

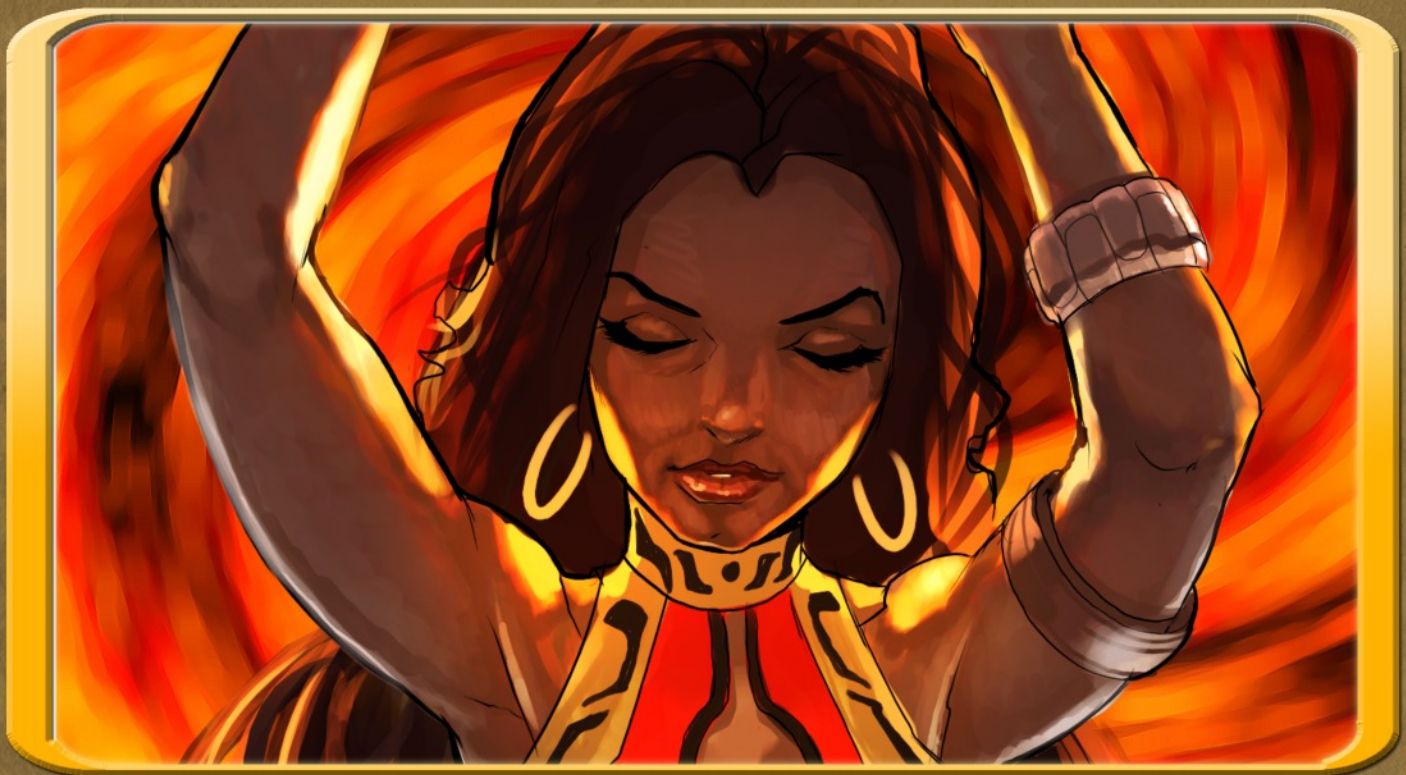
GW1

Gods of Wor

Deities from the realms of Alia-Wor

The Middle Kingdoms

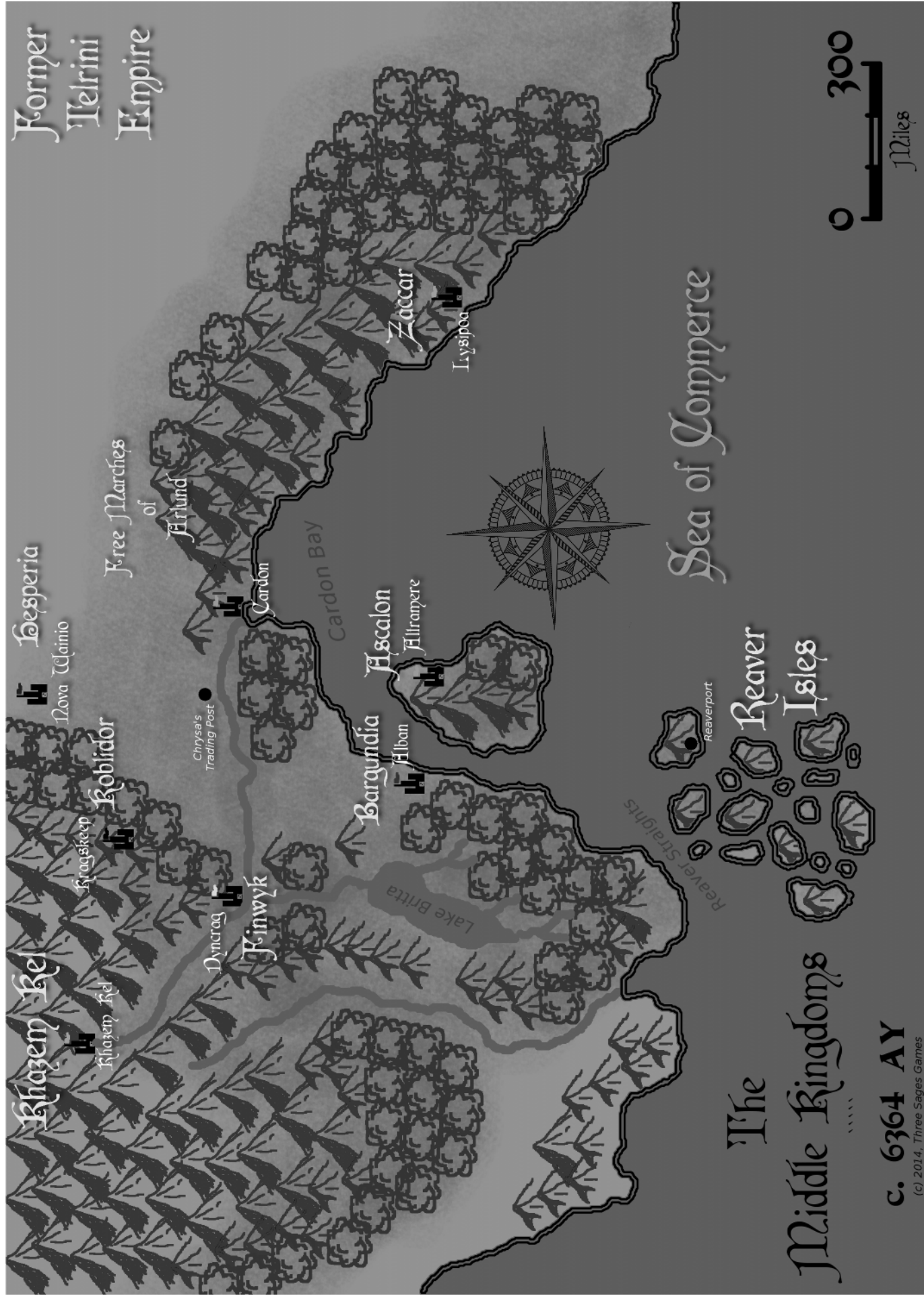
The Gods, Goddesses, and Religions of south-central Eurosa.



The Gods of Wor are alive and well, and have taken a hand in the affairs of the world for countless millennia—sometimes for good; sometimes for ill. Their Priests and Holy Servants are always working to further their ends, empowered with blessings by the deities they serve. Ignore the gods if you wish, but never assume they will ignore you...

Where do you stand in their affairs?

Designed for the *Swords & Wizardry* rules system



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Gods of Wor

The Middle Kingdoms

Swords & Wizardry
edition



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Welcome to Gods of Wor!

In these pages you'll find a lot of information on a broad cross-section of deities.

One of the more fascinating things about *Alia-Wor* (to the Three Sages, at any rate) is the active roll of the gods in the affairs of mortals, so we wanted to bring some of those back to the gamers. The original material had scores of named gods, and tons of ways to make even more, since the *Ascended Masters* were looking at the big picture... and some of that material never really even saw the light of day.

The other thing that struck us about the original material was that it gave a reason for characters to worship. The gods granted powers. And not just to Clerics, mind you, but anyone who's willing to make the sacrifices necessary to serve them. Religion has always factored highly in human civilization, so giving purpose to the worship of higher powers helps bring depth to a world setting. Besides... just knowing what commandments the gods have given and what rituals their Churches use makes it easier to know when a Cleric or Paladin has truly "fallen".

Since we'd already started focusing on the *Middle Kingdoms* as a place to adventure, we decided to distill the material down to what would mostly apply in that region. Of course, the usual directive from *Three Sages Games* applies regardless: This is your game, so feel free to change what doesn't work for you.

And above all, enjoy your gaming!

—Curtis Lyon
Creative Director
Three Sages Games



How To Use This Supplement

Even though these are the gods and religions of *Alia-Wor*, there's no reason a Referee or player (with the Referee's permission) couldn't use them for her own setting. For that matter, as the Bard once said, "What's in a name?" There's no reason the information on a particular deity can't be applied to a different one, or to one of the Referee's own gods or goddesses.

There aren't any direct "plot hooks" in this book, but a clever Referee will see how the machinations of many of the gods can be employed to generate adventures for a group of Player Characters... After all, the gods have goals, and the heroes can be used to either help or hinder those goals.

The entries for the deities are grouped by classification: the major deities, dark gods, non-human deities, and 'non-gods', and within each group the deities are listed alphabetically.

After the deity entries are several pages of monsters and treasure. The creatures listed are all mentioned in the relevant deity entry (for example, the Dark Angels of *Vademyr* are mentioned under the entry for *Vademyr*), and the magic items are all various types of things characters might quest after to use on behalf of their god. It should be noted that

the entities serving the gods are all fairly powerful, as are the artifacts and relics their followers might use.

Finally, as always, the Referee is free to change, alter or modify anything that doesn't work for her or her group of players.

(*Three Sages Games* would also like to thank those who have come before us: particularly Matt Finch, who brought us *Swords & Wizardry*, but also Clark Peterson and Bill Webb, who gave us *Stoneheart Valley*, and the new spell, *Divine Favor*... Which is a pretty cool spell to have around.)



Questions or comments can be directed to
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Introduction: The Devout

The Gods of Alia-Wor are alive and well, and often meddling in the affairs of the mortals that dwell there. In fact, a number of major earth-shaking events can trace their origin to divine sources... for example, is it merely a coincidence that merely a year after Lankoon the Corrupter was adopted into the Telrini pantheon, the Telrini Empire collapsed into chaos?

Because of this constant divine interference, most mortals are keenly aware of the gods' existence, and do their best to placate the deities they deem most important. Then again, a few brave souls simply try to avoid any divine affairs in an attempt to forge their own destinies, sometimes with tragic results.

Although the various gods and goddesses can—and do—manifest in the physical world, they usually prefer to operate from their lofty halls and palaces, watching and manipulating events from afar. For the gods, it can be grand entertainment... something akin to a combination of chess and reality television. The subjects in this 'Divine Game' may be entertained to a greater or lesser degree, depending on their particular takes on the gods.

In terms of religion, the people of Alia-Wor fall into one of four categories: Priests, Holy Servants, Worshipers, and the Non-Devout.

Priests: The leaders of a given cult or church, directly in the service of their god or goddess. Player Characters who wish to be Priests must have the Cleric class (although the Referee may allow Druids or other religious classes as well, at her discretion). Priests of a given faith must observe all the requirements of their church or they won't be granted any powers or spells by their deity.

Holy Servants: Individuals who devoutly serve their god or goddess, but aren't necessarily part of their church's hierarchy—templars and the like, for example. Holy Servants who don't follow all the requirements of their deity won't be granted any powers, and may even be viewed as apostate by the Priests of their church.

Worshipers: People who pray to a god or goddess and regularly donate a tithe (10%) to a church from their earnings. While they don't gain any special abilities, they're more likely to be granted boons (such as healing or blessings) from their deity's temples without being charged... At the very least, they won't be turned away.

Non-Devout: People who don't worship at a particular god's or goddess's temple. While no social stigma is technically attached to such individuals, they're usually ignored by the gods as much as they ignore the gods. In extreme cases, they may be turned away from a temple—even if in obvious need—and at the very least

they'll be expected to give full recompense for any services a temple provides for them.

Player Characters may choose where they stand in terms of religion, but should be aware that not choosing is still making a choice—they'll always be perceived as "Non-Devout", and shouldn't expect much assistance from the gods or their servants.

On the other hand, it's possible for a character to be a Worshiper or Holy Servant of more than one god... As long as those gods don't have issues with each other. A character can't be a Priest to more than one deity, but it's possible for a Cleric of one deity to serve others in a lesser capacity. As odd as this may sound to some, the fact is it's not unusual in a society believing in the existence of multiple gods.

It should also be noted the worship of other deities can be as short-term and as simple as tithing to a particular temple only during a time one feels they may have the need of its services. Also, given the fact Divine Intervention and Divine Manifestation is known to occur in Alia-Wor, while some people may choose not to serve or worship any particular deity, no one would think of claiming the gods don't exist.



Worship in the Middle Kingdoms

Because the Middle Kingdoms are comprised of several disparate kingdoms, there's no "true" order of hierarchy amongst the gods and goddesses of the region. Each kingdom places emphasis on the deity most likely to appeal to its people—both those who rule and those who work. As a result, while almost every deity is worshiped in every corner of the Middle Kingdoms, a given realm has a handful that wield the most influence.

In the kingdom of Ascalon, for example, Cuthan just edges out Korellian as the most popular god to worship, followed by the duo of Vell and Mitra. Unlike many other places, more emphasis is placed on Vell in Ascalon, as she is the Protectress of the Dead. To the seafarers of Ascalon, her role is much more important than Mitra's role of War God... Besides, Cuthan already serves Justice and his style is more laid back—something the people of Ascalon find appealing.

By contrast, Korellian is the most popular of the gods in the kingdom of Bargundia—whose fortunes in the past have also been tied to the sea. And while the Bargundian people also worship the duo of Mitra and Vell, Shendor actually edges out the Goddess of the Dead in terms of popularity—largely because the remote nature of many Bargundian villages is more conducive to the Church of Shendor.

The kingdom of Finwyk—long considered a bastillion of justice since the Bloodstone civil war that destroyed the former realm of Espring—reserves its highest reverence for Mitra and his consort, Vell. Tarlana, in her storm goddess aspect, is the third most popular deity, and there's a healthy reverence for Shendor... largely for the same reasons as in Bargundia to the south: the small, scattered communities are easier to tend without needing the constant supervision of a central authority.

The other kingdom that arose from the ashes of Espring, Koblidor, has a very different take on the gods. Tarlana is generally worshiped there as the Mistress of Swords, a war goddess, and only falls behind Ketur in terms of popularity

(although Ketur's popularity is less as a war god, and has more to do with his Church being patronized by the Royal Family). The other popular deities in Koblidor also reflect the... well... "pragmatic" nature shared by her people, with Zelinda edging out Shoud as a favorite only because she has followers in the upper classes.

In fact, the favored gods of any kingdom is often a reflection of the local people and politics. Zaccar, for example, is a seafaring kingdom and worships Korellian, but due to the Elven heritage of Zaccar's ruling family, the Elvish goddess, Lanora, is the primary deity. Messinia runs a close second—her worship being widespread among the common people—with Mathus right behind Korellian in terms of popularity.

In the Free Marches of Arlund, while they worship the duo of Mitra and Vell, it's the goddess who takes the more important place in the hearts of the people... Arlund has seen a lot of death in its time. In spite of Arlund's proximity to the sea, Tarlana is the storm deity of preference there, falling just behind Mitra in popularity. Cuthan also has a small but faithful following, being a popular (and more peaceful) alternative to Mitra worship.

Hesperia—a province of the Telrini Empire until its recent collapse—still largely worships the old Telrini gods. Mitra worship is popular there, but only because he's shown himself to be a powerful god, and the Telrini pantheon has all but fallen. Still, the Telrini deities of Ompatir, Salas, and Tempes remain the most popular Churches in the region.

Bear in mind, while these gods and goddesses are the most common within a given kingdom, they aren't the exclusive deities of that kingdom. One can usually find worshipers of any deity that's well-known in the Middle Kingdoms in any kingdom, particularly in the larger towns and cities, and occasionally even less well-known gods or goddesses might be worshiped in remote or hidden places.



KINGDOM	MOST WIDELY WORSHIPED DEITIES (in order of popularity)			
Arlund	Vell	Tarlana	Mitra	Cuthan
Ascalon	Cuthan	Korellian	Vell	Mitra
Bargundia	Korellian	Mitra	Shendor	Vell
Finwyk	Mitra	Vell	Tarlana	Shendor
Hesperia	Ompatir*	Salas*	Tempes*	Mitra
Koblidor	Ketur	Tarlana	Zelinda	Shoud
Zaccar	Lanora	Messinia	Korellian	Mathus

**These are Telrini deities and will be covered in a future supplement..*

The Major Deities

The "Major Deities" are the principle gods and goddesses worshiped in the Middle Kingdoms. Most of these are human deities, but this doesn't limit their worship to humans. Nor, for that matter, does it mean these deities are the only ones worshiped by humans. Humans just happen to be the most prevalent race in the Middle Kingdoms, making their gods the most prevalent as well.

Each entry includes information about the god or goddess in question, as well as information about the deity's worshipers and places of worship. Entries use the following format:

Where the word "Church" is capitalized, it refers to the structured religion of that deity. Where the word "Temple" is capitalized, it refers to any house of worship belonging to the deity's Church.

Each deity's entry has the deity's name followed by its predominate sphere of influence in parentheses. Below that are any titles by which the deity is known, or how people tend to refer to it when not using its proper name. An extended description of the deity, along with its Church follows, along with the various boons and responsibilities that go with the worship of that deity.

Requirements: These are the laws a character must follow in order to be either a Priest or Holy Servant of the deity. These are typically a donation of income to the Church, as well as a number of "Thou Shalt" or "Thou Shalt Not" stipulations. In all cases, they apply equally to Priest and Holy Servants unless specifically stated otherwise. Additionally, a character must be a Cleric (or similar class) in order to be a Priest.

Rite: This is some sort of ritual or ceremony expected of the faithful. They generally occur monthly, and are attended by all worshipers, although Priests and Holy Servants may have special roles in these events—at the very least, a Priest is usually officiating. Priests and Holy Servants must partake in these rites every month, or risk losing any blessings (the gods will usually overlook a missed rite in the event of extenuating circumstances unless it becomes a regular occurrence). Rites usually occur on a specific day of the month.

Blessings: Each deity has one or more boons it grants its faithful worshipers, which a character can use in addition to his normal racial or class abilities. However, these Blessings are directly tied to a character's worship—if a character stops meeting any of his deity's Requirements, he loses all of his deity's Blessings until he rectifies his own apostasy.

Quest: Once a Priest or Holy Servant reaches 5th level, he may undertake a Quest to obtain some sort of relic or holy

object to use on behalf of his deity. This is similar to a Paladin receiving his warhorse, but requires some sort of 'mission' be undertaken and completed in order to obtain the reward. Both the mission and the holy item will vary with each god or goddess, so the Referee should decide specifically what they are based on the needs of the campaign and the nature of the character.

As an option, the Referee may choose to make a Paladin undertake a Quest in order to gain his Holy Mount, as well. In this case, she should tailor such mounts to suit her campaign, since they wouldn't necessarily be limited to simple warhorses (for example, a Holy Order that rides griffins instead of horses might send the Paladin to travel and acquire an intact griffin egg).

Quest items tend to fall into one of a few groups: *Holy Armor* or *Weapons* are relics used by legendary Holy Servants, Priests, or even the gods themselves. *Holy Familiars* or *Mounts* are often ordinary creatures infused with a celestial spirit, but can be actual supernatural creatures. They either help a character as an assistant (in the case of Familiars) or a means of transportation. *Holy Items* are similar to Armor or Weapons, but are often particularly powerful holy symbols—although they could also be any other relic infused with holy power and a function.

Symbol: This is the image usually associated with the deity. A deity's symbol shouldn't be confused with a Holy Symbol, although these often incorporate a deity's symbol into their design. This section also describes the vestments (or "priestly robes") worn by the deity's priests.

Relations: These are typically the allies and enemies of the deity and its Church.

Intervention: This is how the deity may choose to intervene, if at all. Deities usually only intervene in dire situations (which is the Referee's call), but as a "Rule of Thumb", assume a Follower has a 1% chance per level of invoking an intervention, while a Priest or Holy Servant has a 5% chance per level. This chance is permanently reduced by 10% whenever the character successfully invokes an intervention.

Spell: This is given to Priests (Clerics) as a bonus once they are able to cast spells, and it may be cast once per day without affecting a Cleric's normal spellcasting. If the spell is usable by another class, and a character of that class is a Holy Servant, he may use the bonus spell in exactly the same way.



Cuthan (God of Law and Goodness)

Light Bringer, Lord of Justice

Cuthan is a particularly popular god in the kingdom of Ascalon, although his worship is known throughout the Middle Kingdoms, and even in a few places beyond. As a god, Cuthan promotes all-around "goodness" (essentially meaning "do the right thing and respect other folk"), and is said to take the form of a portly fellow of good cheer... who happens to wield a mean cudgel should things get out of hand.

The Church of Cuthan has a very structured hierarchy (though not as rigid as the Church of Mitra). The head of the Church of Cuthan in the Middle Kingdoms is the Archbishop of Altramere, and every other major city is presided over by a bishop who answers to the Archbishop. Smaller settlements around the Middle Kingdoms—if they have a Temple dedicated to Cuthan—are presided over by vicars, who in turn answer to the nearest bishop.

There aren't any proper Templar Orders serving Cuthan's Church, although errant knights have sometimes been known to serve his cause... typically as a "Champion". Champions don't need to be Fighters, however, and there's often a single Champion serving the vicar of a given area. A champion outranks any of the local clergy except the vicar, as far as the Church is concerned. In a similar manner, each Bishop is served by a Grand Champion, with the Archbishop's Grand Champion holding the title of "Cuthan's Champion".

Requirements: Must donate 20% of income to the Church; Must protect the innocent; Must not break the law; Weapons must be consecrated by a Priest of Cuthan prior to any bloodshed. Priests must only use blunt weapons.

Rite: ("The Salutory Fast") The last day of each month is given over to prayer, fasting and libations in honor of Cuthan. Each Priest and Holy Servant must do his or her best to ensure no other follower of Cuthan has to pay for a drink on this day.

Blessings: Gain +1 to Saves against Magic and any effect that causes Fear. Priests can also *Detect Evil* a number of times per day equal to their level (cast as the spell, but with a range of only 30').

Quest: Holy Weapon (usually for Holy Servants) or Holy Armor (usually for Priests)

Symbol: A silver star with seven long and seven short rays. The vestments for most Priests are green robes with white trim. vicars wear red robes with silver trim, while bishops have black robes with silver trim. The Archbishop wears black robes, trimmed with silver, green, and white.



A Priest of Cuthan

During the Salutory Fast, or on other holy days, Priests wear white robes trimmed with silver.

Relations: Cuthan has no major enemies, and cooperates with like-minded deities, but the local politics of a Temple can be colored by its bishop's leanings. The Church has a "friendly" rivalry with the Church of Mitra, since they're both 'justice-bringers', and it's not unknown for a War Priest of Cuthan to go fight an enemy of the Celestial Field Martial... Just to make Mitra look bad.

Intervention: Cuthan's interventions can range from a flash of light that blinds an enemy to the appearance of one or more 'angels' to assist with combat, healing, knowledge, or whatever. Cuthan responds based on need.

Spell: *Light*



Ketur (God of War and Victory at All Costs)

The Dark Reaper

Ketur is worshiped all over Alia-Wor, but usually in isolated pockets—particularly where bands of mercenaries operate. Such groups usually keep a mobile shrine in lieu of a Temple. While Ketur's followers don't openly truck with the forces of darkness, Ketur's "win at all costs" philosophy and general distrust of non-humans doesn't sit well with a lot of people. One major exception to this is the kingdom of Koblidor, where "win at all costs" is a mantra that fits right in.

The haphazard nature of Ketur's Church means it doesn't have a large hierarchy. Each Temple is more of a mercenary company, and there's little interaction between groups—although they'll support each other if the need arises. In fact, the High Temple of Ketur in Kragsskeep often acts as something of a mercenary clearing house. Individual Temples typically make alliances with persons of power rather than persons *in* power, which has made Ketur a banned religion in places like the kingdom of Bargundia, where the central authority is weak.

Since almost every leader in Ketur's Church is trained to fight, there aren't really any Templar Orders dedicated to him. In fact, one has to fight in order to advance in the hierarchy of a given Temple, so holy warriors and fanatical berserkers can be found in the ranks of the Church and even as High Priests. For that matter, given the Church's propensity toward combat, non-Fighters don't often join the ranks of Ketur's Holy Servants (although it's been known to happen... Particularly in the case of Assassins).

Requirements: Must donate 20% of income to the Temple; Must always accept honorable combat from other Humans; The primary weapon of all devoted followers (including Priests) must be a melee weapon. In order to advance to the next level, a Priest of that level must be challenged and defeated in combat (this means fighting until one combatant surrenders or is unable to fight)—a character's Spell progression won't advance until such a combat takes place.

Rite: ("*De Incensum*") Followers of Ketur burn an offering of flesh on the first day of the month. Defeated enemies are preferable, but a strong animal—such as a bull—suffices.

Blessings: Gain +2 to all Constitution Saves and any effect that causes Fear; Priests may Berserk (+2 to hit and damage; -2 AC and Saves) a number of times per day equal to their level (this lasts for a single combat).

Quest: Holy Weapon



A Priest of Ketur

Symbol: A black or dark blue battle axe. Ketur's priests wear vestments of black or dark blue, and it's popular within the Church to have one's armor blackened (which is said to please the god). Ketur's clergy rarely goes about unarmed or unarmored... In fact, Priests and Holy Servants of Ketur have been known to sleep in their armor.

Relations: Ketur doesn't get on well with other deities, and his Church tends to follow suit—although playing nice with others is allowed, and even encouraged, if it results in a gain of power. Magical Healing is generally frowned upon, except when the wounds were gained in battle, or it gains something for the temple. Shendor and her followers, in particular, find Ketur's Church unfathomable.

Intervention: Ketur never intervenes, as he expects his followers to prove themselves. In fact, anyone who needs to call upon the god for assistance is viewed as unworthy of his assistance.

Spell: *Cause Light Wounds* (reverse of *Cure Light Wounds*)



Korellian (God of Storms and the Sea)

The Sea King, Ocean Lord

Korellian is worshiped widely along the coasts of Eurosa and Lorsia, and in the Middle Kingdoms, the Sea King is very popular in the sea-faring nations of Ascalon and Zaccar. Along with his role of ruling the seas and controlling coastal storms, Korellian is considered a protector of those who ply the seas, which means he's often invoked against pirates and raiders as well.

Temples to Korellian tend to be small and located in coastal communities (although the Temple in Altramere is quite large and ornate). The Church also maintains four "Holy Ships"—galleons used to visit the far-flung temples and shrines, and which house the central authority of Korellian's Church. The largest of these galleons, "*Monarch of the Seas*", is also the Church's headquarters. Traditionally, the Priests lead the Temples on land, while Holy Servants command the ships while at sea. For reasons rooted in the dim past, it's considered bad luck for a Priest of Korellian to captain a ship.

Korellian isn't a war god—his Church doesn't have any warships or fighting orders—but there are a few Templars dedicated to Korellian's service who either defend coastal communities from raiders, or serve aboard a ship to help protect it from pirates. Most of Korellian's Holy Servants tend toward being sailors or fishermen, and all have the desire to protect the people who dwell along the coasts or ply the seas.

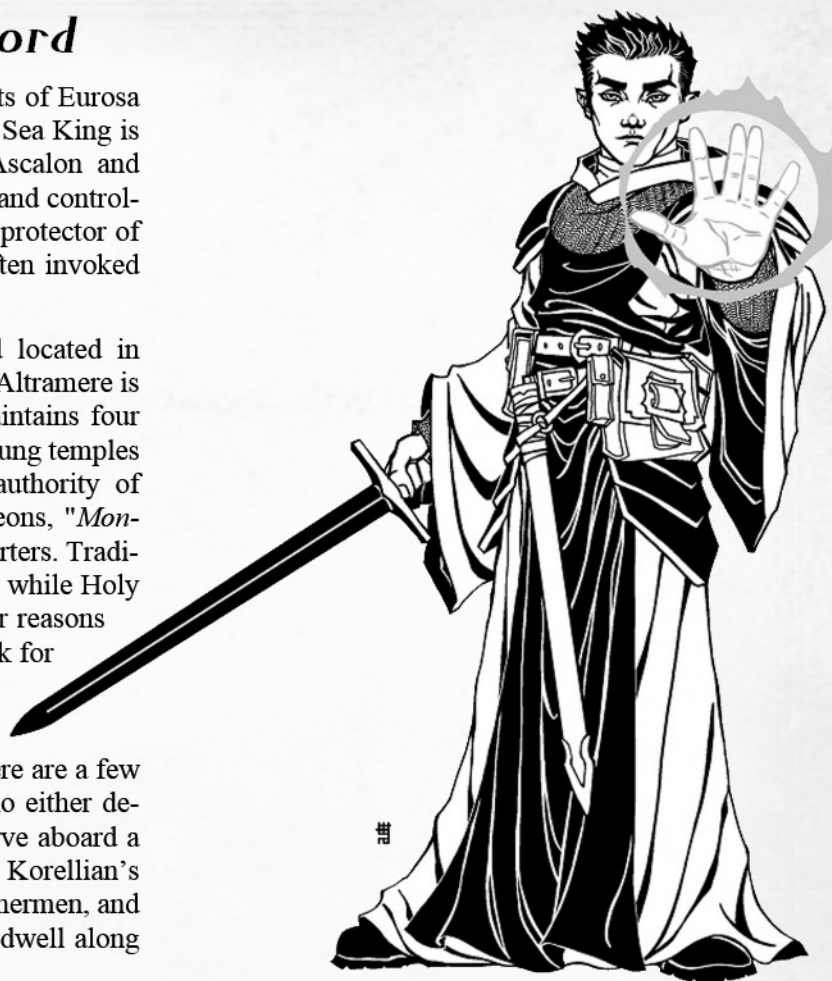
Requirements: Must donate 20% of income to the Church; Must not ride horses or other equine creatures. (According to tradition, this restriction has grown from an agreement made with the old Atlantean god, Poseidon, in order to settle a dispute. Korellian agreed not to use—or allow his followers to use—hippocampi or giant sea horses as beasts of burden or mounts.)

Rite: ("*Nostosia*") On the first day of the new moon, worshipers of Korellian fast and perform a ritual that revolves around throwing salt into the sea at the first low tide. When far from the sea, any river known to flow to the sea can be used.

Blessings: Take half damage from all cold effects; *Predict Weather* (as the Druid spell, once per day). Priests may command sea creatures (as the Magic-User spell *Charm Monster*, but only applies to creatures that live in the water) a number of times per day equal to their level.

Quest: Holy Weapon or Familiar

Symbol: Either three dolphins forming the shape of a triangle, or a trident. The vestments worn by Priests of Korellian are flowing robes (often made of a material like



A Priest of Korellian

satin) of blue and green hues. Ranking Priests have silver trim adorning their robes.

Relations: Korellian gets along well with most other deities, although he's often involved in disputes where divine domains overlap... typically other Storm or Sea deities. Currently, he and Tarlana have a friendly rivalry where storms are concerned, although they hold each other in mutual respect. Korellian's Church also gets on well with most other churches, but tends to favor the people over the government, which can cause occasional political problems.

Intervention: When Korellian intervenes, it generally takes the form of minor changes in the weather, although sea creatures (including sea birds) will sometimes protect the devout. In extreme cases, Korellian is served by four Sea Dragons, which may appear individually to lend aid to a Priest or Holy Servant who is in dire need.

Spell: *Purify Food and Drink*



Mathus (God of Healing)

Champion of the Poor

Mathus is a lesser god who champions the poor and down-trodden. This makes him popular with many of the common folk of the Middle Kingdoms... And much less popular with those who rule them. The Priests of Mathus are typically very active in their communities: running rest homes, feeding the poor, reading legal documents for the illiterate, and so on. Another thing making the Church of Mathus popular is the god's role as a healer. Followers of Mathus are often found taking care of the sick and infirm. They don't tend to wear armor, but during dangerous times (like when the Church has been backing a policy that's unpopular with local leaders), they can and do.

Temples to Mathus are typically small affairs, since his Priests are usually out mixing with the common people, rather than "hiding behind sanctuary walls", and are often indistinguishable from other buildings in the area they've been built. The Church hierarchy is loosely structured, with the Lead Priest of an area being chosen at a yearly symposium, where local representatives discuss doctrine and world events. The meetings are led by a Council of Peers, who are elected—along with the Lead Priests—for three-year terms.

The Lead Priest of an area is backed up by a handful of lesser Priests and Holy Servants, who do exactly what the Lead Priest does (*i.e.* assisting the poor and downtrodden). It's rare—though not unheard of—for a Priest of Mathus to be working alone. It should also be noted that followers of Mathus are an upstanding lot, and won't knowingly assist anyone involved in 'shady dealings'.

Requirements: Must donate 80% of income to the Temple; Must avoid violence as much as possible; Must provide medical aid to those in need (although people with obvious wealth can be—and often are—charged exorbitantly for this service). Priests must not use cutting or piercing weapons.

Rite: ("*The Day of Ministrations*") On the first day of the month, the faithful of Mathus partake in a morning ceremony of prayer, followed by the Lead Priest taking a group of worshipers out to perform some sort of community service such as repairing homes, fixing damaged water sources, or similar tasks.

Blessings: Gain immunity to all diseases; Recover 1 extra HP per day; +1 to Saves against poisons. Priests may Lay On Hands in the same way as Paladins.

Quest: Holy Armor (usually for Holy Servants) or Healing Item (usually for Priests)

Symbol: Three copper coins with touching edges, forming



A Priest of Mathus

a triangle ("needing three coins" is a common euphemism for needing healing in places where Mathus has a Temple). The vestments for Priests of Mathus are simple robes of brown and gray, often made of sackcloth or homespun fabric. The Lead Priest wears a blue baldric.

Relations: Mathus is not held in high esteem by the other gods (with the possible exceptions of Korellian and Shendor), but neither does he have any active enemies. Generally, it's the aristocracy of an area that gives the Church of Mathus the worst time since—even more so than Korellian—Mathus favors the common people over those who rule.

Intervention: Interventions by Mathus usually take the form of aid from local people, although in cases where that's impossible or unlikely, he's been known to grant extra spells to his Clerics.

Spell: *Cure Light Wounds*



Messinia (Goddess of Family and Civil Harmony)

The Child Goddess

While Messinia is worshiped in a few isolated places around the Middle Kingdoms, she's most popular and well-known in the kingdom of Zaccar. Most of Messinia's remaining temples can be found in the far north of Eurosa, but the Bishop of Zaccar remains the head of the Church in the Middle Kingdoms.

The Bishop assigns Presiding Pastors and Holy Guardians to the various temples in the Middle Kingdoms. The order dedicated to protecting the Priests in a Temple is called the Guardians of Tranquility, and its Templars rarely leave the Temple grounds. The Shield Wardens of Messinia, on the other hand, are a special branch of Holy Warriors who answer directly to the Bishop, and are much more mobile, being used to deal with any special or unusual problems that might come up.

In days past, the Church of Messinia had an order of Templars called the Order of the Argent Ribbon, but it's now in tatters. Zaccar still maintains a fragment of the Argent Ribbon in the form of the Order of the Verdant Horn... Which is considered the most elite of Messinia's fighting orders.

Requirements: Must donate 20% of income to the Church; Must protect the innocent; Must not lie. Priests must only use bludgeoning weapons.

Rite: ("Lareira") On the 15th day of each month, Messinia's followers spend time with family in prayer and feasting, as well as seeking forgiveness from others for any wrongs done to them during the previous month.

Blessings: Gain +1 to saves against Magic and all Fear effects; Lay on Hands in the same way as Paladins. Priests Destroy any Undead that they automatically turn.

Quest: Holy Weapon or Mount

Symbol: A golden orb, or a stylized sun disk. Pastors wear robes of pale blue trimmed with gold, while the Bishop's vestments is a white robe trimmed with gold. Acolytes wear simple robes of pale blue (with no trim).

Relations: Messinia's Church is old, but on the wane. The Church's center of power used to be far to the east, in what was called the Pegasus Lands. The Pegasus Lands was a kingdom across the Sea of Seasons, on the coast of Lorsia, with a large Elven population. The Pegasus Throne was crushed by a group called the Dread Lords, and many refugees found their way west, first to the Pegasus Colonies, then to Telrini, and finally farther west to Zaccar and Khazem Kel.

The Dread Lords are now all but vanquished, but the damage was done. Messinia has neither many friends nor



*An Image of Messinia
from
the Grand Cathedral in Lysipoa*

enemies in the ranks of the gods (who view her as being a child, much as her human worshipers do), but her Church holds Dwarves in high esteem because of their role in shielding them. Messinia herself holds a particularly bitter hatred for the Demon-Goddess Doltha, who is an advocate of Elven supremacy, and who was the impetus behind the Dread Lords.

Intervention: As might be expected, interventions by Messinia can be very arbitrary. She has a playful nature and a child's temper, so anything can happen when she chooses to intervene. She also has an affinity to animals of all types, which means they often factor into her interventions as well.

Spell: *Protection from Evil*



Mitra (God of War and Justice)

The Celestial Field Marshal

Mitra is one of the most widely worshiped gods on the continent of Eurosa, although there are three distinct branches of his church: Eastern, Western, and Northern (practiced exclusively by the Barbarian clans living in the northeast of the continent). In the Middle Kingdoms, the Church of Mitra follows the Western Doctrine, and accepts the Grand Patriarch in Port Bostal (a major city far to the northwest) as head of the Church.

The Western Church wields less political power in the Middle Kingdoms than it does further north, but it's still a force to be reckoned with. Aside from any political clout, Mitra's Priests are invariably trained for battle, and the Church fields several of its own fighting orders, including the Templar Order of the Blue Lance and the Monastic Order of Mitra's Fist.

In all cases (whether in the temple or on the field of battle) leadership and hierarchy within the Church of Mitra is determined by merit and ability, though all positions must be confirmed by the Grand Patriarch (this is usually just a formality). Priests oversee each Temple—except for the fighting orders, which are led by a Knight Commander or an Abbot—and every Temple in an area is overseen by a single Cardinal. Templar and Monastic orders are under the authority of a Grand Master.



Requirements: Must donate 20% of income to the Church; Must use a sword as the primary weapon; Must protect the innocent and are expected to fight against evil; Must let a Priest of Mitra see all magic items found—any deemed to serve Mitra better in someone else's hands must be donated to the Temple, from where they're accordingly distributed.

Rite: ("Memoria") On the tenth day of each month, all of Mitra's Priests must perform a ritual of prayer, fasting and exercise. All Worshipers are encouraged to participate, though it's not mandatory. Many Holy Servants use Saints' Day as an opportunity for extended weapons training.

Blessings: Gain +1 to Saves against any Fear effects; Gain +1 attack and -1[+1] Armor when fighting minions of Set. Holy Servants can turn Undead as a Cleric of the same level; Priests Destroy any Undead that are automatically turned.

Quest: Holy Weapon (always a sword)

Symbol: A stag, or a downward-pointing sword is used in the west. Priestly vestments in the Western Church are robes of white and blue, with the Cardinals having gold trim. The Grand Patriarch wears all white with gold trim.



A Holy Servant of Mitra

Relations: The worship of Mitra is ancient, as is the worship of his consort, Vell, who is his staunchest ally. Legend says that when all evil is vanquished, the two will be wed. Mitra's two biggest opponents have traditionally been the god, Set, and the Telrini Empire (there are some who claim Mitra was instrumental in bringing the Empire to collapse). Mitra doesn't get along well with Ketur, and has been known to oppose Vademyr as well. On the other hand, he and his followers generally do well with the other humanoid races and their deities, and his Priests and Holy Servants can often be found when the other gods are faced with combat against evil.

Intervention: Mitra is a powerful god, and intervenes in any number of ways, ranging from spell effects to divine bolstering of traits and abilities to the arrival of celestial servants. Mitra isn't opposed to sending his own Servants and Saints to assist a worthy Priest or Holy Servant on a long-term basis.

Spell: *Detect Evil*



Shendor (Goddess of Peace and Fertility)

The Lady of Good Health

Shendor is an old and popular goddess worshiped throughout the continent of Eurosa (she even had shrines in the Telrini Empire, in spite of not being part of the Telrini pantheon). Unlike most other major deities, Shendor's Church has no central hierarchy—a Priest can simply wander into a location, construct a temple, and minister to worshipers. Within an area, Church leadership is largely a matter of popularity and democracy... Any disciple who's not happy in a given situation can simply set off to either find or found a temple in another location.

Shendor's creed calls for peace and nonviolence, and generally the Church allows each individual to follow his or her own path (one reason her Church hierarchy is nonexistent). The Church also attempts to see to a person's needs according to their circumstances. This means a peasant seeking healing might pay with a chicken or a loaf of bread, while a noble would be expected to donate gold.

Given her non-violent creed, most of her Holy Servants are those who either seek to leave their violent life behind, or who seek to protect her interests through peaceful means.

Requirements: Must donate 80% of income to the Church (or specifically, to any Temple of Shendor); Must avoid violence; Must not use any edged or piercing weapons; Must provide medical assistance to anyone in need of it. Priests must not kill any sentient being.

Rite: ("*Decurbia*") On the first day of the month that follows the full moon, Worshipers of Shendor honor the goddess by planting a food-producing plant.

Blessings: Gain immunity to normal diseases as well as +2 to Saves against poison or magical diseases; Characters of 4th level and above also recover +1 Hit Point when resting. Priests can Lay on Hands the same as a Paladin of equivalent level.

Quest: Holy Familiar (usually for Priests) or Holy Mount (usually for Holy Servants)

Symbol: A unicorn or a dove... sometimes both together. Acolytes (Clerics who can't cast spells yet) wear yellow robes with black trim as vestments. The Lead Priest in a Temple wears white robes with green trim. All other Priests wear white robes with red trim.

Relations: Shendor has few enemies—mostly gods like Ketur or Awryn who are interested in death and destruction. Likewise, she has few allies, although Cuthan and Mathus approve of her basic precepts, and Messinia views her as sort of a "mother figure". Politically, Shendor's Church wields little clout beyond its popularity with many



A Priestess of Shendor

of the common people.

Intervention: When Shendor chooses to intervene, it's usually in the form of healing powers or items. The Lady of Good Health also possesses a jade stone with incredible healing powers - it can even raise the dead. In extremely rare or exceptional cases, Shendor has been known to loan it out to a worthy follower.

Spell: *Cure Light Wounds*



Tarlana (Goddess of War and Storms)

Mistress of the Sword

According to legend, Tarlana left the company of the Northern gods because of their attitudes toward females in combat and women in general. While her Priests are all female and her Holy Servants mostly so, hers is not a man-hating Church—men willing to deal with women on an equal basis are accorded the same respect. On the other hand, those who are condescending toward females are in for a rough time, and Tarlana's Priestesses are equally disdainful of women who appear meek and accepting of a lesser role in life.

Tarlana's Priestesses rule her temples without question, and even the highest-ranking Holy Servants are subject to following orders from brand new Acolytes... Although Tarlana holds little regard of those who abuse that right. A Temple's ranking Priestess is called the "Sword Wife", while the other Priestesses are "Sisters". A Priestess may take the occasional lover, and even have children, but is expected to be wedded to her sword and service to the Goddess.

Most men serving the Temple are children of a Priestess, although there are also men who choose to take up service to the goddess as Holy Servants. The ranking Holy Servant is called the "Sword Daughter (or Son)", and the other Holy Servants are called "Sons" or "Daughters". Holy Servants of Tarlana come from many walks of life, though most are Fighters—berserkers, however, aren't held in any favor, since Tarlana stresses the importance of self-control and discipline.

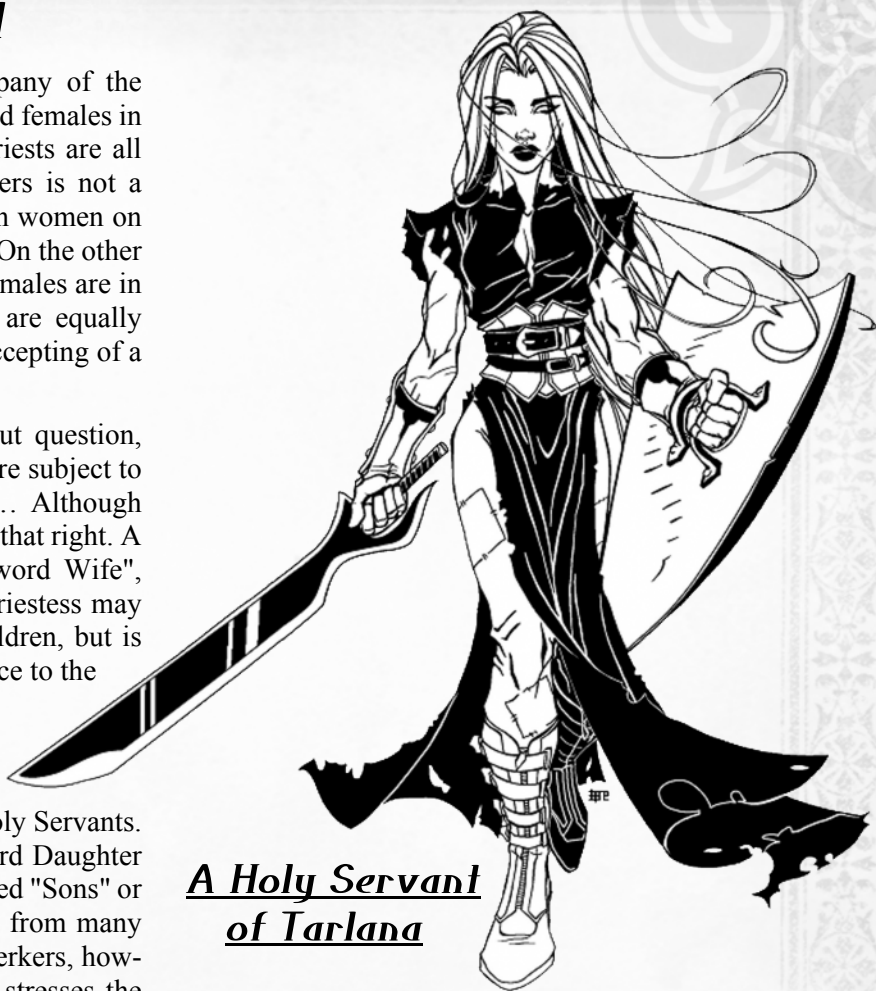
Requirements: Must use a sword as the primary weapon; Must aid women in danger and act to defend the honor of women. Priestesses must donate 20% of income to the Temple; Holy Servants must fight (typically a Priestess of a higher Level) in order to advance in Temple ranks.

Rite: ("The Cleansing") Tarlana's monthly ritual centers around lunar and menstruation cycles. the Temple is closed to outsiders on the week surrounding the new moon while a cleansing ritual is performed, and all Priestesses and Holy Servants must perform a personal cleansing ritual—which includes a sauna—during their cycle (or during the week of the new moon for the males).

Blessings: Gain +2 to Saves against Fear effects and Lightning; Cast *Predict Weather* (as the Druid spell) once per day; Priestesses automatically Destroy any Undead they Turn.

Quest: Holy Sword

Symbol: An upward-pointing sword, either made of or surrounded by, lightning. In the Temple, all vestments are



A Holy Servant of Tarlana

white with gold trim, but in battle, robes, armor and shields are all black with gold trim. Tradition holds that the face should be covered for battle, so they also wear full helms, face veils, or cloth masks when expecting combat.

Relations: Tarlana is an enemy of all evil gods... particularly Awryn, Set and Vademyr. She also doesn't get along with strongly androcentric deities like Ketur or Mitra (although her rivalry with Korellian is largely friendly). She deals well enough with Vell, but finds Zelinda distasteful. However, her Church has no central authority, so attitudes and opinions in a given Temple typically reflect those of the local Sword Wife.

Intervention: Tarlana can intervene, but rarely does as she expects self-sufficiency in her Worshipers. When she does, it's usually in the form of enhanced Strength (or other attributes), or the temporary *Holding* of enemies or nullification of magic. On rare occasions, Tarlana will send her Shield Maidens to assist a supplicant.

Spell: *Divine Favor* (see page 34)



Vell (Goddess of Death and Secrets)

Lady of Secrets, Mother of the Dead; Consort of Mitra

Vell is the guardian of the dead, responsible for making sure their spirits arrive safely in the afterlife. Her Church exists in the same places as Mitra's for the most part. Legend speaks of her battles against demons, but on a more practical level, her church grew up alongside that of Mitra as her Priestesses offered comfort to those whose loved ones had died in battle.

While there's no mandate for it to be so, all of Vell's Priests are female; her Holy Servants are split about half and half. The Church hierarchy follows a similar structure to the Church of Mitra, although Vell actually has relatively few Priestesses, and many more Holy Servants.

Most of Vell's Holy Servants belong to the Order of the Sword, a Fighting and Monastic order dedicated to protecting the faithful. The Order of the Black Rose is an order of knighthood (the Church can't grant knighthood, but most members previously earned it in service to a noble or organization). The second-largest Order is the Order of the Night Ravens—Vell's information-gathering and scouting specialists—and tied loosely to the Ravens is the Order of the Moon Shades, an order of Assassins who act as spies and bring retribution to those who believe themselves beyond Vell's reach.

Requirements: Must donate 30% of income to the Church; Must obey higher-ranking Priestesses or Holy Servants; Death-related magic items must be turned over to the Church of Vell. Priestesses must use a sword; Holy Servants must not perform thievery, assassinations or spy for personal profit, nor take outside employment, without Church approval.

Rite: ("Memoria") On the tenth day of each month, Worshipers of Vell partake in a ceremony for the dead, which includes prayer and fasting, and is officiated by her Priestesses.

Blessings: Gain +1 to Saves against any death-related magic or spells cast by Undead; A character's Level equals the number of HP below "0" that counts as "Unconscious" (and not "Dead"). Priestesses may Control Undead on a "D" result when turning; Priestess' level acts as a Save bonus against Draining powers; Holy Servants may Turn Undead as a Cleric of same level.

Quest: Holy Sword

Symbol: A white disk partially covered by a black disk. Priestesses wear white vestments with gold trim for Services, and gray robes for everyday. Vell's Priestesses are called "The Gray Sisterhood" in some areas (particularly where she isn't one of the principle deities worshiped).



A Holy Servant of Vell

Relations: Vell is a stalwart ally of Mitra, and a staunch enemy of Set. Beyond that, Vell is a firm opponent of any evil cult, or any god who would defile the dead. It should be noted that Vell teaches that most Undead are abominations that should be destroyed, but makes exception for non-evil, intelligent Undead, such as benevolent ghosts or spirits that have chosen to become guardians (such as Mitra's Saints).

Intervention: When Vell intervenes, it's usually to provide succor from Undead. On rare occasions, she'll send her Swords of Vell, her own celestial servants. Vell isn't averse to having useful servants raised from the dead; she knows everyone eventually dies, and she can afford to be patient.

Spell: *Detect Magic*



Zelinda (Goddess of Pleasure and Desire)

Mistress of Pleasure; Mistress of Corruption

Officially, Zelinda was part of the Telrini pantheon although—like many other Telrini deities—her worship goes back much farther. While worship of Zelinda isn't common in the Middle Kingdoms, it's not unknown. Since most legends of the Mistress of Pleasure involve romantic affairs with or the seduction of various other gods and goddesses, Zelinda is often accused of being "evil", but she has no real desire to gain power or rule over others... In fact, her Priests are encouraged to avoid violence. Hedonism and pleasure are her watchwords. All the same, Zelinda's name is sometimes attached to that of the Sorceress Queen, Marwen, which no doubt adds to the goddess's bad reputation.

There are no gender restrictions on either her Priests or her Holy Servants, although many men seem to come from the upper classes and many women from the lower classes. The Church of Zelinda teaches a doctrine of seven "Perfect Pleasures", so there are seven levels to the hierarchy of her Temples, starting at Attendants (non-spellcasting Clerics) and rising to the High Priest or Priestess. Zelinda's Church has no central authority, so the High Priest or Priestess is the absolute religious authority of a given region.

Zelinda doesn't have any proper "Holy Orders", but Temple Prostitutes are a fixture of her Church, and in some places a Temple of Zelinda is little more than a front for a high-end casino and house of pleasure.

Requirements: Must donate 20% of income to the Temple; Must obey higher-ranking Priests or Holy Servants; Must not use weapons that do more than 1d4 damage (bonuses or magical enhancements don't count).

Rite: ("Gymnos") The last day of the month is "No Clothing Day", which is exactly what it sounds like, and includes a parade followed by a party of excesses lasting all night (in some places, Zelinda's Holy Rites are considered something of a spectator sport).

Blessings: When determining Charisma rolls or bonuses, a character may use either his Charisma bonus or his Level applied as a bonus; Gain +2 to Saves against Charm. Priests cannot make Holy Water, but can make Love Potions instead (treat as *Charm Person*). It takes a week to brew one dose.

Quest: Holy Weapon or Familiar

Symbol: Pearls, or a yellow rose with sharp thorns. A Priest's vestments (if they can be called such) are sheer pink and/or yellow garments—often made of silk. The High Priest or Priestess is usually adorned with pearls (and sometimes wears *only* the pearls).



A Priestess of Zelinda

Relations: Zelinda has no real enemies or allies. Cynics suggest she may simply have too much "dirt" on most other deities for them to openly turn against her, or maybe they just don't view her as enough of a threat to be worth the effort. On the other hand, most deities don't view her as reliable enough to turn to for aid, and some (Tarlana and Vell, in particular) view her with open contempt. Temporally speaking, Zelinda's Temples often have close ties to the local underworld, and are often in a good position to blackmail the local rulers and power-mongers.

Intervention: Zelinda isn't one for "getting involved", unless it's to help someone sneak out of a "delicate" situation... or perhaps to get into one. Occasionally, she's been known send out her Chenium (Zelinda's personal divine servants) to perform tasks or cause mischief.

Spell: *Charm Person*



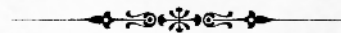
The Dark Gods

Where there are gods available to grant tremendous power to their faithful, there are going to be people wanting that power—regardless of its origins.

Some deities exist that are dedicated to evil ends (and largely considered "Demon-Gods" in the Middle Kingdoms and abroad). They often lurk in dark, forgotten, out-of-the-way places... though such places aren't always so far away as many decent folk would like to think. Many settlements in the Middle Kingdoms are built on the ruins of older settlements—some of which were built on even older places. Sometimes this creates places of power where those who worship the Dark Gods go to tap them. In practical terms, this means the Dark Priest or Dark Champion of a Demon-God is just as likely to be found in the sewers of a large old city, like Cardon, as out in some ancient ruins in the wilderness.

The deities Dark Priests and Dark Champions worship are often Chaotic—seeking destruction for its own sake—or they demand their followers subscribe to other violent or harmful precepts. Others, like Vademyr, are Lawful but seek to impose their own order on the world. In *all* cases, these aren't gods for Player Characters to worship... rather, the followers of such gods are the monsters Player Characters should be fighting *against*. After all, the worship of these gods is almost universally proscribed, and the people who follow them are often twisted beyond any recognition or redemption (although saving someone from the grip of a Dark God could make an interesting tale).

To that end, only the relevant information for NPC followers is given in the entries for the Dark Gods. It should also be noted there are other Demon-Gods... these few are just the ones whose Dark Priests and Dark Champions are most likely to be encountered by adventurers in the Middle Kingdoms.



The term "Dark Priest" is used in lieu of "Priest" in order to distinguish between the types of gods a Cleric serves. Similarly, a "Dark Champion" is the "Holy Servant" of a Demon-God. "Dark God" and "Demon-God" can be used interchangeably. "Cult" is used in place of "Church".

Information about a Dark God's Cult, Symbols, Rites, and so on, are all listed in the main entry, since those are largely for color and background.

Minions: These are the typical followers and/or servants a Dark Priest or Dark Champion of the deity can call upon.

Granted Powers: These are the bonuses granted to Dark Priests or Dark Champions, and can be applied as a template. In other words, a Human Bandit who is also the Dark Champion of Vademyr would have the same stats as a Human Bandit, plus the abilities granted by the Lord of Power and Might.

Spell: This is a bonus spell granted to a Dark Priest (Cleric) who can cast spells. It may be cast once per day.



Awryn (God of Death and Vengeance)

The Red Death

Ancient texts tell of Awryn being destroyed by a minor god named Lok during the Age of Legends... However, such reports of Awryn's death were apparently premature, since his followers have continued to crop up in small pockets down through the ages and into the present. In fact, the Cult of the Red Death has been put down so many times, historians have stopped bothering to keep count.

It shouldn't be surprising, then, to learn Awryn isn't simply a God of Death, but of Undeath as well—particularly where someone (or something) powerful wishes to cheat death in order to enact some sort of vengeance... Or where someone is willing to *accept* death in order to enact some sort of vengeance. The bottom line for Awryn is always "Death and Hate". Naturally, the Cult of the Red Death is banned in all of the Middle Kingdoms, but this has obviously never thwarted hatred nor death.

Awryn's Cult has no real hierarchy or organization; it's usually the most powerful and most feared who runs the show in a given Temple—although that's often a powerful Cleric or Magic-User. Death, mayhem, and vengeance are the order of the day for Awryn's Worshipers, and their rituals often revolve around the sacrifice of those who are perceived to have done some wrong to one cultist or another... Although, in a pinch, any victim will do. In fact, even more so than the appearance of Undead in an area, it's usually a human sacrifice that alerts anyone to the presence of the Red Death.

The Red Death has no "official" symbol, although a red bat is often associated with the cult (though some think this is a joke of sorts, since Awryn's followers all eventually go insane). Red is certainly the color associated with the Cult, and where the god is depicted, it's usually as a red skeleton surrounded by a red cloud or mist. It's likely that Awryn is himself insane, which is why his Worshipers eventually follow suit. Typically, Red Death Cults begin by meeting quietly and in secret, and eventually escalate into acts of wanton carnage with little thought toward staying hidden.

While no Church specifically opposes Awryn, most will happily assist in the removal of a Cult that's been uncovered... Vell, in particular, finds the Undeath associated with Awryn to be abhorrent. Also, for reasons no one seems to know—and which they either can't or won't explain—whenever a Temple to Awryn is found, a representative of the mysterious order of the Rune Staff Monks always shows up to help investigate and shut it down. The Rune Staff Monks come from an isolated lake island monastery to the southeast of what used to be the Telrini Empire, and use runic tattoos to enhance their powers.



A Dark Priestess of Awryn

Minions: Dark Priests and Dark Champions of Awryn can be almost any class or level, but most of the minions who serve them—perhaps unsurprisingly—are either ordinary Cultists or Undead. Cultists are generally 1HD Humans (Normal Humans, Bandits or Soldiers) or Demi-humans. Undead can be of any type, so long as they possess fewer Hit Dice than the Dark Priest or Dark Champion they serve.

Granted Powers: +1 to hit Worshipers of opposing deities; Immune to the Fear effects of Undead, and +1 to Saves against Undead powers and Death magic. They also have some means to raise or control Undead. If killed, they immediately rise as an Undead of the same Hit Dice. Normally this lasts up to 1 day, but there's a 5% chance per Hit Die of the effect being permanent. Inversely, there's only a 5% chance per Hit Die to raise them from the dead.

Spell: *Cause Light Wounds* (reverse of *Cure Light Wounds*)



Set (God of Serpents and Domination)

The Dark Serpent, Master of Snakes

Set is interesting—in terms of the Dark Gods—because he doesn't view himself as a "villain", and even somewhat revels in his role as "underdog" in his efforts to take over the world.

Both the god and his Cult were banished from the southern continent of Surolan more than two-thousand years ago by the gods who rule there, and migrated north in the hope of gaining better traction. This hasn't worked out so well, and his Cult is still proscribed in almost every land of Eurosa, including the Middle Kingdoms—largely as the result of Set's constant efforts to destabilize Churches and governments in order to wrest personal control of a region... All of which have failed so far.

One of the more recent examples was only a mere seventy years ago, when the Telrini War God, Tempes, engaged in direct combat against Mitra on the eastern border of the Empire. As the Avatars of the two Gods manifested on the battlefield to fight, Set used the opportunity to attempt to strike Mitra unaware from behind—he was thwarted only because Mitra carried an artifact to prevent just such an attack. When Vell promptly appeared to protect her consort, Set was forced to quickly flee the area.

Such "minor setbacks" haven't stopped the god from trying, however.

Set's Cult has little organization. In the past, he had more of a "proper" Church, but in the current age, his Cult is set up more like terrorist cells—no one group knows anything about another. The Cult of Set typically recruits by scouting out potential initiates—usually people with "life problems"—and offering to help. This typically takes the form of "discouraging" business competitors, bumping off romantic rivals, loaning money, or similar sorts of things.

The High Priest of a Cult is its indisputable leader, with all others expected to follow his orders without question. The Cult is also very misogynistic, and while women *can* be Dark Priests or Dark Champions, it's rare. Most women are expected to be subservient, and one who achieves high rank is usually very dangerous and cunning. Rituals of the Cult also vary dramatically, but almost always involve snakes and the fulfillment of some sort of perversion.

A snake is always incorporated into the symbols used by Set's Cult and, while green and blue are the "official" colors of his Dark Priests, so many of his Worshipers wear black that most people assume that's his official color.

The Cult of Set has no real allies, and many enemies, with Mitra and Vell topping the list... They were already firmly entrenched in the southeast of Eurosa when Set first arrived, and didn't appreciate his invasion..



A Dark Priestess of Set

Set usually intervenes indirectly, through agents... He's always leery of a trap set by other gods waiting to pounce if he shows himself, so seldom moves directly. He's also jealous about the souls of his followers, and isn't inclined to raise them from the dead. Ironically, he almost always raises non-followers from the dead, seeing an opportunity to give them a second chance to "see the light".

Minions: Minions of Set are a mixed bag of cultists, snakes (and snake *people*), animated statues, and powerful Undead—although the god is loathe to use the last in populated areas, since they tend to scare away converts.

Granted Powers: +1 to hit and damage Worshipers of Mitra or Vell; Number of Hit Dice is added to Saves against *Detect Evil*. Holy Servants fight for 2 extra rounds after being killed; Priests cast *Snake Charm* as a 1st Level spell, and may Control any Undead they Turn with a "D" result.

Spell: *Detect Magic*

Vademyr (God of Wealth and Power)

Lord of Power and Might

Vademyr's origins are shrouded in mystery. The scant records from the Age of Legends and the Age of Discovery don't mention him at all, but by the Age of Trolls, his Church appears to have been in full swing. Most scholars consider him something of a self-styled god, and most civilized lands proscribe his worship... Which hasn't stopped a few power-hungry individuals from taking up Vademyr's banner. His worship is particularly popular with non-human warlords (such as those found among Bugbears and Gnolls).

As a result of his "Might Makes Right" doctrine, each Temple of Vademyr's Cult is different, with the exceptions that they are all Lawful, and they all seek to gain power through one means or another—usually by trying to build the biggest army and squashing all opposition.

Some people don't see the distinction between the Cult of Vademyr and the Church of Ketur, but Worshipers of Vademyr would point out that they're far more honorable than Ketur's followers, who aren't above using deception to achieve their ends. In fairness to Ketur's Church, it should be pointed out that Vademyr only cares about results, and it's only forbidden for the Dark Priests and Dark Champions of Vademyr to deceive *each other*.

This results-oriented doctrine also means race and gender are immaterial in how far one can rise in Vademyr's Cult... Something some women and non-humans find appealing.

Although the Cult of Vademyr largely functions on the "cell" principle, there are a handful of active and recognized Temples outside of the Middle Kingdoms, and one of the goals of the Cult (besides acquiring more wealth and power) is to be recognized as a true Church by the governing powers in any area where they operate. This can be difficult, since those same governing powers often perceive Vademyr's Cult as a threat to their rule.

Also, in spite of the cell structure of the Cult, all Dark Priests and Dark Champions recognize the authority of those who belong to the Order of the Golden Bar. These Templars are said to be hand-picked by Vademyr himself, and to receive orders directly from the god.

The Symbol of Vademyr is a red oval set in a black "Y", which is in turn placed on a red triangle (or pyramid). The meaning of this symbol has been lost to time, but Vademyr's highest-ranking servants always claim to know the truth of it (even if they never explain it). Black and red are the predominant colors worn by those in his service.

The Cult of Vademyr is usually opposed by any Church that's aware of its presence. Messinia seems to hold a particular hatred for the god (probably since Vademyr



A Dark Champion of Vademyr

backed the Dread Lords, and is still openly worshiped in Messinia's former home—see page 10). Vademyr seldom intervenes, as he expects his worshipers to achieve results on their own... Divine intervention by Vademyr is often the appearance of his Dark Angels, who are just as likely to strike against their summoner as their enemies.

Minions: Aside from the usual Cultists (many of whom use Human Soldier stats), Vademyr's Temples often have demons in their service... Another thing that doesn't endear the Cult to a lot of people. A Temple may have any number of demons present, so long as the total of their combined Hit Dice doesn't exceed the total Hit Dice of all Dark Priests and Dark Champions there.

Granted Powers: +1 to hit Servants of opposing Deities. The number of Hit Dice a Holy Servant has acts as a bonus Save against *Detect Evil*; Priests may Control any Undead they Turn with a "D" result.

Spell: *Detect Good*



Non-Human Religions

Humans aren't the only race in the Middle Kingdoms, and certainly not the only one that's got religion. Most non-human races—Elves, Dwarves, Gaugur and the like—have their own gods, religions and forms of worship. The Werne (both Gnomish and Halfling) are the chief exception, as they tend to "borrow" their religions from their main neighbors... Werne in the Middle Kingdoms typically worship either the Major Deities of the Humans (Mitra, Vell, Shendor, and so on), or practice the Ancestor worship of the Dwarves in Khazem Kel.

Just as the Human gods and goddesses worshiped in the Middle Kingdoms aren't the only Human deities, the religions practices of far-flung peoples like the Dwarves and Elves can also vary in different regions. But, as a rule, the information in the following pages apply to most non-humans living in the Middle Kingdoms. It should also be noted that—while it's unusual—it's not impossible to find Humans who adhere to various non-human religious practices and vice versa.

Since these religions can be used by Player Characters, the entries are in the same format as the Major Deities.



The Elven Goddess, Zelne



Lanora (Goddess of Beauty and Creativity)

The Divine Muse

Lanora is the daughter of Alisinia, and usually worshiped as part of the Twilight Circle (see page 24). She has an unusual circumstance as a goddess however. Because of Zaccar's Elven roots, her worship is common among the wealthy and artistic people of that kingdom—particularly within the nobility and the Zaccaran royal family.

The Church of Lanora is unique to Zaccar, so beyond the Royal Cathedral in Lysipoa and a few scattered Temples in settlements throughout the realm, there aren't many shrines to Lanora in the Middle Kingdoms. This makes her Church very structured, as the High Priestess of Lanora is within a few-hundred miles of any given "official" site of worship. It also makes the Church of Lanora uniquely political among the Elvish deities... although Lanora herself doesn't really care much one way or another—she just wants to be adored and worshiped. All the same, despite the fact Lanora has never decreed such, most of the Priests in her Church are Elves, and the High Priestess is always an Elven female.

Unlike her Priesthood, Lanora's Holy Servants come from all races—though few are fighters or warrior types. The exception is the Knights of the Dawn, Paladins dedicated to protecting Lanora's temples and all things "beautiful". While the Knights of the Dawn are considered true knights within Zaccar, most knights and nobles outside of Zaccar find them laughable, and seldom accord them the same respect they would other knights. The only other order in Lanora's Church is the Order of the Harp, comprised of those who would spread the arts through their own deeds.

Requirements: Must donate 30% of income to the Church; Must obey all higher-ranking Priests and Holy Servants; Must promote The Arts in some manner (as either a patron or creator); Must not wear metal armor unless it has been crafted for aesthetics (10x normal cost).

Rite: ("*Belezedia*") On the last day of the month, followers of Lanora participate in a day of art and beauty, where all share the works they've created or patronized. Beauty contests have been known to happen as well... as have brawls when the rites of Lanora and Zelinda have crossed paths.

Blessings: Gain a bonus to Save against mind-controlling magic equal to Level, and +1 to Save against all other types of magic. Priests Turn Undead as a Cleric two levels higher; Holy Servants gain +1 to hit and +1 AC when crusading against opposing Cults.

Quest: Holy Item or Weapon (usually for Holy Servants)

Symbol: A harp, often gold, on a green circle. Priestly



A Holy Servant of Lanora

vestments are green robes of fine silk, trimmed with gold thread, while acolytes wear unadorned robes of white linen. The High Priestess wears robes of white samite trimmed with silver thread.

Relations: Lanora has no usual allies or enemies, though she tends to view Messinia as a cute kid-sister (much to the Child Goddess's chagrin) and Zelinda as a cosmic harlot (much to the Mistress of Pleasure's amusement). Occasionally, however, the Church orders a Crusade against a particularly heinous threat—typically a Cult of one of the Dark Gods—and sends Lanora's Holy Servants to deal with the problem.

Intervention: Lanora doesn't like to be bothered with interventions unless the situation is extremely dire or something incredibly beautiful is at stake. Even then, she's unlikely to intercede directly, preferring to grant spells or enhance abilities. Occasionally, however, she's fond of sending hordes of birds and animals to help a beautiful "princess" clean house or make a dress.

Spell: *Charm Person*



The Dwarven Ancestors

The scattered Dwarf Holds have their own Church. The Dwarves have a love-hate relationship with their gods, since they're known to play favorites and use mortals as their pawns, but have also raised many Dwarven heroes to divinity. Because of this, the nine "Creator Gods"—chief of whom is Glanarm Gwirtzhammer—are given a certain amount of lip service, while the "Ancestor Gods" are given great honor. The principle Ancestor God of Khazem Kel is Throd Ironfist.

Very few members of the Dwarvish clergy are full-time Priests... Most have regular jobs which they use to maintain a living. Each Hold (including Khazem Kel) has a single Temple, and there's usually a shrine in any city where the Dwarves have regular dealings (in the Middle Kingdoms, these would be Dyncrag, Kragkeep, and Cardon). Many Dwarves also have small shrines at their homes, and only call upon a Priest for an emergency.

Normally, a Priest takes on an apprentice, training him or her to carry on both a craft and the maintenance of the shrine or Temple. The Priests of each shrine or Temple elect a Head Priest from among their number who serves for life (or until retirement); the Head Priest holds precedence at the shrine/Temple, and Temple Priests hold precedence over shrine Priests. Holy Servants are almost exclusively those who guard or protect a shrine or Temple.

Requirements: Must donate 15% of income to a Temple or shrine; Must not treat Dwarves in a dishonest fashion; Must only partake of "clean" foods (see below); Must keep one's word once given; Must not refuse an honorable challenge to combat.

Rite: ("*Duopit*") A Dwarf who wishes honor the Ancestors must host a feast once a month for at least ten people. The food must all be clean—*i.e.* prepared from a list of approved foods, or foods that are prepared in such a way so as to make them clean... which usually removes all flavor or palatability. Fortunately, most brewed or distilled alcohols are considered clean (fermented alcohols are not), and washing down the food is probably why liquor flows so freely at Dwarvish feasts. Note that food "dressed" with minerals isn't clean, so salt is forbidden.

Blessings: Gain +1 AC and +1 to all Saves against Clerics or other religious-based opponents. Priests gain +1 to hit with any one weapon, and may Destroy any Undead they can automatically Turn; Holy Servants gain +1 to Saves versus Magic for every 3 levels (rounding down) they have, and a more favorable reaction from other Dwarves.

Quest: Holy Weapon

Symbol: A hammer imposed over a glowing rock, usually imprinted on a gold medallion, and often inscribed with a

clan motto. The Vestments worn by Priests are brown and yellow robes for all official ceremonies, except for burials (at which all present, including Priests, wear black). At any other time, Dwarvish Priests wear their everyday clothes.

Relations: When it comes right down to it, the only thing Dwarves really want from their gods is for them to keep other gods from messing with them and to otherwise stay out of their mundane affairs. As a result, Dwarven gods have no allies, and any Cult or Church that's currently creating a problem for the Dwarves is an enemy. As a side note, the deep-rooted animosity between Dwarves and Elves largely boils down to religion. Pretty much every aspect of their religious views—even the foods they eat—are antithetical to each other.

Intervention: When a Dwarven god intervenes, it's usually in the form of granting ideas or knowledge to assist the supplicant... A spell effect might be granted if there were no other options. In extreme cases, the gods might send a Dwarvish Golem to assist, but if time isn't a factor, it's more likely they'd grant the knowledge of how to *create* one.

Spell: *Detect Evil*



The Dwarvish Pantheon

For reference, these are the the Creator Gods of the Dwarves:

Glanarm Gwirtzhammer—the Dwarf Father, most powerful of the Dwarven Ancestors, and the archetype to which all Dwarves aspire.

Desrina the Physician—mother of alchemy and healing.

Torm Durilhalm—father of engineering and construction.

Ullich Oathmaster—father of laws and social order; invoked when oaths and vows are made.

Celsti the Huntress—mistress of farming and animal husbandry.

Darem Mailfist—master of battle and honorable combat.

Hendria Hearthmistress—mistress of the home and family life; invoked for matchmaking.

Nata Huerdelm—mistress of luck and fortune; fond of gambling, but deplores thieves.

Wendar Dasnoer—master of metal and smithing, both magical and mundane.

Gaugur Animism (The Five Spirits)

While there are a few Gaugur who worship the goddess Bast, most Gaugur ceremony centers around serving the spirits of nature: Earth, Water, Fire, Wind, and Heart (the spirits of living animals). Bast is usually only honored for her role in standing up against the other gods to assist the Gaugur, but it was the Five Spirits she enlisted who found them a new home in Alia-Wor, so the Gaugur always turn to them for guidance.

Unlike the other "civilized" religions, there aren't any Temples to Gaugur deities... instead, small shrines are erected in places considered sacred to the Gaugur, and those may be moved as needed. The shamans who tend such shrines are highly respected, and the oldest become a tribe's spiritual elders. Typically, the Council of Elders consists of five shamans, each dedicated to one of the Five Spirits. There's no official hierarchy when it comes to the Council of Elders, but the elders of each tribe choose a leader from among themselves who becomes "The One Who Speaks Last".

There's also no real hierarchy when it comes to Holy Servants—they all answer to the shamans of the tribe (although junior shamans generally know better than to sass veteran Holy Servants). Beyond that, they're typically scouts or war leaders, and it's common for an appropriate tribal leader to be chosen from among the Holy Servants... And the position can change at any time, based on the needs of the tribe. When a Holy Servant wishes to advance in Level, the Elders gather everyone in the area and choose a worthy opponent (one with equal Hit Dice). The fight must be without weapons or magic, and is non-lethal.

Requirements: Must choose a personal Spirit (Earth, Water, Fire, Air, or Heart); Must not kill natural animals for sport or profit; Must only use magic tied to one's Spirit element (Heart includes all healing and animal-related spells). Priests must donate 30% of income to their shrine to help aid the needy of the tribe, and must not wear metal armor; Holy Servants must fight to advance in Level.

Rite: ("The Wild Hunt") On the first night of the full moon, there's a "holy hunt"... Only claws and teeth, or a dagger, are allowed. Priests must touch their prey and then allow it to run free; Holy Servants must kill and eat some or all of their prey, and anything left over must be given to the tribe to use.

Blessings: Gain +1 to an Attribute (CON for Earth, INT for Water, STR for Fire, DEX for Air, and WIS for Heart). If a Priest makes a successful Save, creatures tied to their Spirit element (natural animals in the case of Heart) won't attack him; Priests may Turn creatures tied to their Spirit's element (or Undead in the case of Heart), but can't Destroy them even on a "D" result; Holy Servants gain +2 to Saves



A Representation of the Five Spirits

against Fear effects, and may Rage (+2 to hit and damage, and gain 1 extra HD for every 3 Levels; these extra Hit Points go away after the battle... If the character's HP falls below 0, he dies).

Quest: Holy Weapon or Item

Symbol: Generally speaking, a representation of the appropriate element Spirit, or all four elements surrounding a representation of the Heart Spirit. Shamans carry a fetish bag (which acts as a Holy Symbol) containing special powders and tokens. They also wear a headdress and carry a staff, both adorned with feathers, fur, and stones of a color appropriate to their Spirit (black = Earth; green = Water; red = Fire; blue = Air; clear or white = Heart). Holy Servants wear a necklace with one stone of an appropriate color for each time they've won an advancement fight.

Relations: The Five Spirits don't really interact with other deities at all (even Bast tends to remain aloof from the affairs of the other gods now), and the Gaugur usually have little to do with "civilized" folk, so their Church has no real enemies or allies.

Intervention: When the Elemental Spirits intervene, it's always in the form of an Elemental of the appropriate type. When the Heart Spirit intervenes, it's in the form of natural animals.

Spell: *Protection from Element* (based on Spirit) or *Protection from Evil* (for the Heart Spirit)



The Twilight Circle

With the exception of Elves living in Zaccar and a handful of Wild Elves (some tribes of Wood Elves or Sea Elves, for example), most Elves don't worship a single deity, instead worshipping their gods as a group. They call this group *I'yuguren*—"The Twilight Circle". Although Alisinia, the Mother of Sorcery, is considered as the "center" of the Twilight Circle (and is the Goddess most commonly invoked), the other Elvish gods and goddesses are all considered equal in stature and power, and each is invoked when the circumstances seem appropriate.

The Twilight Circle is what most non-Elves are likely to encounter in terms of Elvish religion, even though it doesn't have any dedicated temples outside of the handful of Elven enclaves remaining in Alia-Wor. Instead, a Councilor from an existing Council (the nearest of which is in Lorsia) takes residence at a local shrine and attends the needs of the Elves in that community.

The Council of Elders are Priests who have reached Level 6 Cleric or higher. Each Elvish nation has one, and each Council elects a Patriarch or Matriarch to lead it for fifty years. Most other Priests are part time, holding other jobs or duties in the community—although Elven nobles have the right to have a Priest or Holy Servant assigned to their household as an adviser and assistant on a full time basis.

The Elvish clergy is very rigid and stays out of the affairs of the rest of society, with the notable exception of the one unofficial Order in the Twilight Circle: the Wayfarers. These are devout Elves of all Classes who travel and investigate "issues" that come to the attention of Elvish leaders. Many Elves distrust the Wayfarers, viewing them as flighty and bothersome troublemakers. At the same time, they're often romanticized in song and story, as they often seek out lost Elvish communities, and may secretly be looking for the original Elvenhome.

Requirements: Must donate 20% of income to the Church; Must not break Elvish law; Metal armor reduces Spellcasting ability by 1 Level per armor's AC when worn. Priests must serve all Elvish clergy; Holy Servants must protect all Elvish clergy.

Rite: ("*Singes 'mat*") The day of the new moon is a festival day, when all Elvish stores are closed and the Elves gather to sing hymns, dance (more like yoga or tai chi), and meditate. Holy Servants are expected to remain vigilant during these ceremonies. The festival lasts from moonrise to moonrise, and when it ends there is feasting on uncooked fresh fruits and vegetables, as well as wine and mead.

Blessings: Character's Level is how many HP below "0" that only counts as Unconscious; May heal HP equal to Level once per day. Priests Destroy any Undead they



A Priest of the Twilight Circle

automatically Turn; Holy Servants gain +1 to hit and -1(+1) AC versus opposing Churches.

Quest: Holy Weapon or Item

Symbol: Three stars forming a triangle. Council Elders and Holy Servants usually wear a gold leaf (made of fabric, rather than gold or a leaf) as a badge of office. Vestments are blue robes, decorated with a multicolored stone known as an Elven Agate.

Relations: The Elven gods and their Church remain aloof from the affairs of other cultures, meaning they have few allies or enemies (though Messinia can often be sought after by Lanora for assistance). Occasionally, the Elves must rise up against a major threat against their people. Any gods who back such a threat are counted as enemies.

Additionally, there was a schism in the Elvish pantheon during the Age of Legends, when Doltha left to forge a new Elvish Kingdom (see the entry for Messinia, on page 10). The so-called Demon-Goddess and her followers are highly distrusted by the Twilight Circle.

Intervention: The Elven gods prefer not to intervene in the affairs of Alia-Wor, but if they must, the needed deity projects an astral body and uses magic. Gifts are often appreciated, depending on the deity in question.

Spell: *Cure Light Wounds*



The Elvish Pantheon

For reference, these are the the Gods and Goddesses worshiped as the Twilight Circle:

Alisinia (*The Mother of Sorcery*): Goddess of Fertility, Parenting, Healing, and Magic

Atropho (*Lord of Prophecy and Dreams*): God of the Dead and Sleeping, Dreams, and Prophecy

Eldinor (*War-Leader of the Circle*): God of Archery and Hunting

Kiana (*Mistress of Deception*): Goddess of Luck, Mischief, and Thieves

Lanora (*Patroness of Bards*): Goddess of Beauty, Music, Poetry, and all other Arts

Natalion (*Master of the Waters*): God of Weather and the Seasons

Rolest (*The Horned God*): God of Nature and Animals

Tiana (*The Ever-Changing Goddess*): Goddess of Love, Friendship and Romance

Zelne (*The Wild Goddess*): Goddess of the Wild Elves, and Sworn Enemy of Doltha

Doltha

Goddess of the Dark Elves

Doltha was behind the schism of the Elven Gods. In the Age of Legends, she desired to create an empire based on Elven supremacy, but the other gods and goddesses were resistant to such a move. Doltha led her followers into a civil war which ultimately led to the sundering of the Elvenhome and the Diaspora of the Elven people.

The Elves who followed her eventually became the Dark Elves, and to this day Doltha seeks to build an empire ruled by her Elves. The most recent attempt resulted in the ruination of the Pegasus Lands by the Dread Lords, and the near-destruction of the Church of Messinia.

Other Elves acknowledge Doltha's existence, but have relegated her to a Demon-God rather than a "true" God. The Wild Elves actively hate and hunt down the Dark Elves when they can... They've never forgotten nor forgiven the loss of the Elvenhome, and have refused to "settle down" into a new kingdom, always praying to Zelne for a return.

Doltha's followers are seldom (if ever) encountered in the Middle Kingdoms.

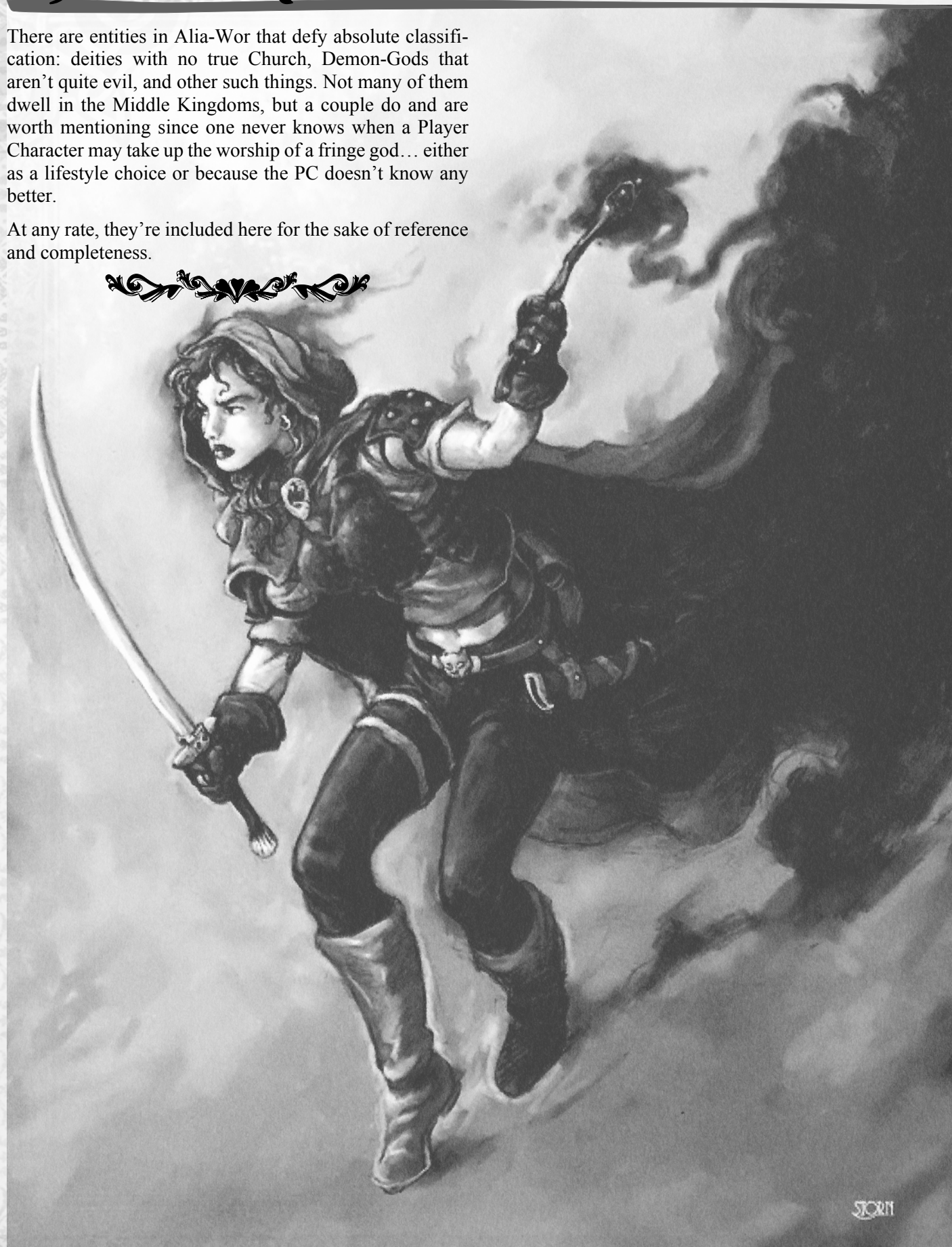


An Elven Wayfarer

The 'Non-Gods'

There are entities in Alia-Wor that defy absolute classification: deities with no true Church, Demon-Gods that aren't quite evil, and other such things. Not many of them dwell in the Middle Kingdoms, but a couple do and are worth mentioning since one never knows when a Player Character may take up the worship of a fringe god... either as a lifestyle choice or because the PC doesn't know any better.

At any rate, they're included here for the sake of reference and completeness.



Shoud (God of Thieves and the Night)

Lord of Shadows, Chance-Maker

Unlike most deities, Shoud is seldom worshiped out in the open... In fact, with only two exceptions—one being the Temple located at Kragkeep in Kobliodor—all of Shoud's temples are "Shadow Temples", hidden in the nooks, crannies, and sewers of the various towns and cities of Alia-Wor. The poor of such places often offer a prayer to Shoud before setting out on any errand where they might be carrying money as the god is known to protect those too poor to be preyed upon by thieves. Rumor also has it that a vast and secret Temple is located in one of the ancient cities of the former Telrini Empire, and runs the entire Church of Shoud.

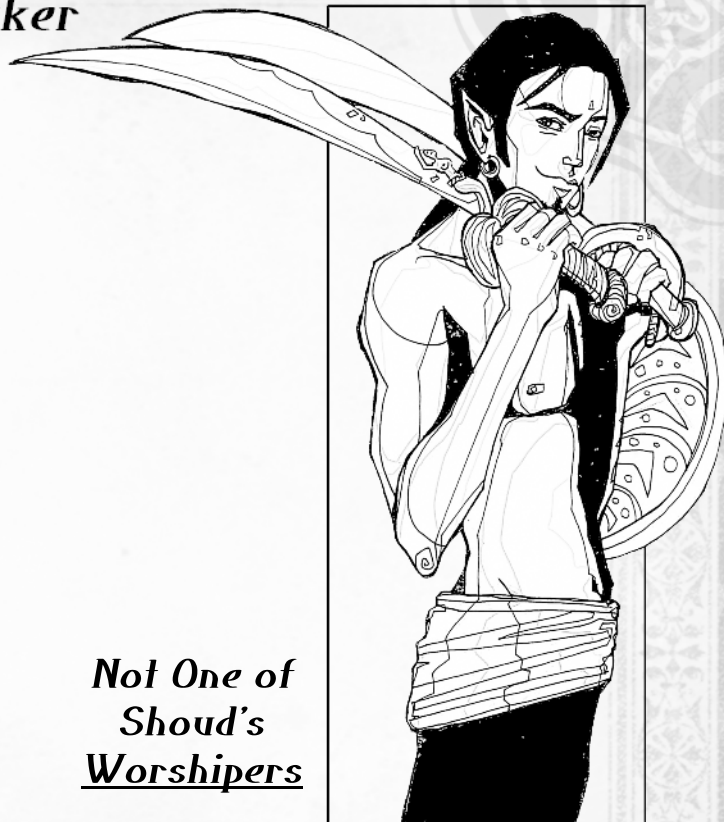
Shoud has several faces, each reflected by his Worshipers. In places like Kragkeep, Shoud is worshiped as the Lord of Shadows, and his "clergy" acts as the city's underworld, controlling criminal activity from behind the scenes. In other places, Shoud is worshiped as the Chance-Maker, and the clergy maintains a sort of "Thieves' Honor", or even acts in a Robin Hood type of fashion. In either case, Shoud's Temples are very loose-knit, with only a few people knowing who the actual leaders are. The Church is also run more like a business, with leadership not based so much on power as on one's ability to get things done.

In any case, Shoud's Priests and Holy Servants tend to be of a roguish bent, and all play in his "Game of Life" (the name of Shoud's teachings). This largely involves knowing things others don't, outwitting one's opponents, and scoring "points"—typically in the form of treasure. In addition to his Priests and Holy Servants, it's said the rats and crows of a community serve Shoud and act as the god's eyes and ears... Something that doesn't help endear him to the masses.

Requirements: Must donate 30% of income to the Church; Must not use any weapon weighing more than 5 lbs.; Must not steal or be dishonest with those poorer than one's self; Must not kill any rat or crow; Must attempt to remain secret as the Church is shunned and disliked in many places.

Rite: ("Game Day") On the thirteenth day of the month, Worshipers gather clandestinely and compare their gains for the month. Points are recorded and then the Temple leader listens in private to "confessions"—meaning any secrets that have been learned. Additional points are awarded according to the perceived value of the knowledge, and a prize is awarded to the winner for the month based on the total number of points accrued. Drinking and gambling often follow.

Blessings: Gain +10% to Hide in Shadows and Move



Not One of Shoud's Worshipers

Silently; Automatically Hide in Shadows (no chance of failure) once per day for every four Levels (rounded up); Darkvision up to a limit of 30'; Level x5% chance to estimate the number of coins or other small objects by glance or heft.

Quest: Holy Familiar or Item

Symbol: A rat's footprint on a gray disk (holy symbols also often have the first coin made in service to Shoud embedded on the back side). Shoud's colors are gray and shades of dark purple. Priests don't wear vestments since they wish to remain unnoticed, but Temple ranks are denoted with splashes of color (red at the lowest, up through the spectrum to purple at the highest) in the form of sashes, scarves, piping or other decorative adornment.

Relations: Shoud and his followers avoid involvement one way or another with other gods and their Churches.

Intervention: When Shoud intervenes, it's often with ideas, information, or some sort of distraction to aid in escape. When more direct intervention is necessary, rats or crows may be sent as help or messengers, and on rare occasions, one of Shoud's Shadow Monsters will manifest. Shoud tries to avoid using direct spell effects when intervening.

Spell: *Sleep*



Lankoon (God of Trickery and Chaos)

The Demon God, The Corrupter

Technically speaking, there's no such thing as a "true" Demon-God... The term is used generically to reflect an entity that's godlike, but not really considered a god. Such beings are usually also seen as having their own agendas. That said, if anything came close to being a true Demon-God, it would be Lankoon.

Not much is known for sure about Lankoon, other than he's ancient, and if he was ever truly worshiped as a god in Ages past, his followers died off millennia ago. Lankoon had a brief and tumultuous resurgence in the Telrini Empire around seventy years ago, but with the Empire's collapse, his followers appear to have vanished along with him.

Lankoon's origins are shrouded in mystery, although there's reason to suspect he may have been the entity who first led Atlantis to power—the truth of the matter was doubtless lost in the destruction of Atlantis and Amazonia at the end of the Age of Legends. What can be confirmed, based on subsequent events, is Lankoon somehow survived the purging of the Demon-Gods that followed. This is known because Lankoon's name appears a few-hundred years later, during the Age of Discovery.

At that time, the Demon-God apparently fell afoul of another ancient kingdom, whose history and people have long since been forgotten (only a few stray notes dating from the Age of Dragon Tears mention the lands of K'norin, which no longer exist). Again, what happened then can only be extrapolated to some degree, but it seems Lankoon attempted to lead K'norin into a war of conquest... Records left from surrounding lands speak bitterly of the battles, and tell of the praises heaped upon their gods when the battles abruptly ceased.

At any rate, based on Lankoon's own commentaries on the matter, one has to assume there were some people in K'norin who were both powerful and unhappy with the Demon-God's policies. Lankoon was sealed in a magical tower for millennia, until a group of unwitting adventurers freed him only about seventy years ago. One of the adventurers took to worshiping the "Demigod", and when they finished their travels, they returned to their home in the Telrini Empire, with Lankoon tagging along. Lankoon was absorbed into the pantheon of Telrini gods and goddesses some ten years later.

Only a year later, the Telrini Empire collapsed into chaos, leaving Lankoon's current whereabouts unknown.

Lankoon has no real Rites or Blessings. Historically, he mostly enjoyed being served and doted upon, and would



Lankoon?

simply intervene directly on a petitioner's behalf, rather than grant specific boons. Once a month, he'd request a nubile lass to be sent to him "... for entertainment purposes."

Symbol: No one but Lankoon knows what his original symbol might have been, but in the Telrini Empire, he used a star with eight rays. He also seems to enjoy shades of red, gold, orange and yellow—"Autumnal colors," he'd say... Or the colors of a burning fire.

Intervention: Lankoon's spirit form, at the very least, seems to be nigh immortal, but he only has limited ability to intervene in mortal affairs from a vast distance. Which isn't to say he's powerless—Lankoon is able to instantly cast any Magic-User Spell of any Level. Even if his mortal form was destroyed, his spirit would remain... at least until he could find a new vessel to fill.



The Divine Messengers

Beings and Entities that Serve the Gods

Angel of Cuthan

Hit Dice: 10+3

Armor Class: 2 [17]

Attacks: Two-Handed Sword (1d10+3; counts as +2 magical weapon)

Saving Throw: 3

Special: Magic Resistance (80%), Magical Abilities, Sweeping Attack

Move: 12

Alignment: Law

Challenge Level/XP: 16/3,200

Cuthan's Angels may appear as either male or female, but they are always tall, well-proportioned, and garbed in kilts with a tartan of green, white, red, and black. Their hair, always a shade of brown or red, billows in the divine aura that surrounds them. In combat, an Angel can sweep with its Great Sword against all opponents directly in front of it, and in addition to an 80% Magic Resistance, it may cast any 1st Level Cleric Spell at will (though only one per round).



Chenium of Zelinda

Hit Dice: 9+1

Armor Class: 4 [15]

Attacks: Dagger (1d4+1 plus Paralysis; counts as +2 magical weapon)

Saving Throw: 4

Special: Magic Resistance (70%), Magical Abilities

Move: 12

Alignment: Neutrality

Challenge Level/XP: 16/3,200

The Chenium in Zelinda's service are every bit a reflection of their Goddess, and are thus sometimes confused with Succubi. They usually appear as beautiful females, though some have appeared as men (who would also best be described as "beautiful" rather than handsome). Their physical appearance varies greatly, but in all cases they're pleasing to the mortal eye. Chenium try to avoid direct combat, but if forced, their daggers can immobilize any opponent struck by one (Save with a -2 penalty to avoid Paralysis). They can also cast the following spells at will (though only one per round): *charm person*, *clairaudience*, *clairvoyance*, *detect magic*, *dispel magic*, *hold person*, *knock*, *locate object*, *sleep*, and *suggestion*. Chenium normally have a 70% Spell Resistance, but they are 100% resistant to any *charm*, *hold*, *sleep*, or any spell or spell effect that controls the mind.

The Divine Messengers (Continued)

Dark Angel of Vademyr

Hit Dice: 11+3

Armor Class: -2 [21]

Attacks: 2 Long Swords (1d8+3; counts as +2 magical weapon)

Saving Throw: 2

Special: Magic Resistance (90%)

Move: 12/24 (flying)

Alignment: Law

Challenge Level/XP: 17/3,500

No one knows exactly how many Dark Angels Vademyr might have at his disposal, but only two have ever been seen at a single time, so perhaps there aren't many... which would be a good thing. A Dark Angel is frightening to behold: a tall human of androgynous appearance (reports vary on whether those seen have been male, female, or neither, at any rate), with pale skin, long black hair, and eyes that glow with a black light. It wears jet black Plate Armor, and wields a black, serrated curved Long Sword in each hand. Black feathered wings allow the Dark Angel to survey a battlefield from above. Dark Angels have never been seen to use any magical powers, but they have a 90% Magic Resistance.



Dwarvish Golem ("True Golem")

Hit Dice: 12+3

Armor Class: 3 [16]

Attacks: 2 Fists (1d10+3; counts as +2 magical weapon)

Saving Throw: 2

Special: Magic Resistance (100%), Magical Abilities, Half Damage from Piercing or Slashing Attacks

Move: 9

Alignment: Neutrality

Challenge Level/XP: 18/3,800

The Dwarves create their Golems from the earth itself—which is to say they're composed of molten magma that has cooled and hardened on the outside. Inside, they burn with the fire of the earth. In appearance, they're gray or black, and often covered with gemstones or crystals. Unlike typical Golems, True Golems are sentient, capable of independent thought, and although they can't speak, they can understand Dwarvish perfectly well. In combat, they generally strike with both of their powerful fists, but they can choose to "spit" magma instead (treat as a *magic missile* requiring an attack roll and projecting 5 missiles that do 1d6+1 damage each) or—once per day—exhale a blast of searing heat (treat as a *fireball* doing 10d6 damage). In addition to their complete resistance to magic, True Golems only take half damage from piercing or slashing attacks. They aren't very quick however, and any Dexterity-based Save is made at a -4 penalty.

Saint of Mitra

Hit Dice: 12+3

Armor Class: -3 [22]

Attacks: Long Sword (1d8+3; counts as +2 magical weapon)

Saving Throw: 2

Special: Magic Resistance (100%), see below

Move: 12/24 (flying)

Alignment: Law

Challenge Level/XP: 20/4,400

Mitra's Saints act as his soldiers... All of them are Holy Servants who gave their lives in his service while championing Law and Justice. They appear as an idealized version of how they appeared in life, with the addition of white-feathered wings and limned in a luminous divine aura. They wear silver plate armor, carry a silver shield bearing the Symbol of Mitra, and wield a silver long sword. Their purpose is to continue fighting on Mitra's behalf, and so they function as 12th Level Paladins in terms of abilities (including Mitra's Blessing to Turn Undead). They're also completely resistant to magic.



Servant of Mitra

Hit Dice: 10+1

Armor Class: 2 [17]

Attacks: Short Sword (1d6+1)

Saving Throw: 3

Special: Magic Resistance (80%), see below

Move: 12/24 (flying)

Alignment: Law

Challenge Level/XP: 19/4,100

While the Saints of Mitra act as soldiers, his Servants are generally sent out to act in a non-combat role... Which isn't to say they can't fight, but they tend to serve better as assistants and advisers. The appearance of a Servant of Mitra is similar to that of a Soldier, except they're garbed in white robes, and they only carry a silver short sword. Additionally, a Servant carries a Holy Symbol of Mitra, and has all of the abilities of a 10th Level Cleric (including the Blessings conferred upon a Priest of Mitra). The Servants of Mitra are 80% resistant to magic, and—like the Soldiers—can use their wings to fly.



The Divine Messengers (Continued)

Sea Dragon of Korellian

Hit Dice: 14+3

Armor Class: 1 [18]

Attacks: 2 Claws (1d8+3), Bite (3d10+3)

Saving Throw: 2

Special: Magic Resistance (100%), Magical Abilities

Move: 0/24 (swimming)

Alignment: Neutrality

Challenge Level/XP: 23/5,300

Sea Dragons shouldn't be confused with Sea Monsters... Unlike the latter, Sea Dragons are related to true Dragons, and in appearance they resemble Chinese dragons of our own mythology—long, sinuous, and ranging in color from green to blue to violet. They have four legs, but no wings, and their heads tend to sport growths that resemble "beards" or "manes". Sea Dragons are also far more intelligent than Sea Monsters, and all of them serve Korellian. In fact, it's rare to see a Sea Dragon unless it's come in the service of the Sea King. In addition to their formidable combat abilities, Sea Dragons are completely resistant to magic, and function as 14th Level Magic-Users. They generally have the following spells prepared: *charm person*, *conjunction of elementals* (water only), *contact other plane*, *control weather*, *detect evil*, *detect invisibility*, *detect magic*, *dispel magic* (x2), *ice storm* (x2), *lightning bolt* (x2), *limited wish*, *locate object*, *part water*, *phantasmal force* (x2), *polymorph self*, *project image*, *protection from evil*, *read languages*, *read magic*, *suggestion*, *teleport*, *transmute rock to mud*, and *wall of ice*. A Sea Dragon will typically use *polymorph self* in order to assume a humanoid form.



Shadow Monster of Shoud

Hit Dice: 8+3

Armor Class: 3 [16]

Attacks: 2 Claws (1d6+3), Bite (2d6+3)

Saving Throw: 6

Special: Immune to Non-Magic Weapons, Magic Resistance (60%), Regeneration, Shadow Walking

Move: 18

Alignment: Neutrality

Challenge Level/XP: 16/3,200

There are some people who know about the Shadow Monster, but few could describe it as it's usually used to hunt down particular individuals who've come to Shoud's attention as "dangerous". As a result, most who've seen it haven't lived to describe it. Those who have claim it's composed of pure shadow, and seems to resemble a multi-legged, dog-like creature, with two pairs of eyes that glow like hot coals. The Shadow Monster is resistant to magic (60%), and entirely immune to non-magical weapons. Witnesses claim the creature can "walk through shadows" (treat as *dimension door*, but movement is limited to shadows), and that it regenerates any damage done to it (at 3 HP per round), although if it's "killed", it dissipates and won't return—at least not until it's summoned again.

Shield Maiden of Tarlana

Hit Dice: 11+3

Armor Class: -1 [20]

Attacks: Long Sword (1d8+3)

Saving Throw: 2

Special: Hurl Lightning (once per combat), Magic Resistance (90%)

Move: 12

Alignment: Law

Challenge Level/XP: 19/4,100

The Shield Maidens in the service of Tarlana are all warrior women—although it's unclear if they are made up of those who died in service to the Mistress of the Sword, are spirits given corporeal form, or something else entirely. While the specifics of their features may vary, they all appear as golden-haired women wearing chain armor, and wielding a long sword and a shield emblazoned with the symbol of Tarlana. In addition to being 90% resistant to magic, a Shield Maiden can hurl a lightning bolt once per combat (11d6 damage, Save to only take half). Typically, they will use this attack first, before closing with an enemy.



Sword of Vell

Hit Dice: 9+3

Armor Class: 2 [17]

Attacks: 2x Short Swords (1d6+3 each)

Saving Throw: 4

Special: Magic Resistance (70%), see below

Move: 12

Alignment: Law

Challenge Level/XP: 16/3,200

The Swords of Vell are the Lady of Secrets' version of Mitra's Saints and Servants. They functionally have leather armor, but this is covered with a gray robe, usually with a hood drawn up to cover the head and obscure the face. Their features, when seen, are an idealized version of how they appeared in life. All Swords of Vell carry a pair of short swords they use in combat, and they fight as (and have all the abilities of) 9th Level Assassins. They are resistant to magic (70%), and have all the abilities of Vell's Holy Servants (including the ability to Turn Undead as a 9th Level Cleric).



New Magic & Treasure

Divine Favor

Spell Level: Cleric 1st Level

Range: Caster

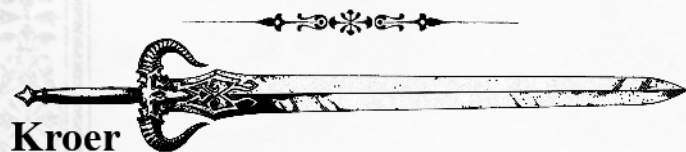
Duration: 1 Turn

Calling on the strength and wisdom of a deity, the caster gains a +1 to Hit and Damage bonus. The spell is often granted to priests of warlike gods, but many deities of all kinds are known to have granted this spell to their faithful from time to time.



Shillelagh of Saint Arlyn

Arlyn was a Holy Servant of Cuthan who traveled widely and epitomized the god in both word and deed. The cudgel he used (both as a weapon and a walking stick) is imbued with Arlyn's spirit. It looks like a well-worn, heavy stick engraved with a seven-rayed star at the widest end, and functions as a +2 Staff. In the hands of a Worshiper of Cuthan, however, the Shillelagh also grants 1 extra attack per round, can cast *light* 2 times per day (as a 6th level Cleric), and can create 1 gallon of ale per day. It also tends to fill the wielder's head with limericks.



Kroer

Kroer is a +3 Longsword said to have been blessed by Ketur himself so that it burns with the fire of the god. In addition to the bonuses granted by the sword, it heals 1 HP on its wielder every time a successful hit is landed on a living creature (Undead don't grant this benefit), provided the wielder is a Worshiper of Ketur... Otherwise, the wielder *takes* 1 point of damage. Kroer can also cast *cause light wounds* 2 times per day, as a 3rd level Cleric.



Horn of the Sea King

This relic appears to be an ordinary conch, with three dolphins done in scrimshaw near the larger end. Legends claim that Korellian gave the horn to the first King of Ascalon to grant him power over the seas. The Horn can be used to *control weather* once per month, *control winds* once per week (as a 7th level Druid, and for *animal summoning* (sea creatures only, up to three levels per week... for instance *animal summoning I* and *animal summoning II* once each). It can also *purify food and water* once per day.



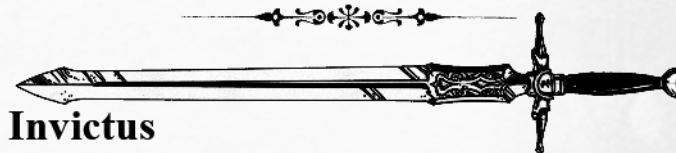
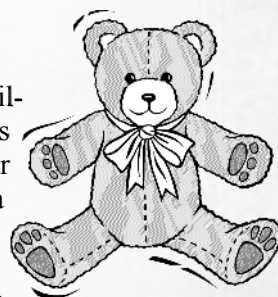
Three-Coin Staff

Three-Coin Staves are ordinary staves with three copper coins hanging from one end on a loop of chain. Scores of them can be found at Temples to Mathus, sold as souvenirs for the donation of a silver coin, but there are only seven *true* Three-Coin Staves (which are said to have been given by the god to his original Priests). In the hands of a Worshiper of Mathus, a true Staff is a +1 Staff (+4 against Undead), and can be used to *cure disease*, *cure light wounds*, and *cure serious wounds* as a 6th level Cleric.



Anjobax

Messinia is big on protecting children, and her greatest guardian is Anjobax—the spirit of a werebear who gave his life protecting a young girl. Anjobax has the form of a small, stuffed bear, but once per day, its owner can call for help, and Anjobax manifests as either a werebear (using the standard Lycanthrope stats) that fights, or a winged bear (using the stats for a Bear, but with a flying movement of 24 added) that acts as a mount. Anjobax gains +2 to hit and damage if its owner is a child.



Invictus

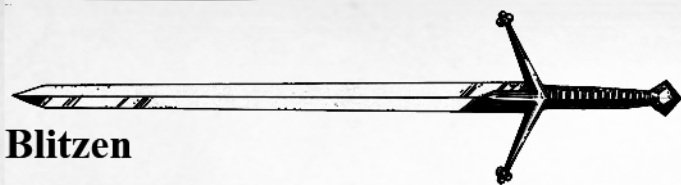
According to legend, Invictus was wielded in the Age of Dynasties by Saint Marcus on behalf of King Pendragon I, in the name of Mitra. Marcus gave his life fighting Hobgoblins, and Mitra bound his spirit to the sword. It's a +1 Longsword, but in the hands of a Worshiper of Mitra, it becomes a +3 weapon, and can summon Marcus as a Saint of Mitra (page 31) once per month. Invictus can also *detect evil* within 30', constantly and regardless of the wielder's faith.



Jade Talisman of Shendor

The Jade Talisman is a coin-sized ring of green jade, and religious scholars debate whether there's only one or several of them... Only one has ever been seen at any time. What's not debated is the Talisman's potency. The Jade Talisman has 15 "spell levels", and can cast any Clerical curative or healing spell, burning a level for each level of the spell. The levels regenerate at the rate of 3 per week if used by a Priest of Shendor, 2 per week if used by a Holy Servant of Shendor, and 1 per week if used by anyone else.





Blitzen

Legends say Tarlana had the twin swords, Donder and Blitzen, forged for herself when she rebelled against the Northern gods, and gave Blitzen to her first Sword Wife. Blitzen is a +2 Longsword, but can't be wielded by a man—any man who tries takes damage as if he was struck by the sword. Once per combat, Blitzen allows its wielder to cast *lightning bolt* as a Magic-User equal to her own level, and if borne by a female Worshiper of Tarlana, the sword also grants *divine favor* during combat.



Exaequs

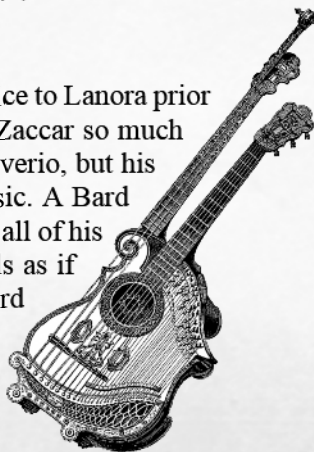
Little is known about the legendary sword, Exaequs, save that it was carried by Saint Tamalin during the Age of Dynasties. Exaequs acts as a +2 Short Sword, but when wielded by a Worshiper of Vell, becomes a powerful weapon against Undead, automatically Destroying (as the Turn result) any Undead with fewer Hit Dice than its wielder when it does damage. On a natural roll of '20', Exaequs Destroys *any* Undead it damages.

Pearls of Passion

Some scholars claim Queen Marwen of Zerluna possessed a string of these pearls. They are large, lustrous pearls, blessed by Zelinda and strung together on a thin, silver chain. When the Pearls are worn where they can be seen, the wearer's Charisma (and Appearance, if used) effectively becomes 20. Additionally, a Worshiper of Zelinda can cast *suggestion* as a Magic-User of the same level 3 times per day—if the Pearls are the *only* thing being worn, the use of *suggestion* is unlimited.

Harp of Silverio

Silverio was a Bard in Holy Service to Lanora prior to the Telrini invasion that cost Zaccar so much land. Little is known of Saint Silverio, but his Harp carries the spirit of his music. A Bard playing the Harp of Silverio uses all of his abilities and casts all of his spells as if he was 3 levels higher. If the Bard is a Holy Servant of Lanora, he gains a +15% bonus for Divine Intervention from her (with a minimum of a 15% chance).



Gob Stopper

The Dwarves have always had problems with Goblins, and the Dwarves of Khazem Kel claim that Wendar Dasnoer forged Gob Stopper himself during the Age of Dwarven Kings for King Trost I to fight against Goblins and Orcs. It's a +1 Battle Axe, but is +4 against Goblinoid races, and grants the wielder one extra attack per round and an armor bonus of -1[+1] when fighting such foes. Finally, any Dwarf who wields Gob Stopper will be viewed as "Chosen by the Ancestors" by other Dwarves. It's also unbreakable.



Spirit Stone ("Nish")

Most of the time, the colored rocks used by Gaugur in their fetish bags are just that: colored rocks. But occasionally, they find what they call a "*nish*"—a stone imbued with an elemental spirit. Each *nish* is linked to one of the Five Spirits, and has 10 "spell levels" that can be used to cast any Druidic spell based on that Spirit (note that weather and lightning spells are Air, plant spells are Earth, and all health and animal spells, including sticks to snakes, are Heart). Spell levels regenerate at the rate of 2 per week. If the holder of a *nish* is a Worshiper of the Five Spirits, he also gains complete immunity and spell resistance to that element (or regeneration, like the ring, for Heart).

Wayfarer's Cloak

Legends differ on who was the first Wayfarer, but all agree that the Elvish gods banded together to gift him with a magnificent cloak. The Wayfarer's Cloak acts as a +2 *cloak of protection* and a *robe of blending*, coupled with an interior pocked that serves as a *bag of holding* and a cloak clasp adorned with a *luck stone*. In addition, the wearer of the Wayfarer's Cloak recovers an additional HP for every night of rest, and won't suffer the effects of deprivation (although he might still die from hunger or thirst). He also needs only rest half as much as normal.

Ring of Truth

"It takes one to know one," they say, and legend holds that Shoud created this ring himself to see through deception. Anyone wearing the Ring can cast any *detect* (including *ESP*), *find* (but not *locate*), or any *read* spell at will... But he can only do one at a time, and it's not automatic—the wearer must will the spell to happen, or he won't know The Truth. *Mind Blank* is still proof against the power of Shoud's Ring.



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