK STRENGTH MODIFIER

+

SIZE MODIFIER

+

MISC. MODIFIER

+

TEMPORARY MODIFIER

MODIFIERS

CMD

TOTAL

=

BASE ATTACK STRENGTH MODIFIER

+

DEXTERITY MODIFIER

+

SIZE MODIFIER

+

IO

SPEED		INITIATIVE	
BASE	WITH ARMOR	TOTAL	
		=	
FLY	SWIM		+
	CLIMB		
	BURROW		
TEMP MODIFIERS		DEX MOD	
TEMP MODIFIERS		MISC. MOD	

COMBAT FEATS & ITEMS

COMBAT FEATS & ITEMS

SPILLS

SPELLS KNOWN	SPELL SAVED	LEVEL	SPELLS PER DAY	BONUS SPELLS
		0 TH		
		1 ST		
		2 ND		
		3 RD		
		4 TH		

SPELLS KNOWN	SPELL SAVED	LEVEL	SPELLS PER DAY	BONUS SPELLS
		5 TH		
		6 TH		
		7 TH		
		8 TH		
		9 TH		

CONDITIONAL MODIFIERS

Domains/Specialty Schools[illegible][illegible]

 1ST

--	--	--	--	--	--	--	--	--

[illegible]

2ND

--	--	--	--	--	--	--	--

HLT

3RD

--	--	--	--	--	--	--	--	--

_____ HLL 8

[illegible]

GEAR

Item	Weight	Item	Weight
Item	Weight	Item	Weight
Item	Weight	Item	Weight
Item	Weight	Item	Weight
Item	Weight	Item	Weight
Item	Weight	Item	Weight
Item	Weight	Item	Weight
Item	Weight	Item	Weight
Item	Weight	Item	Weight
Item	Weight	Item	Weight
Item	Weight	Item	Weight
Item	Weight	Item	Weight
Item	Weight	Item	Weight
Item	Weight	Item	Weight

WEALTH

OTHER TREASURES

TOTAL WEIGHT

LIGHT LOAD

MEDIUM LOAD

HEAVY LOAD

LIFT OVER HEAD

LIFT OFF GROUND

DRAG OR PUSH

WEAPONS & ARMOR

WEAPON

TYPE	RANGE	ATTACK BONUS	CRITICAL
		AMMUNITION	DAMAGE

WEAPON

TYPE	RANGE	ATTACK BONUS	CRITICAL
		AMMUNITION	DAMAGE

WEAPON

TYPE	RANGE	ATTACK BONUS	CRITICAL
		AMMUNITION	DAMAGE

WEAPON

TYPE	RANGE	ATTACK BONUS	CRITICAL
		AMMUNITION	DAMAGE

WEAPON

TYPE	RANGE	ATTACK BONUS	CRITICAL
		AMMUNITION	DAMAGE

AC ITEMS

BONUS	TYPE	CHECK PENALTY	SPELL FAILURE	WEIGHT	PROPERTIES

TOTALS:

Skills

SKILL NAMES	TOTAL BONUS	ABILITY MOD	RANKS	MISC. MOD
<input type="checkbox"/> ACROBATICS	<input type="text"/>	= DEX <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> APPRAISE	<input type="text"/>	= INT <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> BLUFF	<input type="text"/>	= CHA <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> CLIMB	<input type="text"/>	= STR <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> CRAFT (<input type="text"/>	= INT <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> CRAFT (<input type="text"/>	= INT <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> DIPLOMACY	<input type="text"/>	= CHA <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> DISABLE DEVICE*	<input type="text"/>	= DEX <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> DISGUISE	<input type="text"/>	= CHA <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> ESCAPE ARTIST	<input type="text"/>	= DEX <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> FLY	<input type="text"/>	= DEX <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> HANDLE ANIMAL*	<input type="text"/>	= CHA <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> HEAL	<input type="text"/>	= WIS <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> INTIMIDATE	<input type="text"/>	= CHA <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> INTERROGATE	<input type="text"/>	= CHA <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> KNOWLEDGE (ARCANA)*	<input type="text"/>	= INT <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> KNOWLEDGE (DUNGEONERING)*	<input type="text"/>	= INT <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> KNOWLEDGE (ENGINEERING)*	<input type="text"/>	= INT <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> KNOWLEDGE (GEOGRAPHY)*	<input type="text"/>	= INT <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> KNOWLEDGE (HISTORY)*	<input type="text"/>	= INT <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> KNOWLEDGE (LOCAL)*	<input type="text"/>	= INT <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> KNOWLEDGE (NATURE)*	<input type="text"/>	= INT <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> KNOWLEDGE (NOBILITY)*	<input type="text"/>	= INT <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> KNOWLEDGE (PLANES)*	<input type="text"/>	= INT <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> KNOWLEDGE (RELIGION)*	<input type="text"/>	= INT <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> LINGUISTICS*	<input type="text"/>	= INT <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> PERCEPTION	<input type="text"/>	= WIS <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> PERFORM (<input type="text"/>	= CHA <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> PERFORM (<input type="text"/>	= CHA <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> PROFESSION*(<input type="text"/>	= WIS <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> PROFESSION*(<input type="text"/>	= WIS <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> RIDE	<input type="text"/>	= DEX <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> SENSE MOTIVE	<input type="text"/>	= WIS <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> SLEIGHT OF HAND*	<input type="text"/>	= DEX <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> SPELLCRAFT*	<input type="text"/>	= INT <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> STEALTH	<input type="text"/>	= DEX <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> SURVIVAL	<input type="text"/>	= WIS <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> SWIM	<input type="text"/>	= STR <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/> USE MAGIC DEVICE*	<input type="text"/>	= CHA <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/>	<input type="text"/>	= <input type="text"/>	+	<input type="text"/>
<input type="checkbox"/>	<input type="text"/>	= <input type="text"/>	+	<input type="text"/>
<input checked="" type="checkbox"/> CLASS SKILL	<input type="text"/>	= <input type="text"/>	+	<input type="text"/>

*TRAINED ONLY

Conditional Modifiers

Languages

FEATS

FEATS:	EFFECTS:
<div>SPECIAL ABILITIES</div>	
ABILITIES:	EFFECTS:
<div>EMERGENCE</div>	
EMERGENCE:	EFFECTS:
<div>RENOWN</div>	
BONUS:	LAND:

DEBATE FLOWCHART

PHASE ONE:

DECLARATION OF INTENT

Write down Intent. After reading both sides' Intent, agree or disagree to enter into a War of Words.

PHASE TWO: DETERMINATION OF RESOLVE AND WIT POINTS

Calculate your total Resolve Points.

RP = 5 + Wisdom bonus + Intelligence Bonus + Charisma Bonus

Roll your available Wit Points.

CHARACTER LEVEL	AVAILABLE WIT POINTS
1-5	+1d2
6-10	+1d4
11-15	+1d6
16-20	+2d4

PHASE THREE: THE DEBATE

Stage One: Choose your tactic and write it down in secret.

Stage Two: Reveal Tactic. Spend Wit Points if desired.

Stage Three: Roleplay your argument.

Stage Four: Roll the skill used by your chosen tactic to determine the tactics effectiveness.

PHASE FOUR: TACTIC RESOLUTION

Determine the winner of the War of Words. Award concession if winner loses more than half their Resolve Points.



WAR OF WORDS

TACTICS

DIALECTICS

Skill Used: Interrogate
Difficulty: 10 + target's defense bonus + target's Bluff bonus
Defense Bonus: +4
Damage: 1d4
Speech: The speaking player begins asking questions which try to show the target that the opposite of what they are asking for is better for them than what they actually asked for.

INCITE

Skill Used: Intimidate
Difficulty: 10 + target's defense bonus + target's Diplomacy bonus
Defense Bonus: -2
Damage: 1d8
Speech: The speaking player states inflammatory remarks in order to unsettle their target with the goal that the will make a mistake in the heat of the moment.

DISMISS

Skill Used: Intimidate
Difficulty: 10 + target's defense bonus + target's Interrogate bonus
Defense Bonus: +6
Damage: 1d3
Speech: The speaking player states the uselessness of the target or their argument. Usual and insult is mixed in.

POINT

Skill Used: Diplomacy
Difficulty: 10 + target's defense bonus + target's Interrogate bonus
Defense Bonus: +6
Damage: 1d4
Speech: The speaking player states a single reason supporting their argument.

FALLACY

Skill Used: Bluff
Difficulty: 10 + target's defense bonus + target's Sense Motive bonus
Defense Bonus: +4
Damage: 1d6
Speech: The speaking player uses faulty logic to lead their target into a verbal trap.

REBUTAL

Skill Used: Diplomacy
Difficulty: 10 + target's defense bonus + target's Diplomacy bonus
Defense Bonus: +8
Damage: 1d3
Speech: The speaking player states a reason against their opponent's argument.

RECITATION

Skill Used: Any applicable Knowledge
Difficulty: 10 + target's defense bonus + target's Intimidate bonus
Defense Bonus: +10
Damage: 1d2
Speech: The speaking player begins to list off a series of facts in order to confuse their opponent or get them off topic.

RHETORIC

Skill Used: Diplomacy
Difficulty: 10 + target's defense bonus + target's applicable Knowledge bonus
Defense Bonus: +1
Damage: 1d6
Speech: The speaking player begins an impassioned speech appealing to the emotions of the target instead of their argument.

SOPHISTRY

Skill Used: Bluff
Difficulty: 10 + target's defense bonus + target's Interrogate bonus
Defense Bonus: +10
Damage: 1d2
Speech: The speaking player tries to take control of the argument by asking the target a chain of leading questions.

INTENT

RESOLVE POINTS

WIT POINTS

THE LANDS OF AELIODE



The following text is the property of Wizards of the Coast, Inc. and is Copyright 2000 Wizards of the Coast, Inc ("Wizards"). All Rights Reserved.

1. Definitions: (a) "Contributors" means the copyright and/or trademark owners who have contributed Open Game Content; (b) "Derivative Material" means copyrighted material including derivative works and translations (including into other computer languages), potation, modification, correction, addition, extension, upgrade, improvement, compilation, abridgment or other form in which an existing work may be recast, transformed or adapted; (c) "Distribute" means to reproduce, license, rent, lease, sell, broadcast, publicly display, transmit or otherwise distribute; (d) "Open Game Content" means the game mechanic and includes the methods, procedures, processes and routines to the extent such content does not embody the Product Identity and is an enhancement over the prior art and any additional content clearly identified as Open Game Content by the Contributor, and means any work covered by this License, including translations and derivative works under copyright law, but specifically excludes Product Identity. (e) "Product Identity" means product and product line names, logos and identifying marks including trade dress; artifacts; creatures characters; stories, storylines, plots, thematic elements, dialogue, incidents, language, artwork, symbols, designs, depictions, likenesses, formats, poses, concepts, themes and graphic, photographic and other visual or audio representations; names and descriptions of characters, spells, enchantments, personalities, teams, personas, likenesses and special abilities; places, locations, environments, creatures, equipment, magical or supernatural abilities or effects, logos, symbols, or graphic designs; and any other trademark or registered trademark clearly identified as Product identity by the owner of the Product Identity, and which specifically excludes the Open Game Content; (f) "Trademark" means the logos, names, mark, sign, motto, designs that are used by a Contributor to identify itself or its products or the associated products contributed to the Open Game License by the Contributor (g) "Use", "Used" or "Using" means to use, Distribute, copy, edit, format, modify, translate and otherwise create Derivative Material of Open Game Content. (h) "You" or "Your" means the licensee in terms of this agreement.

2. The License: This License applies to any Open Game Content that contains a notice indicating that the Open Game Content may only be Used under and in terms of this License. You must affix such a notice to any Open Game Content that you Use. No terms may be added to or subtracted from this License except as described by the License itself. No other terms or conditions may be applied to any Open Game Content distributed using this License.

3. Offer and Acceptance: By Using the Open Game Content You indicate Your acceptance of the terms of this License.

4. Grant and Consideration: In consideration for agreeing to use this License, the Contributors grant You a perpetual, worldwide, royalty-free, non-exclusive license with the exact terms of this License to Use, the Open Game Content.

5. Representation of Authority to Contribute: If You are contributing original material as Open Game Content, You represent that Your Contributions are Your original creation and/or You have sufficient rights to grant the rights conveyed by this License.

6. Notice of License Copyright: You must update the COPYRIGHT NOTICE portion of this License to include the exact text of the COPYRIGHT NOTICE of any Open Game Content You are copying, modifying or distributing, and You must add the title, the copyright date, and the copyright holder's name to the COPYRIGHT NOTICE of any original Open Game Content you Distribute.

7. Use of Product Identity: You agree not to Use any Product Identity, including as an indication as to compatibility, except as expressly licensed in another, independent Agreement with the owner of each element of that Product Identity. You agree not to indicate compatibility or co-adaptability with any Trademark or Registered Trademark in conjunction with a work containing Open Game Content except as expressly licensed in another, independent Agreement with the owner of such Trademark or Registered Trademark. The use of any Product Identity in Open Game Content does not constitute a challenge to the ownership of that Product Identity. The owner of any Product Identity used in Open Game Content shall retain all rights, title and interest in and to that Product Identity.

8. Identification: If you distribute Open Game Content You must clearly indicate which portions of the work that you are distributing are Open Game Content.

9. Updating the License: Wizards or its designated Agents may publish updated versions of this License. You may use any authorized version of this License to copy, modify and distribute any Open Game Content originally distributed under any version of this License.

10. Copy of this License: You MUST include a copy of this License with every copy of the Open Game Content You Distribute.

11. Use of Contributor Credits: You may not market or advertise the Open Game Content using the name of any Contributor unless You have written permission from the Contributor to do so.

12. Inability to Comply: If it is impossible for You to comply with any of the terms of this License with respect to some or all of the Open Game Content due to statute, judicial order, or governmental regulation then You may not Use any Open Game Material so affected.

13. Termination: This License will terminate automatically if You fail to comply with all terms herein and fail to cure such breach within 30 days of becoming aware of the breach. All sublicenses shall survive the termination of this License.

14. Reformation: If any provision of this License is held to be unenforceable, such provision shall be reformed only to the extent necessary to make it enforceable.

15. COPYRIGHT NOTICE

Open Game License v 1.0 Copyright 2000, Wizards of the Coast, Inc.

Open Game License v 1.0a Copyright 2000, Wizards of the Coast, Inc.

System Reference Document. Copyright 2000, Wizards of the Coast, Inc.; Authors Jonathan Tweet, Monte Cook, Skip Williams, based on material by E. Gary Gygax and Dave Arneson.

Pathfinder RPG Core Rulebook. Copyright 2009, Paizo Publishing, LLC; Author: Jason Bulmahn, based on material by Jonathan Tweet, Monte Cook, and Skip Williams.

The Book of Experimental Might. Copyright 2008, Monte J. Cook. All rights reserved.

Tome of Horrors. Copyright 2002, Necromancer Games, Inc.; Authors: Scott Greene, with Clark Peterson, Erica Balsley, Kevin Baase, Casey Christofferson, Lance Hawvermale, Travis Hawvermale, Patrick Lawinger, and Bill Webb; Based on original content from TSR.

Pathfinder Roleplaying Game Advanced Player's Guide. © 2010, Paizo Publishing, LLC; Author: Jason Bulmahn

Advanced Player's Guide. Copyright 2010, Paizo Publishing, LLC; Author: Jason Bulmahn.

Pathfinder Player Companion: Champions of Purity © 2013, Paizo Publishing, LLC; Authors: Jessica Blomstrom, Adam Daigle, Shaun Hocking, Daniel Marthaler, Tork Shaw, and Christina Stiles

WANT MORE ADVENTURE WITHIN THE *IMPERIUMS* CAMPAIGN SETTING?



Continue The Journey:

- Part One: Feast Hall of Ash
- Part Two: Vasily's Woe
- Part Three: Dark Sails and Dark Words
- Plight of the Tuatha Campaign Guide
- And More!

AVAILABLE ONLINE AT IMPERIUMSCS.COM!

Campaign Guide

Plight of the Tuatha

Prepare yourself...

From the ancient forest of Loc Sil in the land of Tir Ydrail to the mysterious plains of the Issian Peninsula, the world of Aeliode is filled with wonders and opportunities for adventure. This campaign guide gives players and Game Masters what they need in order to bring the Plight of the Tuatha series of adventures to the next level.

THIS VOLUME INCLUDES:

- The new Fomoire race for those players who enjoy playing brutal raiders.
- The Skald prestige class that gives a more warlike edge to its bardic roots.
- New feats, traits and spells; including the new Interrogate skill.
- The War of Words rule set to add challenges and tactics to social encounters.
- Detailed descriptions of the lands and gods of Aeliode.

...AND MUCH MORE!

*THIS BOOK USES THE PATHFINDER ROLEPLAYING GAME® CORE RULES
AND REQUIRES USE OF THE PATHFINDER CORE RULEBOOK.*

FIND OUT MORE AT IMPERIUMSCS.COM

