

TERRINOTH SETTING
COMPATIBLE

MINISTRIES OF MENNARA

Chris Markham



FANTASY RULES SUPPLEMENT

GENESYS
FOUNDRY

CREDITS

EXPANSION DESIGN AND DEVELOPMENT

Chris Markham

EDITING

Chris Markham and Wendy Markham

PROOFREADING

Chris Markham, Wendy Markham, and Randall Mason

GRAPHIC DESIGN

Fantasy Flight Games **Genesys Foundry**,
and Chris Markham.

And thanks to Giri Raman "Archellus" and
Scott Zumwalt for additional design elements

COVER AND INTERIOR ART

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PLAYTESTERS

Heidi Friedemann, Wendy Markham, Fran Mason,
Randall Mason, Daniel Nicholson

ART DIRECTION

Chris Markham

LAYOUT

Tim Huckelbery

PUBLISHER

Chris Markham Publishing via **Genesys Foundry**

*As always, full gratitude to my family, for putting up with me and indulging my continuing love of RPG
storytelling, and my obsession (their words) with learning everything I can about the Terrinoth setting.*

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INTRODUCTION

This product is a supplement for the Realms of Terrinoth setting. Though the supplement explores the world of Mennara, it can be converted for use in your own fantasy world. The **GENESYS CORE RULEBOOK (CRB)**, **REALMS OF TERRINOTH** setting (RoT), and either **GENESYS DICE** or the **GENESYS DICE APP** are required to use this product.

SYNOPSIS

While the **REALMS OF TERRINOTH** sourcebook introduced some of the gods of Mennara, this supplement seeks to offer more information as well as some additional gods referenced in past lore for Terrinoth.

This product goes into more detail of (10) gods, including those mentioned in the sourcebook. However, it also includes an example of each god's holy symbol, more information on the clergy of each deity, as well as additional information for GMs to use the gods in their campaigns, whether it is beseeching one's god for aid, or offering placation to a god to not interfere.

ORGANIZATION

Each page details (2) deities. Each entry has an illustrative image of their holy symbol, description, lore, and information on the clergy. In addition to this information, general suggestions regarding the use of deities in a campaign are presented as an appendix to the god listings. The faiths are described by one of the most learned monks in Mennara, **Krimnia the Blind**.



KRIMNIA THE BLIND

GENERAL INFORMATION

It is important to note each of the gods listed herein is derived from existing Terrinoth lore. In addition to the **REALMS OF TERRINOTH** sourcebook, addition deities and information comes from the d20 **LEGENDS AND LAIRS** adventures set in Mennara and from the **RUNEBOUND** game. While there are other deities and avatars present in Mennara, this product is focusing on these 12 deities due to their power and influence.

Note: There are more gods in Mennara than this work will cover. However, this product should assist as a primer for fleshing out additional gods, and I hope to feature more in an additional supplement.

CONTENTS

Each god is presented as a separate entry and two to a page. More suggestions on the campaign uses for deities are given as an appendix.

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ARIS

"Many monks have no wish to fight the evils of this world. I do not disparage them, for they strive to serve their fellow man instead, in the service of Aris."

—Krimnia the Blind

PATRON OF PEACE AND PROSPERITY

Aris appeared after the Third Darkness and has since become nearly as popular as Kellos at least amongst rural folk. Her followers are those who harvest the crops, storing excess for the winter, and those who help others in need. The goddess' dominion is hearth and home as well as agriculture and inner peace.

THE CLERGY

The clergy of Aris consists mostly of monastic orders. Most rural communities have at least one such monk in residence and they get along well with the more renowned clergy of Kellos. They serve as arbitrators and advisors between nobles and strive to promote peace. However, part of their training is hand-to-hand fighting should it be needed. One secretive order, the Watchers, is even charged with guarding the Weeping Basin, to ensure the Dragonlord Margath never returns. The shrine here is the largest, and the center of the faith.



SYMBOLISM

Aris' symbol is a dove holding an olive branch to symbolize peace. There is no favored material for holy symbols, though silver is common, and colors are often blues and white if other materials. These same colors are worn by the monks and other clergy.

The monks of Aris practice hand-to-hand fighting and are quite skilled in this regard, though many also use a staff. More traditional priests often use a quarterstaff.

ETHANA

"Many of those who live in the woods close to the realm of the Elves took to worshipping Ethana before most of the gods we revere today."

—Krimnia the Blind

GODDESS OF THE WOOD

Ethana's following predates human history and she is often regarded as an Elven deity. However, she is revered by Druids and Rangers of many races in addition to the Elves. The goddess' dominion is of course the protection of the Elves, but also the forests and woodlands of Mennara.

THE CLERGY

The vast majority of the clergy are also Elven Wealdweavers. Additionally, most of her other clergy are half-elves. Like other druidic orders, rank is primarily by age and wisdom and extremely informal. Much of their focus is on keeping civilization from encroaching too far into nearby woodlands. The only concentrations for followers would be near the most ancient and sacred forests of Mennara and of course their sacred duty of being the caretakers for the Fountain of Purity (mentioned on page 178 of the **REALMS OF TERRINOTH** sourcebook, and as depicted on the cover of this work).



SYMBOLISM

Ethana's symbol is an oak leaf. Holy symbols are typically made of lacquered wood. Like other Druids and Rangers, the followers of Ethana favor greens and browns for clothing, however Ethana's clergy prefers to wear Elven styles despite their actual race, and often wear blue accents and trim.

Note: Ethana was mentioned in the **Legends & Lairs** adventure *"The Lost Hunt"* by FFG, originally for the d20 system but based in Mennara.

FORTUNA

"The clergy of Fortuna is a frivolous lot. But, one is usually guaranteed to have a good time..."

—Krimnia the Blind

LADY OF LUCK AND TRICKERY

Fortuna has a multitude of followers including: merchants, gamblers, miners, prospectors, and of course adventurers. Originating in Lorimor, the faith quickly spread to the Baronies.

THE CLERGY

Though many seek Fortuna's blessings, she has no real organized clergy to speak of. Still, there are many wandering priests in her name (and even more charlatans with no divine ability at all). Anytime there is a celebration in a tavern, or an excessively loud gathering with plenty of food, drink, and fun, and of course games of chance, it can be said to be a service to Fortuna.



SYMBOLISM

Fortuna's symbol is a pair of runed dice. Holy symbols are typically gold, brass, or highly polished copper, though silver ones are not unheard of. Rare priests often dress like nobles and try to work in gold and silver brocades and excessive amounts of jewelry.

Priests favor weapons that can easily be carried inside a settlement, such as concealed daggers or a rapier.

KELLOS

"Though my eyes are dead, I can 'see' this world thanks to the warmth that Kellos grants us...or the lack thereof."

—Krimnia the Blind

THE BLAZING LIGHT OF LIFE AND JUSTICE

As a warrior during the Second Darkness, Kellos became renowned throughout all Mennara. While the circumstances regarding his ascension to godhood (and likewise his twin brother Nordros) remain closely guarded secrets of the church, it was shortly after these events when he became one of the most widespread faiths in the realm. His godly dominion covers light, fire, healing and order.

THE CLERGY

Based in Vynelvale, the Church of Kellos is dedicated to the spread of the faith. Low-ranking Acolytes tend to the Eternal Fire in the city, and are garbed in white with red or gold trim befitting their rank. More learned priests (often referred to as Brother or Father) wear red robes and these are a common and welcome sight in most communities. The highest-ranking clergy are called High Priests, while the ultimate ranks within the church are known as Justicars.



SYMBOLISM

Kellos' symbol is a fiery hand with a flame insignia in the palm. Holy symbols are typically gold, brass, or highly polished copper. Priests wear predominantly red robes, but often have accents of gold, white, or yellows in their clothing.

Priests of Kellos favor the mace and the sword. It is not uncommon for higher-ranking priests to use flaming magical variants, or even oil-dipped flaming weapons in battle. Monastic orders of Kellos also exist and flaming fists and feet are commonly attributed to skilled monks.

KURNOS

"The Druids of Kurnos once offered to cure me of my blindness. Kellos has decreed how I see the world, so I politely declined."

—Krimnia the Blind

LORD OF THE HUNT

Kurnos is the god revered by the scattered hunters and farmers all throughout the realm. Said by many to be an Elf who ascended, there are shrines to him scattered throughout the countryside. His godly dominion covers animals, hunting, farming, and nature.

THE CLERGY

Though not centralized, as the clergy is mostly made up of Druids, full moons are often celebrated by a large gathering at Hunter's Circle by Kurnan Lake. Many Rangers also revere Kurnos as their patron. Due to their loose method of organization, rank within the clergy is more due to age and experience than any defined ranking. The exception is the Master of the Hunt, or head Druid, chosen by a council of the oldest and wisest among them.



SYMBOLISM

Kurnos' symbol is a stylized wolf's head and many Druids have wolves as their animal companions. Holy symbols are often wooden. Druids and Rangers wear mostly a mix of brown and green clothing to better blend into their environment. However, those in colder regions may incorporate more white, while desert Druids may incorporate sand colors.

The Druids of Kurnos tend to use more natural sourced weapons made of magically enhanced bone or wood in addition to a variety of bows.

NORDROS

"I will not even speak of such a blasphemous name."

—Krimnia the Blind

MASTER OF COLD AND DEATH

Nordros is the twin brother of Kellos, and yet his opposite in nearly all ways. The worship of Nordros is all but outlawed in many settlements. His godly dominion is over winter and death, including the undead.

THE CLERGY

While the worship of Nordros is shunned or even outlawed, there are still a few pockets of worshippers and clergy in the Howling Giant Hills and the Blind Muir Forest. There is rumored to be a secret temple in or around Strangheaven, though this has never been confirmed (If using Darren West's *"Haedra's Shard: Part 1"*, location 22 of the map of Strangheaven is ideal). A broken statue of Nordros is in Lagart, and on the longest day of the year, Hearthlords come to spit upon it. Necromancers and priests who deal with the undead band together in the worship of the Master of Cold and Death. The most skilled clergy become known as Ice Lords (regardless of gender). Some elite clergy members follow Nordros' initial path and become Cryomancers (masters of ice and death magic).



SYMBOLISM

Nordros' symbol is an ice encrusted skull. Due to the forbidden nature of the faith, such symbols are often of whatever material the priest can find. Followers and clergy of Nordros tend to dress in a lot of black with blue accents or trim. Open display of such a symbol is nearly unheard of.

The only weapon often attributed to the clergy is a scythe or sickle.

POLLUX

"Gnomes continually baffle me. Never before have I seen a people so determined to blow themselves up..."

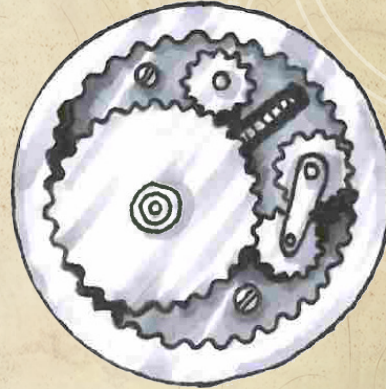
—Krimnia the Blind

THE ARTIFICER

Pollux's followers are typically Gnomes, but there are worshippers of various other races as well. Pollux isn't really a god in the sense of the other deities in this work. He, or she, is more of a mystery than anything else. During the time of the Elder Kings, numerous treatises and diagrams were found. The steel sheets all had the name "Pollux" as a signature.

THE CLERGY

While there is no true clergy, Pollux's followers gather in workshops and pour over the relics inscribed with the name. From them, they develop their own devices and formulae for their creations.



SYMBOLISM

The symbol of Pollux's followers is a series of gears. Often, these symbols can wind up, allowing the gears to move about slowly. The symbols are always steel.

The most common weapon associated with followers is the repeating crossbow. However, any weapon with moving parts is likely to be favored by a follower of Pollux.

SET

"The worship of Set has persisted for centuries. While associated with the Nagas, others worship the Serpent God as well."

—Krimnia the Blind

THE SERPENT GOD

Set is the patron deity of the Naga race in Zanaga. However, in times past, the worship of Set even extended into parts of what is now Al-Kalim and many peoples there still pay homage to the Serpent God. His followers seek to destroy the Lizardmen, the Mahkim, and eventually all other gods of Zanaga.

THE CLERGY

The clergy of Set is almost exclusively of the Naga race and exclusively female, though rare clerics of other races have been seen from time to time. One can only guess at their motives. There are two large temples to the faith in Zanaga and they were once Lizardmen temples. Omega the Obsidian Sunrise and Jatok, the Water Temple. It is said that all of the rivers of Zanaga flow to this watery tomb. Both are main gathering places for the clergy.



SYMBOLISM

The symbol of Set is a stylized snake. Holy symbols are made of obsidian with the snake often being inlaid with green jade. Clergy of Set are typically only recognizable as being larger female Nagas who are ornately adorned in fancifully designed armor and obsidian jewelry.

The favored weapon of Naga priestesses is a multi-headed barbed whip, often made with a serpent motif.

UTAARO

"An old religion, but very honorable men and women. Many of them have been brought into Kellos' light."

—Krimnia the Blind

LORD OF VALOR

Utaavo was first worshipped during the time of the Elder Kings. His divine portfolio is similar to that of Kellos, but Utaavo's followers focus more on valor and righteousness in addition to justice. As a primarily rural religion, many followers and even remote clergy, have never even heard of Kellos unless they have traveled away from their small settlements.

THE CLERGY

The clergy of Utaavo are primarily Knight Errants. Though in possession of divine ability, they are also very well trained in combat. As a widespread and rural religion, they are not well organized, but rank is often associated with age, wisdom, and a history of great deeds.



SYMBOLISM

Utaavo's symbol is a simple sword. Holy symbols are always silver. The clergy dress in white and silver garments and gleaming, polished armor.

Priests of Utaavo prefer to use any variety of sword

Note: Utaavo was mentioned in the Legends & Lairs adventure "Raid on Tonwell" by FFG, originally for the d20 system but based in Mennara.

Y'LLAN

"The foul goddess responsible for the plague we call the Uthuk Y'llan. Luckily, she and her ilk are far from here, and you better hope it stays that way."

—Krimnia the Blind

THE CORRUPTOR

Y'llan is the evil goddess who first aided the barbarian tribes that would become the twisted Uthuk through her corruption. She is bent on the conquest of Mennara through her twisted children.

THE CLERGY

Male and female clergy are known as warlocks and witches respectively. The most powerful of these are known as Nightseers and Bloodsisters respectively. Hierarchy is dependent on their favor with their Ynfarnael Lords. Some witches are either bloodwitches (those that can manipulate the blood) or bonewitches (those that can manipulate bone). Both types can communicate with other Uthuk telepathically. Witches join together as the Blood Coven to shape new Uthuk and beasts to serve them. Warlocks conduct rites to bring forth demons into the world and sow intrigue among the other races.



SYMBOLISM

Y'llan's symbol is the same demon skull and twisted bones symbol on a red background used on the Uthuk's war banners. The witches and warlocks don't typically wear such symbols however, as their rank and function are more apparent by their body alterations, tribal markings, and more elaborate garb than the rank and file Uthuk.

The clergy's favored weapons are other Uthuk and their beasts as well as their magic. Staves of bone are not uncommon however.

APPENDIX: USING THE GODS IN YOUR CAMPAIGN

The following rules suggestions are for GMs wishing to involve the gods more heavily in their campaigns. As always, such rules are optional, and individual GMs should feel free to change or adapt these rules as they see fit.

REASONS FOR INVOLVEMENT

There are many reasons you may wish to have more involvement by the gods in your campaign. One or more of the PCs may follow a faith or derive their powers from such worship. You may be using cults or villains of foul gods as enemies of the PCs, or you may just want to add them in as background flavor for your campaign. Regardless of the reasons, the suggestions that follow may help.

SOCIAL REACTIONS

It is important to realize that regardless of the PCs' faith or lack thereof, much of the rest of Mennara pays homage to the gods, or a specific god. The widespread acceptance of Kellos assures that a priest of Kellos is likely to receive a kind reception in most towns and cities. Conversely, a priest openly displaying the symbol of Nordros may be shunned, attacked, or arrested depending on the mindset of the town. Unfamiliar symbols may get puzzling looks and mild distrust of the stranger. These kinds of reactions should be considered by the GM (and players) to fully reflect the views of the people. These reactions can be reflected in the game by assigning bonus or setback dice to different social encounters, or by increasing or decreasing the difficulty of a particular social goal.

SEEKING AID

Sooner or later, a pious PC character is going to ask about beseeching their deity for aid. Of course, there are any variety of reasons for doing so, but it does provide a great opportunity for a GM to work in some interplay with the gods. As a suggestion, such characters could make a **Divine Skill** check with a difficulty that fits the situation. If the character does not have ranks in the Divine skill, the difficulty should be increased a step (after all, the PC is not a devotee of the god) and make a **Knowledge (Lore) Skill** check instead. This is also a great opportunity to assign bonus or setback dice to this check depending on how dedicated the PC has been to the ideals of the god recently, or how interested the god would be in the task at hand. For example, asking Kellos' help to win a hand of cards isn't really in his wheelhouse. However, asking for aid from Fortuna for the same reason, is much more applicable.

The form this aid (if any) takes of course, is up to the GM, but suggestions include bonus dice to a skill check, reduced difficulty, or more narrative aid such as a tunnel collapsing to prevent an enemy from following, or a sudden storm to put out fires, etc. Have fun with it!

PLACATING THE GODS

Sometimes, it is preferable to placate the gods to NOT interfere in one's endeavors. For example, sailors may placate the Stormlords with a sacrifice thrown overboard, to prevent sudden storms. An explorer in Isheim may try to placate Nordros for milder weather and less snow.

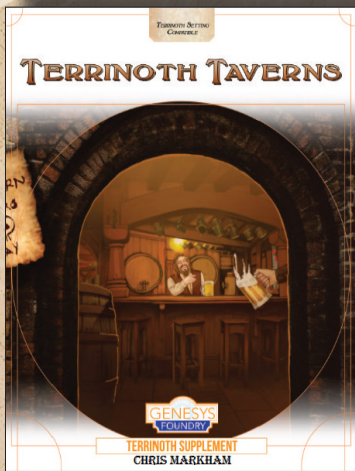
The system for this, is the same for those seeking aid from the gods. It simply manifests in a different way. Once again, a **Divine Skill** check or a **Knowledge (Lore) Skill** check is applicable and should be modified based on the roleplaying circumstances (and the sacrifice). The difference should reflect the difficulty, as the PC is now asking for the god to basically look the other way versus active involvement. Likewise, the degree of sacrifice (and its appropriateness to that deity) should also factor in the form of bonuses or setback dice applied.

This supplication can even manifest in much the same way as a blessing that is asked. For example, there could be storm clouds in the distance that then clear as the PCs get closer. They may see a pirate vessel on the horizon, but a fog bank rolls in. There are many ways to narrate the results. GMs are encouraged to have fun with it and let their players explore their relationships with their characters' gods.



Thank you for purchasing this product, and I sincerely hope you enjoy using it in your games!

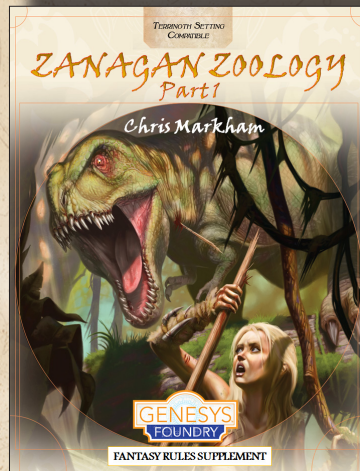
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Thank you,

Chris Markham