Tears of Blood

A Community Built Campaign Setting

Based on source material originally appearing in forums on the Giant in The Playground website as well as additional new material.

"Save your tears, my fetid friends,
The dead have Wept enough!
Their blood flows forth 'round river bends,
And o'er the towering bluffs.

We sail across the Alarran Sea,
Upon our ships of bone,
Past halls of Men and Eiven trees,
'Midst death's eternal moan.

Past marching Dwarves forever grim,
And 'round the frozen Giantkin,
Among both flesh and stolen limb,
Where bloody victims dwell within.

At last, we see Ursoule ahead,
Came whence Feldarin Lords,
'Lest they fall to deathly red,
Their blood forever pours."

- Renard B'Marne, Halfling Pirate

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Introduction to the World of Ursoule and “Tears of Blood”

Preface

Once there were some fans of the online comic “Order of the Stick” who joined with some members of The Giant’s Playground and tossed around the idea of creating a new campaign world, taking a cue from The Giant himself and his campaign building tips. The Giant supported them in this endeavor and granted them a little corner of the Playground where they could run and play. They quickly set about tossing around ideas for a theme, a tone, and a general this and that. They agreed that ideas for each topic would be put to a vote, creating a campaign world by consensus. Thus was born the “Tears of Blood” world.

The Tone of the World

It was established early on that the tone would be gritty, set in a world where day to day life is a struggle. There are several story lines at work, most notably a plague called The Weeping that has ravaged the land, creating a world in turmoil with unstable governments. The result is an atmosphere of mistrust of strangers, especially adventuring types. Standard rules were adjusted, a pantheon of gods was written, and new playable races were created.

The World of Ursoule

The World of Ursoule has suffered great losses from The Weeping and is struggling to recover. As such, it is a harsh place and day-to-day survival is not certain. Mistrust is high, and many pleasures of life are now things only dreamed of. Even the once great Feldarin Empire is not what was, and many Humans speak openly of throwing down the Empire and its Dwarven mercenaries to rise new and free. A united Human revolt would shake the Empire to its core.

Outside the Empire, other forces are at work. Literally both beneath and above the world are two contending factions of Gnomes, known as Nether and Aether Gnomes, mysterious masters of magic who are selfish and secretive with their knowledge. Their ships sail the skies above and explore “The Beneath” far below, belching toxic fumes in their wake.

Once found only on a distant continent of their own, Orrks are just starting to appear on the main continent. Wherever they go, they both amaze and appall with their rich culture and sentient ritual sacrifices. Their rituals, however, were powerless against The Weeping.

Ruling the seas are the Halflings. Sailing from ports on their island home and along the coastlines, they are merchants, explorers, navigators, and sometimes pirates. They alone seem to understand the complex tides caused by Ursoule’s five moons.

There are the Giantkin of the cold northlands who – for unknown reasons – are immune to The Weeping. They suffered much at the hands of those who sought to discover why.

And finally, there are Elves, who in this world are the result of a bargain between a group of renegade Feldarin and a Fallen Celestial called The Plague Fiend, whose relation to The Weeping is debated. Many Elves – rightly or wrongly – blame themselves for the plague.
The Continent of Terdusas and the Outer Isles on the Known World of Ursoule
The Weeping

Ours was a world where the Rich and Powerful held lavish parties in the Courtyards of their Marble Mansions. Trade flourished across the Empire, the riches of the world flowed, and life was comfortable for everyone from pauper to prince.

It was a world where every artisan could find patronage to pursue their studies. Ours was an age of Art and Invention. Great works were built, new discoveries were revealed. Leaps in agriculture, metallurgy, and mechanics accompanied an improved realism and depth in the arts. The Arcane and Divine co-existed peacefully. It all culminated with the Coronation Ceremony of Emperor Deriah, when he received a most intriguing gift from the Halflings.

It was a large metal tube, mounted on a heavy wooden frame. Along with it was a noxious black powder which, when poured into the tube and a sphere of appropriate size shoved in after, created a blast of fire and smoke that shook the ground as if it were a Dragon’s fury. The sphere flew from the palace courtyard all the way to the city walls.

Yet, the Halflings' curious gift was soon forgotten, except perhaps as a Harbinger of Doom. A messenger arrived and gasped out to the Emperor the horrendous news. All who heard it were gripped with terror. A plague, which had previously been thought contained, was loose in five provinces of the Empire. As the messenger recounted his journey, he started to shake. On describing his passing through the city gates, he collapsed. As the Imperial Guard rushed to take him away, the messenger’s eyes began to bleed...

~Friestal, Royal Scribe of Deriah, the Last Emperor of the Feldarin Empire

“... in many places, great pits are dug and piled deep with the multitude of the dead ...And there are those who are so sparsely covered with earth that the dogs and pigs drag them forth and devour the many bodies buried throughout the city. Thus does Chaos Reign!”

~Trevisa, Historian to His Lordship, the Mayor of Faerhain, Western Province

The Weeping had struck before. Nearly twenty years previous it appeared on Ursoule and killed thousands. But it was treatable by divine curing and subsided. The world recovered and all was normal until just a few years ago, when it returned as described above by the Feldarin messenger. This was much worse than before, and this time no spell could cure it. Magic seemed to make it worse, causing those near death to expire, or worse. While no cause could be found, many “causes” were blamed. Thousands died horrible, bloody deaths. An unlucky few recovered, but were warped by the disease. They bled from the eyes and were shunned everywhere they went. The world was plunged into darkness and chaos. Survival became paramount, and extreme measures became accepted as normal.

The Weeping devastated the world. The Feldarin Empire is a shadow of its former glory. Entire cities lay deserted and the chaos is barely under control. Any lord who thinks his domain is safe and secure is surely a fool. Deriah, the last Emperor, fell to The Weeping and, having no heir, left the throne open. An Imperial Council has struggled to find an heir, but has so far failed, while a line of cruel and desperate Imperial Regents have held power.

The Weeping reached far and wide across the Empire and beyond. The shadow of death was over all, and its victims lay in the streets with no one left alive to bury them. There were many questions, but no answers... What caused this plague? Where did it come from? How can it be stopped? Will the world survive?
What Makes This Campaign World Unique?

The **Tears of Blood Campaign Setting** centers around the Feldarin Empire which, until recently, stood as a bastion of order and strength, ruling both its human subjects and its neighboring realms. The Feldarin conquered most of the Human lands five centuries ago after escaping their own cursed island home, the **Isle of Veloct**. Basing their Empire around the Alarran Sea and forcing the majority of humans to live under them as serfs, the Feldarin built canals, roads, and great cities across the land. They saw themselves saviors.

The sudden return of **The Weeping** threatened to bring all of that to ruin. Appearing out of nowhere and spreading quickly, it brought panic and terror wherever it appeared. People fled their homes, leaving farms untended and lords undefended. As waves of refugees spread across the land, so did **The Weeping**. Terrible atrocities were committed by local lords trying to keep the sickness out and their populace confined. Some of these efforts seemed to succeed, and spared some from a deathly horror. Other areas were decimated.

Finally, the plague died away, vanishing as mysteriously as it had appeared. Though it occasionally flares up, it doesn't spread as it once did. It left behind a grim legacy. A huge percentage of the population has died and, perhaps even worse, some of the survivors were horribly warped by the disease. The world struggles to recover from the devastation. People are slowly moving back to their homes, their fear of **The Weeping** now forgotten in the face of new terrors: starvation, war, and anarchy. Bandits run rampant in the countryside, despots rule many areas, and monsters wander the abandoned lands in search of food and plunder. The grip of Chaos upon the land has become strong.

If this wasn't enough, the absolute rule of the Feldarin Empire is being challenged across the continent. Without an Emperor, various factions jockey for position in the capital. As the Imperial Council seeks a new ruler, Lords and Petty Nobles across the land are questioning the right of the Council or its Regents to issue edicts or demand fealty. Whether due to selfish greed, or a genuine desire to improve the lives of their subjects, the nobles are restless. Worse still, some areas have abandoned the ways of the Empire entirely. Many lands have taken up arms against their Feldarin masters and declared themselves free from the Empire. Embracing magic as a weapon against the Imperial military and its Dwarven mercenaries, they have seized whole cities. Elsewhere, Feldarin nobles see the swarms of refugees still gathered at their gates and wonder how they can stem the tide.

Other unique properties of the world of Ursoule include a complex system of five moons. Four are visible to the naked eye, while the fifth is in dispute. This lunar menagerie creates a complicated system of tides, making sea travel dangerous. Halflings seem to understand this system better than anyone else, and they have developed a fairly reliable system of navigation using both the tides and celestial bodies. They are the masters of the seas.

Like the five moons, there are only five deities known on Ursoule, yet there are many versions of these five. These deities seem mostly remote and aloof, leaving the fate of the world to itself. Their silence during **The Weeping** was deafening, and was not unnoticed.

The ancient history of the world began with a race of super-beings known as the **Massu-abbah**, often shortened to just **Massu**. These beings are credited with spreading the lesser races across the lands and with securing the early peace and safety of Ursoule from various outside threats. Their last recorded contact was with the Orrks, and ruins from four to five thousand years ago can be found on the Orrk continent of Herektelxun that are believed to be Massu. Most legends speak of the Massu as almost god-like, and the world they lived in as a paradise. Where they went, or why, remains a mystery. The world could use them now.
Thirteen Legends of Ursoule

Each world has its own legendary locations, those places that mothers use to threaten misbehaving children or that inspire Bards to tell of grand adventures. Ursoule is no different, and though the following locations may or may not exist, they do make one wonder... what if?

1. The Bastion
The Bastion is a grim iron fortress that legends usually place on a moon of Zieraparel, the fifth planet of the Ursoule system. It appears at first glance to be a well-fortified military post built by some unknown power. Legends tell a much different story, however, describing it as a laboratory used by some ancient race for a completely unknown and bizarre purpose. The Bastion is said to be populated by every kind of intelligent creature known, all of which have been – or are being – driven mad. Legends also say that it doesn’t seem to be made to keep things out... it’s made to keep them IN.

2. The Clockwork Orb
Legends describe this as a sphere nearly 300 yards in diameter that is capable of moving on its own. It appears to be some kind of whirling, clockwork machine of unknown origin. Its exterior is metal and is covered in sliding, rattling, interlocked plates. Is it a clock? A celestial model? A lair? No one knows, and legends say it is impossible to get inside the sphere. It’s last rumored location was deep in The Beneath, the world below Ursoule.

3. The Fortress of Wizardry
According to legend, this was the greatest university of the ancient world. This small city of stone halls, classrooms, libraries, etc. now stands empty... or nearly so. The legends say it is now inhabited by countless cursed undead – many of them former teachers and students – who sleeplessly roam its crumbling corridors and laboratories. Great stores of knowledge may yet be found here, if one can uncover them and survive to tell the tale.

4. The Ice
A polar glacier far to the north, The Ice is a giant, inverted bowl of frozen water. Creatures live on both the convex and concave sides, and mile-deep networks of perilous tunnels, rifts, and cracks run between the two. Typical arctic denizens live here (white dragons, yeti, etc.), along with a primitive culture of cave-dwelling humans who have tamed and ride giant Frostworms. The ice is unstable, frequently breaking apart and melting back together.

5. The Nytesyde
An area of permanent darkness deep in The Beneath, this legendary realm of craggy rocks and death is the paradise of all things that fear the light. The legends say it is ruled by an uneasy alliance of strange creatures who have built a fortified stone city there. However, outside the city, all is chaos and death as nightmarish creatures battle for supremacy.

6. Oneirius – The Dreamswamp
A legendary vast mire which has the odd feature of attracting and trapping the dreams of those who pass through. Travelers don’t often encounter their own dreams in the swamp (unless they frequent the area), but they do encounter the dreams of those who’ve come before. While most dreams are little more than illusions, some can be dangerous because of the way this place affects the minds of those who wander too near. Those who dream here are highly susceptible to suggestion, hallucination, paranoia, and nightmares.

7. The Portal of the Ancients
When the world was young and the Massu walked the land, they built massive castles and
lairs, the ruins of which can still be found. One such ruin was said to hold a magical portal set into a stone wall. The wall has crumbled and no longer exists, but the mystical hole in time and space is still there. Legends say that it is slowly moving, cut loose from its earthly anchor and swallowing whatever it happens to contact. Where the portal leads is unknown.

8. The Ruby Kingdom
A mystical kingdom hidden in a small, remote mountain valley full of steep cliffs, the Ruby Kingdom is best known for the legends of its Red Knights who patrol the land astride giant wasps. Its people are often described as friendly and generous, but some stories claim that their ruler is just the opposite. Trespassers often become hosts for the giant wasps’ larvae.

9. The Spindle of the World
Legends say this lonely tower sits in the middle of a plain of death and destruction. It is said by some to be the center of the world. The tower is hundreds of feet high, built by forgotten hands out of black stone flecked with white crystal. On the plain around it are the crumbling remains of armies who seem to have been turned to stone in the midst of an epic battle. Men, Dwarves, horses, dragons, and more… all petrified, forever frozen in eternal triumph, defeat, and death. Without warning, the tower will emit a blinding flash of white light up to a mile in diameter. Any creature caught in the flash joins the petrified multitude. The tower itself appears to be abandoned; the few beings who have made it inside say that the center is hollow with a single staircase spiraling up the wall, rising out of sight, and that every few feet a door is set into the wall. These doors do not exit the tower, however. Instead, each leads to another place, or world… and perhaps to places far stranger and deadlier.

10. Tel’Quar
Elven legends describe Tel’Quar as a vast, and lost, forest of stunning beauty, eternal warmth, and perpetual sunlight. It houses many wild creatures but is best known for the herds of unicorns and pegasi who reside there. Some legends, no doubt of Albion origin, also tell of a tribe of wild, albino, cannibalistic Elves who worship and protect the herds. To the Elves and other Sylvan creatures, the legends of Tel’Quar often have a utopian theme.

11. The Thousand Stairs
Said to be set into the side of a towering, darkened cliff in the Kvrinzemya Mountains, this stone staircase rises – almost vertically at times – for several miles. The base is said to hide a secret entrance to ancient catacombs where Massu sages of old are interred. Based on lost fragments of the Codices of Creation, the summit is supposedly the location of Kotu ‘od Jumalat, or the Home of the Gods. The stairs are deadly not only due to the fog, ice, and gales that envelop them, but also due to the powerful creatures nesting on the cliffs.

12. The Voices of Stone
Legends tell of a barren field at the center of which sits a ring of stones similar to those found elsewhere on Ursoule. This is a ring of stone statues that according to legend are constantly whispering and murmuring to each other in an unknown tongue. Some say it is just the trick of a crazed, long-dead god-ling, while others insist that, if the words could be deciphered, they would reveal the Secrets of the World, or perhaps even more.

13. The Wormstone
Legends tell of an asteroid-sized sphere crafted from ancient stone that sails between Ursoule and Selenis (the High Moon). Careful observers have claimed to see a small body occasionally pass across the face of Selenis. It is said to be riddled with deep caves and twisting tunnels. It is also constantly spinning, which means that “up”, “down” and other directions tend to change every few hours. Most legends also describe the whole place as crawling with bugs…BIG bugs. Its original purpose, and who built it, remain a mystery.
Chapter 1: Player Races

The world of Ursoule is populated by a vibrant mix of races, some of them closely resembling their standard versions while others are vastly different. New races are also available and add a new twist to some old ideas.

Each race has its own rich history and culture, and each survives in its own unique and exciting way. Your DM may allow other races. If you have an idea for a race, just ask (for example, Dhampyr would be a good fit in this setting).

The Races of Ursoule

Front row (l-r): Halfling, Dwarf, Nethergnome, Aethergnome, Fleshwrought (Bloodline); Middle row (l-r): Plaguetouched (Template), Orrk, Elf, Feldarin, Human; Back row: Giantkin

Table: Races and Languages

<table>
<thead>
<tr>
<th>Race</th>
<th>Called</th>
<th>Primary Languages</th>
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</thead>
<tbody>
<tr>
<td>Dwarf</td>
<td>Dwarven</td>
<td>Dwarvish, Common</td>
</tr>
<tr>
<td>Elf</td>
<td>Elven</td>
<td>Lindarin (Elvish), Common</td>
</tr>
<tr>
<td>Feldarin</td>
<td>Feldarin</td>
<td>Common, High Feldarin</td>
</tr>
<tr>
<td>Giantkin</td>
<td>Giantkin</td>
<td>Giantkin, Common (Omishik-based)</td>
</tr>
<tr>
<td>Gnome</td>
<td>Gnome</td>
<td>Gnomish (Aether or Nether), Draconic, Common</td>
</tr>
<tr>
<td>Halfling</td>
<td>Halfling</td>
<td>Halfling, Common</td>
</tr>
<tr>
<td>Human</td>
<td>Human</td>
<td>Common (see Dialects at right)</td>
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<tr>
<td>Orrk</td>
<td>Orrk</td>
<td>Orrkish, broken Common (Halfling)</td>
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</tbody>
</table>

Table: Human Lands, Cultures & Dialects

<table>
<thead>
<tr>
<th>Region</th>
<th>Culture</th>
<th>Called</th>
<th>Dialect</th>
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<tbody>
<tr>
<td>Al-Barajah</td>
<td>Baran</td>
<td>Baran</td>
<td>Baran</td>
</tr>
<tr>
<td>Calta</td>
<td>Catalan</td>
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<td>Catalan</td>
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<tr>
<td>Kvrinzemya</td>
<td>Kvin</td>
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<td>Kvrin</td>
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<td>Pahal</td>
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<td>Taeshin</td>
<td>Taeshin</td>
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<tr>
<td>Yujung</td>
<td>Yujung</td>
<td>Yujung</td>
<td>Yujungese</td>
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Table: Racial Ability Adjustments

<table>
<thead>
<tr>
<th>Race</th>
<th>Adjustments*</th>
</tr>
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<tbody>
<tr>
<td>Dwarf</td>
<td>+2 Con, -2 Cha</td>
</tr>
<tr>
<td>Elf</td>
<td>+2 Cha, -2 Con</td>
</tr>
<tr>
<td>Feldarin</td>
<td>None</td>
</tr>
<tr>
<td>Fleshwrought</td>
<td>As Base Race</td>
</tr>
<tr>
<td>Giantkin</td>
<td>+2 Str, +2 Wis, -2 Dex, -2 Cha</td>
</tr>
<tr>
<td>Gnome</td>
<td>+2 Int, -2 Str</td>
</tr>
<tr>
<td>Halfling</td>
<td>+2 Dex, -2 Str</td>
</tr>
<tr>
<td>Human</td>
<td>None</td>
</tr>
<tr>
<td>Orrk</td>
<td>+2 Str, -2 Cha</td>
</tr>
</tbody>
</table>

*These adjustments replace any in your core rules.

Yujung Humans in Ceremonial Masks
Feldarin

Military dominion and power are the ancient hallmarks of the Feldarin, a race with a rich warrior heritage and a skill in the art of battle that is equaled only by the Dwarves. The Feldarin invaded Ursoule five-hundred years ago and became the undisputed rulers of the continent of Terdusas.

Over the centuries, the Feldarin have been influenced by the many human cultures they subjugated, yet the foundations of their own culture remain strong. The great warrior queen who freed them from a cursed Isle and forged their Empire sparked a line of Emperors who have ruled for the last five centuries and to whom all Feldarin owe their loyalty. But the Empire’s upper classes have become a complex net of plot, intrigue and secret ambition, all masked by the race’s ancient love for battle and culture. Such is the nature of the current Feldarin.

Feldarin and Magic
The Empire takes a dim view of arcane casters, and Sorcery is illegal. All non-Feldarin must obtain papers to avoid arrest. Owning a magic item without a permit is also an offence. The Watchers, the Empire’s secret police, seek out lawbreakers. Lucky ones only pay a fine. A black market is a common source of forged “papers,” but there are also legitimate sources.

Origin
The Feldarin origin is as much myth as fact. Briefly, until 500 years ago, they were trapped on a cursed island, the Isle of Veloct. Instead of floating on the seas, it was cursed to float across the multiverse for all eternity. Finally, a great Warrior-Queen, Conastinia, rose to power and broke the curse, leading her people to the lands of Ursoule. How or why the Feldarin were on the Cursed Isle is debated, even among Feldarin. Some blame Arcane magic, citing the hatred for sorcerers. Others say it was a great war. Of asked, many Feldarin become sullen, as though it were some great failure they are unwilling to admit. Some suspect a darker reason, a pact or bargain with some power that went bad. Some Feldarin Sages whisper of an origin in the “First World,” without saying what that means.

Personality
Feldarin are often seen by other races as arrogant, aloof and vain, though this has lessened somewhat over the centuries. Feldarin are naturally ambitious and self-serving, but also display virtues of loyalty, honor and honesty. They are fine allies, and entirely trustworthy outside of the extreme upper class. They are fine leaders, and can inspire loyalty in others. Many have an air of authority, as if they are always in charge, which they often are.

Physical Description
Adult Feldarin are around six feet tall and weigh around 180 pounds. Females are slightly shorter and lighter, but not always by an obvious amount. They are fair skinned, darkening to only a pale brown in even the brightest sun. Hair and eye color varies, though the eyes tend to be on the pale side. They have slightly pointed ears that are not immediately obvious under their hair. Clothing tends toward tunics and tights for men and fancy dresses for women. Jewelry is common. They live an average of 150 human years.

Relations
The Feldarin make use of a great number of other races. They rule over the Humans, who
are usually found as the working class of the Empire; they frequently hire Dwarves to serve as mercenaries in their garrisons; and Halflings often serve as transport along the vast coasts of the Empire. Those who are not in any way a part of the Empire tend to either have little or no relations with the Feldarin, or are seen as enemies. Many Humans both inside and outside of the Empire have a severe dislike for the Feldarin, and most Elven folk have total disrespect for their Feldarin cousins, except for the Ranamar Elves.

Alignment
Feldarin gravitate toward the path of Law. Feldarin society is dependent on loyalty to the Emperor, and even criminals and slaves tend to abide by certain rules of fealty. The concepts of Good and Evil are often secondary to the Rule of Law in Feldarin society.

Lands
The vast Feldarin Empire spreads out in every direction from the Alarran Sea, extending across the former lands of the Humans. Helping to control this vast region is a collective of kingdoms, duchies, and vassal states. The center of the Empire is the great capital city of Cadothim, the beating heart of the Feldarin Empire. It is from here that the Emperors rule, along with the Senate and the many noble families. It is both a glittering jewel of excess and wealth and a vile pit of turmoil and plot. Another major city is Port Conastinium, named after Empress Conastinia, a city that has stood between the Alarran Sea and the Southern Ocean in one form or another since before the Empire. Stretching across both sides of the Magna Fossa, or "Great Canal," it is a center of trade and commerce. Massive constructs called Lock Golems run the Canal’s many locks. It would be rare for an adventurer to never find themselves among the many streets and alleys of either city at one time or another.

Culture
Feldarin culture is centered on the pillars of loyalty and devotion. The most obvious of these is devotion to the Emperor, but in actuality, the Feldarin revere many other things as well. Their old and noble military culture has generated a reverence for their ancestors with a focus on swordsmanship and chivalry, whether there’s a chance of war or not. Though Feldarin culture is still very much alive, Human cultures have merged with it such that the two are not entirely recognizable as separate in some areas. Human ideas, beliefs, values, dress, and speech have all been mixed with that of the Feldarin, producing a wide range of cultural variations across the Empire. It is often possible to discern what part of the Empire a Feldarin comes from simply by observing their human influences.

Religion
The Feldarin are the only race other than the Orrks to have an exceptionally strong and organized religious institution. Worship of the Five Gods is organized under the Feldarin Orthodox Church, which has a powerful political and social presence. Places of worship can be found in every town and city within the Empire, and even the smallest village or hamlet will have a shrine. The Feldarin have a distinctly different view of the Five Gods than that of the other races, revering absolutes of alignment rather than aspects of the world. The Five Gods are divided into spheres of Law, Chaos, Good, Evil and Neutrality. Though the Church has a strong grip, certain Human rituals and customs have been absorbed into their religion. This influence varies, and lessens the closer one gets to Cadothim. The Feldarin Orthodox Church made many early attempts to replace the local religions, using their similar "Five Gods" structure to seem similar to the local faiths. This practice led to a great deal of resentment, which is still found in some parts of the Empire.

Plague Casualties
The Feldarin have always had efficient transportation and freedom of movement, so when The Weeping came to the Empire, it spread devastatingly quickly, even felling the last Emperor. Some fled the diseased cities, perhaps unknowingly carrying The Weeping with
them, and infecting a neighboring town before nightfall. The very roads that brought life and prosperity to the Empire became its enemy. The Empire suffered enormous causalities, and graveyards overflowed with the fallen. Many towns and villages were abandoned, suffocated by the stench of death, with bodies lying in the streets and no one left alive to bury them.

Language
The Feldarin language had few influences over the time the Floating Isle travelled through the planes. The result was a difficult, yet descriptive, language known as “True,” or “High Feldarin.” The current Feldarin language is a mixture of Feldarin, some Human dialects, and some others. Regional dialects and foreign words have been absorbed in many areas resulting in a “Common” tongue, or “Low Feldarin,” that is used over most of the Empire. Many Feldarin nobles, as well as many Elves, still use the original “True” Feldarin language and strive to keep it from disappearing.

Names
Feldarin have one or two first names, depending on their status, family history, or personal preference. All Feldarin also have a mid-name usually chosen by a cleric. Feldarin children are often named after heroes, famous warriors, or mythical creatures, and occasionally for times of the year or ancestors. These names are often altered in various ways to keep them distinct or to reflect gender.

Feldarin may or may not have a surname. Surnames are something of a novelty to the Feldarin, and are not usually used except by the famous or lordly. Surnames may be based on profession, heritage, homeland, or personal features. As with given names, they may be altered in various ways. Surnames may be inherited, but some abandon their inherited surname and create their own. Feldarin couples usually do not share surnames, though survivors may add their partner’s surname to their own in honor of the dearly departed.

Male Names: Atrius, Aronos, Azelos, Bartoleus, Dragolin, Galius, Haschiel, Jethuliah, Numus, Pasiel, Prochorius, Quintas, Terah, Tibius, Winteriel, Vibius

Female Names: Altia, Abolia, Autelene, Chimelle, Elisheba, Eschikya, Fairiel, Faustiva, Hosea, Ithair, Jemima, Jeziael, Lalia, Malegide, Raechekka, Zeserra

Surnames: Amateus, Artorius, Beticus, Calavius, Decimus, Falerius, Furius, Helvius, Latorius, Maeviuis, Numonius, Ofanis, Ovidius, Sergius, Sulpicius, Valerius, Viridius

Adventurers
Feldarin are loyal to their ancestors, gods, Emperor, and the law and often travel the world seeking mighty deeds. Those who adventure often do so by pure necessity, though many of the upper class merely seek to free themselves from the political backstabbing. Some seek this path to prepare for a long life of dodging the pitfalls of high society, or to gain political power. Even lowborn Feldarin have achieved influence by gaining fame with a sword or a spell. Feldarin seldom become arcane casters, but those who do are almost always Wizards, as polite society considers sorcery a dark art to be avoided. Papers are not required for Feldarin Wizards, often making them the party pack-mule when groups are in the Empire.

Feldarin Racial Traits

• +2 Racial Bonus on Perception and Sense Motive checks. These are always Class Skills.
• Medium size: Feldarin have no special bonuses or penalties due to their size.
• Low Light Vision (Ex): A Feldarin can see twice as far as a Human in conditions of poor illumination. They retain the ability to distinguish color and detail under these conditions.
• **Feldarin Base land speed is 30 feet.**
• **Weapon Proficiency:** Feldarin are proficient in all simple weapons and all martial swords, regardless of class.
• **Aura of Will (Ex):** Feldarin leadership skills are powerful to the point of being almost mystical. Allies within 20 ft gain a constant +1 Circumstance Bonus to Will Saves as long as the Feldarin is standing and able to be seen by them. This increases by +1 every 4 levels.
• **Ancestral Wealth:** Feldarin are considered one-half level above their actual character level for starting gold, subject to DM approval. Any magic item will come with a "permit."
• **Mystic Liberty:** Feldarin casters are rarely harassed by the Empire.
• **Higher Education** Choose one at character creation from the following list:
  - **Military:** +1 Bonus to Knowledge (History) and Intimidate Checks. These are always Class Skills. Most Feldarin history is military strategy and tactics.
  - **Nobility:** +1 Bonus to Knowledge (Nobility) and Diplomacy Checks. These are always Class Skills. Most Feldarin nobles are (or were) military leaders.
  - **Religious:** +1 Bonus to Knowledge (Religion) and Heal checks. These are always Class Skills. The Feldarin Orthodox Church had a strong role in your early years.
  - **Merchant:** +4 bonus Skill Points at First Level. These may be assigned to any combination of Profession and/or Craft Skills, which can exceed normal maximums.
• **Languages:** Feldarin begin play speaking Common and one Human dialect. Those with high Int scores may choose Dwarven, Lindarin (Elven), Halfling and True (High) Feldarin.
• **Racial Replacement:** Feldarin replace Half-elves for all game mechanical purposes.

**Dwarves**

"We are the Children of Aulay, descended from the Five Marchmen, created to bring to Ursoule a race worthy of Aulay's martial secrets and divine truths. Thicker, more fit for battle, heartier of body and soul, that is how he made us."  ~ "Tales of the Clans"

**Origin**

The Dwarves of Ursoule are a proud and ancient folk, holding on to the legacy of their forebears as they struggle to establish a foothold in a new world. To Dwarves, the last five hundred years seem little more than a litany of devastating tragedies that cut their ties to the venerated Underhalls of their ancestors and scattered their Clans across a war-torn continent. When the Feldarin arrived, they brought with them the hope of a new world of law and order. Eager Dwarven armies streamed forth from their subterranean Citadels. A few Clans fought against the Feldarin, but most supported the invaders, taking advantage of the opportunity to avenge their age old grievances and "recover" long lost treasures.

But, as the wars ground on, the mighty Dwarves were being worn down, often short on supplies and far from home. Their now lightly-defended Underhalls fell to ancient enemies from The Beneath. As the storm of Feldarin conquest subsided, returning Dwarves found their homes overrun by enemies. Many became impoverished and dispersed, spread thinly across the Empire and even more resentful of humans. They gradually adopted a mercenary lifestyle, peddling their still-deadly fighting skills among the taller races to make a living. What wealth they gathered was spent on new, above ground fortifications, sad mockeries of
their underhalls and now home to those too old, too weak, or otherwise unable to fight.

Although their sturdy constitutions helped them resist The Weeping better than most, nearly a quarter of their already diminished number were lost. Many somber Dwarves believe that the life of their race is drawing to a close, yet they soldier on, unwilling to surrender their noble history to posterity without defending it to their last breath.

**Personality**
Dwarves are fiercely traditional and believe strongly in following in the footsteps of past generations. The loss of their ancient homes has had a profound effect on them, such that even centuries later it dominates their collective psyche. They feel hewn from their heritage, lost in a confusing and unfriendly world. Stubborn to a fault, they will argue endlessly to defend their convictions. At the same time, they are unflinchingly loyal, and will stand by their Clan and allies to the death. They are honorable, feel compelled to fulfill obligations, pay fairly, and respect contracts no matter how unpleasant they may be. Dwarves are suspicious of strangers but generous to friends, and among allies they can still reveal the legendary joviality and hospitality that made their bygone Underhalls ring with merriment.

**Physical Description**
Dwarves are short with stocky builds and thick, well-muscled limbs. Their sturdy frames allow them to wear heavy clothing and even armor with apparent ease, and a mercenary lifestyle means that pragmatic cloaks and martial equipment often replace fashion, although most Clans maintain unique and easily identifiable sashes, capes, or kilts to identify them. Each Clan also has a symbol, called a Sigil, that identifies them and their property. They often carry this symbol, or have it applied as a tattoo. Dwarves have hair of varying colors, from fiery red to snow white to black. Typically, they prefer not to cut their hair except as a sign of extreme grief or shame, and take great pride in arranging their substantial locks in elaborate braids. Many Clans use traditional braids whose secrets have been handed down for generations and are jealously guarded. Males typically allow their beards to grow unchecked, with long and distinguished beards serving as signs of great age and status. The average Dwarf lives to be 250 human years old.

**Relations**
The unyielding stubbornness of Dwarves makes it hard for other races to befriend them, especially in times when wandering vagrants are particularly unwelcome. Still, they have carved out a niche as reliable mercenaries, and are often employed by both human and Feldarin Lords who are unable to raise a sufficient force of their own. Some nobles have hired entire Dwarven Clans to fight for them, which sometimes results in combat between Dwarves. Although feeling some regret for this, their Dwarven sense of duty prevents any hesitation. Only when asked to fight others of their own Clan will they defer from combat.

This vaunted loyalty and reliability has led to the Feldarin throne retaining an entire Clan of Dwarves as an “Imperial Guard,” dedicated to the protection of the Emperor and the environs of the palace at Cadothim. In the course of their centuries of service, the Guard has never produced a traitor or turncoat, and the Feldarin have accepted the indignity (and “inconvenience,” Dwarves are honest to a fault) of Dwarves guarding their Emperors. Dwarves are particularly adept at combat against those of the Goblinoid and Giant types.

**Alignment**
Dwarves tend to favor Lawful alignments, and have strong feelings of unity, conformity, and adherence to duty. On matters of good and evil, they generally prefer to remain neutral, looking primarily to their own affairs and having little interest in either actively promoting benevolence or in selfish gain. Sadly, though, the desperate state of Dwarven affairs has led to many evil Dwarves achieving success as bandits and mercenaries, creating negative
stereotypes among the other races that good-aligned Dwarves often have difficulty overcoming. The Feldarin, however, see the Dwarves as a refreshing change from normal.

Lands
Historically, Dwarves lived in mountainous regions, delving deep underground to create magnificent subterranean cities called Underhalls. Unfortunately, most of these have been lost, and the few Dwarven settlements now in the mountains are recent constructions, mainly fortified homes for non-combatant Dwarves. While some strive to preserve the lost glory and wisdom of their race, most healthy, adult Dwarves wander the land in mercenary companies, seeking employment wherever it can be found and returning to their mountain strongholds only when they can spare the time or need to re-supply.

Culture
Dwarven culture is based entirely on Clans, hearkening back to the earliest days of Dwarven folklore. Most Clans have an epic story of their origin, usually centered on five Dwarven heroes of great renown but dubious historical authenticity. Clans maintain a rich and colorful oral history that glorifies the legendary warriors in their lineage. Each Clan's tales are treated with the utmost seriousness, and shared only with the most trusted and worthy of outsiders. Casting aspersions on a Clan's history or ancestors is a sure way of earning the eternal enmity of not only that Clan, but also of all Dwarves.

Although the Clans are fiercely independent, intermarriage between them is accepted. Marriages are often arranged as a show of friendship between Clans, especially if they found themselves fighting on opposite sides of some conflict. Marriages are arranged between them to show that the conflict has not damaged the relationship between the two Clans. Marriage tends to be seen as a social institution rather than anything emotional, and Dwarves are generally expected to marry according to the needs of their Clan rather than in pursuit of selfish desires.

Although every Clan has its own traditions, most are matrilineal. Family names are passed down from mothers to daughters, and sons are given away to their bride's family at the time of marriage. Inter-Clan marriages make the groom integrate himself into his new Clan's social and military hierarchy, which may involve tests of strength and character, as well as ritual initiations. Each Clan has a sign or sigil, and adding tattoos or brands of these marks are a common rite of passage for new husbands.

Religion
With rare exceptions, Dwarves worship The Five Marchmen, a religion which features a particularly Dwarven outlook on The Five Gods:

- **Aulay, the God of War** - Aulay is the leader of the gods, and is sometimes seen as the Father of the Dwarven race. Aulay is famous for his wisdom and courage, traits that tend to make him popular among good Dwarves. Evil Dwarves tend not to revere Aulay, and followers of Torquil often view Aulay as an adversary. Dwarves typically make sacrifices to Aulay before going into battle.

- **Ivar, the God of Death** - Ivar is a complex figure, promoting life and death equally while protecting the Honored Dead. He is the focus of many feuds between Clans, families, and individuals, some of whom claim that he is older than Aulay, or more powerful. The traditional view of Ivar is that his role is vital, but for Clans to suffer heavy casualties is not desired. Ivar is often worshipped by Dwarven Barbarians.

- **Somerled, the God of Travel** - The most benevolent of the Five Marchmen, a god of the sun and stars. He created the heavens to aid travelers find their way. His role among the Dwarves is to guide the Honored Dead to their final destination. Worship
of Somerled has increased in recent times, as many look to him to guide mercenary Clans to their battles and safely home again. Some Dwarves are also adopting the worship of Somerled in the hope that he will lead them back to their lost homelands.

- **Torquil, the God of Magic** - Dark, mysterious, sometimes foolish but always with an edge of sinister control, Torquil is the most feared of the Dwarf gods. Cast as a traitor, bastard, and the harbinger of the apocalypse, many see him as a force of evil. Others, especially the wisest servants of Aulay, claim that he is a test of one’s forgiveness and acceptance, which are great virtues when your enemy today might be your ally tomorrow.

- **Ranald, the God of Nature** - With his fierce gold hair, iconic War-scythe, and unpredictable ways, Ranald is popular not only as a god, but also as a folk hero for Dwarves, and also for many Humans and Feldarin. Though many Dwarves regard this deity with slightly fearful reverence, his tales are so grand that he often becomes the topic of drunken songs and improvised stories. Ranald is always the victor, of course, just in case the god himself happens to be actually listening in.

**Plague Casualties**

*The Weeping* claimed over a quarter of the Dwarven race, leaving many already depleted Clans in dire straits. They take little solace from the greater casualty rates among the other races, who still vastly outnumber them. Many Dwarves were struck down by *The Weeping* while fighting far from home, and the devastation wrought by the plague prevented many from being buried properly by their kin, which to the traditional Dwarven mind is worse than death itself. With the plague receding, many Dwarves have set out to restore their race. Marriage pacts have become a top priority as broken Clans struggle to revitalize their ranks. Dwarves generally shun their Plaguetouched, who they see as tainted and whose bloodline has been corrupted, making them unsuitable for marriages. Many Dwarven Plaguetouched have begun to congregate into a makeshift Clan of their own.

**Language**

The Dwarven language reflects their commitment to pragmatism over poetry. While their gruff and guttural tongue can produce the occasional beauty in the form of epic sagas or bawdy drinking songs, it is considered uncouth by most other races. The Morvanima Elves in particular have difficulty tolerating its harsh tones and strange grammar. Dwarves see their language as little more than a tool for conducting their day-to-day affairs, and find its regular form to be extremely sensible. They find other languages complicated.

**Names**

Dwarven names reflect the value they place on social arrangements. Their full name begins with a first name, followed by their mother’s family name, and lastly the name of their Clan. For most uses, especially outside their Clan, Dwarves omit the family name since it is only relevant to other Dwarves (in fact, the common word *Clan* is derived from Dwarven). They sometimes translate their Clan names to make them easier for non-Dwarves to use (and to prevent unnecessary mangling of the revered name). Thus, a complete Dwarven name might be Halgrim Khazadar Rockdweller, indicating a Dwarf of the Rockdweller Clan, a member of the Khazadar family, and known as Halgrim to his kin and close friends.

**Male names:** Arnn, Birk, Bure, Dagmod, Ermod, Freke, Fulgrim, Gure, Halgrim, Halmod, Ingolf, Jormund, Ketil, Ligmod, Morten, Njord, Olgrim, Perulf, Ramund, Regil, Sigulf, Svarre, Terkel, Torkil, Ubbe, Uffe, Varmond, Varmund, Volbojer

**Female names:** Asta, Birka, Dagmar, Embla, Fenja, Fulga, Gerda, Helga, Huldis, Hulta, Hyldis, Idis, Joerdis, Kamma, Lindis, Mora, Myka, Nora, Rana, Ronja, Sala, Setta, Sigun, Solveig, Tilde, Tyra, Ulfdis, Vanadis, Vreta, Ylva, Yndis, Yngne, Ytta.
Family Names: Armakul, Bulbadun, Bazadum, Dummek, Dunrum, Faldulul, Garanpiel, Heirud, Kikrum, Khazadar, Mulabor, Nanidar, Torast, Vonrum, Yurdathal.

Clan Names: Grimstrider, Nightiron, Nine Father’s Sons, Rockdweller, Twelve Axes, Wanderforge, Dreadspeaker (devoted to Divination). See Pg. 224 for more on Clans.

Adventurers
Many Dwarves in these troubled times find themselves among adventuring parties. Single Dwarves are sometimes sent out on specific tasks of interest to their Clan. When mercenary work is hard to come by, many mercenary companies will dissolve and seek what work they can as bodyguards, caravan escorts, and treasure-seeking adventurers. Some Dwarves are ostracized from their Clans as punishment for crimes, forced to seek a living alone. Worst of all are Dwarves whose families or entire Clans have been lost to The Weeping who wander the lands in solitary misery. The Empire allows Dwarven casters a great deal of latitude.

Dwarven Racial Traits
- **+2 Constitution, -2 Charisma:** stout and tough, but also gruff and reserved.
- **Medium size:** Dwarves tend toward the lower end of this size category.
- **Stability (Ex):** +4 bonus vs. Bull Rush and Trip when standing on solid ground.
- **Dwarven Blood (Ex):** +2 Racial bonus vs. poison, spells and spell-like effects.
- **Dwarven Wedge (Ex):** +1 Racial bonus to BAB and AC with 2 or more adjacent allies
- **Dwarven Shield (Ex):** +4 Dodge bonus to AC vs. Goblinoid or Giant type creatures
- **Low-Light Vision (Ex):** Dwarves can see twice as far as Humans in poor illumination. They retain the ability to distinguish color and detail under these conditions.
- **Dwarf base land speed is 20 feet** regardless of armor or encumbrance.
- **Mystic Liberty:** Dwarven arcane casters are rarely harassed by the Feldarin Empire.
- **Mercenary Memory (Ex):** Ancestral memory grants a +2 racial bonus on Knowledge (History, Local, Nobility and Religion) checks to gain a tactical advantage over a foe, identify heraldry, remember a historic battle, etc. **Knowledge** is always a Class Skill.
- **Weapon Familiarity (Ex):** Dwarves treat exotic weapons with “Dwarven” in the name as a martial weapon. In addition, they get a +1 BAB vs. any Goblinoid or Giant creature.
- **Languages:** Dwarves begin play speaking Dwarven and Common. Those with high Int may choose from Feldarin, Halfling, Giant, Goblin, Terran or any Human tribal dialect.

Elves
Slender, noble, and often aloof, Elves are the masters of the wilderness, but they also excel in the arcane arts. They harbor a dark creation secret, and were once Feldarin. They are burdened with guilt over their creation and cope with this by focusing on intellectual pursuits such as poetry, music, and the study of arcane arts, often hiding their guilt.

Origin
Not all Feldarin agreed with the occupation of Ursoule. As the invasion raged on, a number of Feldarin poets, thinkers, and scholars voiced opposition to the conquest of the Humans. They believed that the true strength of the Feldarin lay in their exceptional arts and arcane powers, and that the Feldarin should direct their energies to the study of these rather than war. They tried to spread this message, but the Empire was caught up in the glory of conquest and the “idealists” were ignored. Over time, these idealists grew vain and bitter. They came to see themselves as better than their kin, and began a plot to form their own “perfect” society on Ursoule.
Their plot simmered for many years until they drew the attention of a powerful Celestial who had angered the Five Gods. Seeking to flee the wrath of the gods, he tricked these rebellious Feldarin into performing a ritual that would strip his divinity. Since divine power can only be transferred and not destroyed, he offered each an equal share of his power. Some knew his evil nature, but their vanity blinded them. They performed the ritual and gained beauty, elegance, and a natural affinity for magic unmatched among the other mortals. They became a new race, and called themselves the Feldarin word for life: “El’ves.” But in doing so, these Elves allowed an infernal being into the world. Their Ritual of the Spheres released a being known as the Plague Fiend.

Only too late did the Elves understand that the price of their change was an Avatar of Blight, a fiend who gained power in the suffering caused by all diseases. The Elves found that living among others was unbearable. Each victim of disease served as a painful reminder of the terrible deed they had done. Most fled to the forests and other remote places of the world where they hid their disgrace from society. A few, however, would come to revere this new being (see The Plague Fiend, Pg. 313).

Personality
Elves are a reclusive people who value privacy above all else. They dislike strangers and almost never befriend those of other races. Deep down, they are burdened with guilt, which they cope with by focusing on intellectual pursuits such as poetry, music, and the arcane arts. They often seem detached and aloof, and generally take no interest in the affairs of others. Despite their shame, most are vain and believe themselves superior to the less beautiful races. They are free-spirited, and dislike oppression, but prefer to avoid open conflict. Inwardly, sadness rules their lives. Curiously, only the Feldarin assign any particular guilt to the Elves for what they did.

Physical Description
Elves are divided into three sub-races: the Vanimar (the “beautiful ones”), the Ranamar (the “holy ones”), and the Morvanima (the “dark beauty”). Most Elves are either Vanimar or Ranamar, and resemble thin Feldarin with longer ears and slimmer faces. Their skin is smooth and flawless, completely free of blemishes. They are graceful and lithe, with an average height of 5½ feet and weight between 100 and 130 lbs. Both sexes are similar in height and weight. Most Elves tend to be fair-haired, with bright eyes of gold or amethyst, with no facial or body hair. Most wear elaborate clothing, although they prefer it to be light and supple to allow for their graceful movements. Elves enjoy jewelry, but prefer simple designs that subtly enhance their appearance. Morvanima Elves are slightly darker skinned, but otherwise are like the rest in physical appearance. Elves live an average of 300 human years. Elves do not sleep, but instead fall into a meditative trance, and dream only rarely. When Elves do dream, however, it can be a powerful experience, and is often prophetic.

Due to their Outsider ancestry, all Elves seem to radiate elegance and grace. They project a serene, divine aura and are seen as beautiful – or at least captivating – by most members of other sentient races. Their spirits seem more alive, more vibrant, and more eternal than those of other races. Yet there is a sense about them of sadness and lingering remorse.

Relations
Elvish attitudes toward other races differ, but some generalizations can be made. Most Elves suffer a nagging guilt, believing that the other races blame them for releasing the Plague
Fiend. Although it became commonly known what they did, only the Elves themselves still
dwell on it. Elves dislike the strict, militaristic nature of the Feldarin, and will only befriend
Feldarin who reject it. They see both the good and bad in other races. They sympathize with
the Humans, who they see as victims of aggression, yet regard as primitive savages. They
admire Dwarven craftsmanship, though they dislike the mercenary life. They have a deep
respect for Orrkish spirituality, but their sacrificial rituals are seen as barbaric. They respect
Gnomes as fellow students of the arcane, but are suspicious of their Draconic allegiance.
Elves honor the Halflings' mastery of the sea, and prefer Halfling ships when traveling over
water, but dislike their habit of haggling. Elves are friendly toward Giantkin, seeing them as
fellow outcasts, and often enjoy their fellowship and counsel above all others.

Alignment
Elves tend toward Chaotic alignments, valuing freedom, individuality, and creativity. They
generally care little about the affairs of others and lean toward neutrality over good or evil,
with the Morvanima being the exception. The joyless, sinister Morvanima Elves are almost
universally despised, continually plotting and scheming the demise of the other races and –
according to some – the eventual subjugation of the entire world.

Lands
Elves inhabit secluded or remote areas, and have little respect for boundaries or borders.
They can sometimes be found within the Feldarin Empire, but appear more often in free
Human and Giantkin lands, and even on the Orrk continent. Most live in small camps, but a
few larger Elven settlements are believed to exist. Their architecture varies from place to
place and reflects their independent and creative nature. Elves have been known to live in
hollow tree houses, in caves of crystal, suspended in woven “tree nests”, in mud-brick huts
with thatched roofs, and very rarely in log cabins and in rocky desert oases.

Elves generally view uninvited guests as intruders, and each settlement deals with them in
its own way. Some set traps and cast magic to deter intruders, others hide and retreat from
them. Sometimes they will confront intruders and “encourage” them to leave. Only rarely
will they invite trade. Only in the direst circumstances will they abandon their settlements or
resort to violence to kill or drive away intruders, most often using powerful magic.

The Vanimar tend to be found only in the more remote areas of the Empire. The Ranamar
are often found living among the Feldarin, while the Morvanima tend to settle farthest from
the Empire, most commonly in the Baran and Yujung lands. Secret cults are common.

Culture
Most Elves govern themselves through infrequent but well-planned gatherings. At these
“Celestial Councils,” all Elves have a chance to speak. The Councils do not make laws, since
the free-spirited Elves have little regard for rules. Instead, they are an opportunity for Elves
to discuss issues facing their culture and to allow them to collaborate on solutions.

Although Elves have only existed for a short time, their free spirit and lack of centralized
authority has led to the development of three distinct sub-races. The most common are the
Vanimar, who fit the “typical” Elven profile presented here. There are the Ranamar, who
deny that Elves were truly responsible for the Plague Fiend and still maintain good relations
with the Feldarin. They believe that each individual must achieve favor with the gods and
cannot be blamed for the past. Lastly there are the dark-skinned Morvanima, who feel no
shame for releasing the Plague Fiend or for the suffering it has caused. They claim their
darker skin is due to their ancestors being “the closest to the Plague Fiend at the time of
The Ritual of the Spheres,” and therefore received the most divine power. They are
reclusive and malevolent, preferring to carry out their plans in secret. Finally, the legendary
Albion are an almost mythical sub-race believed to have been those present at the actual time of The Ritual. Though supposedly immortal, none are thought to still be alive.

Religion
Elves “worship” the arcane arts, and have little interest in divine powers. Those who become Clerics reject the Feldarin alignment-based worship but embrace a more natural view of The Five Gods. Elven religion is decentralized and informal, in stark contrast to the regimented Feldarin. Elves rarely build temples, instead meeting in groups under an open sky. Clerics of the Morvanima revere either the Plague Fiend, or Zierapparat, the Feldarin God of Evil, and use the domains Death, Knowledge and Magic. Most Morvanima worship in secret.

Plague Casualties
The Elves suffered crippling casualties from The Weeping. No Elven settlement was spared, and every Elf lost family members and friends. Many settlements were obliterated, sometimes leaving only a handful of traumatized survivors haunted by the horrors they saw. Survivors often took up wandering rather than joining another Elven community. Elves consider Plaguetouched as abhorrent and will kill, drive off, or flee from any they encounter. In their eyes, the mutated Plaguetouched are both hideous to behold and a physical reminder of their shame. Very few Elven Plaguetouched exist, and in all cases they are outcasts from their societies.

To avoid the plague, many Elves retreated deeper into the wilderness and cut off all contact with outsiders, but to no avail. Once an Elf was infected, he or she faced a terrible choice. To recover and become Plaguetouched meant a life of ugliness, mutation, and isolation. There is no better example to their extreme vanity than the fact that Elves are the only race where most chose death rather than to survive The Weeping.

Language
Elves love language and view poetry and song as the highest of arts. Although they speak the Common tongue, they have developed their own unique and musical language called Lindarin (also called “Elven” by some). Lindarin is both beautiful and chaotic, with irregular forms and subtle complexities. Learning the written language and its flowing, artistic script is the work of years, and besides Elves only Bards are usually willing to put forth the effort. Some Elves are also trying to save the True Feldarin language in use before the invasion.

Names
The Elves’ love of language and song extends to their names as well. Each name is a song or poem and grows over time. They can include stories about the person’s life, family and friends, or flowery descriptions of thoughts and dreams. Verses can be composed by the individual themselves or added by others. The oldest Elves have names that can take hours or even days to recite or sing. When an Elf dies, their family adds verses describing the manner of their death and the impact of their lives.

For everyday use and dealing with outsiders, Elves usually choose a separate name for themselves. Because of their independent and private nature, these names rarely reflect family names or other personal information. Descriptive words are often used, and are sometimes translated into the Common tongue when dealing with other races.

Male Names (translation): Aeglos (Snowthorn), Alagos (Stormwind), Calan (Daylight), Elenath (Starhost), Randir (Wanderer), Sadron (Faithful), Talagan (Bard)

Female Names (translation): Aerlinn (Seahymn), Celebrin (Silver-like), Elanor (type of flower), Eryn (Wood), Linaewen (of Birds), Rodwen (Noble), Tiriel (Stargazer)
Adventurers
Elves adventure for several reasons – to explore the natural world, to share the beauty of Elven poems and songs – but most often they find Feldarin cities and towns oppressive, and prefer to wander the wilderness. Some desire to find acceptance among the other races, hoping to assuage their guilt and self-disgust over the Plague Fiend. Some are idealistic and feel the need to beautify the world by ridding it of monsters or tyranny. Some may simply wish to perfect their abilities to satisfy their vanity. A rare few are outgoing, and grew tired of living in remote and secluded places away from others. Many Elves become Sorcerers.

Elven Racial Traits

- **+2 Charisma, -2 Constitution**: Elves are lovely but delicate.
- **+2 racial bonus** to Saves against spells and effects with the Enchantment descriptor.
- **+2 racial bonus** to Sense Motive, Spellcraft and Perception checks.
- **Medium sized**: Elves have no special bonuses or penalties due to their size.
- **Low-Light Vision (Ex)**: Elves can see twice as far as Humans in poor illumination. They retain the ability to distinguish color and detail under these conditions.
- **Elven base land speed is 30 ft.**
- **Spell-like Ability (Sp)**: At 1st level, and every 3 class levels thereafter (4, 7, 10, etc), all Elves gain one new spell-like ability that is usable a number of times a day equal to 1 + their Charisma modifier. The caster level is always equal to the Elves’ total class levels, and require no material components. Spells are chosen from the following lists:
  - **All Elves**: Detect Magic, Light, Mending, Message, Open/Close, and Prestidigitation
  - **Vanimar**: Daze, Flare, Guidance, and Arcane Mark
  - **Ranamar**: Dancing Lights, Disrupt Undead, Mage Hand and Resistance
  - **Morvanima**: Bleed, Detect Poison, Ghost Sound, and Touch of Fatigue
- **Languages**: Elves speak Common and Lindarin (Elven). Elves with high Int scores may choose True Feldarin, Giantkin, Halfling, Gnome, Sylvan or any Human dialect.
- **Racial Replacement**: Morvanima replace Drow for all game mechanical purposes.

Fleshwrought (Major Bloodline)

*Fleshwrought is a Bloodline specific to Tears of Blood*

Fleshwrought is a Bloodline that emerged from **The Weeping** when it tore the world asunder. Out of that violent birthing stepped beings heretofore unseen. Creatures shaped and seemingly hewn from the flesh of others, with warped limbs and bodies that required vigilant self-repair lest they fall apart. While younger forms closely resemble their humanoid kin, elders are often regarded as monsters.

**Origin**
Fleshwrought have had a relatively short, though certainly varied, history. As they were birthed within the maelstrom of **The Weeping**, the true story of their early years has been covered over by rumor, misinformation, and confusion due to the sheer chaos of that time. Some scholars say the first Fleshwrought were created from plague victims by mages tapping the **Lifestream** (Pg. 112) to find a cure. The warped magical energies of **The Weeping**, combined with the power of the Lifestream, resulted in the Fleshwrought. This would suggest that they have **The Weeping** itself as their progenitor, a disturbing thought to say the least. Another origin story credits so-called “flesh merchants” who, in the early days of **The Weeping**,
preyed on those afflicted by it. They peddled a “cure” and sold it to the highest bidders, who survived The Weeping but were never the same. Fleshwrought don’t discuss it, but Bards of this bloodline will often recount a sad story of turmoil and survival.

Despite these versions of their origin, what is clear is that very soon after they appeared on Ursoule, there were those who preferred not to have the Fleshwrought exist in our world, and indeed many still do. Prejudice, fear, and hatred are part and parcel of the daily life of a Fleshwrought, and they often live far away from other races as hermits or in small isolated communities. Their skill as healers sometimes causes them to be sought in times of dire need, but they are otherwise treated with fear and revulsion by most normal folk.

**Personality**
The Fleshwrought past is dark, and saying that such transformations are painful is putting it nicely. Like their bodies, many Fleshwrought are also warped mentally and emotionally. Some fared better than others and have dealt with the loss of their old lives, while others are driven mad from the torture. Many resort to secrecy and routinely deal with other unsavory characters. They often succumb to moodiness, anger, resentment and rage.

**Physical Description**
No two Fleshwrought undergo their transformations in exactly the same manner, but they all have one thing in common: they are not pretty afterwards. To what extent they become hideous is a matter of luck. The ability to choose replacement appendages allows them to have some effect on their appearance, but each choice is an individual thing. Some try to remain humanoid in appearance and only have what looks like melted skin, deformed bones, and old scars. Others embrace their fate and obtain clawed arms or legs, or jaws full of razor sharp teeth. Most such changes will cause an adjustment to Charisma, usually negative, due to the sources of these “parts.” Their lifespan remains unchanged.

**Relations**
Fleshwrought have obvious disadvantages when dealing with others not of their kind. They understand these differences but, depending on their transformations, are treated at best with suspicion and at worst with violence. One must overcome a fair amount of revulsion to get past their appearance and empathize with the tortured creature that lies beneath.

Most people do not know how the Fleshwrought came to be, and don’t care to know. Yet, somehow, a fair number of Fleshwrought find a path that suits their skills at Healing and become healers of others. Between the knowledge they gained from their exposure to victims of The Weeping, and their seeming compassion for the sick, it is not uncommon for a town or city to have a hidden Fleshwrought to seek out when healing skills are needed.

**Alignment**
Fleshwrought can be of any alignment but tend to more towards chaotic alignments out of resentment for their treatment in the past, which, regardless of above or beneath the law, always seemed to them like it was justified and supported by those who made the laws.

**Lands**
Fleshwrought have no lands of their own. They live in the lands of others, either openly or secretly. There are rumors of Fleshwrought groups gathering together into small enclaves in remote settlements abandoned during the plague, but these rumors are unconfirmed.

**Culture**
There are two parts to being a Fleshwrought, Before and After. There are surely cases where their life before holds the stronger grip and they attempt to blend into their former society, albeit in a different role, and usually in disguise. The less beastly of their number
may fall into this category. For example, Igor the Lame may have been chased out of his hometown when he became Fleshwrought, but he now operates a smithy two towns over, taking and delivering orders through his apprentice and never facing his customers directly.

The other nature of a Fleshwrought are those who have chosen to forget, or forgotten through torment, their past lives. They are more likely to roam from place to place, eking out an existence, or searching for others of their own kind. The local acceptance of these types ranges anywhere from "live and let live" to "light the torches, there's a lynching tonight." Larger cities sometimes have clusters of Fleshwrought supporting each other in secret, you just have to know where to look if you need one. They usually take up residence in those city quarters where no one wants to visit, or that no one wants to acknowledge.

Religion
Fleshwrought do not have a specific religion of their own. Their choice has more to do with their base race than it does being a Fleshwrought. Their transformation may affect their beliefs, or whether they lose their faith, or change their god because of their new life.

Plague Casualties
Fleshwrought were born out of an attempt to cure to The Weeping and are immune. Fleshwrought cannot become Plaguetouched or any other plague-type.

Language
Fleshwrought retain at least a certain level of speech that remains from their base race. Some replacements, however, can cause unnatural-sounding speech impediments.

Names
Fleshwrought names can be carried over from their previous lives, but some individuals choose to change or forget their former names. Typical assumed names are short and simple since some replacements can affect speech patterns. Some names come from the taunting a Fleshwrought has received or include a mock title, embracing their differences.

Male Names: Groog, Beastie, Dom the Butcher, Slasher, Mudface, Ape-tail, Hobnail, Boar-nose, Bogger, Oaf, Wart the Wild, Scar.

Female Names: Hekla, Witchling, Fang, Dorma, Dho, Goat, Skullina, Dirty Mol, Gara, Dogga, Kar the Claw, Shorn the Smelly.

Adventurers
The life of a Fleshwrought is not an easy one, but the role-playing rewards may be enticing. Typically, a Fleshwrought has an immediate disadvantage when dealing with others, but they also have an obvious reason for seeking their fortune. They are not likely to stay in one place for too long or make any strong friendships. They may travel in disguise or in secret, looking for opportunities to use their talent to improve themselves.

Bloodline Levels and Power Descriptions
With few exceptions, a PC can only have one Bloodline. Fleshwrought is designed to stand alone, and any variation is up to the DM. Bloodline levels must be taken at 3rd, 6th and 12th levels, gaining only basic Level-dependent bonuses (except at 12th). They retain all racial traits of their base race. Bloodline Powers and Bonus Feats are on the following table.

<table>
<thead>
<tr>
<th>Level</th>
<th>Bloodline Power</th>
<th>Bonus Feats</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Heal is a Class Skill; Swift first aid; Fleshcraft; Replacement 1 RP</td>
<td>Additional Traits</td>
</tr>
</tbody>
</table>
Table: Fleshwrought Bloodline Powers and Bonus Feats

<table>
<thead>
<tr>
<th>Level</th>
<th>Bloodline Power</th>
<th>Bonus Feats</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Sleeplessness; +1 to Intimidate</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Bloodline level</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Strength +1; Replacement 3 RP</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Fleshwrought Affinity +2</td>
<td>Endurance</td>
</tr>
<tr>
<td>6</td>
<td>Bloodline level; First Aid becomes a Free action</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>+2 on saves vs. Poison and Paralysis; +2 to Heal</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Replacement 5 RP</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Constitution +1</td>
<td>Die Hard</td>
</tr>
<tr>
<td>10</td>
<td>+2 on saves vs. Energy-drain and other negative energy effects</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Fleshwrought Affinity +4</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Replacement 5 RP; Bloodline level</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>+2 to Intimidate and Heal</td>
<td>Fast Healer</td>
</tr>
<tr>
<td>14</td>
<td>+2 on saves vs. Disease</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Strength +1</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Replacement 5 RP</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Fleshwrought Affinity +6</td>
<td>Heroic Recovery</td>
</tr>
<tr>
<td>18</td>
<td>Tirelessness</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>+4 to Heal</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Replacement 5 RP</td>
<td></td>
</tr>
</tbody>
</table>

Fleshcraft (Ex)
At 1st level, due to their experience in replacing and manipulating their own anatomy, Heal becomes a class skill for any character with the Fleshwrought bloodline. This also reduces first aid, treating a wound, or treating poison to a Swift action and a Free action at 6th level (normally a Standard action). Bonuses to the Heal skill at 7th, 13th and 19th levels.

Sleeplessness (Ex)
Beginning at 2nd level, a character with the Fleshwrought bloodline no longer needs to sleep. A spell caster with the Fleshwrought bloodline still needs any required rest and meditation to prepare spells. Additionally, a Fleshwrought is immune to Sleep effects.

Fleshwrought Affinity (Ex)
At 5th level, a character with the Fleshwrought bloodline gains a +2 bonus on Bluff, Diplomacy, Intimidate, Perception, and Perform checks with regard to other Fleshwrought and all Plaguetouched. This bonus increases to +4 at 11th level and +6 at 17th level.

Tirelessness (Ex)
Beginning at 18th level, a character with the Fleshwrought bloodline is unaffected by any form of Fatigue, including magical effects.

Replacement (Ex)
At specified levels, Fleshwrought can replace parts of their body with the flesh of others. They gain Replacement Points (RP), which can be used to replace parts of their body. A character may only make one replacement at a time, and any unused RP’s are held over
until the next opportunity to make a replacement. Unless otherwise stated, multiple uses of identical replacements do not stack. Due to the unique nature of Fleshwrought physiology, as well as the skill they acquire over time, making a replacement deals no damage. Using parts from a different creature type imposes a -1 penalty to Charisma as noted below. Replacements are chosen from the following list:

**Leaping Limb (1 RP)** – Gain a +10 racial bonus to Acrobatics jump checks.

**Webbed Limbs (1 RP)** – Requires access to the limbs of an aquatic humanoid race. Gain two webbed limbs granting a +10 racial bonus to swim checks, -1 to Charisma.

**+1 Natural Armor (2 RP)** – Replaces strategic areas of skin with tougher hide, increasing natural armor. The AC bonuses from multiple uses of this replacement do stack. The hide must come from a creature with a Natural Armor bonus, and result in a -1 to Charisma if from a non-humanoid.

**Abnormal Anatomy (2 RP)** – Masks weak points, grants **Light Fortification**.

**Aquatic Adaptation (2 RP)** – Requires access to parts from an aquatic creature. Gain the ability to breathe normally both in air and underwater. Parts from a non-humanoid creature cause a -1 to Charisma.

**Fangs (2 RP)** – Gain a bite attack that deals piercing damage dependent on size: Small 1d4+Str Bonus, Medium 1d6+Str Bonus, Large 1d8+Str Bonus. If you get multiple attacks in a round, you can bite multiple times. The bite is treated as a natural weapon and does not provoke attacks of opportunity. Unlike normal natural attacks, this bite can be affected by magical enhancement and is considered of Masterwork quality. The parts must come from a creature with a bite attack, and grant -1 to Charisma if it was a non-humanoid.

**Lesser Killing Limb (2 RP)** – Gain a claw attack that deals 1d6+Str bonus in slashing damage (for a medium Fleshwrought). Unlike normal natural attacks, the claw can be affected by magical enhancement (though it may be difficult to find a caster willing to turn your severed arm into a **Severed Arm +1**) and is considered of Masterwork quality. A Fleshwrought may not have more claw attacks than they have natural limbs (4 for humanoids). The limb can come from any creature with a claw attack, and causes a -1 to Charisma if from a non-humanoid.

**Muscle Memory (2 RP)** – Must be added with another replacement and grants a +5 bonus to a single chosen Strength or Dexterity-based Skill, as long as the previous owner of the replacement part had substantial ability with that skill.

**Nimble Fingers (2 RP)** – Gain a +5 racial bonus to **Disable Device** and any appropriate **Craft**, **Profession**, and **Perform** checks that would benefit from small fingers (ex: Profession [Surgery] is acceptable, but Perform [Instrument] is not unless the item is also small). The parts must come from a small humanoid creature.

**Slamming Limb (2 RP)** – Gain a slam attack that deals 1d6+Str bonus bludgeoning damage (for a medium Fleshwrought). This is otherwise identical to the **Killing Limb** replacement. The limb must come from a creature with a Slam attack, which is then modified by the Fleshwrought and causes a -1 to Charisma if from a non-humanoid.
**Strong Stomach** (2 RP) – Gain a +2 bonus on saves against poison and non-magical diseases. The parts must come from a creature with a stomach, which is then modified by the Fleshwrought.

**Darkvision** (3 RP) – See in total darkness to a range of 60 feet. Darkvision is black and white only, but is otherwise like normal sight. The replacement parts must come from a creature with Darkvision and cause a -1 to Charisma if from a non-humanoid.

**Improved Abnormal Anatomy** (4 RP) – Additional modification to the anatomy foils most attempts to exploit weak points. Grants **Moderate Fortification**.
**Prerequisite:** Abnormal Anatomy.

**Killing Limb** (4 RP) – Gain a claw attack that deals 1d8+Str bonus slashing damage (for a medium Fleshwrought). Unlike normal natural attacks, the claw can be affected by magical enhancement (though it may be hard to find a caster willing to turn your severed arm into a Severed Arm +1). Fleshwrought with the **Lesser Killing Limb**, Slamming Limb, or Fang replacements may keep that replacement (and any magical enhancements thereto), increasing the damage dealt by that attack. Does not grant any more claw attacks than the number of natural limbs (4 for humanoid creatures). The limb must come from a creature with a claw attack and causes a -1 to Charisma if from a non-humanoid.

**Reaching Limb** (4 RP) – Natural attacks count as reach weapons. Unlike other reach weapons, the Fleshwrought can still attack adjacent foes with these natural weapons. This is a modification of existing parts already on the Fleshwrought.
**Prerequisite:** at least one natural weapon.

**Enlarged Form** (6 RP) – Gain the **Mighty Stature** Giantkin trait. This modification requires parts from a Giantkin or a Half-giant or Giant humanoid body.

**Grabbing Limb** (6 RP) – Gain the **Grab** (Ex) ability.

**Greater Killing Limb** (6 RP) – Gain a claw attack that deals 1d10+Str bonus in slashing damage (for a medium Fleshwrought). Unlike normal natural attacks, the claw can be affected by magical enhancement (though it may be hard to find a caster willing to turn your severed arm into a Severed Arm +1). Fleshwrought with the **Lesser Killing Limb** or **Killing Limb** replacement maintain that replacement (and any magical enhancements thereto), increasing the damage dealt by the original claw attack. Does not grant more claw attacks than the number of natural limbs (4 for humanoid creatures). A Fleshwrought with the Slamming Limb or Fang replacements may take this replacement to increase the damage of that attack. This is a modification to existing parts.

**Rending Limbs** (6RP) – If a melee attack hits with at least two natural attacks, make a Rend attack that deals an additional 2d6+1.5 x Str bonus damage.
**Prerequisite:** at least 2 natural weapons. This is a modification to existing parts.

**Replacement Mechanics**

Fleshwrought characters who use RP points to buy a Replacement need not make any other sort of check for the new part to appear and function as described. As long as they have the required points, the required parts, and the time to complete the work, it is successful.

Fleshwrought characters can also make cosmetic changes to their appearance. For cosmetic
changes, a Heal check is used to determine whether they were successful. On a successful DC 15 Heal check, a functional but noticeable change to a basic, relatively easy-to-replace body part (hands, feet, fingers, skin, etc) has been accomplished. In order to alter facial features, bone structure, or other more difficult cosmetic changes, the Heal DC increases to 20. Other more invasive changes are possible, with increasing Heal check requirements (consult with your DM). Cosmetic changes can be made at any time, including the same time as Replacements, as long as the required Heal check is successful.

A Fleshwrought can attempt to disguise their work. By adding 1 RP to the Replacement cost, or by exceeding the Heal DC for a cosmetic change by 10 or more, observers will have a difficult time passively noticing alterations. A successful Perception check (DC 15 + ½ the Fleshwrought’s levels + INT Bonus) will reveal one or more of the alterations. The DM may further modify the DC based on the circumstances (such as replacing a hand with a claw instead of another hand). Fleshwrought who are successful at disguising their work also gain a +5 circumstance bonus to Disguise checks when using the changes to aid in a disguise.

Making a Replacement requires one full day of work. Making a cosmetic change requires 1d4 hours (or more, DM's option). The Fleshwrought must also have access to any body parts required for the work. In most cases, this simply means the Fleshwrought needs access to any humanoid body parts, which are then altered to the desired specifications (sharpening claws and teeth, etc). In some cases (i.e., Darkvision), body parts may need to come from specific types of creatures. Using parts from another creature type than the base creature will have a cumulative -1 penalty to Charisma for each Replacement made.

DM Option: Your DM may allow Replacement parts from unlikely sources, such as certain Constructs and Outsiders. The effects of these on your character will have to be decided by your DM, using the guidelines presented here as an example. Some Outsider replacements could, for example, actually increase the character’s Charisma score.

Giantkin

Giantkin are larger than normal humans, and are a mostly benevolent and friendly folk who live in the tundra of the north. They do not have much contact with other races except the human Omeshik tribes who share their northern lands, although there is one exception – a customary journey to the South in their youth called the Retke. Since the Giantkin live in a vast area and are not great in number, most such journeys don't end up in Feldarin or other "civilized" areas, though most people will recognize Giantkin for what they are. Outside the Omeshik, most know little about them besides the fact that
they are big, and they play a game called **Rugger**, a grapple and tackle game played with an oval ball where the object is tossing and carrying the ball past the opponent’s defenses. Perhaps strangest of all, however, is the fact that Giantkin are immune to **The Weeping**.

**Origin**
Giantkin believe their origin involves Dragons, true Giants, and the Fey, and call it **The Gohgemagog**. They see Dragons as guardians of the world from outside invasion, and the true Giants as tasked with keeping the Dragons in check. They believe that long ago the Fey invaded Ursoule, resulting in a war, and were driven back to their domain. In the process, the true Giants suffered and devolved into Trolls, Ettin, and eventually the Giantkin.

**Personality**
Giantkin are generally friendly unless provoked, and regard the world as theirs to explore. They form close-knit social structures, within and interacting with the societies of other humanoids and Giants. As a group, they are adaptable due to the variety of Giant heritages they hold; as individuals, though, they tend to be relatively homogenous. They enjoy rowdy sport and quiet contemplation in equal measure, and are slow to be roused to violence. Once roused, however, they are formidable opponents.

**Physical Description**
Giantkin are descended from Giants, nearly reduced in stature to that of humans, with whom they associate and sometimes mate (almost always resulting in Giantkin offspring). They are tall and lanky, with long arms and large hands. They have flat, sloping foreheads, prominent brows, and protruding cheekbones. They appear strangely proportioned and even homely to other races. Giantkin are somewhat taller and heavier than the average human, with males averaging 7 feet tall and weighing between 350 and 450 pounds. Females average slightly less. Both sexes are well-muscled. Their skin and hair colors vary with their ancestry: ranging from ashen skin and red hair (Fire) to blue-white skin and silver hair (Frost) to light green skin and deep green hair (Storm), or to the earthy colors of Stone Giants or the airy colors of Cloud giants. They live to around 200 human years old.

**Relations**
Giantkin merge well with any people that will take them, and so get along with most Human societies. Dwarves, however, regard Giantkin as Giants to be killed or driven away. Some Dwarves are more accepting, especially of Giantkin with martial skills. Gnomes feel the same as Dwarves, except they will seldom drive away a non-violent Giantkin, preferring to express their feelings through increasingly cruel pranks. Halflings are the most accepting, eagerly taking Giantkin into their society. Orrks often pick fights with Giantkin to test their strength. Most true Giants see Giantkin as a lesser branch of the family tree, unworthy of knowing unless they can prove themselves. Once proven, a Giantkin of sufficient reputation can be accepted into true Giant settlements and societies. Their immunity to **The Weeping** has made Giantkin the target of research, causing some to feel real anger for the first time.

**Alignment**
Although Giantkin appreciate the balance and harmony of nature as an ordered system, they tend to be free-spirited and dislike rigid social orders, leading them toward chaotic alignments. As an unhurried and forbearing race dependent on cooperation for their survival, they also tend more toward good than evil.

**Lands**
Giantkin live in villages and camps spread across the windswept tundra of the north. Lacking any large-scale political organization, they make no effort to claim sovereignty over the sparsely populated wilderness. They have an amiable relationship with the Human Omeshik tribe, the only other civilized inhabitants of those wild lands.
Culture
Very little is known about life in their homeland. Until recently, only a few Feldarin explorers had studied them. A commoner might meet a haystack-sized “person” asking for directions, and then have something to tell around the fireplace or tavern. People knew that they existed, but as long as they minded their own business, they didn’t care. However, the Giantkin gained much more attention during The Weeping because of their immunity to it.

When people heard of this immunity, being a Giantkin became much more dangerous than before, and angry mobs sometimes beat them to death out of envy or fear. Feldarin nobles ordered them captured and studied in all possible ways (usually with little care for the welfare of the Giantkin). This was not without lasting effects – even now, years after the last reported major plague outbreak, the Giantkin still prefer to travel through non-civilized areas because of the tales of the “mad southerners, bloodthirsty in their terrible disease” and Giantkin have become somewhat demonized in Feldarin society. The little accurate information about Giantkin grew even scarcer and common people know very little about them as a result. A few nobles have hired the more worldly sorts as bodyguards.

Giantkin breed and train many large animals such as aurochs, mammoths, and dire bison.

Religion
The Giantkin recognize Five Gods, but in a more naturalistic way. Their gods live in the trees, grass, rocks, rivers, stars, and especially the frequent night time Skyfyres (auroras) of the northern skies. They view the Five Gods as parts of a larger whole that cannot be worshiped separately, and present their gods as a unified force rather than as distinct aspects. They typically gather at simple shrines for communal worship out in the open.

Plague Casualties
None, Giantkin are immune to The Weeping. An unknown number died, however, in experiments and from violence in the darkest years of The Weeping.

Language
The Giantkin don’t have a very robust written language, but they do have a rich oral heritage of stories and songs. Storytellers, singers, and players of musical instruments are honored as both wielders of a sort of magic and passers of time. The art of storytelling becomes crucial during snowstorms that sometimes last for weeks. Their language is unrelated to those of any other race except Giant, and is seldom learned by outsiders.

Names
A Giantkin usually has both a given name and a clan name. At adulthood, they are also often given a heroic name by the head of their clan or by their cleric. Giantkin clans are patrilineal, and are named by their founders, usually with words in Giant. A few clans can trace their lineage back to the True Giants. A Giantkin’s heroic name is the given name of a past great hero of their clan whom that Giantkin is expected to emulate, usually not the founder unless the clan is very young. Living heroes are seldom used, with the exception of those who have ascended to immortality and left their clan behind. A young clan might have a total of three or four heroic names, while the oldest clans have many. Scholarly Giantkin often track what the heroic names of past heroes are, drawing lines of descent for the accomplishments of a single heroic name. Common names include the following:

**Male Names**: Aatos, Armas, Hannu, Jencin, Juhani, Marko, Onni, Riku, Väinö

**Female Names**: Aina, Elina, Henna, Kaisa, Lyyli, Marja, Neida, Riika, Satu, Taina

**Clan Names**: Ravenclaw, Eaglewing, Bearheart, Wolfjaw, Foxtail, Mammothfoot
Adventurers
Giantkin have a ritual of passing from youth to adulthood called the Retke. Undertaken most often by those interested in a monastic life, it entails a solitary journey to far-off lands, primarily south, to “see the world.” The trek can often last for several years. Giantkin claim to be guided by dreams on these journeys, and feel a need to find greater wisdom before they can return to their homeland. A few Giantkin bards also wander the world, spreading their songs and tales and learning from others.

Giantkin Racial Traits

• +2 Str, +2 Wis, -2 Dex, -2 Cha: strong and wise, yet cumbersome and homely
• +2 Racial Bonus to Survival and Knowledge (Nature), which are always Class Skills
• Immune to The Weeping for an unknown reason, though many have tried to find out
• Medium size, but always at the upper 10 percent of the size category
• Giantkin base land speed is 30 ft.
• Cold Resistance 5 (Ex): Subtract 5 from any damage from a cold source
• Sure-footed (Ex): Half normal penalty for movement on ice, snow, or similar terrain
• Cumbersome (Ex): -1 Initiative penalty due to size and build
• No speed bonuses from Class or Feats (Ex): spells and Domain powers are normal
• Languages: Giantkin begin play speaking Omeshik and Giantkin. Those with high Int scores may add Giant, Common (Feldarin), Lindarin (Elven) or any Human dialect
• Weathervision (Ex): The combination of the Giantkin's deep set eyes, protruding brow, and a protective second eyelid give them the Weathervision racial ability. Giantkin are immune to snow blindness and other forms of natural glare (i.e., sunlight off water) and can see twice as far as a normal human into water and water-based conditions such as rain, snow, fog, mist, etc., including magical effects that simulate these conditions. Giantkin suffer only half the normal penalties for concealment when in combat in such conditions. They have a +2 Circumstance bonus to saves vs. glare or light-based attacks. Weathervision does cause a minor form of color blindness, giving Giantkin a -2 Circumstance penalty on Appraisal checks and on any Perception check to notice a Disguise or a particular color. A Giantkin who becomes an Undead loses this ability.
• Mighty Stature (Ex): A Giantkin’s build allows them to function in many ways as if they were one size category larger. Whenever a Giantkin makes any check for which there is a size modifier, they are treated as one size category larger. A Giantkin is also treated as one size category larger when determining whether any attack based on size (such as Grab, Swallow Whole, Trample, etc.) can affect them if doing so benefits the Giantkin. Giantkin can use weapons designed for a creature one size category larger without penalty, however, their space and reach remain those of their actual size. This stacks with any spell or effect that actually changes a Giantkin’s size category.

Gnomes
Gnomes are viewed with fear and suspicion even by the few who have contact with them. Most surface-dwellers know of them only through fireside tales of strange ships, plundered graveyards, and ancient cities deep in The Beneath. Occasionally one will hear a tale of a Skyship belching smoke as it cut through the clouds, or how the ground shook as a Deepship rose out of the earth, but few can honestly claim to have seen or spoken to a Gnome. Only the most powerful casters seek out the hidden Gnome capital city deep in The Beneath, and what dealings they may have with this secretive race is unknown. Gnomes call their domain the Gnomelands, and it extends far into the unknown depths of The Beneath. They actively guard their homeland, and many outsiders travelling to the Gnomelands never return. They ardently follow the teachings of a dragon they call the “Great Mother” and have become nearly undisputed masters of magic and clockworks.
**Origin**
Legends say that in the distant past the Gnomes were sailing the Sea of Five Winds and were caught in a terrible storm. Desperate to find refuge, they steered their ships into a bay and sheltered in a massive cave. Here they found an endless world of flooded caverns. Exploring deeper into that dark expanse, they decided to stay. Some legends called them pirates fleeing from justice. Others called them explorers, seeking ancient treasures. Most legends say they were following an ancient tradition of migrations. Each legend ends with the caves collapsing behind them, sealing them within.

Whatever the truth, Bards agree on what happened next. They found, buried beyond sight or living memory, a ruined city built in a forgotten time by a nameless race. Its silent halls and galleries were filled with long lost arcane lore and forbidden knowledge. A magnificent female Wyrm ten centuries old had made this city her lair, and had spent countless years mastering the arcane legacy of its builders. These wayward Gnomes became the Wyrm’s pupils, and they came to call her “Great Mother.” Over centuries of study, the Gnomes have become masters of arcane arts, clockwork machinations, and other strange creations.

Gnomes today still use ships, but no wind fills any sails on their strange machines. Using secret arcane energies, their craft travel both above and below the surface with no visible means of propulsion except a black, sooty exhaust. Scholars note that the ships are quite different in design – with fliers ranging from normal looking sailing ships to wispy insectoids while those in the deep mostly resemble armored beetles. Some claim that this reflects a split among the Gnomes, as if one faction tired of life below ground and returned back to the surface. Others claim the dispute is over some obscure religious point. The real cause, as often true about Gnomes, may never be known. Only they know, and they aren’t talking.

**Personality**
Gnomes are wily and cunning, and enjoy outwitting others and arranging elaborate practical jokes, the meaner the better. They consider riddles a high art and practice convoluted word games from a young age. Outsiders report that their speech is laced with double meanings and subtle insults. They are also very curious, and share an equal passion for exploration and study. They are fascinated by machines and delight in experimentation and invention.

**Physical Description**
Gnomes are about waist-high to a human and weigh around 50 pounds. They have fine, silky hair and prefer simple but elegant hairstyles. They have piercing eyes, ranging in color from ice-blue to fiery yellow. When seen on one of their ships, Gnomes are often wearing bulky clothing and masks, perhaps protection from the hazardous smoke and chemicals they work with. When they do venture to the surface world, they often go disguised as Halflings, which irritates the seafarers. Gnomes live to be 500 human years old.

**Relations**
Gnomes are extremely isolationist, and have few dealings with outside races. They tolerate Halflings, who they see as distant cousins. They accept Dwarves only when they need stout and reliable allies against their enemies in The Beneath. They see Elves as inept students of the arcane, yet value their well-developed sense of discretion. They are wary around all other races, especially humans, only dealing with them disguised as Halflings. Although aware of them, they have so far avoided any widespread contact with the Feldarin.
Alignment
Gnomes are most often neutral, preferring intellectual pursuits to issues of morality. Many are so obsessed with their own interests that they tend toward evil.

Lands
The Gnomish capital lies deep below the surface in an ancient city in The Beneath called Nekrazzabar. Although it had fallen into ruin when the Gnomes arrived, they have spent several centuries rebuilding it. Few outsiders have ever seen this city, and many of its ancient secrets remain undiscovered. Several other Gnome cities are also known to exist.

Culture
Gnomes study magic and little else. They have a Clan structure where each clan is devoted to the study of one school of magic. The three primary Clans and their schools are the Maqtar (Evocation), the Kalmat (Enchantment), and the Qaqq ['kack'] (Necromancy). Other clans include the Agar (Conjuration), Antas (Divination), Kuzaz (Transmutation), Sala (Abjuration), and Uzu (Illusion). Gnomes have recently split further into two groups who are distinguished by their ship designs and lifestyles. The Nethergnomes ride bulky, ironclad Deepships in the dark reaches of The Beneath, while lofty Aethergnomes fly wooden Skyships high above the clouds. These groups are never openly hostile in the presence of others, and the cause of the split is unknown. A Council in the capital, Nekrazzabar, claims dominion over all Gnomes, although in practice the wizards and clerics on the council have little effect on the daily lives of Gnomes. Ruling over all is an ageless Dragon who the Gnomes call the Great Mother. Recent rumors hint that this dragon has become a Dracolich, but it is hard to know for sure since few surface-dwellers who have traveled to the city have ever returned.

Religion
Most Gnomes worship Currindor, their God of Magic. Every Gnome ship has a cleric aboard to minister to the crew and pray for safe passage. The clerics teach that the highest goal in life is to learn how to manipulate the outside world with magic. They believe the dragon who tutored their ancestors was an Avatar of Currindor, and their Holy Symbol is a dragon skull. As the highest divine representative on board a ship, Gnomish clerics often act as judges in disputes between Gnomes. Since the Church of Currindor is the only organized central authority for most Gnomes, disagreements with a cleric’s ruling are rare. Even so, tales are told of feuds between Gnomish ships where the clerics of each ship issued edicts against the other. Some suspect that the split into Aethergnomes and Nethergnomes began with a dispute over some religious matter that escalated as various ships took sides and declared judgments against one another. Regardless, these disputes have never been made public.

Aethergnome clerics worship Halkrunimor, the God of Travel, over Currindor. They travel aboard Aethergnome ships and serve the same functions as their sub-surface kin. While welcome in Nekrazzabar, Aethergnome clerics are often seen as heretics elsewhere.

Plague Casualties
Of all the races, the Gnomes are believed to have suffered the least from The Weeping. Their natural remoteness and distrust of outsiders prevented many ships from being infected. Ships that got infected were shunned by other Gnomes and were prevented from returning to port. Some say that eventually the Gnomes on these blighted ships died or
became Plaguetouched, and the ships themselves either floated away on the wind or vanished into the dark abyss. A few treasure hunters have reported finding the remains of these ships, abandoned in remote parts of the world. Legends of ghost ships are common.

Gnomes view Plaguetouched and Fleshwrought as suitable only to be examined and studied in their labs. Gnomes who became Plaguetouched became wanderers, or joined the tribes of savage Gnomes said to lurk in The Beneath. No Gnomish Fleshwrought are known to exist.

**Language**
Gnomes speak a very simple and logical language. Those who have studied it claim it is likely an artificial language, possibly constructed by the early Gnomes to organize their thoughts more efficiently when tapping into arcane energies. They also have a unique ideographic script whose origins remain a mystery. Aside from the Gnomes themselves, few have ever learned Gnomish, and those who have are usually interested in studying Gnomish magic. Some believe that in addition to their constructed language, most scholarly Gnomes speak another tongue, one derived from the unknown builders of Nekrazzabar and taught to them by the Great Mother. What purpose such a long-dead language might serve is unclear, and may be nothing more than the ramblings of overly imaginative storytellers.

**Names**
Gnomes have complex names that identify them individually, by profession, and by ship. Individual names are chosen by parents, and can be anything from the name of a landmark to something seen in a dream. Profession names describe what their specialty is aboard ship. Finally, they attach the name of their ship when dealing with others. Whenever a Gnome changes ships, due to either marriage, shipwreck, banishment, or another reason, they take on the name of the new ship as their own. For example, a shipboard cleric's name might be Snixon Healer Fleetwind. A captain’s name could be Naria Captain Cavestar.

**Male Names:** Argot, Alban, Boonswipe, Cargill, Feldsnatch, Garmeson, Norlim, Ringot, Snixon, Korvas

**Female Names:** Altara, Elsmere, Isalore, Lali, Naria, Ravena, Solea, Tulura, Enna

**Profession Names:** Actuary, Aethernaut, Alchemist, Alewife, Bard, Boatwright, Boatswain, Cleric (or Healer), Captain, Scribe, Shipwright, Nethernaut, etc.

**Aethership Names:** Cloudcore, Fleetwind, Glittersky, Moonwind, Starbreeze, Stormwind, Swiftwing, Dawnbreaker, Skybane, Windseeker.

**Netherhip Names:** Arkanus, Cavestar, Darkrunner, Lightbane, Nightstalker, Ironmast, Skullfinder, Thunderflight (destroyed plagueship), Darkbone, Skybane.

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**Nethergnome Deepships**

**Adventurers**
With few exceptions, most adventuring Gnomes are Wizards. Gnomes love exploration and discovery, but refrain from traveling openly on the surface. Some are forced to wander if
banished from their ship for committing some crime or by jumping ship. Others may simply have let curiosity get the better of them. Occasionally, young Gnomish wizards are sent out to find obscure spell components, uncover long lost arcane secrets, find exotic spells, or to gain experience as a spellcaster. They almost always disguise themselves as Halflings.

Gnome Racial Traits

- **+2 Intelligence, -2 Strength**, they usually rely on brains over brawn
- **+4 Racial bonus** to *Disguise* when trying to appear as a Halfling
- **+2 Racial bonus** on saves vs. spells and effects with the Illusion descriptor
- **+2 Racial bonus** to Craft (Alchemy), Knowledge (Arcana), and Spellcraft Checks, and these are always Class Skills for a Gnome
- **Small size** +1 to attacks and AC, -1 to CMB/CMD, +4 to Stealth
- **Darkvision (Ex)** Gnomes can see in total darkness up to 90 ft. in black & white only
- **Gnomish Base land speed is 20ft**
- **Spell-Like Abilities (Sp):** 1/day - Dancing Lights, Ghost Sound, Prestidigitation
- **Languages:** Gnomes begin play speaking Gnomish, Draconic and Common. Those with high Int scores may choose from Elven (Lindarin), Halfling, Dwarven, and Terran.

Halflings

Ranging far and wide over the seas of Ursoule, plying their ships in pursuit of trade, piracy, treasure and intrigue. Backed by a long tradition of seamanship, the finest in watercraft, and devastating streaks of good luck, their dominance of the seas stretches far into the past. Quick witted and cunning, they are always looking for a subtle advantage.

**Origin**
Some scholars connect the Halflings with the Gnomes, claiming a common ancestor. While
Gnomes are fond of disguising themselves as Halflings, there is no real evidence to support this. Gnomish legends say that their ancestors were caught at sea in a violent storm and took refuge in enormous caves, something no respectable Halfling would let happen, or admit to if it did. Indeed, Halflings seem to have always been present on Ursoule.

**Personality**

Halflings are always looking for an advantage to offset their short stature, often focusing on social skills and inventions. This has led to masterful, if sometimes wild, negotiations and to such amazing naval weapons as the *Polybolos* (a multiple missile launcher with ensnaring wires or ropes). Always fair traders and welcome guests, they are publicly polite, but below decks carry on a lively tradition of insult and argument. Many are driven by a deep curiosity and suffer from wanderlust for at least a couple of decades. Guile and finesse are highly valued, and they enjoy good relations with almost anyone they meet.

**Physical Description**

Lithe and fit, Halflings stand 3½ feet tall and weigh around 55 lbs, though some land-living Halflings have eaten too much of the rich stews and black buckwheat bread that make up the core of their diet. All have deeply tanned skin, as if hardened by the sea winds, and brightly colored eyes of blue, gold, and grey (seen as a blessing from the nature god). Their hair is dark, thick, and tied back or cut above the shoulder to prevent obscured vision in the high winds found at sea. Halflings wear simple but loose fitting clothes that protect from the sun and wind and will not get caught in the rigging of a ship. Those who can afford it dress in rich silks and lace. Halflings live to about 100 human years old.

**Relations**

As traders and explorers, Halflings have wide-ranging contacts, some of whom have little or no trade with anyone else. Halfling wealth is made by maintaining good, or at least neutral, contacts the world over, allowing them to ship rare goods to the most lucrative markets. Their friendly manner, naval skills, and willingness to deal with just about anybody or in anything have found almost all harbors open to them. Elves often use a few trusted Halfling captains as their primary (or sometimes only) way of travel. Halflings are divided about their feelings toward Gnomes. Many resent the Gnomes’ habit of pretending to be Halflings, feeling that this harms the Halfling’s ability to trade. Others feel that Gnomes are stodgy, stuck up distant cousins who have turned to magic as their way of satisfying curiosity and to compensate for their “vertical challenge,” as the Feldarin put it.

Halflings have tense but profitable relations with the lords of the Feldarin Empire. Bringing the wonders of distant lands, prizes of Orrkish mines, and products of their own varied islands gets them into the harbors of the Feldarin, but their refusal to bow to the Imperial crown and their proven ability to fight off Imperial naval aggression leaves some Feldarin annoyed at the smaller folk. This general dislike is reflected by the Feldarin often giving the derisive nickname “Boatmonkeys” to their naval betters.

The various free Human ports generally have good relations with the Halflings, for the humans do not look down upon them the way that the Feldarin merchants often do. The exception is the Baran, who have a long history of raids and piracy with the Halflings, and even a war in which a fleet of Baran galleys overran and defeated a much larger fleet of Halfling vessels. The Yujung have a preferred relationship with the Halflings and will not deal with any other ships, a state of affairs that the Halflings ruthlessly protect. The Orrks have active partnerships with many Halfling captains through the powerful **Austrigon Merchant Alliance**, based in the Halfling capital **Austrigon**. It has earned the trust of the Orrk Empires which allows it to dominate the trade from that massive continent. Dwarves have little to do with Halflings except as somewhat unreliable purveyors of rare goods. Halflings see Dwarves almost as a commodity, due to their mercenary nature.
Halfling Plaguetouched have been somewhat coolly welcomed back into society. Few understand them, but the "Pestebaisen" are still skilled sailors and many captains have found that, with trade routes again opening, they need all the good sailors they can find.

**Alignment**
Few Halflings have any respect for institutions, following their Captains out of loyalty and personal charisma. Shipboard discipline is firm, and a disruptive crewman is likely to simply disappear at the next port. History and tradition mean little to Halflings, who are far more interested in the present and future. This leaves them with a mostly chaotic tendency, but they do not favor either good or evil alignments with the full range being represented.

**Lands**
Most of the island chains on the oceans of Ursoule have been home to Halflings. Great cities were built on some of these, although the sea is still their home. The cities provide artisans who craft the sleek ships of the trade and the pirate fleets. They also provide the wondrous Halfling weapons. The islands are trading centers with warehouses filled with goods from every port. Though they trade in other ports, many of their own harbors are closed to non-Halfling vessels, and few buildings are truly sized for anyone larger than a Halfling. These islands also provide crews for ships and such staples as food, timber, sailcloth, and salt.

**Culture**
The heart and soul of the Halfling culture is the sea. Although less than a third of all Halflings work on the waves directly, almost everyone is involved in sea life in one manner or another. Each ship and port is independent, and has many of the same powers that are held by the nation states found among other races. Some ships and ports have formed cooperative alliances to achieve greater goals not possible by any single ship or city.

The merchants of many island cities will “elect” a Halfling to be the Port Warden, or ruler, of the City and its surrounding lands. Port Wardens exist even in the Halfling populations of cities where Halflings are not the recognized legal authority, and often carry greater power than the “proper” authorities where shipping is concerned. Port Wardens also dispense judgement for crimes committed when not on board ship; although aboard a ship even a Warden of the greatest metropolis is subject to the whim of the ship’s Captain.

A general standard of law exists among the various Halfling communities scattered across the oceans. This prevents such things as an unscrupulous Halfling from leaving debts unpaid in one port simply by moving to another. It also bans the sheltering of murderers and outlaws, and any action that endangers the trading and harborage rights in any ports. The crime of piracy is one that has many subtle shades of meaning to a Halfling and – while a certain level of sabotage, undercutting, and generally making life unpleasant does exist – few Halflings tolerate outright piracy. However, trying to convince one Halfling that another ship is a pirate is difficult unless that Halfling has witnessed the act themselves.

While Halflings have little in the way of visual art, they are known for their sweet voices and energetic dancing. Wealth and social skills are seen as central to a Halfling’s place within their culture, and many use their time abroad to gain such advantages. A special place is given to shipwrights, for they forge the home of the spirits with whom so many of their kin share their lives. Halflings consider each ship to be a living spirit, to be tended and loved. Intricate figureheads adorn the prows of Halfling ships, and are believed to hold the spirit.

Passions for wandering, advantage, and discovery are the driving force of Halfling. As a result, Halflings are extremely protective of their navigational knowledge. Maps are coveted, protected, and traded as items of great value, and a suspicion of forgery, double cross, and other foul play is always present. Their maps are vastly superior to those of others.
Religion
Each Halfling ship that rides the waves is more than just a boat. Each is seen as a living spiritual creature under the crew's care. A crew does not sail the ship, the ship sails the crew, and possesses a spirit of its own. These spirits are the daughters of the great Mistress of Travel, the goddess Andmere, who protects and guides the Halflings. Only the great god of sky and sea, Cielrois, holds equal respect among the Halflings, for he makes the wind for the sails, fills the nets of the fishermen, and unleashes his storms when angry. The line between clergy and laymen in Halfling churches is blurry, and when no cleric is present, the Captain of a ship will lead the services. Knowledge of the ships’ spirit is considered essential for all high officers of the ship. Many holy devotions while at sea also involve basic, essential maintenance duties. On dry land almost every Halfling’s home holds a totem of the Mistress of Travel. While considered a comparatively lesser god, almost every Halfling ship also has at least one cat as a mascot to please Babilitais, the god of luck and magic.

Plague Casualties
With several days travel between meetings, many Halfling islands and ships were able to quarantine themselves from the ravages of the plague. Many Halflings who did come down with it, or were even suspected of being infected, were placed on “Hospital Ships” and towed into deep water from which few ever returned. While these procedures worked quite well, many ships at sea had their entire crew fall victim to The Weeping and now float the currents alone, ghostly reminders of the disease.

Language
Colorful, flowery, and full, the Halfling tongue is almost a work of art by itself. The fast flowing bubbly language is hard for many to master with the proper accent, in which Halflings take great pride (some would say snobbery). However, since Halflings have to do business everywhere, they are often fluent in several languages. Halflings sometimes take new words from other languages, but are more likely to make up their own words rather than take one from a local tongue.

Names
Most Halflings take the last name of the parent of the same gender unless that parent has died by the time the child comes of age. Most last names are based on various words of the maritime traditions with the prefix “B” denoting that what follows is a name. Male names traditionally start with a consonant while female names begin with vowels.

Male Names: Beloit, Convenu, Focclair, Juron, Menchant, Puissian, Renardo, Rendu
Female Names: Aerien, Alguen, Anchoi, Encre, Enfuir, Ercomplir, Illibre, Ureussite
Last Names: B'Ancre, B'Arete, B'Avare, B'Copieux, B'Cuit, B'Couler, B'Marne, B'Peche, B'Saliere, B'Trone

Adventurers
Many Halflings adventure to fulfill their wanderlust. Others hope to gain the skills or riches needed to lead a comfortable life back home. Though many take to land after several years’ sailing, few truly desire anything but to eventually return to the sea.

Halfling Racial Traits
- +2 Dexterity, -2 Strength, nimble but lacking in brute force
- +2 Racial bonus on Acrobatics, Climb, Perception, and Swim checks
- Small size: +1 to attacks and AC, -1 to CMB/CMD, +4 to Stealth
- Halfling base Land Speed is 20 ft.
• **Water-skill (Ex):** Can use either Dexterity bonus or Strength bonus on Swim checks
• **Direction finding (Ex):** always know where true north is as if trained in Survival skill
• **Luck of the Halflings (Ex):** +1 Racial bonus to all saving throws
• **Halfling Courage (Ex):** +2 Racial bonus to saves against all fear spells and effects
• **Languages:** Halflings begin play speaking Halfling and Common. Those with high Int scores may choose any non-secret language (Halflings are exposed to all cultures)

**Humans**

Humans are by far the most numerous race on Ursoule. They have occupied every corner of the continent since the dawn of time. For the past five hundred years they have shared their lands with the Feldarin, living as second-class citizens in their own homelands, while others have remained free thus far. Most humans are descendants of explorers, conquerors, traders, travelers, refugees, and those always on the move. Human lands are a mix of people — physically, culturally, religiously, and politically. Humans can be hardy or fine, pale or dark, showy or austere, primitive or civilized, and devout or profane.

**Origin**

Legends say that the various human cultures were created by the ancient Massu-abbah, an almost mythical race about whom little is known. Many legends tell of almost god-like powers possessed by the Massu, who disappeared without a trace several thousand years ago. Exactly what involvement the Massu had with early humans is unknown. It is believed that the first human tribes began close to the Alarran Sea and spread out from there. The oldest ruins are found on the Alarran seacoast, with many areas now submerged under its waters. Great secrets may yet be found there as explorations continue.

Humans within the Feldarin Empire are most commonly of Caltan, Baran, Kvrin or more rarely Phoedran heritage. The other human cultures lie beyond the present control of the Feldarin Empire, although they may be found travelling within its borders. The Free Caltan is a splinter group fighting for freedom from the Empire, and remain secretive and hidden.
**Personality**
Humans are the most adaptable, flexible, and ambitious people among the common races. They are diverse in their tastes, morals, customs, and habits. Others accuse them of having little respect for history, but it’s only natural that humans, with their shorter life spans and changing cultures, would have a shorter collective memory than other races.

**Physical Description**
Humans typically stand from 5 feet to a little over 6 feet tall and weigh from 125 to 250 pounds, with men typically taller and heavier than women. Due to their desire for travel and conquest, and by having short generations, humans are more physically diverse than the other races, with skin shades that run from nearly black to very pale, hair from black to blond (curly, kinky, or straight), and facial hair (for men) from sparse to thick. Many have a dash of nonhuman blood, and they may demonstrate hints of other ancestry. Humans are often ostentatious or unorthodox in their grooming and dress, sporting unusual hairstyles, fanciful clothes, tattoos, body piercings, and the like. Humans have short life spans, achieving maturity at about age 15 and rarely living even a single century.

**Relations**
Just as readily as they mix with each other, humans mix with members of other races. Among the other races, humans are known as “everyone’s second-best friends.” They serve as ambassadors, diplomats, magistrates, merchants, and adventurers of all kinds. How they are viewed by others depends greatly on the particular humans they have encountered.

**Alignment**
Humans tend toward no particular alignment, not even neutrality. The best and the worst, and everywhere in between, are found among humans.

**Lands**
Human lands are often in flux, with new ideas, social changes, innovations, and new leaders constantly coming to the fore. Members of longer-lived races initially found human culture exciting but eventually a little wearying and even bewildering.

Since humans lead such short lives, their leaders are all young compared to the political, religious, and military leaders among the other races, except perhaps the Orrks. Even where individual humans are conservative traditionalists, human institutions change with the generations, adapting and evolving faster than parallel institutions among the other races. Individually and as a group, Humans are adaptable opportunists, and they stay on top of changing political dynamics. This can make for interesting neighbors. Human lands generally include relatively large numbers of nonhumans (compared, for instance, to the number of non-Dwarves who live in Dwarven lands).

**Culture**
Humans belong to eight distinct cultures: Caltan, Kvrin, Phaedran, Baran, Pahali, Omeshik, Yujung, and Taeshin. Each hails from a distinct region of Terdusas, where their ancestors have lived for generations. For Humans, loyalty to their homeland and its people often takes priority over other allegiances, and they seldom think of themselves as members of a common race. Cultural boundaries seldom follow political borders, and blending is common.

**Baran** (incl. Bah’ahrain): The Baran are arguably the most diverse and complex of the human cultures. Almost every form of government conceivable is found among their city-states, along with a multitude of religions, and widely varying levels of wealth. In the desert, the Bah’ahrain (nomads) are stubbornly independent, while cities along the Alarran coast remain firmly under Feldarin control. The Baran are known alternately as fierce warriors or craven cowards, heretics or devout fanatics,
and silver-tongued merchants or naïve savages, depending on who is being asked. They claim descent from a long ago empire that they say once covered the world.

**Caltan:** A fierce and freedom loving people, the Caltan once ruled the plains and hill country surrounding the Alarran Sea. To the Caltan, life is to be lived to the fullest, and they value independence and liberty above all. Seemingly always under the dominion of others, they resist the Feldarin, and wonder if now is their chance to regain their freedom. Some fled the Feldarin north of the Kvrinzemeya Mountains and call themselves the "Free Caltan."

**Kvrin:** A famously pessimistic and gloomy people, the Kvrin carve out a harsh existence in and around the Kvrinzemeya Mountains. Others see them as unfriendly, quarrelsome, and prone to infighting. Most Kvrin have remained free from Feldarin rule thanks to their dogged courage and their mountainous terrain. The southern Duchies, however, are all Feldarin vassal states. It is said that once a Kvrin has set his mind to something there is no distracting him from his task.

**Omeshik:** These hardy survivalists live in the harsh and unforgiving lands of the far north, what they call the "Great White." They live in isolated villages and are often nomadic, following the herds they depend on for food. Many live on the coast and survive by fishing the cold northern seas. They are generally friendly, cooperative, pragmatic, and quick to learn. They share these northern lands with the Giantkin.

**Pahali:** These highly civilized humans have developed a strict caste system. Their society is divided into those who are taraaf (clean) and those who are ataraaf (unclean). The delineation between taraaf and ataraaf is not based on what one does, with some jobs being viewed as ritually pure and some being viewed as ritually impure regardless of appearance. Pahal lies beyond a mountain range to the south and west of the Empire, and has not yet come into direct contact with it.

**Phoedran:** The Phoedrans have a reputation for being a wise and graceful people. They seek perfection in all they do, be it politics, art, war, sport or anything else. Phoedra has produced many of the most legendary human heroes of Ursoule's history, and many of its most venerated scholars as well. Their art, architecture, and ideals have influenced styles all over the Human world. A Phoedran education is said to be second to none, and many wealthy families send their children to Phoedra or employ Phoedran tutors. Many Phoedrans have adapted to life under Feldarin rule more gracefully than other Humans, and are allowed a great deal of independence.

**Taeshin:** These seaborne raiders occupy an island chain in the Sea of Five Winds beyond Yujung. They are an honorable people who believe in strict formality. Their fast and capable ships have terrorized the seas across Ursoule, plundering wherever they go. They have a zeal for wandering and adventure that is unmatched in the Human world. Many famous explorers have been of Taeshin blood.

**Yujung:** This enigmatic and noble people occupy lands far to the west, beyond the Bay of Macdeetown. Rumors abound in the Empire about the Yujung Emperors and their Viridian Throne, their powerful mystics, and their connection to dragons. The few Yujung encountered in other lands say little about their homeland, but are very intelligent and resourceful. They have had no direct contact with the Feldarin Empire.

**Religion**
Humans in general are religiously neutral. Some are the most ardent and zealous religious adherents, while others are the complete opposite. Each culture has its own version of The
Five Gods with its own beliefs. Humans are also the most likely to venture outside their “accepted” deities in search of divine favor in other forms.

Plague Casualties
With the exception of the Orrks, Humans were hardest hit of all races by The Weeping. The daily struggle to ensure a continuing food supply is now the primary concern of most. Many villages and towns lie empty, the survivors having moved into the more fertile and better protected regions of their territories. Many dead still lay unburied, out in the open.

Language
Humans usually speak Common in a dialect, or accent, determined by their homeland. They are fond of sprinkling their speech with words borrowed from other tongues: Orrk curses, Halfling insults, Elven lyrics, Dwarven chants, and so on. Their Common is always changing.

Names
Human names vary greatly. Without a standard culture, and with such a fast breeding cycle, humans mutate socially at a fast rate. This makes human culture more diverse than other cultures, and no human names are truly typical.

Adventurers
Human adventurers are the boldest, most daring, and ambitious members of a bold, daring, and ambitious race. Humans earn glory in the eyes of their peers by gaining power, wealth, and fame. Humans, more than any other race, champion causes over territories or groups.

Human Racial Traits
- **Medium size**: Humans have no special bonuses or penalties due to their size.
- **Human base speed is 30 feet**
- **1 extra feat at 1st level**
- **Extra skill points**, 4 added at 1st level and 1 extra skill point at each additional level
- **Languages**: Humans begin play speaking their own tribal dialect and Common. Humans with high Int scores may add any non-secret language (humans are exposed to all cultures)

Orrks
Orrks are a proud and deeply religious people living in the dense jungles and mountains of the southern continent of Herektelxun. Here they have carved out mighty kingdoms and built towering temples to their revered deities. Some customs are seen as barbaric elsewhere. The humans of Terdusas say that Orrks were the last children of the Massu-abbah. Some Orrks accept this, although others scoff at the idea.

Origin
Orrk civilization first appeared on Herektelxun (Hare-EK-tel-sun) millennia ago. Early Orrks had a period of exploration but, for reasons long forgotten, retreated back to their homeland long ago. Some scholars say that their religious practices have not kept pace with their social and military skills, as living sacrifices to their gods are common. These are generally prisoners of war but some, perhaps the least understood by outsiders, are volunteers.
Personality
Orrks are a stoic people who value hard work and strength above all. Upon first meeting they may appear to be standoffish or aloof, but in truth they simply don't trust strangers and keep them at arms length. It can take an Orrk years to form a friendship but only minutes to dissolve one. Orrks rarely accept aid, though if they do they will try to repay their “debt” as soon as possible. They are a devoutly religious race and are often shocked by the rather flippant ways that others treat the Five Gods. Orrks prefer simple comforts and put little stock in luxuries. They are upfront, honest, and are generally honorable in their dealings with others. Deception and guile are rare among Orrks, and are despised by them.

Physical Description
Orrks are a hardy race who have lived in the jungles and mountains of Herektelxun for ages uncounted, and this is reflected in their appearance. Males stand over six feet tall and weigh 250 pounds; females tend to be slightly smaller. Their hair is black or dark brown, or occasionally red, and usually grown long. Both sexes commonly braid their hair and include small trinkets, beads, or brightly colored feathers in the braids. Orrk noses are flat and scrunched, and the eyes can be any color, although dark green, brown, and red is common, and their ears have a lupine quality. Orrks are broad-chested and thick-legged with well muscled arms slightly longer in proportion to the rest of their bodies than would seem normal. Skin color varies from pale green to gray with green common in the jungle dwelling races and gray in those from the mountains. The average lifespan is about 70 human years.

Orrks take pride in their appearance, visiting their local baths regularly and maintaining their clothing. Work attire is usually made from tough plant fibers and is designed to allow for movement and durability. Shawls and loincloths are typical and serve only the slightest modesty while they labor. Orrk leisure clothing, on the other hand, is often made from animal skins or brightly decorated and colored cloth. The jungles provide Orrks with many natural dyes, with bright colors like blue, red, and yellow common. Gold and gem studded rings and necklaces are common to all castes except the slaves. Almost all Orrks wear a sash, belt, or scarf with their patron god’s colors and symbol on it.

Orrk warriors use creative ways to arm and armor themselves in an area mostly devoid of deposits of iron. Thick padded armor made from animal skins or the scales of large reptiles is common. Their weapons are often made of wood and edged with pieces of stone or bone. Only the highest-ranking of the warrior caste wear metal armor and carry metal weapons.

Relations
Orrks care little for other races, most of whom they view as heathen barbarians not fit for sacrifice. Their tradition of sentient sacrifice often puts them at odds with these same races, who see this practice as barbaric. It often keeps outsiders away from associating with Orrks, even though the Orrks don't view them as viable sacrifices. The one exception to the rule is the Orrk relationship with the Halflings. Orrks expect honorable dealings, which leaves them ripe for deception and fraud. The Halflings have proven time and again that they deal fairly with the Orrks, something many other races have not, and the Orrks respect this. A wise traveler in the Orrk lands will hire a Halfling guide who can vouch for them.

Alignment
Orrks value honesty and respect for authority, and are often lawful or neutral. Even in the “uncivilized” tribes, chaos is rare. Orrk traditions of self-reliance and trust pushes them toward neutral on the good vs. evil scale, though variations are common.

Lands
Orrks are seldom found away from their home continent of Herektelxun, and are most commonly encountered elsewhere as diplomats, adventurers, mercenaries or merchants.
Culture
Orrk society has a rigid caste structure composed of four distinct “Nations.” While the Orrks have easy access to precious metal and gem deposits, they have discovered few sources of iron in major amounts. Consequently, gold and jeweled decorations are common even in the lower castes. It is rare to find items made of steel, as it goes into weapons for the elites of the warrior caste. However, their recent contact with the Halflings has opened trade routes for metal and its alloys into the Orrk continent. Most of it is still used in weapons and armor, but from time to time, other items appear, and are sometimes valued by Orrks more highly than gold. Orrk traditions of arcane ability are closely guarded secrets; the various orders and sects stifle any knowledge of either their capabilities or techniques among outsiders.

Religion
Orrks worship Five Gods in a similar way that all others do, though they are very different from the non-Orrk Five Gods, and Clerics are the primary source of divine intervention. Orrks cannot make their own sacrifices or pray to the gods. They must have a cleric intercede for them. Regardless of which god is held in highest regard, every Orrk city has temples to all five, though the most important god typically has the grandest temple.

Sacrifices are usually captured warriors and are treated well, since disrespecting a sacrifice to the gods is the same as disrespecting the gods themselves. Most are captured in battle but occasionally an Orrk will volunteer. These are highly honored, and their families receive gifts from the community and the sacrifice is conducted almost as a celebration. Usually one to two sacrifices are made a month and at special occasions like harvest, but occasionally the clerics see fit to conduct an extra sacrifice. Sacrifices are public and usually take place in the open on top of a temple, though Nahuaque (Travel) Clerics tend to conduct theirs on the ground. If possible, Orrks are sacrificed to their own god, but this is not always possible. A sacrifice is expected to go to their fate with dignity. Any who don’t are not sacrificed and are made slaves instead. It is rare for an unworthy sacrifice to survive very long in slavery.

Plague Casualties
When The Weeping struck, it caused massive casualties among the Orrks. The initial reaction was to increase the number of sacrifices, and for a time this seemed to work; but no matter how many sacrifices were made it never removed the plague, causing even more sacrifices, still without effect. In some places the plague was slowed by sealing up a victim's house with the victim inside along with whoever was unlucky enough to be there at the time and then burning it. Thick stone walls and high strong roofs combined to turn many a burning house into a blast furnace. Even this, though, was only partially successful.

As the plague subsided the Orrk Nations found themselves in a dangerous place. The disease, combined with the increased sacrifices, had depleted their numbers and ravaged their borders. Most who would volunteer for the duty of a sacrifice had already done so. They were confronted with a choice, more wars to capture more sacrifices and possibly ruin themselves militarily, or fewer wars, fewer sacrifices, and jeopardize their eternal souls. The split between the clergy and the nobility on this matter is echoed throughout their society even now, five years after the last major plague outbreak.

Orrks rever Plaguetouched as having been tested by the gods and proven worthy. They are often asked for advice by all from the lowest commoner to the mightiest rulers.

Language
Orrk speech is often compared to the sound of gravel and flutes being ground up together, a slurred growl of consonants broken up by the occasional high-pitched vowel. The written language is a mix of hieroglyphs, which often put entire concepts in a word, and glyphs. These can be assembled into pictograms representing words, concepts, or even entire
sentences in a single pictogram. As many as eighteen individual symbols can form a single pictogram. These are then arranged into matrices that can cover entire walls without any apparent punctuation or breaks. As a final complication, much artistic license can be taken with the symbols, complicating the deciphering as many appear similar at first look.

Names
Orrk names can be a challenge to pronounce, and errors are looked upon poorly by Orrks.

**Male Names:** Cocom-ya, Eka-hau, Kan-baor, Pacal-balam, Sol-mec, Yax-Pac, Yaxun-balam, Yorn-lua

**Female Names:** Akushtal, Chantico, Ixtab, Naoom, Tlaloc, Xirtall, Xoc, Zackuk

Adventurers
Orrks adventure for many reasons, including curiosity and a desire to travel. Mostly, it is a desire to bring honor to themselves. The Weeping reduced the Warrior caste’s ability to prove themselves in battle, forcing them to seek other challenges. A small number of Orrks have forsaken the old ways that have failed them, and strike out to find something new to believe in. Exposure to Halflings has helped advance this point of view.

Orrk Racial Traits

- **+2 Strength, -2 Charisma,** Orrks are strong but a bit lacking in social skills
- **+2 Racial bonus** to Intimidate Checks
- **-2 Racial penalty** to Diplomacy in “civilized” areas
- **-2 Racial penalty** to Sense Motive made against “civilized” races
- **Medium size:** Orrks have no special bonuses or penalties due to their size.
- **Low-light vision (Ex):** Orrks can see twice as far as a Human in conditions of poor illumination. They retain the ability to distinguish color and detail under these conditions.
- **Orrk base land speed is 30 ft.**
- **Ferocity (Ex):** Orrks remain conscious and can continue fighting even if their hit point total falls below 0. They become Staggered and continue to lose 1 hit point per round. If their hit point total reaches a negative amount equal to their Constitution score they die
- **Run as a Bonus Feat:** Orrks are tough, long-legged, and renowned natural sprinters
- **Weapon Familiarity:** Orrks treat Exotic weapons with “Orrk” in their name as Martial
- **Languages:** Orrks begin play speaking Orrk and a broken Common based on Halfling. Orrks with high Int scores may choose from Lindarin (Elven), Goblin, Giant and Halfling.
- **Racial Replacement:** Orrks replace Half-orcs for all other game mechanical purposes

Other Races

The races presented here are the “standard” player races for a Tears of Blood campaign. Almost any race could be encountered on Ursoule. Portals and remote islands could be the origin of a “new” race. Check with your DM for any questions.

Racial Appearances

Dwarf Elf Feldarin Fleshwrought Orrk Giantkin Nethergnome Aethergnome Halfling
Chapter 2: Classes and Prestige Classes

Some classes have been adjusted to better fit the Tears of Blood campaign. Differences are noted as follows, including any changes that only apply to certain rules systems.

Barbarians and Bards in a Tears of Blood Campaign

Barbarians

The way of the Barbarian is greatly feared and misunderstood by many cultures of Ursoule, even though almost all of them sprang from a Barbarian heritage. In both the Feldarin Empire and the Yujung lands, the primal rage of Barbarians is counter to everything that their structured societies stand for, and both terrifies and excites many. To other cultures the Barbarian is a seen as an ancient way of life, worthy of respect, and represents the truest warrior lifestyle. Some Barbarians claim an extra-planar source for their fury.

Feldarin: The Feldarin Empire opposes Barbarism in every way. To them, the Empire stands as a bastion of civilization against what they consider to be less civilized lands, and warriors are encouraged to be disciplined and focused. Nonetheless, a few dedicated to mastering the more unusual styles of battle have sought out Barbarians inside and out of the Empire to learn how to apply the infamous Barbarian Rage to their range of abilities.

Dwarves: Above all others the Dwarves understand the importance of timely, measured, accurate and efficient attacks and, like all things warlike, some Dwarves have adopted the Barbarian way as something to be used. A wise commander can put Barbarians to effective use, and some promising Dwarves are encouraged to add the Barbarian class to their training. Many high status Dwarves take these studies further, and the wise among them know exactly when and where to use a Barbarian Horde.

Elves: Elves reject law-oriented society in every form, so it's hardly surprising that several of their warriors are Barbarians, particularly among the Vanimar. Elf Barbarians go back to the earliest roots of Feldarin society - a period somewhat poorly recorded, but which was revived as part of the free society that the original Elves promoted. Elf Barbarians - like many aspects of Elf culture - tend to follow romanticized perceptions of Barbarians of the local culture, if there is one. They prefer to wear all red, as this is the color the earliest Feldarin warriors are said to have worn to prevent their troops from seeing their injuries.

Giantkin: Giantkin abhor excessive violence. Even in their frosty homeland, filled with all manner of fearsome monsters, they treat each fight and each kill with quiet regard, and the blood frenzy of a Barbarian is rare. When travelling, however, Giantkin are expected to learn the ways of other cultures, which can mean adopting their way of life and attempting to integrate it with their own. As such, there are a few Giantkin Barbarians to be found in Ursoule, and they are a fearsome opponent to behold.

Gnomes: It is well known that most Gnomes would do to each other what they would never get away with to strangers. Somewhere in the coldly studious minds of Gnomes lies an ancient Rage, and when this Rage overcomes the mind they become “Savage Gnomes.” Some Gnome settlements reserve an area that can be easily shut off for long periods of time into which these Savage Gnomes – including criminals and the mentally ill - are left to fend for themselves. Food and other provisions are provided periodically. In time – months or sometimes years – the surviving Gnomes are drafted into military service, and they revel in their Barbarian ways. They remain outcasts, however, to the larger society of Gnomes.
**Halflings:** There is no place for Barbarians aboard a ship, and on most vessels a Halfling who fails to act according to the very strict Halfling sea-laws will find himself keelhauled, if he is lucky. Very rarely however, and only on land, some Halflings discover a repressed rage which they can use in times of great danger. If confined to land for a long period of time, a small number of Halflings might take up the life of a Barbarian, but they would never willingly allow any evidence of that to show when sailing.

**Orrks:** Orrks have a rich – if slightly bloodthirsty – culture, and they have never lost the ancient Barbarian lifestyle of their ancestors. They embrace it, and respect inner strength as a virtue second only to piety. The thick jungles are often full of hidden Barbarian defenders, any one of which can handle many idle trespassers. However, due to the constant need for sacrifices, Orrks prefer to capture their enemies rather than to slaughter them outright. This puts Orrk Barbarians a slightly outside normal society, to be called upon only when needed.

**Humans (Baran):** Traditionally, the Baran have favored more reserved and easily controlled warriors. In the past, they have used tactics and discipline to counter their traditional enemy, the Caitan, and in modern times they have used these skills when facing brigands and monsters. However, in the most inhospitable depths of Al-Barajah are many nomadic tribes with Barbarian warriors. These warriors – referred to as “the Ajami” by other Baran – fight brutally even in the scorching desert heat, and often use falchions and various axes to fight deadly desert monsters, or to raid upon trespassers as they cross the desert.

**Humans (Caitan):** A Caitan warrior is an icon of Barbarian prowess and skill with barely-controlled wrath. The Caitan have always had legions of Barbarians within their tribes, and their neighboring cultures have often infamously stereotyped the Caitan as uncivilized and bloodthirsty brutes. Although inaccurate, even after hundreds of years of Feldarin rule, the Barbarians are still the most feared and respected of all Caitan warriors. Traditionally they charge into battle naked or nearly-naked as proof of their abilities, covered in red paint with their hair bleached white. Some more modern Barbarians make use of proper armor, but there’s still something unnaturally feral about them that is just as fearsome.

**Humans (Kvrrin):** The first settlers of the Kvrrin Mountains were proud Barbarian horsemen, and most Kvrrin claim that they have the blood of these warriors in their veins. There were many harsh winters and were-creature attacks in those early years, and many heroic legends are told as far away as Phoedra. Many relics of that ancient way of life can still be found, but in recent times many Kvrrin have begun to adopt Feldarin ideals of culture and civilization, and the Barbarian way has begun to fall out of favor.

**Humans (Omeshek):** As with the Giantkin with whom they share territory, Omeshek Barbarians are rare. Most Omeshek are devoted to supplying the tribe with food and clothing and a wild eyed charge into danger is seen as counter productive. Occasionally, though, an Omeshek warrior will go “over the edge” and become a Barbarian, and is a fearsome sight.

**Humans (Phoedran):** Phoedran legend, myth and history is rich with examples of famous Barbarian heroes. Most Phoedrans admire the power and savagery of Barbarians, and they have been topics of philosophy, poetry, theatre and national pride. Despite the respect offered to historical and legendary Barbarians, living Phoedran Barbarians tend to be social outcasts as they rarely fit into civilized society, and as such many Phoedrans are also a bit wary of them. Still, Barbarians helped the Halphanos League survive many Feldarin attacks.

**Humans (Yujung and Taeshin):** In almost every way, the Yujung hate Barbarians more than they hate anything else. The Yujung value finesse, manners, art and knowledge, none of which are qualities typical of Barbarians. Their Taeshin neighbors, however, embrace a far richer Barbarian culture, with many of their warriors wearing the skins of animals and
working themselves into bestial frenzies to terrify their foes. The mainland Yujung despise these people above all others, even Feldarin. Violence is common in any encounters.

Bards

Song, dance and theatre are hallmarks of every society, and are used to tell stories, spread news, entertain, praise a ruler, or fulfill a range of other needs. On Ursoule, Bards fulfill any number of these functions, frequently making them adventurers.

**Feldarin:** In Feldarin lands, Bards cover two professions. Nobles have long enjoyed the presence of a Jester, a Bard whose task was not only to entertain, but also to pass along news that others would not dare to. Other Bards are wandering minstrels, travelling to local villages to spread the word of their lords through music and story. Some Bards, however, operate independently, hiring themselves out to any individual or group that needs their services, and are more likely to spread information that they wish (truthful or otherwise), rather than the words of a noble. Since they tend to travel a lot, Bards must also be able to survive frequent combat, be it with bandits, monsters, or simply dissatisfied crowds.

**Dwarves:** Dwarves live only to fight, and anything that does not apply itself to that goal is considered to be secondary. Although Dwarves are famous for their work chants, war songs, and combat marches, many Dwarves live long lives filled with deeds of great heroism or villainy on the edge of life, and it falls to Dwarven Bards - also known as The Sagobrätttyr - to record the legends of Dwarves. Sagobrätttyr worship the god Ivar and must have long memories, working in teams to record the deaths of all Dwarves in their clan to be recalled in mournful song after battle. A single Sagobrätttyr will then be selected to take the detailed Saga back home to the mountains. Very rarely, however, a Sagobrätttyr will leave his clan to record the sagas of non-Dwarves, to one day return and regale his comrades with stories of heroes whose passing will cause fewer tears. Many a non-Dwarf also appears in Dwarven satire and jokes, although the humor is frequently lost on outsiders.

**Elves:** Many Elves who travel outside their secluded lands are Bards. Supernaturally beautiful and charismatic, they can enthrall an audience without the need for magic.

**Halflings:** Aboard every Halfling ship will be a Bard whose task is to ease the burden of their hard life on the crew. They may also act as agents to look for trading information and the like. This life is not without its risks, however, as crews often turn upon their resident Bard, either as a collaborator with an unpopular captain, or simply as annoying. As such, a few Halfling Bards occasionally find themselves abandoning – or abandoned by – their ships.

**Gnomes:** Gnomes have little concept of what a Bard is, let alone having Bards themselves. The benefits of song are not viewed as efficient by the average Gnome, nor desirable. The only Gnome Bards known are a few social outcasts who have picked up the art from other races – and such Gnomes are rarely welcomed back among their brethren.

**Giantkin:** Giantkin Bards are greatly respected by their kind, using soothing melodies on string instruments made from reindeer gut to calm domestic or hunted animals, to help heal the sick, to make difficult tasks simpler, and to relieve the passage of time during bad weather. They are well known for their gentleness, even by Giantkin standards. They’re so gentle, in fact, that many would-be attackers have thought them completely defenseless, only to suddenly discover their mistaken judgement at the point of a sword or bow.

**Orrks:** It is said that when Orrks create music, they mostly mean someone beating a drum. The sole purpose of Bards in Orrkish culture is as a supporting role for the clerics, providing
simple drum or reed-flute music to keep the sacrifices calm. The concept of music as entertainment is alien to them, although their contact with Halflings is changing that.

**Humans (Baran):** The Baran have never had a strong Bardic tradition. Most song and theatre have either been conducted by the temples for religious purposes or as private displays for the sultans. Though the cities provide a few notable Bards, most entertainment is provided by outsiders, such as the Pahali. Nomadic Bards use the “music of the desert.”

**Humans (Caltan):** Most Caltan tribes have one or two Bards, although most theatrical art is performed by amateurs. A Caltan Bard’s traditional role is similar to that of a Dwarven Bard’s: to record and tell stories of heroes. As such, Caltan Bards use a title similar to the Dwarven name for story teller: “Strorriwyr.” Additionally, Caltan tradition lends itself very well to the Feldarin practice of travelling the land to tell news, and so many Caltan Bards have also adopted this practice. Caltan Bards also often multi-class as Druids.

**Humans (Kvrin):** The Kvrin have exceptionally few Bards among their numbers. The Kvrin do not trust travelers, as Bards tend to be, and few are willing to risk the dark nights of Kvrinzemya under any circumstances. Those few Bards within the land tend to be very powerful, however, and in the years since the plague, Kvrin nobles have begun to adopt the Feldarin practice of having Jesters to entertain, and especially, to inform the court.

**Humans (Phoedran):** Phoedran theatre is famous the world over, and so it is a shame that Phoedran Bards almost never leave their homeland. They tell tales of famous local heroes, which are often transcribed by Bards of other cultures who then bring the stories to the rest of the world. It is a very rare event for Phoedran Bards to leave their homeland and bring their tales to the rest of Ursoule, but those who do tend to be very successful.

**Humans (Yujung):** Yujung Bards are well known for the color and vibrancy of their magical performances. Unlike most Yujung, they are well known in the Empire, due to the fact that Bards are one of the few social classes allowed to travel freely both inside and outside of Yujung lands, and as such many adventurous individuals take up the role of a Bard simply to see the larger world or to fulfill personal quests. Sorcery is also common.

**Humans (Pahali):** Bards are very important to the Pahali way of life, and participate in many religious rituals. The Pahali also believe that music exists within all arcane magic – extending to both Wizards and Sorcerers (who are said to have music in their blood) – so it is only natural that Pahali Bards often also become arcane spellcasters.

**Humans (Omeshik):** The Omeshik have a Bardic tradition of storytellers who keep tribal histories and help to entertain and uplift their people in hard times. Some of the best performances known have occurred when an Omeshik and a Giantkin Bard collaborate.

**Cleric Domains**

Ursoule has group of deities known as The Five Gods. These are based on tablets said to be taken ages ago from one of the Haunted Pyramids of the Al-Barajah Desert. The tablets detailed five Ancestral Gods, and worship has grown up around these. Basic details are given in the table above, and in the following pages. For more information, see the Gods of Ursoule beginning on pg. 258.
### Standard Domains

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* Loss is now a full domain, and a prerequisite for the Herald of the Plague Fiend

### Campaign Specific Domains

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**Total:** 6 6 6 6 7

**New Domain: Creation (Original to T. of B.)**

Your powerful connection to the forces of creation itself allow you to cast Conjuration (creation) spells at +1 caster level. Add Prestidigitation to your list of 0-level spells.

### Granted Powers

**Genesis Arcanis (Sp):** You can augment any spell you cast with a range other than Personal with a burst of energy as a Swift action. The energy must be chosen from the following types: fire, cold, electricity, acid, force, or sonic. This energy deals 1d6 damage of the chosen type per two caster levels (minimum 1d6). This energy merges with the parent spell and shares its Range, Target(s), Saving throws, etc. The only exception is duration, which is always Instantaneous for the added energy burst regardless of the parent spell’s duration. The parent spell also gains the descriptor of the chosen energy.

Beginning at 4th level, you may add energy to any spell you cast, even those already in place. Adding it to a spell as you cast it is a Swift action. For spells already cast by you with a timed duration, adding energy is a standard action. If the energy type of the spell matches your chosen energy type, the added energy lasts for 2 rounds. This duration increases by one round for every 2 caster levels above 4th (3 rounds at 6th, 4 rounds at 10th, etc.), but is never more than the duration of the parent spell.

Beginning at 6th level, you are able to boost your spells even more. Besides the added energy, you may choose one of the following boosts: raise caster level by 1; or increase the range, area of effect, and duration by 10 percent; or increase the damage by 10 percent. This boost increases one step for every 4 levels above 6th level (+2/+20% at 10th level; +3/+30% at 14th level; and +4/+40% at 18th level).
This power may be used $3 + \text{Charisma modifier}$ times per day.

**Genesis Creatis (Su):** Beginning at 8th level, you can create objects and creatures. As a standard action, you can create any creature that a cleric or druid of your level could summon with any *Summon* spell. At 12th level you can add a +1 template to this creature, at 16th level you can add a +2 template, and at 20th level you can add a +3 template. Note that these creatures are created, not Summoned. Their duration is the same as if they had been Summoned.

Also at 8th level, as a Swift action, you can create any non-magical item up to your size, or any object that could be made with a *Major Creation* by a wizard of your level (including your +1 bonus to Conjuration-Creation spells). At 12th level your creations are Masterwork, at 16th level they are +1, and at 20th level they are +2 (or +1 with a +1 ability). This bonus stacks with any from normal magic item creation rules. To create anything forged or mechanical in nature (i.e. weapons and armor), you must also make a Craft check using a Craft skill related to making that item. These creations last for 1 minute at 8th level, 1 hour at 12th level, one day at 16th level, and are permanent at 20th level. The creation appears within 30-ft of you and on a surface which can support its weight. It can appear in another creature’s hand, or already worn by another creature, but the target is allowed a Will save (DC 10 +1/2 your caster level + your Charisma modifier) to prevent its creation. Any creature touching an object made with this ability realizes its origin and may spend a Standard action to make a Will save to destroy the object.

This power may be used $1 + \text{Charisma modifier}$ times per day.

**New Magic Item: Echo of Creation – Minor Artifact**

*This small, clear crystal shard is imbued with ancient creative powers, and trembles slightly as if agitated by some distant, unseen force.*

This rare crystal is useful only to spell casters, and in particular to divine casters with the Creation domain. Only a few are known to exist. They grant any spell caster a +1 bonus to their caster level when casting any spell of the Conjuration (creation) school. If possessed by a divine caster with the Creation domain, this item grants the following benefits:

- All creatures and objects created by your *Genesis Creatis* are permanent.
- Doubles the duration of all Conjuration spells you cast.
- Grants a +4 bonus to all your Craft checks, including Spellcraft.
- Any energy damage you deal can be either lethal, non-lethal, or a mixture of your choice.

**New Domain: Fury** (Original to the Tears of Blood Campaign Setting)

**Prerequisites:** non-lawful alignment, possessing or able to emit an *aura*

**Blood Fury (Ex):** As a standard action you can designate a specific creature or object as the target of your fury. You gain a +2 bonus on melee attacks against that target and deal an extra 2 points of damage with each successful melee hit upon it. These bonuses persist until you select a new target for your Blood Fury. You can perform Blood Fury a number of times per day equal to $3 + \text{your Wisdom modifier.}$ Ending or transferring a Blood Fury to a new target is a move action.
**Divine Fury (Sp):** At 8th level, activating *Blood Fury* is a swift action, and grants a bonus of +1, +1/5 levels, to Attacks, Strength, Dexterity, Constitution and damage, and you gain a Damage Reduction of twice this amount (DR/-). While in a *Divine Fury*, you cannot use any abilities that require concentration, such as casting spells. You also cannot use any Skills based on Intelligence or Wisdom, nor any feats requiring a minimum ability score in either Intelligence or Wisdom. This bonus lasts for 1 round per point of Wisdom modifier and can be done a number of times per day equal to 3 + your Wisdom modifier. Ending or transferring a *Divine Fury* is a free action.

At the end of a *Divine Fury*, you become flat-footed. A flat-footed character loses all Dexterity bonus to AC and Combat Maneuver Defense, if any, and cannot make attacks of opportunity unless he also has the Combat Reflexes feat or Uncanny Dodge class ability. This condition persists for 1 round per 2 points of Wisdom modifier, rounded up.

**New Domain: Gravity** (Original by guesssmith, GiTP Homebrew Forum, addl. by ToB Team)

**Gravity Domain Spells:**
1. Delay Gravity (*New spells*)
2. Increased Gravity (*New spells*)
3. Negate Gravity (*New spells*)
4. Gravity Arc (*New spells*)
5. Null Gravity (*New spells*)
6. Center of Gravity (*New spells*)
7. Reverse Gravity
8. Gravity’s Full Weight (*New spells*)
9. Gravity Well (*New spells*)

**Alter Gravity (Sp):** Your touch can raise or lower an object’s weight by 50% for one round/cleric level. The actual object is unaffected, only the effects of gravity are changed. Creatures and attended objects may attempt a save (Fort, DC 10 + ½ cleric level + your WIS bonus). You can use this power a number of times per day equal to 3 + your CHA modifier.

**Force Field (Sp):** Beginning at 8th level, you can shape gravity into a spherical field of force centered on you up to 1 foot per cleric level in radius for up to 1 round per cleric level. It will move with you up to a double move per round. You can use this ability a number of times per day equal to 3 + your CHA bonus. It is otherwise the same as a *Resilient Sphere*.

**New Spells:**

**Delay Gravity**
*School:* Transmutation  *Level:* Sor/Wiz 1, Gravity 1  
*Components:* V, S  
*Casting Time:* 1 swift action  
*Range:* Medium (100 ft. + 10 ft./level)  
*Targets:* One creature or object of size Large or smaller  
*Duration:* 1 round/level  
*Saving Throw:* Will negates (object)  
*Spell Resistance:* Yes (harmless)

This spell leaves the target hanging in midair, for the subject is temporarily immune to the effects of gravity. Unless they are able to touch an object to direct their movement, or until acted upon by another creature or force (rope, weapon, spell, etc), the subject is unable to move from their suspended position.

**Increased Gravity**
*School:* Transmutation  *Level:* Sor/Wiz 2, Gravity 2  
*Components:* V, S  
*Casting Time:* 1 standard action  
*Range:* Medium (100 ft. + 10 ft./level)  
*Targets:* One Large or smaller creature, plus 1 per 3 caster levels
Duration: 1 min/level  
Saving Throw: Will negates  
Spell Resistance: Yes

This spell increases the effects of gravity, making it difficult to move. Any creature that fails its saving throw will have their movement reduced by 10 ft but never to less than 5 ft per round. It also imposes a -5 skill penalty on all strength or dexterity based skills. All missile attacks from those affected will likewise have a -2 penalty during this period. The caster affects an additional target for every three caster levels.

Negate Gravity
School: Transmutation  
Level: Sor/Wiz 3, Gravity 3
Components: V, S, M  
Casting Time: 1 standard action  
Range: Close (20 ft. + 5 ft./level)  
Target: One Large or smaller freefalling object, or group of objects in 10 ft. radius  
Duration: 10 min/level  
Saving Throw: None (object)  
Spell Resistance: No (object)

This spell negates gravity, or more specifically the effects of weight on any one object, or all objects within a 10 ft radius as designated by the caster. The total weight affected can be no more than 100 pounds per caster level. This spell will not reduce the effective weight for the effects of other spell limits, such as the listed weight for teleportation. Objects affected by this spell also inflict no damage if thrown or by falling on a creature.

Material component: A 1 pound or heavier paperweight which is destroyed in the casting

Gravity Arc
School: Telekinesis  
Level: Sor/Wiz 4, Gravity 4
Components: V, S
Casting Time: 1 swift action  
Range: Medium (100 ft. + 1 ft./level)  
Target: One Large or smaller moving object  
Duration: 1 round/level  
Saving Throw: None (object)  
Spell Resistance: No (object)

This spell enables the manipulation of a moving object by increasing or decreasing its speed. If an item is sped up, such as an arrow or rock, the damage inflicted is multiplied by 1.5 and any reflex save to avoid is increased in difficulty by +4. If used to slow an item down, the caster can choose whether the object will cause half damage or the target adds +4 to a reflex saving throw (as the danger becomes much easier to avoid). Only objects which have no natural means of movement can be affected by this power. Living creatures, undead and constructs are immune to this spell. The caster can affect any one object for the duration of the spell; but if they do so, they are unable to cast another spell that round as it requires all of their concentration to maintain the Arc. Other non-spell actions are allowed.

Null Gravity
School: Transmutation  
Level: Sor/Wiz 5, Gravity 5
Components: V, S
Casting Time: 1 standard action  
Range: Medium (100 ft. + 1 ft./level)  
Area: Up to one 10-ft. cube per two levels (S)  
Duration: 1 min/level  
Saving Throw: None  
Spell Resistance: No
This spell creates an area of weightlessness where gravity is nullified and there is no up or down. Objects less than twenty pounds not affixed will start to float. Creatures immediately feel lighter in weight, and gain a +20 to all movement based skills (Acrobatics, Climb, etc). Creatures that jump will easily reach their maximum height but will then hang in the air. Creatures moving in a downward direction have the effects of a featherfall spell on them. If caught midair, they are affected as if a delay gravity spell has been cast on them. While useful in an outdoor setting, inside a building or in an underground setting the spell has a devastating effect; as characters can jump off the walls or ceiling, using their momentum to inflict greater damage, or to attack and then jump upwards to get away.

**Center of Gravity**  
**School:** Transmutation  
**Level:** Sor/Wiz 6, Gravity 6  
**Components:** V, S, M (small iron ball)  
**Casting Time:** 1 standard action  
**Range:** Medium (200 ft. +100 ft /3 levels higher than 12)  
**Area:** Up to one 10-ft. cube per two levels (S)  
**Duration:** 1 round/level  
**Saving Throw:** None; see text  
**Spell Resistance:** No

This spell changes the flow of gravity, instead of everything falling down, objects “fall” towards a central point of gravity you define at the rate of 60 feet per round, even if they have to fall upwards to do so. This point must be a stationary point or person within the range of the spell. Objects of less than 20 pounds will automatically move towards the center of gravity. Provided it has something to hold onto, a creature caught in the area can attempt a reflex save to secure itself when the spell effect happens.

Creatures gain their size adjustment or penalty to resist the effect of this spell.

If this spell is centered on a creature, it gets a will save to avoid the effect. The target will feel no negative effects from gravity, however, they will take 1d10 damage per round from random debris hitting them, more if the debris includes weapons or large animals.

The spellcaster is immune to the effects of this spell for the first round only, after which they can grab onto an object to prevent themselves from falling. Bracing and not moving will give a +4 to a creature’s reflex saving throw. Any round, when a creature or object is not fully tethered, they must make a reflex save to avoid being dragged towards the center point. Any round a character moves faster than 1/3 their normal base speed they must make an additional reflex save. Creatures who can fly or levitate can keep themselves from falling; but if they move more than 1/3 their normal fly speed, and require a reflex save. There is nothing intrinsically dangerous or lethal about this spell, creatures or objects are simply forced to move towards the center of the gravity well; however, cunning spellcasters may position the center of gravity in a dangerous place, such as a pit of acid or poison.

The caster must be standing on a firm surface to cast this spell. The material component for casting this spell is a small iron ball which is dropped; when the ball hits the firm surface the spell is cast. If the ball is caught or is prevented from completing its drop, the spell is disrupted.

**Reverse Gravity**  
**Domain:** Gravity 7  
As the 7th level arcane spell (see your core rules for more details), now also a Domain spell.

**Gravity’s Full Weight**  
**School:** Transmutation  
**Level:** Sor/Wiz 8, Gravity 8
**Components:** V, S, M  
**Casting Time:** 1 standard action  
**Range:** Close (20 ft. + 5 ft./level)  
**Targets:** One creature or object  
**Duration:** 1 round per level, or Permanent (object)  
**Saving Throw:** Fort Negates (object)  
**Spell Resistance:** Yes (object)

This spell increases one object’s weight by 500%, preventing most creatures from using weapons effectively or even from moving. This spell is often cast when a target is in water or high altitude, causing them to plummet downwards.

**Material component:** A small bullette scale.

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**Gravity Well**  
**School:** Transmutation  
**Level:** Sor/Wiz 9, Gravity 9

**Components:** V, S, M  
**Casting Time:** 1 standard action  
**Range:** 300 ft radius  
**Duration:** 3 rounds  
**Saving Throw:** None; see text  
**Spell Resistance:** Yes

This spell changes the flow of gravity, similar to *Center of Gravity*, except the new gravity point also contains a planar gate, and anything that falls through will be destroyed unless it makes a Fortitude save, with success placing it at random on a random plane. Objects of less than 20 pounds will automatically move towards the center of gravity at the rate of 100 feet per round. Provided it has something to hold onto, a creature caught in the area can attempt a Reflex save to secure itself when the spell effect happens. Creatures able to fly or levitate can gain no advantage from their ability. Creatures gain their grapple size adjustment to resist the effect of this spell.

Creatures bracing themselves and not moving will gain a +4 to their Reflex saving throw. Any round that a creature or object is not fully tethered, another Reflex save is required to avoid being dragged towards the gate. Any round a creature moves faster than 1/3 their normal base speed they must make an additional Reflex save to avoid being lost to the force of gravity. The caster and anyone touching the caster for the full three rounds are immune to the effects of this spell; but if the touch ends for a moment, that creature is also subject to the Reflex saving throws as normal.

**Material Component:** The material component for casting this spell is a small ball comprised of a material from at least 2d4 other planes. If unavailable or not used, however, this spell works the same as the *Center of Gravity* spell.

**New Domain: Judgement** (by vegetablevoice, T.o.B. Forums)  
*Intimidation, Knowledge (Law), and Sense Motive* are Class Skills for you. If *Sense Motive* is already a Class Skill you gain **Skill Focus** (*Sense Motive*) as a Bonus feat.

**Balance of Justice** (Ex): When an enemy scores a *Critical* hit on you or an adjacent ally, you – or the next ally who attacks that enemy before the start of your next turn – gains a bonus to their attack and damage rolls equal to your Wisdom bonus. This is an Immediate action. You can use this power a number of times per day equal to 3+your Charisma bonus.
Final Judgement (Su): Starting at 8th level, when an enemy does any precision damage to you or an adjacent ally, you crush them under the weight of their misdeed. That enemy becomes Staggered and moves at ½ speed (Will save, DC 10+½ your cleric level + your Wisdom bonus). You can affect one additional enemy for every four levels above 8th. You can use this power a number of times per day equal to your Charisma bonus.

New Domain: Navigation (Orig. by Mephibosheth/ToB Team, addl. By Arkhandus@EN World) Survival and Knowledge (Geography) are Class Skills for you. If either is already a Class Skill you gain Skill Focus in one of them as a Bonus Feat, chosen at character creation.

Internal Compass (Ex): You can reliably determine your heading (as per a Know Direction spell), or know the direction to the nearest major landmark (i.e. island, mountain, lake, city, castle, port or similar location), or know the location of the nearest source of food and fresh water. You choose the type of information desired each time that you activate Internal Compass. You may use this power a number of times per day equal to 3+your WIS bonus.

Guided Weather (Sp): You don't need to wait for a natural change in the weather to save you from being stranded, slowed, or misdirected, and you can also call upon useful weather effects in other situations. Beginning at 6th-level you can duplicate the effects of a Call Lightning or Gust of Wind spell once per day, using your cleric level as caster level. You may use this power one additional time per day for every four cleric levels obtained beyond 6th-level (twice/day at 10th-level, three times/day at 14th, etc.). You add the spell effects of Control Water and Control Winds at 10th-level, and of Call Lightning Storm and Control Weather at 14th-level.

New Spells:

Stay on Course
School: Divination Level: Brd 1, Navigation 2, Sor/Wiz 1
Components: V, S
Casting Time: 1 minute
Target: You
Duration: 1 hour/level
Saving Throw: None Spell Resistance: No

Upon casting this spell, the caster specifies by name a specific location (the name of a city, address, geographical feature, etc). The caster then knows the correct direction to travel to arrive at that location. They do not know exactly how to get there, but are alerted whenever they stray from the correct course. The spell selects the shortest, most direct physical route to the specified location, and does not take into account objects or creatures along that route, nor does it alert the caster of any specific actions to take in order to successfully arrive at the destination. However, it does select a course that avoids relatively permanent physical obstacles (lakes, chasms, mountain ranges, etc) wherever possible. Both the caster and the location must be on the same plane, and must be within 100 miles per caster level of each other. The spell lasts until it expires or the caster arrives at the destination.

Plot Position
School: Divination Level: Brd 3, Sor/Wiz 3, Navigation 3
Components: V, S, M
Casting Time: 10 minutes
**Target:** You  
**Duration:** Instantaneous  
**Saving Throw:** Will negates (harmless)  
**Spell Resistance:** No

During the casting of this spell, you spread out a map and place a crystal on the map. The crystal and the map then move to show your exact location on the map. If you are above sea level, the crystal hovers above the map. If you are below sea level, the map hovers above the crystal. The spell automatically adjusts to the scale of the map used, including for distances above and below sea level.

This spell in no way alters the map or crystal used. It does not add detail to the map, nor does it correct any inaccuracies in the map used.

**Material component:** A map and a piece of crystal, spread out on a flat surface.

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**Mapmaking**  
**School:** Transmutation  
**Level:** Navigation 4  
**Components:** S, M  
**Casting Time:** 10 minutes  
**Range:** Close (25 feet + 5 ft./2 levels)  
**Target:** One map or writing surface  
**Duration:** Instantaneous  
**Saving Throw:** None (object)  
**Spell Resistance:** No (object)

This spell can either craft a new map or it can enhance and correct an existing map. During casting, the caster spreads the material component on a flat surface and specifies the location he/she desires to map. Over the course of the casting, an accurate map of the desired location (up to 500 square miles) is created on the medium. If the medium is already a map, any errors are corrected and detail is enhanced as necessary. In order to map an area, the caster must have been physically present within the boundaries of the area or experienced the area through a divination spell of 3rd level or higher (or an equivalent), but does not need to be familiar with the entire location, nor does the caster's memory of the location need to be perfect.

Maps created by this spell are reasonably detailed and exceedingly accurate. They show mountain ranges and hills, major rivers and other bodies of water, major cities and roads, and other prominent geographical features (forests, deserts, etc).

**Material Component:** A map or writing surface (paper, hide, parchment, etc) of at least 10” x 10”. This material component becomes the map and so cannot be reused.

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**B’Artaign’s Selective Location**  
**School:** Divination  
**Level:** Navigation 6, Sor/Wiz 6  
**Components:** V, S, F  
**Casting Time:** 10 minutes  
**Range:** Unlimited (see text)  
**Target:** Group of up to 10 creatures/level  
**Duration:** Instantaneous  
**Saving Throw:** None  
**Spell Resistance:** No

This spell is similar to **Plot Position**, with the exception that it allows the caster to find the location of a group of creatures numbering no more than 10/level. These creatures must be linked by a common characteristic (i.e. all Plaguetouched, all Iron Golems, all magic users, etc). This can be of any type of characteristic, but only detects those of that chosen type.
To cast this spell, the caster spreads a map out on a flat surface and places a pile of small stones or markers in the center of the map. As the spell is cast, the stones spread out to show the exact location of each group of 10 members of the specified group (similar to the functioning of *Plot Position*). The spell reveals all creatures (up to the spell’s limit) within the area shown on the map, regardless of the size of the map.

**Focus:** A map and a number of small stones or markers equal to 1/caster level.

**Paladin (Feldarin)**

*Free Caltan say the Feldarin are ravenous devils bent on world domination. The Feldarin say the Caltan are not only living longer, but have a much better standard of living and are far more numerous today than at any previous time in their history, all thanks to the Empire.*

Feldarin Paladins seek law over chaos more than good over evil. They are divine messengers and the enforcers of lawful justice from The Five Gods of the Empire. They destroy any who oppose “the law” of the Empire or defy the Church.

**Race:** Feldarin

**Alignment:** Any lawful

**Hit Die:** d10

**Class Skills:** Craft (Int), Diplomacy (Cha), Handle Animal (Cha), Heal (Wis), Intimidate (Cha), Knowledge (law) (Int), Knowledge (nobility), Knowledge (religion) (Int), Profession (Wis), Ride (Dex), and Sense Motive (Wis).

**Skill Points at Each Level:** 2 + Int modifier

### Table: The Feldarin Paladin

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<td>3</td>
<td>+3</td>
<td>+3</td>
<td>0</td>
<td>+1</td>
<td>Aura of Courage, Divine Health</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>4</td>
<td>+4</td>
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<td>+1</td>
<td>Rebuke Undead, Spells</td>
<td>0</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>5</td>
<td>+5</td>
<td>+4</td>
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<td>+1</td>
<td>Smite 2/day, Special Mount</td>
<td>0</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>6</td>
<td>+6/+1</td>
<td>+5</td>
<td>0</td>
<td>+2</td>
<td>Remove Disease 1/week</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>7</td>
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<td>+5</td>
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<td>+2</td>
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<td>1</td>
<td>-</td>
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<td>-</td>
</tr>
<tr>
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<td>+8/+3</td>
<td>+6</td>
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<td>+2</td>
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<td>0</td>
<td>-</td>
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</tr>
<tr>
<td>9</td>
<td>+9/+4</td>
<td>+6</td>
<td>0</td>
<td>+3</td>
<td>Remove Disease 2/week</td>
<td>1</td>
<td>0</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>10</td>
<td>+10/+5</td>
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<td>+3</td>
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<td>1</td>
<td>1</td>
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<td>11</td>
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<td>1</td>
<td>0</td>
<td>-</td>
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<tr>
<td>12</td>
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<td>0</td>
<td>+4</td>
<td>Remove Disease 3/week</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>-</td>
</tr>
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<td>1</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
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<td>0</td>
</tr>
<tr>
<td>15</td>
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<td>Remove Disease x4, Smite 4/day</td>
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<tr>
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<td>Aura of the Virtuous</td>
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<td>1</td>
<td>1</td>
</tr>
<tr>
<td>17</td>
<td>+17/+12/+7/+2</td>
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<td>2</td>
<td>1</td>
</tr>
<tr>
<td>18</td>
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<td>Remove Disease 5/week</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>
Class Features

Weapon and Armor Proficiency
Feldarin Paladins gain the Weapon Focus and Weapon Specialization feats in their deity’s favored weapon as bonus feats at 1st level, and are proficient with all simple and martial weapons, with light, medium, and heavy armor, and with shields (but not tower shields).

Aura of Law (Ex)
A Feldarin Paladin gains an Aura of Law with a power equal to their Paladin level. Any weapon wielded by a Feldarin Paladin is treated as lawfully-aligned for the purposes of overcoming Damage Reduction. This aura is inactive if the Paladin is unconscious or dead.

Blessing of Truth (Ex)
At 1st level, Feldarin Paladins add their Paladin levels as an Insight bonus to all Sense Motive checks. For Discern Secret Message, this bonus applies only to detecting the existence of secret messages, not to understand or decode the message.

Detect Chaos (Sp)
At will, a Paladin can use Detect Chaos, as the spell.

Smite Heretic (Su)
A Paladin may choose to Smite a chaotically aligned foe that he has engaged in melee. He adds his Charisma modifier (if positive) to his attack roll and deals 2 extra points of damage per Paladin level. He also gains a sacred bonus to his armor class equal to his Charisma modifier against any attacks made by the selected target. This applies to all further combat with that target for the duration of the encounter. At 5th level and every 5 levels thereafter, the Paladin gains one additional Smite per day to a maximum of 5 times per day at 20th level. Using Smite on a lawful creature ignores these bonuses but counts as a use of Smite.

Divine Grace (Su)
At 2nd level, a Paladin gains a bonus equal to her Charisma modifier on all saving throws.

Lay on Hands (Su)
At 2nd level a Paladin can heal wounds by touch. She can use this ability a number of times per day equal to half her Paladin level (rounded up) plus her Charisma modifier. Each use heals 1d6 hit points of damage for every two Paladin levels (rounded up). The Paladin’s Charisma modifier (only if positive) is added to this total. A Paladin may choose to divide this healing among multiple targets by touching each one simultaneously. Using this ability to heal the Paladin’s own damage is a Swift action. This is otherwise a Standard action.

A Paladin may also use any or all of his healing power to deal energy damage to susceptible creatures. Using Lay on Hands in this way requires a successful melee touch attack on an unwilling target, and doesn’t provoke attacks of opportunity. The Paladin deals damage in the same amount that would normally be healed. A good Paladin always wields positive energy, while an evil Paladin always wields negative energy. A neutral Paladin must choose at creation whether to wield positive or negative energy for this ability, and this choice can only be altered by changing alignment.

Aura of Courage (Su)
Beginning at 3rd level, a Paladin is immune to fear (magical or otherwise). Each ally within

<table>
<thead>
<tr>
<th>Level</th>
<th>BAB</th>
<th>Fort</th>
<th>Reflex</th>
<th>Will</th>
<th>Special</th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>4th</th>
</tr>
</thead>
<tbody>
<tr>
<td>19</td>
<td>+19/+14/+9/+4</td>
<td>+11</td>
<td>+6</td>
<td>+6</td>
<td>Immediate Aid Allies</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>20</td>
<td>+20/+15/+10/+5</td>
<td>+12</td>
<td>+6</td>
<td>+6</td>
<td>Smite 5/day, Paladin Hero</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
</tr>
</tbody>
</table>
10 feet also gains a +4 morale bonus on saves against fear effects if they can see or hear the Paladin. This ability does not function if the Paladin is unconscious or dead.

**Divine Health (Ex)**
At 3rd level, a Paladin gains immunity to all diseases, including supernatural and magical diseases (except The Weeping, there were Paladins who succumbed to its effects).

**Rebuke Undead (Su)**
Undead are seen as a force of chaos by the Feldarin. When a Paladin reaches 4th level she gains the ability to Rebuke Undead, and may use this ability a number of times per day equal to 3+her Charisma modifier. It affects all undead within 30 feet of the Paladin. Rebuke Undead is a Standard action that doesn’t provoke attacks of opportunity, and the Paladin must be able to be seen or heard by the undead. Undead receive a Will save against the Rebuke, with a DC equal to 10 + ½ the Paladin’s level + the Paladin’s Charisma modifier. Undead that save flee for 1 minute, Undead who fail their save become Cowered (take no actions, –2 to AC, lose Dexterity bonus to AC) for one round per Paladin level.

**Spells**
At 4th level, Paladins gain the ability to cast divine spells. They must have a Wisdom score equal to at least 10+the spell level. A Paladin chooses and prepares spells in advance like a Cleric. The DC’s for a Paladin’s spells is 10+the spell level+the Paladin’s Wisdom modifier.

Like other spellcasters, a Paladin can cast only a certain number of spells of each spell level per day. Her base daily spell allotment is shown on **Table: The Feldarin Paladin.** In addition, she receives bonus spells per day for a high Wisdom score. If the table indicates that the Paladin gets 0 spells per day, she gains only the bonus spells she would be entitled to based on her Wisdom score. Paladins do not gain access to any clerical Domains, Domain spells or granted Domain powers. A Paladin prepares and casts spells as a cleric, using meditation and a Divine Focus, though she cannot spontaneously cast Cure spells. A Paladin may prepare and cast any spell on the Paladin spell list beginning on page 63 for the allowed spells, and she must choose which spells are known during her daily meditation.

**Remove Disease (Sp)**
At 6th level, a Paladin can produce a Remove Disease effect, as the spell, once per week. They can use this ability one additional time per week for every three levels after 6th (twice per week at 9th, three times at 12th, and so forth). Their Paladin level is the caster level.

**Special Mount (Sp)**
At 5th level, a Paladin gains the service of an unusually intelligent, strong, and loyal steed to serve her in her crusade against chaos. This mount is usually a heavy warhorse (for a Medium paladin) or a warpony (for a Small paladin), but other mounts are possible. Once per day, as a full-round action, a Paladin may summon her mount to her side. This ability is the equivalent of a spell of a level equal to one-third the Paladin’s level. The mount immediately appears adjacent to the Paladin and remains for 2 hours per Paladin level, or it may be dismissed at any time as a free action. The mount is the same creature each time; though the Paladin may release a specific mount from service. A mount can be summoned one additional time per four levels to a maximum of four times per day at 17th level. Each time the mount is called it appears in full health regardless of any damage it may have taken previously. The mount appears wearing or carrying any gear it had when it was last dismissed. Calling a mount is a Conjuration (calling or summoning) effect.

Should the Paladin’s mount die, it immediately disappears, leaving behind any equipment it was carrying. The Paladin may not summon another mount for thirty days or until she gains a Paladin level, whichever comes first, even if the mount is returned from the dead. During
this thirty-day period, the Paladin takes a -1 penalty on attack and weapon damage rolls.

**Followers**
By 7th level, the Paladin’s reputation begins to attract followers, and they gain *Leadership* as a bonus feat. Followers will share the Paladin’s faith or code. If the Paladin already has the Leadership feat they can instead be granted a cohort. The cohort can be any type of creature, subject to church (DM) approval. See the Leadership feat for details on followers.

**Aura of Will (Su)**
At 8th level, a Paladin is immune to compulsion spells and similar supernatural or spell-like abilities. Allies within 10 feet of the paladin gain a +4 morale bonus on saves against these effects if they can see or hear the Paladin. This aura is not active if the Paladin is unconscious or dead.

**Dauntless (Ex)**
If a Paladin successfully saves against a spell or effect that allows either a Will or a Fortitude save for a reduced effect, they instead completely negate the effect. Failure has the normal result. An unconscious or sleeping Paladin does not gain the benefits of being Dauntless.

**Improved Dauntless**
At 11th level, a Paladin’s save ability improves. They still take no damage or effect on a successful Fortitude or Will saving throw, but now take only half damage or the partial effect on a failed save. This ability is not active if the Paladin is unconscious or sleeping.

**Swift Aid**
At 11th level a Paladin gains Swift Aid as a bonus feat.

**Aura of Judgement (Su)**
At 13th level, a Paladin can expend two uses of the Smite Heretic ability to grant the Smite ability to all allies within 10 feet, using the Paladin’s bonuses. Allies must declare a target for this ability by the start of their next turn (a free action) and the bonus lasts for 1 minute. The allies need not be Lawful, but Chaotic allies gain no benefit from this ability.

**Aid Allies**
At 14th level, the Paladin’s Aid Another bonus becomes +2. At 17th level the bonus becomes +4. At 19th level a Paladin’s Aid Another is an Immediate Action.

**Aura of the Virtuous (Su)**
At 16th level, a Paladin gains DR 5/Chaos and is immune to Enchantment spells and similar effects. Allies within 10 feet of the Paladin gain a +4 morale bonus on saves against these effects. This aura is not active if the Paladin is unconscious or sleeping.

**Paladin Hero**
At 20th level, a Paladin becomes a conduit for the power of Law. DR becomes 10/Chaos. If a Smite Heretic successfully strikes a Chaotic Outsider, that creature is also affected by a *Banishment*, as the spell, using the Paladin’s level as caster level. The Paladin’s weapon and holy symbol become the objects that the target hates. In addition, whenever Lay on Hands is used to heal a creature, it also removes the conditions that a Heal spell removes.

**Feldarin Paladin’s Oath**
A Feldarin Paladin’s Oath isn't to a single cause or purpose, but to the Emperor, the Empire, and the Feldarin Code of Honor. Dedicated to upholding both public and personal order, Feldarin Paladins often serve as Imperial enforcers, and are used to root out terrorism, quell uprisings, and enforce the rule of Emperors. Sometimes regarded as a protective force, not
every Feldarin Paladin who swears this Oath takes a path that adheres to Good.

**Feldarin Paladin Code of Honor**

- **Respect Authority** – Understand that those who are in a position of power are often a necessary force for order, and act on that understanding.
- **Enforce Order** – If the laws are just, you are both to uphold them and punish those who defy them.
- **Know Your Place** – Be aware of your place in the world, both under authority and as an authority figure yourself.
- **Establish Law** – When chaos is rampant in society, it is expected of you to enact and enforce laws that stabilize the land.

Where the correct choice is contradictory, the Feldarin Paladin must make the most lawful choice and spend time in prayer at the first opportunity. Failure to spend time in prayer violates the Oath and “first opportunity” is as soon as any combat has ended.

**Adventuring Paladins**
A Feldarin Paladin can join almost any adventuring party – except those that are dedicated to chaos and anarchy – and are aware that there are chaotic creatures who are also interested in restoring The Empire to its pre-plague condition. They can associate with those of chaotic alignment, but will pay special attention to their actions to see where their loyalties lie. Putting chaos above the welfare of The Empire is completely heretical and will not be allowed. To a Feldarin Paladin, the Empire is all, and is the best possible way of life. Feldarin Paladins may be a multiclass character, but multiclass Paladins face a special restriction. A Paladin who gains a level in any other class may never again raise in Paladin levels, though they retain all their Paladin abilities. Any attempt to gain a subsequent level in Paladin results in all Paladin levels being permanently converted to Fighter levels.

**Ex-Paladins**
A Feldarin Paladin who ceases to be lawful or who grossly violates the Code of Honor loses all Paladin abilities except for weapon, armor, and shield proficiencies. They cannot progress any farther in levels as a Paladin. They regain their abilities and advancement potential if they Atone for their violations (see the Atonement spell description), as appropriate.

**Paladin Spells**

**1st-Level Paladin Spells:** Bless, Command, Create Water, Cure Light Wounds, Detect Poison, Detect Undead, Divine Favor, Endure Elements, Magic Weapon, Protection from Chaos, Read Magic, Resistance, Lesser Restoration, Sanctuary, Virtue

**2nd-Level Paladin Spells:** Align Weapon (Law), Augury, Bull's Strength, Calm Emotions, Delay Poison, Eagle's Splendor, Fox's Cunning, Identify, Owl's Wisdom, Protection from Arrows, Remove Paralysis, Resist Energy, Silence, Spiritual Weapon, Zone of Truth

**3rd-Level Paladin Spells:** Cure Moderate Wounds, Discern Lies, Dispel Magic, Invisibility Purge, Magic Circle against Chaos, Greater Magic Weapon, Prayer, Protection from Energy, Remove Blindness/Deafness, Remove Curse, Remove Disease, Suggestion

**4th-Level Paladin Spells:**
Break Enchantment, Greater Command, Commune, Cure Serious Wounds, Dispel Chaos, Divine Power, Lesser Globe of Invulnerability, Mark of Justice, Neutralize Poison, Order's Wrath, Restoration, Tongues
Plaguebreaker

Clerics with an extremely powerful link to their god, Plaguebreakers are sometimes called “Healers of The Plague,” a title they owe to the fact that they appeared shortly before The Weeping began to diminish. Plaguebreakers spend much of their time in quiet prayer. Plaguebreakers claim credit for ending The Weeping, but many (especially the Feldarin) remain unconvinced, wanting to see absolute proof. Plaguebreakers believe it, which is all that matters to them. They dedicate their lives to removing all diseases from the world.

Prerequisite: Cannot have directly suffered from The Weeping in any way.

HD: d8

Alignment: Any

Class skills: Diplomacy (Cha), Heal (Wis), Knowledge (History) (Int), Knowledge (Religion) (Int), Perception (Wis), Sense Motive (Wis), Spellcraft (Int) and Use Magic Device (Cha).

Skill Points at Each Level: 2 + Int modifier

Table: The Plaguebreaker

<table>
<thead>
<tr>
<th>Level</th>
<th>BAB</th>
<th>Fort</th>
<th>Ref</th>
<th>Will</th>
<th>Special</th>
<th>Spells Per Day (+Domain)</th>
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<td>1</td>
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<td>Aura, Affect Diseased, Domain, Domain Harmony</td>
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<tr>
<td>2</td>
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<td>+0</td>
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</tr>
<tr>
<td>3</td>
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<td>+1</td>
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<td>17</td>
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<tr>
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<td>+6</td>
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<tr>
<td>20</td>
<td>+12+7/2</td>
<td>+6</td>
<td>+6</td>
<td>+12</td>
<td>Bonus Feat</td>
<td>5</td>
</tr>
</tbody>
</table>

Note: Prophets gain bonus domain spells at each spell level in addition to any bonus spells gained from having a high Charisma score. The “+” on this table represents those spells. They gain a Bonus Domain at 6th, 12th and 19th levels.
Class Features

Weapon and Armor Proficiency
Plaguebreakers are proficient with simple weapons and the favored weapon of their deity. Those with the War Domain gain the Weapon Focus feat in their favored weapon. They can wear light or medium armor and are only able to use bucklers as a shield.

Aura (Ex)
Plaguebreakers emit an aura corresponding to their god’s alignment.

Spells

Plaguebreakers cast spells from the Cleric spell list. Unlike Clerics, their alignment does not prevent them from casting spells of opposed moral or ethical beliefs. Plaguebreakers do not prepare spells ahead of time, and can cast any available spell similar to a Sorcerer. To cast a spell, a Plaguebreaker must have a Wisdom score equal to at least 10+spell level. The DC to save against a spell is 10+spell level+the Plaguebreaker’s Charisma modifier. They cast only a certain number of spells of each spell level per day, as shown in Table: The Plaguebreaker. They receive bonus spells per day for a high Charisma score the same as Clerics do for a high Wisdom, as well as Domain spells. Plaguebreakers meditate or pray for their spells, and must choose at character creation the time of day used to regain spells.

Domains
Plaguebreakers choose one Domain from among those belonging to their deity. They gain a Bonus Domain at 6th, 12th and 19th levels for a total of 4 Domains at 19th level. They can select an alignment Domain (Chaos/Evil/Good/Law) only if their alignment matches that Domain. Each Domain grants Domain spells as well as one or more Domain powers. Domain spells must be chosen in advance and memorized. Domains stack with any gained as Cleric.

Domain Harmony (Ex)
Exceeding the DC of any Skill check in a Class Skill by 10+Class Levels or more grants the Plaguebreaker one extra use of any one Domain power for that day. If multiple Domain powers are available, the player chooses which one is gained. Only one extra Domain power can be gained per day, per Domain. At 14th level this limit increases to two per day.

Disease Immunity (Su)
At 2nd level, Plaguebreakers are immune to normal diseases. At 7th level they are immune to magic diseases. At 13th level they are immune to all diseases, including infestations.

Affect Diseased (Su)
At 1st level, Plaguebreakers can affect diseases by channeling the power of their faith through their holy/unholy symbol. Levels in any other casting class stack with this ability. The Plaguebreaker emits a burst affecting all creatures within 30 feet. Targets can make a Will save (DC 10+½ the Plaguebreaker level+Charisma modifier) to resist if desired. At 1st level, they detect any creature within the burst that is currently diseased, as the Diagnose Disease and Detect Plague spells. At 3rd level, the same burst also affects all diseased creatures with Delay Disease as the spell. At 5th level, the same burst also affects all diseased creatures with Remove Disease as the spell. Feats that affect Channeling affect this ability, if appropriate. At 9th level, Plaguebreakers can expend one use of Affect Diseased to alter Neutralize Poison to Neutralize Disease, delivering the disease curing power of a Heal spell. No material component or caster level check is required.

A Plaguebreaker may use this ability a number of times per day equal to 3+his Charisma modifier. Having 5 or more ranks in Knowledge (Religion) gains a +2 on the DC to resist
this ability. Targets must be able to see the Plaguebreaker’s held holy/unholy symbol.

Aura of Tenacity (Su)
As a Swift action, a Plaguebreaker of 3rd level or higher may emit a burst granting all allies within 20 ft. of him the choice to use either his or their Fort saves, whichever is higher. This stacks with all other bonuses, lasts one minute per Plaguebreaker level, and can be used a number of times per day equal to their Wisdom modifier. They also add a Sacred bonus equal to ½ their Charisma modifier to their own saves at 8th level and apply their full Charisma modifier at 17th level. This Charisma bonus does not transfer with the burst.

Channel Replacement (Ex)
Any Domain power that requires the channeling of energy can be powered by expending a use of the Plaguebreaker’s Affect Diseased ability. Cleric levels stack with this ability.

Bonus Feats
Plaguebreakers gain one BonusFeat at 5th, 10th, 15th and 20th level that must be chosen from the following list, with no Prerequisites required: Skill Focus (Heal, any Knowledge, Perception or Spellcraft), Domain Strike, Blind Fighting, Spell Focus, Spell Penetration, Greater Spell Focus, Greater Spell Penetration, Leadership, Endurance, or Combat Reflexes.

Ex-Plaguebreakers
Failure to do everything possible to end The Weeping causes a Plaguebreaker to lose all spells and class abilities except for armor and weapon proficiencies. Recovery requires an Atonement cast by a Cleric of their deity who is at least equal in level to the Plaguebreaker.

Wizards, Sorcerers & the Arcane in the Empire
Arcane casters are heavily regulated in Feldarin lands, and casters may be arrested if they display arcane ability openly without the proper permits. Even the possession of a magic item by anyone requires a permit. The roots of this run deep in the Empire, where magic was seen as the cause of the Feldarin exile on their cursed Floating Isle. Magic came to be shunned, and soon was blamed for all of their woes. This nearly wiped all arcane magic from the Feldarin, but a few sages and others kept the secrets hidden away, believing that they would be used again one day. That day came when the Feldarin found Ursoule, and arcane magic was again grudgingly used to even the odds against the more numerous (and magic using) humans. Still, Feldarin culture is one of order and logic, and arcane magic is seen as completely chaotic, regardless of whatever morals the user may have. The one notable exception to this is Dwarves, whose casters are given great freedom in return for the historic service to the Empire as mercenaries. With the Feldarin Empire still recovering from the plague, it is possible for arcane casters to roam more or less freely. Feldarin society still regards them as outlaws, but the actual danger of being arrested by a Feldarin patrol is somewhat lessened. Areas still under tight Feldarin control would be hazardous, and some local lords may try to enforce Feldarin law to show their strength or allegiance to the Empire. In most other areas, arcane casters will be treated like any other adventurer unless they draw undue attention to themselves.

Of course, there are means to secure forged documents, and in the chaos left by The Weeping these have a good chance of success. In some areas the plague caused a rapid succession of officials, making it difficult for the common gate guard or street patrol to know exactly who was in charge of what and when. And if things start to take a bad turn, there is always the age old practice of bribery, although that term is not openly used.
When one is needed, finding an NPC caster is difficult but not impossible. In general, divine casters are easier to locate than arcane ones, due to the Empire’s dislike for arcane magic. Sorcerers have developed a hidden way to communicate among themselves using a secret sign language called Xoko. They use it to recognize each other in public and communicate basic messages without drawing attention. Other than a few signals of recognition, it is never taught to non-Sorcerers. Many arcane casters travel publicly as “scholars.”

**Order of The Vigilant**

“The Vigilant” are a loose group of Sorcerers and others who oppose The Watchers of the Empire (see Chapter 8: Organizations, The Watchers, pg. 317). Founded after the Feldarin invasion by those who survived the attack, The Vigilant dedicate themselves to the free and unfettered use of arcane magic. Organized in small cells, they travel the land seeking other arcane casters to join them, and to aid those who are being persecuted. They are variously rumored to be supported by the Bronze Citadel, certain Kvrin Warlords, or the Free Caltan movement. Members use secret signs and codes to communicate openly. The leader reportedly uses the title High Vigilant. Entry in the Order is by selection only.

**Sorcerer Bloodlines**

Sorcery requires some sort of magical injection into the bloodline. The most common Sorcerer Bloodlines are shown on the following table, although this list is not absolute.

**Table: Common Sorcerer Bloodlines by Race**

<table>
<thead>
<tr>
<th>Racial Origin</th>
<th>Most Common Pathfinder Bloodlines</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baran most often have ancient blood from Elemental outsiders</td>
<td>Elementals, Div, Djinn, Efreet, Marid, Shaitan</td>
</tr>
<tr>
<td>Caltan are closely connected to the Fey and their allies</td>
<td>Fey, Dreamspon, Harrow, Shadow</td>
</tr>
<tr>
<td>Elves were created by a Ritual that also released the Plague Fiend</td>
<td>Accursed, Celestial, Infernal, Martyred</td>
</tr>
<tr>
<td>Giantkin are closely linked to Nature and animal spirits</td>
<td>Boreal, Destined, Stormborn, Verdant</td>
</tr>
<tr>
<td>Gnomes have blood tainted by strange magic and unseen forces</td>
<td>Abyssal, Arcane, Deep Earth, Oni</td>
</tr>
<tr>
<td>Orrks have many strange ancestor tales, and are close to Nature</td>
<td>Boreal, “Orc,” Serpentine, Verdant</td>
</tr>
<tr>
<td>Pahali Sorcerers are known to have strange, alien powers</td>
<td>Aberrant, Raksha, Starsoul</td>
</tr>
<tr>
<td>Phoedrans share the blood of the magical creatures of their lands</td>
<td>Aquatic, Boreal, Impossible, Maestro</td>
</tr>
<tr>
<td>Yujung often have Draconic blood and access to powerful magic</td>
<td>Arcane, Draconic, Stormborn</td>
</tr>
</tbody>
</table>

**Note:** The Pestilence, Protean, and Undead Bloodlines can appear among any race at any time. Races not shown can have any standard Bloodline, although Feldarin Sorcerers are almost non-existent due to Imperial controls on magic. Note that this list presents only the most common bloodlines, and your DM may allow alternative choices.

**Prestige Classes**

**Champion Prestige Class**

There are a great many Causes to fight for on Ursoule. Each has ideals which they strive to uphold. Rarely there will be one who not only upholds these ideals, but believes in them so devoutly that he becomes more than just a fighter for a cause... he becomes its Champion.

**Requirements:** BAB +6, a chosen cause (which will become the cause for which she is a Champion), Knowledge (any related to the chosen cause) 5 ranks, must be indoctrinated
into the cause by a current Champion of that cause, Iron Will, Toughness.

**HD:** d10

**Class Skills:** Craft, Intimidate, Knowledge (same as prereq), Perception, Sense Motive

**Skill Points at Each Level:** 3 + Int modifier

### Table: Champion Prestige Class

<table>
<thead>
<tr>
<th>Level</th>
<th>BAB</th>
<th>Fort Save</th>
<th>Ref Save</th>
<th>Will Save</th>
<th>Special</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>+1</td>
<td>+2</td>
<td>+0</td>
<td>+2</td>
<td>Devotion, Reputation</td>
</tr>
<tr>
<td>2</td>
<td>+2</td>
<td>+3</td>
<td>+0</td>
<td>+3</td>
<td>Champion's Resolve</td>
</tr>
<tr>
<td>3</td>
<td>+3</td>
<td>+3</td>
<td>+1</td>
<td>+3</td>
<td>Smite 1/day</td>
</tr>
<tr>
<td>4</td>
<td>+4</td>
<td>+4</td>
<td>+1</td>
<td>+4</td>
<td>Champion's Aura</td>
</tr>
<tr>
<td>5</td>
<td>+5</td>
<td>+4</td>
<td>+1</td>
<td>+4</td>
<td>Aligned Blade</td>
</tr>
<tr>
<td>6</td>
<td>+6</td>
<td>+5</td>
<td>+2</td>
<td>+5</td>
<td>Smite 2/day</td>
</tr>
<tr>
<td>7</td>
<td>+7</td>
<td>+5</td>
<td>+2</td>
<td>+5</td>
<td>Champion's Fervor</td>
</tr>
<tr>
<td>8</td>
<td>+8</td>
<td>+6</td>
<td>+2</td>
<td>+6</td>
<td>Champion's Aura</td>
</tr>
<tr>
<td>9</td>
<td>+9</td>
<td>+6</td>
<td>+3</td>
<td>+6</td>
<td>Smite 3/day</td>
</tr>
<tr>
<td>10</td>
<td>+10</td>
<td>+7</td>
<td>+3</td>
<td>+7</td>
<td>Greater Aura</td>
</tr>
</tbody>
</table>

### Class Features

**Weapon and Armor Proficiency**
Champions are proficient with simple and martial weapons and the favored weapon of their deity (if any). Champions can wear any armor and use any shield.

**Devotion (Ex)**
A Champion is devoted to his Cause and is immune to all Fear effects. Should he fail to uphold the tenets of his Cause, he looses all class abilities until he can Atone for his actions.

**Reputation (Ex)**
A Champion gains his Champion levels as a bonus to all social interaction Skill checks with anyone who also believes in his Cause, and penalties from being a stranger are ignored. However, for anyone who opposes his Cause, the Champion instead treats this as a penalty to all social interaction checks. One man's hero is another man's tyrant.

**Champion's Resolve (Su)**
A Champion adds his Charisma modifier as a bonus to all saving throws. His visage is legion because his Cause is just. This does not stack with a Paladin's Divine Grace, nor does it stack with the Aura of Resilience Champion Greater Aura ability.

**Smite (Ex)**
At 3rd level, a Champion can Smite his enemies. This functions identical to the Paladin's Smite ability, however it can only be used on those who actively oppose the Champion's Cause. Alternately, the DM may use the Ranger Favored Enemy list to determine what a Champion can Smite. At 6th and 9th levels he gains one additional Smite per day.

**Champion's Aura (Su)**
At 4th level, and again at 8th, a Champion gains one aura. All modifiers are Circumstance based unless otherwise specified. A Champion's Aura is 30 feet in radius and is centered on the Champion unless otherwise specified. A Champion gains all positive benefits of his own
auras. Once activated, auras persist for one minute per Champion level.

A Champion can have only one Champion’s Aura active at a time. Activating a second Champion’s Aura replaces the existing aura with the new one. Activating or suppressing an aura is a Swift action that does not provoke attacks of opportunity. The available Auras are:

**Aura of Courage**
The Champion’s aura grants allies immunity to Fear spells and effects.

**Aura of Fear**
The Champion’s causes all enemies who fail a Will Save (DC 10 + ½ Champion levels + the Champion’s Charisma modifier) gain the Shaken condition for as long as they remain in the aura, plus a number of rounds equal to the Champion's Charisma modifier after they leave the aura. Re-entering the aura requires another save.

**Aura of the Steadfast**
The Champion is a steadfast beacon of hope for his Cause. All allies gain a bonus to their attack rolls equal to the Champion's Charisma bonus.

**Aura of Unease**
The Champion makes his enemies nervous. All enemies who fail a Will Save (DC 10 + ½ Champion levels + the Champion’s Charisma modifier) receive a penalty to their BAB equal to the Champion's Charisma bonus.

**Aligned Blade (Su)**
A Champion's blade is strong because his Cause is just. At 5th level this unswerving faith is strong enough to penetrate certain defenses. If an opponent has DR which is bypassed by an alignment (Good/Evil/Lawful/Chaotic), a Champion’s blade is considered to be that alignment for purposes of penetrating its DR.

**Champion's Fervor (Ex)**
At 7th level, a Champion becomes more difficult to sway from his Cause. If he fails a Will save, roll an immediate second Will save to determine if the effect actually works on him.

**Greater Aura (Su)**
At 10th level, the Champion gains one Greater Aura. These function the same as the Champion’s Aura. The available Greater Auras are:

  **Aura of Valor**
The Champion is a bastion of valor, granting himself and all allies a bonus to their AC equal to his Charisma modifier.

  **Aura of Zealots**
The Champion is able to inspire great zeal in himself and his allies, granting a bonus equal to his Charisma modifier to all damage rolls.

  **Aura of Resilience**
The Champion is able to inspire great resilience in his allies, granting them a bonus to their saves equal to his Charisma modifier.

  **Aura of Weakness**
The Champion is so intimidating that he saps the will of his enemies to swing their blows. All enemies who fail a Will save (DC 10 + ½ Champion levels + the Champion’s Charisma modifier) gain a penalty equal to twice the Champion's
Charisma bonus on all damage rolls.

Aura of Demoralization
The Champion is so threatening that he demoralizes his enemies, making it easier to affect them. All enemies who fail a Will save (DC 10 + ½ Champion levels + the Champion’s Charisma modifier) gain a penalty equal to the Champion’s Charisma modifier on all saves.

One Champion’s Aura and one Greater Aura can be in effect at the same time.

Hand of the Rain Prestige Class

Requirements: BAB +6, Survival 10 ranks, Handle Animal 8 ranks, Craft (Trapmaking) 5 ranks, Track ability, must swear an oath to uphold the Shaagyaa Ritual and to protect a purified Shaagyaa cat

Hit Dice: d8

Class Skills: Acrobatics, Climb, Craft, Escape Artist, Handle Animal, Heal, Intimidate, Knowledge (nature), Knowledge (geography), Ride, Perception, Stealth, Survival, Swim

Skill Points per Level: 5 + Int modifier

Table: Hand of the Rain Prestige Class

<table>
<thead>
<tr>
<th>Level</th>
<th>BAB</th>
<th>Fort</th>
<th>Ref</th>
<th>Will</th>
<th>Special</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>+1</td>
<td>+2</td>
<td>+0</td>
<td>+2</td>
<td>Favored Enemy (Animal), Trap Focus</td>
</tr>
<tr>
<td>2</td>
<td>+2</td>
<td>+3</td>
<td>+0</td>
<td>+3</td>
<td>Improved Bull Rush</td>
</tr>
<tr>
<td>3</td>
<td>+3</td>
<td>+3</td>
<td>+1</td>
<td>+3</td>
<td>Baleful Transposition 1/day</td>
</tr>
<tr>
<td>4</td>
<td>+4</td>
<td>+4</td>
<td>+1</td>
<td>+4</td>
<td>Subdual Efficiency</td>
</tr>
<tr>
<td>5</td>
<td>+5</td>
<td>+4</td>
<td>+1</td>
<td>+4</td>
<td>Favored Enemy (Human)</td>
</tr>
<tr>
<td>6</td>
<td>+6</td>
<td>+5</td>
<td>+2</td>
<td>+5</td>
<td>Baleful Transposition 2/day</td>
</tr>
<tr>
<td>7</td>
<td>+7</td>
<td>+5</td>
<td>+2</td>
<td>+5</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>+8</td>
<td>+6</td>
<td>+2</td>
<td>+6</td>
<td>Subdual Efficiency</td>
</tr>
<tr>
<td>9</td>
<td>+9</td>
<td>+6</td>
<td>+3</td>
<td>+6</td>
<td>Baleful Transposition 3/day</td>
</tr>
<tr>
<td>10</td>
<td>+10</td>
<td>+7</td>
<td>+3</td>
<td>+7</td>
<td>Favored Enemy (Monstrous Humanoid), Intercept</td>
</tr>
</tbody>
</table>

Class Features

Weapon and Armor Proficiency
A Hand of the Rain is proficient with all simple and martial weapons. They can wear light or medium armor and use light shields.

Favored Enemy (Ex)
At first level, a Hand of the Rain gains Favored Enemy (Animal) as the Ranger ability, with the exception that the bonus to damage applies only when dealing non-lethal damage to the animal. This includes any Favored Enemy (Animal) damage from any other class. At 5th level the Hand gains Favored Enemy (Human), and at 10th level the Hand gains Favored Enemy (Monstrous Humanoid). If the character already has the Favored Enemy ability against any of these enemies, the bonuses stack. Unlike Favored Enemy (Animal) however, the bonus to damage applies when dealing any damage to any other Favored Enemy.
Trap Focus (Ex)
At first level, a Hand of the Rain gains a Competence bonus to Craft (Trapmaking) equal to their class level. This bonus applies only when the trap is intended to catch a target without drawing blood. Pit traps (without spikes), snares, nets, magical traps that immobilize or capture, traps that deal subdual damage, and similar traps all fall into this category.

Improved Bull Rush (Ex)
At second level, a Hand of the Rain gains the Improved Bull Rush feat, even if they do not meet the prerequisites for the feat.

Baleful Transposition (Sp)
Beginning at 3rd level, a Hand of the Rain gains the ability to use this spell-like ability once per day. At 6th and 9th level, they gain an additional daily use of this ability. The Hand of the Rain selects a target creature within 100 ft that is no more than one size category larger than them and attempts to swap positions with that creature. There must be a solid object in shared contact with both the Hand of the Rain and the target, such as the ground, a bridge, or even a rope. The target is allowed a Will save (DC 10+ ½ Hand of the Rain’s Level+ Int modifier). Objects carried by the target (up to their maximum load) go with them, but other creatures do not, even if carried. This movement is instantaneous and does not provoke attacks of opportunity.

Subdual Efficiency (Ex)
Beginning at 4th level, a Hand of the Rain becomes adept at dealing subdual damage with a weapon normally intended to deal lethal damage. Any penalty for dealing subdual damage with these weapons is reduced by one-half. At 8th level, the Hand of the Rain can deal subdual damage with a lethal weapon at no penalty.

Intercept (Su)
Beginning at 10th level, a Hand of the Rain can attempt to Charge and Bullrush anyone they can reach in a charge as an Immediate action. Additionally, they gain a +4 bonus to the Bullrush attempt for the charge instead of the normal +2, and gain a +4 dodge bonus to AC against attacks of opportunity incurred while making this Bullrush attempt. This ability can be used twice per day.

Bharshii - She who Nourishes
“Hand of the Rain” Hero-Deity
Symbols - a grey cloud heavy with rain, a drop of water, a plow, a tiger or other large cat
Alignment - CG - Bharshii is as unpredictable as the weather, but is a benevolent deity and usually listens to the prayers of her devotees.
Domains - Plant, Air, Healing, Water, Weather
Favored Weapon – Shortbow
Description - Bharshii is the Pahali goddess of rain and water, sending life-giving rain to the fields of the Pahali and ensuring the success of their agricultural endeavors. She is a benevolent, motherly goddess who remains close to humanity while many of the other gods stand aloof from the troubles of the Pahali. Additionally, while her general attitude is one of benevolence, her emotions are as changeable as the wind. If she is angered, or if her sacrifices are not completed however, she can become capricious and spiteful.

Bharshii is most often depicted as a young woman working on a farm, sweating profusely. She is often depicted as having four arms. With two of these arms, she steers a plow through the earth. With a third, she wipes sweat from her brow with a towel, and with the fourth she wrings out this sweat onto the earth as rain. Her skin is often drawn as light blue in color, and she always has a raindrop symbol drawn on her right cheek.
**Campaign Adaptation**
The Callers of the Summer Rain are designed for a specific group of humans in the Tears of Blood setting. However, they are easily adaptable to other settings.

The Callers of the Summer Rain fits very well within any agrarian civilization that relies on rains to maintain the quality of their farmland, especially if the civilization is located in an area marked with alternating rainy and dry seasons or monsoon weather patterns. It also works best when used with a culture that worships a pantheon of deities that includes a rain or weather deity, and that practices (or at least condones) animal sacrifice. By simply replacing any reference to the Pahali culture or the region of Pahal, the Callers of the Summer Rain can be inserted into almost any pre-existing culture. It might also be beneficial to replace the Shaagyaa cat with some other animal appropriate to the local environment, and to change the names to fit within the local cultural mold.

**Heir of the Weeping Prestige Class**

**Requirements:** 10 ranks Bluff, Diplomacy, or Intimidate; or 10 ranks in any 2 Knowledge skills; any 2 Plaguetouched feats; Leadership; survivor of The Weeping, able to cast spells

**Hit die:** d8

**Class Skills:** Healing, Spellcraft, plus any 8 selected skills. Once designated, these may not be changed.

**Skill points per level:** 4+Int modifier.

**Table: Heir of The Weeping Prestige Class**

<table>
<thead>
<tr>
<th>Level</th>
<th>BAB</th>
<th>Fort</th>
<th>Ref</th>
<th>Will</th>
<th>Special</th>
<th>Spells</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>+0</td>
<td>+1</td>
<td>+2</td>
<td>+2</td>
<td>Partisan, Uncanny Dodge</td>
<td>+1 level</td>
</tr>
<tr>
<td>2</td>
<td>+1</td>
<td>+2</td>
<td>+2</td>
<td>+2</td>
<td>Spell-like Ability</td>
<td>+1 level</td>
</tr>
<tr>
<td>3</td>
<td>+2</td>
<td>+2</td>
<td>+3</td>
<td>+3</td>
<td>Ascension of the Pure, Status</td>
<td>+1 level</td>
</tr>
<tr>
<td>4</td>
<td>+3</td>
<td>+3</td>
<td>+4</td>
<td>+4</td>
<td>Spell-like Ability</td>
<td>+1 level</td>
</tr>
<tr>
<td>5</td>
<td>+4</td>
<td>+3</td>
<td>+5</td>
<td>+5</td>
<td>Weeping Crusader, Greater Status</td>
<td>+1 level</td>
</tr>
</tbody>
</table>

**Class Features**

**Weapon and Armor Proficiency**
Heirs of the Weeping gain the simple weapon proficiency if they did not already possess it. They gain no proficiency with armor or shields. They may use Dueling Cloaks (see Pg. 98).

**Partisan (Ex)**
An Heir of the Weeping’s followers are all Plaguetouched, and an Heir always has the Special Power (+1 Leadership) modifier towards them.

**Uncanny Dodge (Ex)**
An Heir of the Weeping has many enemies, and quickly learns to evade them. Gain the Uncanny Dodge ability of Rogues. If an Heir of the Weeping already has Uncanny Dodge, he gains Improved Uncanny Dodge instead.

**Spells of the Heir (Sp)**
At 2nd and again at 4th level, an Heir of the Weeping gains an at-will spell-like ability. The
exact spell gained depends on the skill ranks used to qualify for the class. If more than one skill requirement was met, the Heir only gains one spell-like ability, but may choose which spell is gained from those he is qualified for. The caster level for these spells is equal to his class level, and the DC’s are charisma based. The Skill requirements and resulting spell-like abilities are shown on the Table: Spells of the Heir.

Table: Spells of the Heir

<table>
<thead>
<tr>
<th>Skill Requirement</th>
<th>Spell-like Ability</th>
</tr>
</thead>
<tbody>
<tr>
<td>Diplomacy, 12 ranks</td>
<td>Calm Emotions</td>
</tr>
<tr>
<td>Intimidate, 12 ranks</td>
<td>Daze Monster</td>
</tr>
<tr>
<td>Bluff, 12 ranks</td>
<td>Alter Self</td>
</tr>
<tr>
<td>Any 2 Knowledge skills, 12 ranks each</td>
<td>Detect Thoughts</td>
</tr>
</tbody>
</table>

Spells
Beginning at 1st level, an Heir of the Weeping gains new spells per day as if he had also gained a level in the class that grants him the ability to cast spells. He does not gain any other benefit a character of that class would normally gain. Add one level to his spell casting class, and adjust spells known, spells per day and caster level accordingly.

Ascension of the Pure (Ex)
The after-effects of The Weeping are altering the Heir of the Weeping. Hit dice become d10, BAB equals total HD, and the Heir of the Weeping is always considered to have Great Renown (+2 Leadership) with Plaguetouched.

Status (Sp)
An Heir of the Weeping is constantly aware of a handful of his allies. He has a constant connection with up to three allies that functions as a constant Status spell. He also gains a telepathic bond with one of those three allies. He may adjust which one of his three allies he has a telepathic bond with as a Swift action. This improves to Greater Status at 5th level and can affect up to five allies plus the telepathic bond.

Weeping Crusader (Su)
After-effects of The Weeping are complete. Change creature type to Monstrous Humanoid. Do not recalculate hit points, skills, or saves. Gain Darkvision 60, or Darkvision 120 if the Heir already had Darkvision 60. Also gain a +2 to both Intelligence and Wisdom and DR 10/Magic. Gain a bonus feat selected from Skill Focus: Healing or Skill Focus: Spellcraft.

Herald of the Plague Fiend Prestige Class

"The world thinks that The Weeping is gone. They believe that the era of suffering is now a part of history. Will they never learn? History repeats itself.”

– last words of a condemned Herald of the Plague Fiend

Requirements: BAB +6, evil, must worship the Plague Fiend, Heal 5 ranks, Knowledge (Religion) 5 ranks, Clerical Domain: Loss

Hit Die: d8

Class Skills: Heal, Perception, Craft (any), Knowledge (Religion), Sense Motive, Survival

Skill Points at Each Level: 2 + Int modifier

Class Features

Weapon and Armor Proficiency Heralds gain no additional armor or weapon proficiency.

Contagion (Sp): A Herald is able to use Contagion as the spell a number of times per day as shown on the table. The DC is determined using the Herald’s total class levels as the
Caster level. Casting *Contagion* is a Move action for a Herald of the Plague Fiend.

**Resist Disease (Ex):** A Herald of the Plague Fiend is constantly exposed to illnesses of all types. As a result, his immune system is unusually strong. A Herald gains a +4 on saves against all diseases, including magical ones. If the disease does not allow a save, the Herald gains an automatic base DC of 20 to save against it. This does not apply to The Weeping.

**Taint Blade (Su):** A Herald may use a melee weapon to transmit his Contagion ability. The ability is used as normal, but a melee attack is substituted for a touch attack. The contagion spell is transferred to the weapon as a Swift action. If the attack misses, the use is wasted.

**Taint Bow (Su):** A Herald may use a projectile weapon (thrown or ranged) to transmit his Contagion ability. The ability is used as normal, but a ranged attack is substituted for a touch attack. The contagion spell is transferred to the weapon as a Swift action. If the attack misses, the use is wasted.

**Disease Immunity (Ex):** A Herald is constantly exposed to diseases of all types, making his immune system unusually strong granting immunity to all non-magical diseases.

**The Gift (Su):** The pinnacle of a Herald of the Plague Fiend’s abilities is to create a replica of *The Weeping*, known to them as “The Gift.” Thankfully, even the most powerful Heralds have not been able to fully emulate the plague, but this “Gift” is frightening enough. The disease has the same effects as *The Weeping*, but it is not contagious and never yields a Plaguetouched. It does have resistance to normal and magical cures, however. To use this ability, the Herald must sacrifice 5 points of Constitution. This is ability damage, and heals normally. After making this sacrifice, the Herald may use his Contagion ability to transmit The Gift in place of his Contagion power. The Taint Blade and Taint Bow abilities may also be used in conjunction with The Gift ability. Up to 100 targets may be afflicted at one time.

### Insurgent Prestige Class

*“It is better to die on your feet than to live on your knees!”* – common Insurgent motto

**Requirements:** Human, any non-lawful alignment, BAB +4, Bluff 5 ranks, Disguise 5 ranks, Stealth 5 ranks, Survival 5 ranks, Iron Will

**Hit Die:** d10

**Class Skills:** Bluff (Cha), Climb (Dex), Craft: Trapmaking (Int), Craft: Alchemy (Int), Diplomacy (Cha), Disable Device (Dex), Disguise (Cha), Escape Artist (Dex), Linguistics (Int), Knowledge (Architecture, Engineering, Geography, Local) (Int), Perception (Wis), Profession: Any (Wis), Ride (Dex), Sense Motive (Wis), Stealth (Dex), Survival (Wis)
Skill Points at Each Level: 4 + Int modifier

Table: Insurgent Prestige Class

<table>
<thead>
<tr>
<th>Level</th>
<th>BAB</th>
<th>Fort</th>
<th>Ref</th>
<th>Will</th>
<th>Special</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>+1</td>
<td>+0</td>
<td>+1</td>
<td>+2</td>
<td>Secret Network</td>
</tr>
<tr>
<td>2</td>
<td>+2</td>
<td>+0</td>
<td>+2</td>
<td>+3</td>
<td>Cover, Cunning Engineer +2</td>
</tr>
<tr>
<td>3</td>
<td>+3</td>
<td>+1</td>
<td>+2</td>
<td>+3</td>
<td>Fleetfoot; Sabotage</td>
</tr>
<tr>
<td>4</td>
<td>+4</td>
<td>+2</td>
<td>+2</td>
<td>+4</td>
<td>Cunning Engineer +4; Trackless</td>
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<tr>
<td>5</td>
<td>+5</td>
<td>+2</td>
<td>+3</td>
<td>+4</td>
<td>Sneak Attack +1d6</td>
</tr>
</tbody>
</table>

Class Features

Weapon and Armor Proficiency: The Insurgent is proficient with all simple and martial weapons, but only light armor and no shields except a Buckler.

Secret Network (Ex): At 1st level the Insurgent gains one NPC loyal to their cause who is capable and amenable to offering support in the form of information, weapons, shelter, or other valuable resources for furthering the cause of freedom. Such help will be lost should the contact be detected by the enemy. Each new Insurgent level gains one additional contact in another geographic area.

Cover (Ex): At 2nd level, the Insurgent acquires a suitable cover story for the purposes of concealing their freedom-fighting efforts. If questioned, the Insurgent gains +5 on any Bluff and Disguise checks related to concealing their efforts using this story.

Cunning Engineer (Ex): At 2nd level, an Insurgent can detect structural weaknesses with a +2 bonus on any relevant Skill checks and if successful can use this knowledge to gain a +2 on Disable Device checks to sabotage the structure, or to remove existing sabotage. This bonus increases to +4 at 4th level. When attempting to destroy a structure, the effective hardness of the target is decreased by the total levels gained as an Insurgent.

Sabotage (Ex): At 3rd level an Insurgent knows how to set and trigger containers of Alchemist’s Fire, acid, and other explosive material and knows exactly where to place mechanical and magical traps for the greatest effect.

If placing a container, the Insurgent makes a Disable Device check against the container’s break DC. If successful, the item is rigged and can be discharged. Discharge of the device acts like a Coup de Grace against the object. If the object is destroyed, the trap detonates. If the object survives, it must make a Fortitude save (DC 10+damage dealt), applying its own hardness as a Fortitude bonus, or be ruined. Any creatures caught in a blast area take double damage and get a Reflex save (DC 10+damage dealt) for half. These can be set to trigger after a specified time, set off manually, or remotely triggered by the Insurgent.

If the Insurgent has both a container and a trigger already prepared, it takes a full round to set a device, which allows attacks of opportunity. To place a trap, the Insurgent makes a Disable Device check against the disable DC of the trap. If successful, the trap is set and will function as designed with a -1 to any Saves. The Insurgent can prepare such devices ahead of time with the Craft (Trapmaking) skill. Containers and triggers must be stored and transported separately or risk spontaneous detonation (cumulative 10% chance per hour).

Fleetfoot (Ex): At 3rd level, while moving overland through known terrain, the Insurgent receives only half any normal penalty to movement. Base speed increases by +10.

Trackless (Ex): Starting at 4th level, an Insurgent leaves no trail in known terrain and cannot be tracked. She may choose to leave a trail if so desired.

Sneak Attack: At 5th level, the Insurgent gains a sneak attack as a Rogue. This stacks with the sneak attack ability gained from any class with the same ability.
Night Dancer Prestige Class

"Is there anything greater than to feel the moonbeams beneath your feet?"
- Brina Lorelai, Bard 10/Night Dancer 10

Powerful legends whisper of the dances of the Fey. The beautiful, mesmerizing movements that draw mortals in, where they might be caught forever. A lucky few are released or are strong enough to escape, but the memory of the Dance haunts them forever. While many eventually die, heartbroken yet unwilling to give themselves over, others embrace the unearthly nature of the Fey and delve into their unpredictable, alluring, inhuman wilderness. This path alters them until their very being becomes one with the Fey. They become Night Dancers, creatures of the twilight, star and moon, sun and shadow, madness and pleasure.

Anyone can succumb to the allure of the Night Dance. Though druids and rangers are the most likely to encounter the Fey, bards are the most likely to meet the requirements.

Requirements: Weapon Finesse, Knowledge (Nature) 5, Perform (Any) 5, Able to speak Sylvan, Fey Touched or other Fey-based template.

Hit Die: d6

Class Skills: Bluff (Cha), Climb (Str), Craft (Int), Escape Artist (Dex), Ride (Dex), Knowledge (nature) (Int), Perform (Cha), Perception (Wis), Stealth (Dex), Survival (Wis)

Skill Points at Each Level: 6 + Int modifier

Table: Night Dancer Prestige Class

<table>
<thead>
<tr>
<th>Level</th>
<th>BAB</th>
<th>Fort</th>
<th>Ref</th>
<th>Will</th>
<th>Special</th>
<th>Bonus Spells</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>+0</td>
<td>+0</td>
<td>+2</td>
<td>+2</td>
<td>Throes of the Fey, Greater Low-light vision</td>
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</tr>
<tr>
<td>2</td>
<td>+1</td>
<td>+0</td>
<td>+3</td>
<td>+3</td>
<td>Woodland Walk</td>
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</tr>
<tr>
<td>3</td>
<td>+2</td>
<td>+1</td>
<td>+3</td>
<td>+3</td>
<td>Starry-Eyed; Throes of the Fey X2</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>+3</td>
<td>+1</td>
<td>+4</td>
<td>+4</td>
<td>Cunning; Gambol</td>
<td>2</td>
</tr>
<tr>
<td>5</td>
<td>+4</td>
<td>+1</td>
<td>+4</td>
<td>+4</td>
<td>Visage of the Fair Folk</td>
<td>2</td>
</tr>
<tr>
<td>6</td>
<td>+5</td>
<td>+2</td>
<td>+5</td>
<td>+5</td>
<td>Kick Up Your Heels; Throes of the Fey X3</td>
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<tr>
<td>7</td>
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<td>Wilderness Throes</td>
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<td>+6</td>
<td>+6</td>
<td>Greater Cunning</td>
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<td>9</td>
<td>+8</td>
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<td>+6</td>
<td>+6</td>
<td>Woodwise; Throes of the Fey X4</td>
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</tr>
<tr>
<td>10</td>
<td>+9</td>
<td>+3</td>
<td>+7</td>
<td>+7</td>
<td>Wilderness Child; Dominate (with Gambol)</td>
<td>3</td>
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</tbody>
</table>

Class Features

Weapons and Armor: Night Dancers gain no new proficiency with any weapon or armor.

Bonus Spells: A Night Dancer can cast a limited number of additional spells per day as they gain levels in Night Dancer in the same way they gain bonus spells from having a high ability score. The number of bonus spells for each level is given in Table: Night Dancer. Spells are chosen from any list for which the Night Dancer has access. Night Dancers who are not spell casters use the Druid spell list as if they were a Druid of equal level equal to their levels in Night Dancer.

For example, a 6th level Bard/5th level Night Dancer could cast 4 First level and 3 Second
level Bard spells per day, plus any Bonus spells from a high ability score, plus any 2 other Bard spells of any level they are able to cast.

**Throes of the Fey (Ex):** Surrendering to the haunting wildness of the Fey, your features gain a strange, other-worldly beauty and your movements become graceful and dance-like. While in the Throes a Night Dancer gains a +4 bonus to Dexterity, a +4 bonus to Charisma, and a +2 bonus to Will saves. She adds her new Charisma modifier as a circumstance bonus to AC and Attack rolls while in the Throes. The Throes last for a number of rounds equal to 3 + the new Charisma modifier. A Night Dancer may end her Throes at any time as a Free action. The sight of a Night Dancer in Throes and in combat has been described as watching a macabre form of dance.

There is a cumulative 1% chance every round while in the Throes that the Night Dancer loses all control, becoming Confused as the spell. This condition lasts until the end of the Throes, which cannot be prematurely ended after becoming Confused.

A Night Dancer may succumb to the Throes 1 time per day, +1 per even-numbered level (2/day at 2nd up to 6/day at 10th). Entering the Throes takes no time itself, but a Night Dancer can do it only during her action, not in response to someone else's action, unless it is readied as a response.

**Greater Low-light Vision (Ex):** A Night Dancer's Low-Light vision functions twice as good as the normal version. Night Dancers can see four times as far as a Human in poor illumination and retain the ability to distinguish color and detail under these conditions.

**Fey Walk (Ex):** A Night Dancer gains Woodland Stride (as the druid feature). Furthermore, she ignores any difficult terrain unless it's a temporary effect of magic or special abilities, and can move without penalty through squares that contain allies whenever she makes a charge, run or withdraw action.

At 10th level, she gains the above benefits even when in terrain manipulated by magic, or in difficult terrain that is an effect of magic or special abilities.

**Starry-Eyed (Ex):** When resting in natural surroundings, your mind begins to roam the strange places of the Fey. You no longer sleep normally, but instead dance each night away. You remain semi-conscious and vaguely aware of your surroundings, do not suffer any penalties on surprise or initiative rolls, and you are not helpless if attacked. You do take a -6 penalty to Perception checks. This also makes you more difficult to detect. Any creature attempting to approach you undetected suffers a penalty equal to your Night Dancer level to any roll required to determine your location. This class ability does not function in urban locations larger than a village.

**Fey Cunning (Ex):** A Night Dancer gains the Uncanny Dodge ability of a Rogue. She retains her Dexterity bonus to AC (if any) even if she is caught flat-footed or struck by an invisible attacker. However, she loses her Dexterity bonus to AC if immobilized. If the Night Dancer already has Uncanny Dodge, she gains Improved Uncanny Dodge instead.

**Gambol (Su):** As a Standard action, a Night Dancer may use one of her daily Throes to Fascinate (as the Bard ability) one or more creatures with her enthralling dance. Each target must be within 90 feet and able to see the Night Dancer. Any nearby combat or other threat prevents this ability from working. A Night Dancer's Gambol can target one creature at 4th level, plus 1 for every 2 levels of Night Dancer (2 at 6th level; 3 at 8th; 4 at 10th).

To use Gambol, a Night Dancer makes a Perform (Dance) check. Her check result is the DC
for the Will save against the effect. If the save succeeds, the Night Dancer cannot use Gambol on that creature again for 24 hours. If it fails, the creature sits quietly and watches the dance rapturously, taking no other actions for as long as the Night Dancer continues to Gambol, and for 1 round per Night Dancer level after she stops concentrating on the target. While fascinated, a target has a –4 penalty on Perception. Any damage to the target breaks the spell and requires a new Gambol to be placed on the target. A successful save, or failure to renew the Gambol, releases the target from its effects.

The Night Dancer may choose a Fascinated target to become Charmed by her as the Charm Monster spell for 1 hour per Night Dancer level if they fail a Will save, DC 10 + 1/2 the Night Dancer's level + the Night Dancer's Charisma modifier. Doing so immediately releases all other creatures, as the Night Dancer focuses on a single target. No more than 1 creature can be Charmed at the same time.

At 10th level she may instead choose to completely bind her target to her as the Dominate Person spell. The target is allowed a Will save, DC 10 + 1/2 the Night Dancer's level + the Night Dancer's Charisma modifier. Successfully using Charm or Dominate on a creature while having one creature already so affected releases the current target from her power.

**Visage of the Fair Folk (Ex):** You gain a +2 bonus to your Charisma, and a +4 bonus on saving throws against the spells cast or abilities activated by Fey creatures.

**Kick Up Your Heels (Ex):** Your movements are as light as a feather and quick as a wink. Use your choice of Dexterity or Strength bonus, whichever is the most advantageous, in any situation. Add both your Dexterity and Charisma modifiers to Perform (Dance) checks.

**Wilderness Throes (Ex):** At 6th level, the bonuses to Dexterity and Charisma from Throes of the Fey each increase to +6, and the morale bonus on Will saves increases to +3. Throes of the Fey now becomes a Move action.

**Greater Cunning (Ex):** A Night Dancer is able to flank any creature, even those with Improved Uncanny Dodge, regardless of the level difference between them.

**Woodwise (Su):** The Night Dancer is able to *Commune with Nature* and *Find the Path* each three times per day. The Night Dancer's total class level is used as the caster level.

**Wilderness Child (Ex):** At 10th level, the Night Dancer may choose to treat her creature type as Fey whenever she is targeted by an effect depending on type, and is otherwise treated as Fey whenever doing so is more advantageous for her.

### Orrk Clawed Warrior Prestige Class

Combining a fast melee fighter with stealth, divine spells, and lycanthropy, this Prestige Class is open only to Orrks.

**Requirements:** Orrk; BAB +6; Stealth 6 ranks, Knowledge (Religion) 6 ranks, able to cast 5th level divine spells, any feline-based Lycanthropy (Were-tiger, Were-jaguar, etc)

**Hit Dice:** d8

**Class Skills:** Acrobatics (Dex), Climb (Str), Disguise (Cha), Heal (Wis), Intimidate (Cha), Ride (Dex), Knowledge (Religion) (Int), Knowledge (Nature) (Int), Perception (Wis),
Spellcraft (Int), Stealth (Dex), Survival (Wis), Swim (Str) and Perform (Cha).

**Skill Points at Each Level:** 4 + Intelligence modifier.

<p>| Table: Orrk Clawed Warrior |
|-----------------------------|------------------|------------------|------------------|------------------|</p>
<table>
<thead>
<tr>
<th>Level</th>
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<th>Will</th>
<th>Special</th>
<th>Spellcasting</th>
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<td>1</td>
<td>+1</td>
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<td>+2</td>
<td>Track; +5 Base Movement</td>
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<td>Sneak Attack +1d6</td>
<td>+1 level</td>
</tr>
<tr>
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<td>+1</td>
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<td>Fast Movement (+10 Base Move)</td>
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<td>+4</td>
<td>Sneak Attack +2d6</td>
<td>+1 level</td>
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<tr>
<td>5</td>
<td>+5</td>
<td>+1</td>
<td>+4</td>
<td>+4</td>
<td>Purge the Unclean</td>
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<td>+2</td>
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<td>Sneak Attack +3d6</td>
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<td>Uncanny Dodge</td>
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<td>+10</td>
<td>+3</td>
<td>+7</td>
<td>+7</td>
<td>Sneak Attack +5d6</td>
<td>+1 level</td>
</tr>
</tbody>
</table>

**Class features**

**Track (Ex):** as the Ranger class ability

**Sneak Attack:** as the Rogue class ability, +1d6 damage every other level, max. +5d6

**Fast Movement (Ex):** as the Barbarian class ability

**Purge the Unclean (Ex):** Gain a +10 bonus to Stealth when used to avoid detection by any non-Orrk. All non-Orrks are automatically flanked in combat. Any attempts to *Aid Another* against a non-Orrk enemy automatically succeed.

**Hide in Plain Sight (Ex):** as the Ranger class ability

**Uncanny Dodge (Ex):** as the Rogue class ability. If already present, gain Improved Uncanny Dodge as a Rogue instead.

**Note:** Other versions based on sacred Orrk animals are rumored to exist, including *Spirit Guide* (Vulture or Serpent), *Guiding Light* (Eagle or Stag), *Veiled Fist* (Ram or Hare), and *Primal Spirit* (Bear or Wolf). Each also has its own form of Lycanthropy. Feel free to develop these or others for your Campaign with the help of your DM/GM.

**Weeping Fist Prestige Class**

*Plaguetouched who pursue enlightenment despite their affliction.*

**Requirements:** Plaguetouched, Improved Unarmed Strike, Stunning Fist Ability, Purity of Body, Base Attack Bonus +4

**Hit Dice:** d6

**Class Skills:** Acrobatics (Dex), Climb (Str), Craft (Int), Diplomacy (Cha), Escape Artist (Dex), Knowledge (arcana) (Int), Knowledge (religion) (Int), Perception (Wis), Perform (Cha), Profession (Wis), Sense Motive (Wis), Stealth (Dex), Swim (Str), and Ride (Dex).
Skill Points: 4+Int Modifier per level

Table: Weeping Fist Prestige Class

<table>
<thead>
<tr>
<th>Level</th>
<th>BAB</th>
<th>Fort</th>
<th>Ref</th>
<th>Will</th>
<th>Special</th>
</tr>
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<td>1</td>
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<td>+2</td>
<td>Monk Affinity, Wisdom Bonus +2</td>
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<td>Clarity of Blood (Lesser), Touch of Fatigue 3/day</td>
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<td>3</td>
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<td>+3</td>
<td>+3</td>
<td>Extra Stunning</td>
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<td>+4</td>
<td>+4</td>
<td>+4</td>
<td>Clarity of Blood (Greater), Touch of Fatigue 5/day</td>
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<tr>
<td>5</td>
<td>+4</td>
<td>+4</td>
<td>+4</td>
<td>+4</td>
<td>Weeping Fist Strike, Wisdom Bonus +2</td>
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</tbody>
</table>

Class features

Weapon and Armor: A Weeping Fist gains no additional proficiency in weapons or armor.

Monk Affinity: Weeping Fist levels stack with Monk Levels for determining Monk ability levels.

Wisdom Bonus: At 1st level the Weeping Fist gains the wisdom that was denied to him due to his affliction. Add +2 to his Wisdom score. At 5th level this bonus increases another +2.

Clarity of Blood (Lesser): At 2nd Level a Weeping Fist gains minor mastery of his body, to the point where he may utilize his physical weakness as an advantage. At the cost of 1 Stunning Fist attempt the Weeping Fist may enter a higher state of focus, causing his eyes to bleed and altering his form to be more useful in combat.

The form must be chosen from the following list, and entering a form is a Swift action. After the effect ends, the Fist’s eyes continue to bleed for another 1d4 rounds. A Weeping Fist may not enter Clarity of Blood while fatigued. The forms of Clarity of Blood are:

- **Clarity of Form (Ex)**: By using unique shapes in his bone structure the Weeping Fist’s unarmed strikes may deal bludgeoning, piercing or slashing damage. He may choose any one of these damage types for any attack he wishes. His unarmed strikes deal 2 additional points of damage, however the Weeping Fist takes 1d3 nonlethal damage for each blow that connects. Duration is one round per point of Constitution.

- **Clarity of Motion (Ex)**: The Weeping Fist makes such frantic movements that he is difficult to predict. He gains a +2 Dodge Bonus to AC and a +1 Competence bonus on attacks due to these gyrations. However, he may only move half his normal speed. Duration is one round per Weeping Fist level plus one round.

- **Clarity of Control (Ex)**: The Weeping Fist begins to seize, but instead of falling into a jumble of random thrashing, the seizure takes the form of unique combat motions, striking out with furious, rapid blows. During this one round the Weeping Fist makes a single attack at full base attack bonus to each opponent within reach. A Weeping Fist may not move while this Clarity is in effect and is prone when the effect ends.
**Clarity of Mind (Su):** The Weeping Fist’s body matches the speed of his mind, moving twice as fast as normal. He is treated as though affected by both the *Haste* and *Blur* spells for the duration of the effect. When the effect ends he is Fatigued, and should he attempt to use this ability while Fatigued he is then Exhausted. This effect lasts 1 round per Weeping Fist level.

**Clarity of Awareness (Su):** The Weeping Fist enters a meditative state and sends out a spectral scout similar to the *Arcane Eye* spell. This effect lasts for 10 rounds per Stunning Fist use sacrificed and grants Blindsight out to 30 Feet.

**Clarity of Memory (Su):** The Weeping Fist becomes able to consciously force his body to “forget” damage it has sustained, gaining Damage Reduction 4/- for 2 rounds per level of Weeping Fist. He is Stunned for 1 round after the effect ends.

**Touch of Fatigue (Sp):** a Weeping Fist can cause Fatigue in another living creature by touch. This is similar to the spell of the same name except that the Weeping Fist can combine this ability with a melee unarmed attack. The target may try to avoid the fatigue with a successful Fortitude save (DC 10+ ½ Weeping Fist level+Weeping Fist Wis modifier).

A fatigued character can neither run nor charge and takes a –2 penalty to Strength and Dexterity. Anything that would normally cause fatigue causes the character to become exhausted. After 8 hours of complete rest, fatigued characters return to normal activity.

The Weeping Fist gains three uses of his Touch of Fatigue ability at second level, and two more at fourth level.

**Extra Stunning (Ex):** The Weeping Fist gains 3 more Stunning Fist attacks per day.

**Clarity of Blood (Greater):** The Weeping Fist is able to boost his Clarity of Blood and may also sacrifice Touch of Fatigue uses as though they were Stunning Fist uses to sustain Greater Clarity effects. The form must be chosen from the following list, and entering a form is a swift action. After the effect ends, the Fist’s eyes continue to bleed for another 1d4 rounds. A Weeping Fist may not enter Clarity of Blood while exhausted, but may do so while fatigued. Each Greater form includes its lesser powers. The forms of Greater Clarity are:

**Greater Clarity of Form (Ex):** Unarmed strikes have a Critical Threat of 18-20/x3 (does not stack with Improved Critical). Unarmed strikes deal additional damage equal to the Weeping Fist levels and he suffers no non-lethal damage. Duration is one round per point of Constitution.

**Greater Clarity of Motion (Ex):** The Dodge Bonus to AC equals ½ his Class Level. In addition he gains a +4 Competence bonus on attacks due to his strikes becoming difficult to predict. Duration is one round per Weeping Fist level, plus one round.

**Greater Clarity of Control (Ex):** Make a single attack at your full base attack bonus to each enemy within reach. Your number of attacks of opportunity equal your class level. You may move up to half your movement speed while in this state each round. You are immediately prone when the effect ends. Duration is 1 round per two levels of Weeping Fist.

**Greater Clarity of Mind (Su):** Create one *Mirror Image* (as the spell) per Weeping Fist level that lasts until struck or until Greater Clarity of Mind ends. Duration is 1 round per Weeping Fist level. The images can be moved independently from each other.
**Greater Clarity of Awareness (Su):** The Weeping Fist enters a meditative state and is able to *Scry* as the spell. The DC to avoid the *Scry* equals $10 + \frac{1}{2}$ Weeping Fist level + $\frac{1}{2}$ Monk level + Wisdom Modifier. This state also grants Blindsight out to 30 ft + 5 ft per two levels of Weeping Fist.

**Greater Clarity of Memory (Su):** The Weeping Fist gains Damage Reduction of $X/-$ where $X$ is equal to twice the Weeping Fist level, and suffers no after effects.

**Weeping Fist Strike (Su):** The technique that the Class is named for, the *Weeping Fist Strike* is a special attack using the power of *The Weeping*. By spending 1 *Stunning Fist* attempt and 1 *Touch of Fatigue* attempt, the Weeping Fist forces his affliction onto a foe for a short duration. A Weeping Fist must announce that he is using this ability before making his attack roll. Constructs, Oozes, Plants, Giantkin and Undead cannot be affected. If he hits the target, the target must make a Fortitude Save (DC 10 + $\frac{1}{2}$ Weeping Fist level + $\frac{1}{2}$ Monk level + The Weeping Fist's Wisdom Modifier). If the target fails the saving throw, he is *Exhausted* and is affected for 3d4 rounds by the full effects of *The Weeping* plague.

**Zealot Prestige Class**

"*Mother Church saved me from my former life and made me a part of something greater than myself. I take up arms to protect and defend her from all who would oppose her. I arm myself in a manner befitting her service. I will slay her foes. I will sacrifice my life for her. I am a true warrior of Mother Church, I will not hesitate. I am a Zealot."

-Oath sworn by new Zealots

A religious warrior whose blind faith in their dogma has honed them into a dangerous and deadly weapon, making them blind to certain realities, yet no less dangerous.

**Requirements:** BAB +5, Knowledge (Religion) 5, Endurance, Die Hard, Heroic Defiance

**Hit Dice:** d10

**Class Skills:** Climb, Heal, Intimidate, Knowledge (Religion), Perception, Sense Motive, Stealth, Swim

**Skill Points:** 4 + Int Modifier per level

**Table: Zealot Prestige Class**

<table>
<thead>
<tr>
<th>Level</th>
<th>BAB</th>
<th>Fort</th>
<th>Ref</th>
<th>Will</th>
<th>Special</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>+1</td>
<td>+2</td>
<td>+0</td>
<td>+0</td>
<td>Zealot’s Fervor</td>
</tr>
<tr>
<td>2</td>
<td>+2</td>
<td>+3</td>
<td>+0</td>
<td>+0</td>
<td>Zealot’s Fury 1/day</td>
</tr>
<tr>
<td>3</td>
<td>+3</td>
<td>+3</td>
<td>+1</td>
<td>+1</td>
<td>Zealot’s Resolve +1</td>
</tr>
<tr>
<td>4</td>
<td>+4</td>
<td>+4</td>
<td>+1</td>
<td>+1</td>
<td>Zealot’s Fury 2/day</td>
</tr>
<tr>
<td>5</td>
<td>+5</td>
<td>+4</td>
<td>+1</td>
<td>+1</td>
<td>Greater Zealot’s Fury</td>
</tr>
<tr>
<td>6</td>
<td>+6</td>
<td>+5</td>
<td>+2</td>
<td>+2</td>
<td>Zealot’s Resolve +2, Zealot’s Fury 3/day</td>
</tr>
<tr>
<td>7</td>
<td>+7</td>
<td>+5</td>
<td>+2</td>
<td>+2</td>
<td>Thy Will, Not Mine</td>
</tr>
<tr>
<td>8</td>
<td>+8</td>
<td>+6</td>
<td>+2</td>
<td>+2</td>
<td>Tireless Resolve, Zealot’s Fury 4/day</td>
</tr>
<tr>
<td>9</td>
<td>+9</td>
<td>+6</td>
<td>+3</td>
<td>+3</td>
<td>Zealot’s Resolve +3</td>
</tr>
<tr>
<td>10</td>
<td>+10</td>
<td>+7</td>
<td>+3</td>
<td>+3</td>
<td>Supreme Sacrifice, Zealot’s Fury 5/day</td>
</tr>
</tbody>
</table>
Class features

Zealot’s Fervor (Ex): Any time a Zealot fails a Will save, on his next turn he makes another Will save to attempt to shake off the effects of the previous failure.

Zealot’s Fury (Ex): As the Rage ability. Zealot levels stack with Barbarian levels for Rage.

Zealot’s Resolve (Ex): When fighting for the Holy Cause of a Zealot’s religious belief, he adds this number to both his attack and damage rolls. This stacks with all other bonuses.

Greater Zealot’s Fury (Sp): When in a Zealot’s Fury, a Zealot is also under a Haste effect, which does not stack with any other haste effect (such as a speed weapon or a Haste spell).

Thy Will, Not Mine (Ex): A Zealot is immune to all spells or effects which attempt to influence his beliefs or sway him from what he believes is the will of his religious superiors. He would be immune to a Suggestion to surrender, but not to attack an ally as an infidel. A Zealot automatically fails all will saves against such abilities from his religious superiors.

Tireless Resolve (Ex): A Zealot becomes immune to both fatigue and exhaustion.

Supreme Sacrifice (Su): If a Zealot would die from combat damage while in a Zealot’s Fury, his faith grants him the power to go out in a blaze of glory. The Zealot takes on an unearthly cast, seeming to grow more powerful. He gains +6 to Strength and Constitution, which stack with all other bonuses, and is immune to death effects, negative levels, ability damage, and polymorph effects. He may move as if under a Freedom of Movement spell. Any critical hit by him is automatically confirmed and all critical damage is doubled. When the Zealot’s Fury expires, the Zealot falls over dead, regardless of any attempt to prevent it. In effect, he was already “dead”, he was just too fanatical to know it. No healing, Breath of Life, or any similar spell or ability can prevent this death. A Zealot who has died from Supreme Sacrifice cannot be resurrected. He is considered to be unwilling to return to life, as he has reached his paradise after giving his Supreme Sacrifice to his deity.

Other Prestige Class Ideas

Several PrC ideas were tossed around the original ToB Forums, here are some of them:

Blight Arrow Sniper – poison using archer who stalks targets and uses stealth
Brother of the Wild – combines Monk with wilderness skills
Carriion Scout – in every plague, there are those who are immune, including martial types
Dragonpriest/Dragonmage – from the Yujung lands, spellcasting specialists with benefits
Infiltrator – sort of a Rogue/Illusionist hybrid, especially geared toward Gnomes
Hunter of the Plague Fiend – for the quixotic, hopeless quest types
Repentent One - enables an Elf to reject the gifts of the Plague Field and become Feldarin
Ship’s Captain – with so many ships about (Halfling, Gnome, etc.) it seems likely to develop
Hand of the Five Seas – another nautical PrC dedicated to specialized spellcasting
Veteran Mercenary – bonuses to combat and diplomacy, probably limited to Dwarves
Weeping Crusader – a fallen Paladin with The Weeping who turns away from Lawful ethos

Feel free to develop these or others for your Campaign with the help of your DM/GM.
Chapter 3: Skills & Feats

Basic Knowledge DC 5

Although Knowledge is a trained skill, any character can make Knowledge checks as long as the DC is 10 or lower. A character with no ranks in a given Knowledge skill could:

- Answer extremely easy questions on a given subject (DC 10).
- Identify common monsters such as Goblins (DC 5 + CR) but not their strengths or weaknesses.

Uncommon Knowledge DC 10

The following questions all have a base DC of 10 or lower and do not require ranks in the relevant skill to attempt:

- Identify a common mineral, stone or metal (Dungeoneering).
- Identify a potentially dangerous construction (Engineering).
- Identify a creature’s ethnicity or accent (Geography).
- Know a recent or historically significant event (History).
- Know current local laws, customs and popular locations (Local).
- Identify a common plant or animal (Nature).
- Know current rulers and their symbols (Nobility).
- Know the names of the Divine Realms (Planes).
- Recognize one of The Five Gods’ common symbols or clergy (Religion).

Taking 10

A character with an Intelligence score of 10 or more who “Takes 10” automatically knows any of the above information. The character can only do this when not in danger or distracted, so while he may not recognize the holy symbol of an enemy priest in battle, he should be able to work it out afterwards. Similarly, while the character may not know the layout of a local area, he should be able to get around using main roads and streets.

Furthermore, if a character has access to an extensive library or other resource that covers a specific subject, the DC 10 check is removed for that subject, and with enough time a character can theoretically learn almost anything. Rather handy, when time is not critical.

Common Sense Checks

Some characters almost certainly know more than what can be revealed with a DC 10 check because of their background, race or class. Sometimes a GM needs to override the rules, and apply some common sense. For example, consider a Dwarf fighter who was once a miner and has ranks in Profession (Miner). Even though he has no ranks in Knowledge (Dungeoneering), he’ll know more than normal folks about mines and their perils. In this example, a GM could simply rule the PC knows the relevant information, or perhaps allow him (within reason) to use Profession (Miner) in place of Knowledge (Dungeoneering) when in a mine or similar underground environment.

That same Dwarf should also be able to identify racial enemies (i.e., Goblins and Giants, see Dwarves beginning on Pg. 15) with a fair degree of accuracy. Since he both hates them with a passion and has has trained specifically to defend against them, he should probably recognize either when facing them across a field of battle.
New Skills

Two new skills are available in the Tears of Blood campaign setting. Due to the large amount of specific information on both Astronomy and Fey creatures, these two topics can be chosen as Knowledge skills. As Knowledge skills, these are open to any class as a Class Skill. Although optional, these may add a whole new dimension to your world.

Knowledge (Astronomy) (Int; Trained Only)

You are educated in the field of Astronomy and can answer both simple and complex questions. This knowledge goes beyond the basic astronomical information that may be found using other Knowledge skills, and is capable of advanced methods and results.

Check

Answering a question within your field of study has a DC of 5 (for easy questions), 15 (for moderately difficult questions), or 25 or more (for extremely difficult questions).

<table>
<thead>
<tr>
<th>Knowledge (Astronomy)</th>
<th>DC</th>
</tr>
</thead>
<tbody>
<tr>
<td>Identify well-known stars, constellations, and the Five Moons; find true north using the sun or visible stars in a clear sky; tell approximate time of day or night and approximate season of the year</td>
<td>5</td>
</tr>
<tr>
<td>Locate lesser known stars, planets and constellations; able to navigate at night under a clear sky; identify stars and planets in the night sky; usage of basic astronomical tools to tell exact time and day of the year</td>
<td>10</td>
</tr>
<tr>
<td>Knowledge of the planets and the sun as a system; effects of the planets and moons on magic; accurate predictions of stellar movements and other stellar phenomena such as meteor showers, eclipses, transits</td>
<td>15</td>
</tr>
<tr>
<td>Planetary and lunar alignments; the cycle of the Great Comet; usage of advanced astronomical tools to predict precise celestial movements, calendar date and location of observer upon the planet (latitude/longitude; must be the observer’s home planet)</td>
<td>20</td>
</tr>
<tr>
<td>Able to navigate among the stars; knowledge of hazards and dangers of other worlds; extrapolate position in space from observations; knowledge of other worlds and alien races</td>
<td>25+</td>
</tr>
</tbody>
</table>

Try Again

No. The check represents what you know, and thinking about a topic a second time doesn’t let you know something that you didn’t know before.

Special

- Knowledge (Astronomy) is a Class skill for any Dragon or creature of Draconic ancestry (Half-dragons, etc.)
- 5 or more ranks in Knowledge (Astronomy) grant a +2 synergy bonus to Survival and Knowledge (Geography) checks to avoid becoming lost under a clear night sky
- 5 or more ranks in Knowledge (Astronomy) grant a +2 synergy bonus to Knowledge (Nature) checks made to determine time of day or the season
- 10 or more ranks in Knowledge (Astronomy) grants a +2 synergy bonus to any navigation attempts if the sky is clear and the proper tools are available (Sextant, Mariner’s Astrolabe, etc.)

Astronomer’s Kit: Includes Star Charts (maps of the stars in the sky) and a simple
Sextant; is a necessity for anyone making a serious study of the night sky. It is also frequently used by navigators or anyone else studying celestial events. This adds a +2 bonus to checks involving the night sky, including Knowledge (Astronomy) and any Skill question relating to celestial objects. **Cost:** 100 GP  **Weight:** 4 lb.

**Knowledge (Fey)** (Int; Trained only)

This skill includes all Fey knowledge that can be obtained by using other Knowledge skills. It can identify the Court to which a specific Fey belongs as well as other specific information. Examples of typical tasks are shown in the table below.

**Check**

Answering a question within your field of study has a DC of 10 (for moderately difficult questions), 15 for very difficult questions, or 20 or more (for extremely difficult questions).

<table>
<thead>
<tr>
<th>Knowledge (Fey)</th>
<th>DC</th>
</tr>
</thead>
<tbody>
<tr>
<td>Identify the Court to which a specific Fey creature belongs; identify recent Fey activity in an area; identify locations where crossovers are possible, although not when they will occur; identify symbols of Fey Courts</td>
<td>10</td>
</tr>
<tr>
<td>Recall the ruler or rulers of any Fey Court as well as its customs and laws; recall uncommon Fey legends and myths; recall general relations between courts; predict approximate times and locations of crossovers</td>
<td>15</td>
</tr>
<tr>
<td>Recall details about a specific Fey ruler; recall obscure legends and myths; recall specific interactions between courts; predict crossover dates and locations with precision; navigate Sidhe, the Faerie Realm</td>
<td>20</td>
</tr>
</tbody>
</table>

**Try Again**

No. The check represents what you know, and thinking about a topic a second time doesn’t let you know something that you didn’t know before.

**Feats in Tears of Blood**

**Altered Feats**

**Brew Potion [Item Creation]**

Where the requirement to create an Elixir is **Craft Wondrous Item**, change it to **Brew Potion**. The only reason some Elixirs aren’t treated as potions is because they don’t exactly duplicate a spell, and Wondrous Item is a catch-all category. Brew Potion fits closer to the campaign theme for Tears of Blood.

**Improved Unarmed Strike [Combat]**

*You are adept at fighting with your arms and legs.*

**Benefit:** You are considered to be armed even when unarmed and do not provoke attacks of opportunity from armed opponents when you attack while unarmed. You still get an attack of opportunity against any opponent who makes a normal unarmed attack on you. Your unarmed strikes can deal lethal or nonlethal damage, at your option. You deal damage with unarmed strikes as if you were 1 size bigger (small character’s damage becomes 1d3, medium character’s damage becomes 1d4, etc).

**Normal:** Without this feat, you are considered unarmed when attacking with an unarmed strike, and you can deal only nonlethal damage with such an attack.

**Special:** A monk automatically gains Improved Unarmed Strike as a bonus feat at 1st level. She need not select it. A fighter may select Improved Unarmed Strike as a bonus feat.
New Feats

Arrow in the Wind [Combat]
Prerequisites: Dex 15, base attack bonus +4.
Benefit: Your attacks with bows ignore penalties caused by normal weather. In addition, if you have 3 Archery-related feats, whenever you fire a magic bow (or a magic arrow from any bow), your attacks also ignore magical weather such as the effect caused by Wind Wall. If you have 5 Archery-related feats, whenever you fire a magic bow or a magic arrow from any bow, your arrows pass through Walls of Force and Prismatic Walls (you still may be unable to see your target, such as with Prismatic Walls, resulting in the normal penalty).

Brew Oil [Item Creation]
You can create oil vials, which carry spells within themselves.
Prerequisite: Spellcaster level 5th+
Benefit: You can create an oil of any spell of 5th level or lower that you know that targets a creature or creatures. Brewing an oil takes one day. When you brew an oil, you set the caster level. The caster level must be sufficient enough to cast the spell in question and can be no higher than your own level. The base price of an oil is its spell level multiplied by its caster level times 100 gp. To brew an oil, you must spend 1/20 of this base price in raw materials of at least masterwork quality.

When you create an oil, you make any choices that you would normally make when casting the spell. The oil may be thrown, and whether it hits or not is determined by hitting a touch AC, just like with a spell.

Any oil that stores a spell with a costly material component also carries a commensurate cost. In addition to the costs derived from the base price, you must purchase the additional material component when creating the oil.

Deckhand [General]
Prerequisite: Halfling
Benefit: Profession (Sailor), Survival, Swim, and Knowledge (Geography) are always class skills for you. In addition, you gain a +2 bonus on Survival checks to predict weather in either a coastal (less than 10 miles from shore) or open sea area.
Special: You may only take this feat at first level.

Deep Cover [General]
You so deeply infiltrate the infrastructure of a city or organization that you are virtually impossible to distinguish from a true member. You know intimate details and have established levels of trust within a community, such that proof must be presented to make others believe that you are anything but a loyal member of the city or organization.
Prerequisites: 5 ranks in Disguise, Bluff, and Diplomacy
Benefit: Only an obvious or blatant action of blowing your cover, destroying your disguise, or exposing yourself makes you subject to a Perception check to see through your disguise. Drawing attention to yourself normally does not trigger any adverse effects.
Normal: Disguise checks are required whenever you draw attention to yourself.
Special: You must spend a full week maintaining a low profile and establishing your cover before you achieve the benefits. You will also move one slot higher on the NPC attitude table (See the Diplomacy skill) without the need for a DC check. A DC check can still improve this further and stacks with this feat. For each additional week under cover you move one slot higher in Diplomacy.
Fey Fancy [General]
This feat may be taken at character creation only. Somewhere in your heritage you have a fey ancestor. The potency of that fey blood has found its way to you.
**Benefit:** You receive a +2 bonus to saves vs. mind-affecting spells and effects
**Special:** You are treated as a fey for any spells and effects that specifically target "fey" creatures. Spells targeting "monsters" will not affect you (unless you are otherwise a "monster"), though spells that target "humanoids" would (assuming you are "humanoid"). Creatures sensitive to fey influence will react to you as if you were fey.

Hidden Magic [Metamagic]
You may cast spells that leave no residual magical aura.
**Prerequisites:** Ability to cast spells from the Illusion school
**Benefit:** A Hidden spell is undetectable as a magical event. It does not register to Detect Magic, and it does not leave a lingering magical aura on the target, the caster, or area. The effects of such spells still count as magical, and the actual process of casting the spell is not affected in any way, so those near the caster can still observe the spellcasting process. A Hidden spell uses up a slot one spell level higher than the spell's actual level.

Imperial Soldier [General]
You are a feared soldier, and people will follow your commands. You have great pride in the Empire and your attitude shows it.
**Requirement:** Feldarin
**Benefit:** +3 to intimidate, +3 morale bonus vs. fear effects and to any spell or effect that would cause you to betray the Empire
**Special:** This can only be taken at 1st level, and you must be either a current or past member of the Feldarin military.

Inspiring Leader [General]
You work to inspire your allies and raise their morale.
**Prerequisite:** Cha 20, Leadership
**Benefit:** Your allies gain a +2 morale bonus to attack and damage and a +2 morale bonus to saves versus all fear and mind-affecting spells and abilities while you are personally directing their efforts, and/or are within 30 feet. This bonus will last for up to one minute without additional orders being given if you move further than 30 feet away from your allies. These bonuses also remain in effect for one minute if you die or fall unconscious.

Interpose [Combat]
**Prerequisite:** Int 13, Mobility, Base attack bonus +10.
**Benefit:** As an immediate action, you may select 1 square that you threaten for every 2 Combat feats you have. All squares must be adjacent. For one round, the squares affected count as being occupied contiguously for the purpose of effects and spells, and as difficult terrain for the purpose of enemies' movement.

Myrmidon Recruit [General]
You have been recruited into the Myrmidons, the elite Sorcerers of the Feldarin Empire, and bear their mark.
**Prerequisite:** Feldarin Sorcerer level 1 (see Special), Lawful alignment, Cha 13+, can only be taken at 1st level. Myrmidons typically have some brand or tattoo identifying them.
**Benefit:** Once per day, as a free action that does not provoke an attack of opportunity, you may activate the magical energies contained deep within you. Add your Charisma modifier to your Sorcerer caster level, and add +2 to the save DC of all spells you cast. This lasts for a number of rounds equal to your Charisma modifier. This does not affect your spells known or spells per day.
Special: Under special circumstances, a Sorcerer of any other race may take this feat and may take this feat above first level. Consult your DM.

Sniper [Combat]
Prerequisites: Precise Shot, Deadly Aim, Base attack bonus +10
Benefits: The range increment your bow is now 1.5 times as long. If the target does not notice you, and you are wielding a short bow, long bow, or the composite versions of those bows, you may take four rounds to study the target and then deliver a coup de grace with that bow. If the target is helpless, the study time is only two rounds.

Sword Deflection [Combat]
Prerequisites: Weapon Focus (any bladed weapon), Lightning Reflexes, Deflect Arrows
Benefit: You may deflect ranged attacks with a Weapon Focus weapon in addition to your normal free-hand deflection, allowing two Deflect Arrows actions per round.

Plaguetouched Feats

Plaguetouched feats can only be taken by a character with the Plaguetouched template or the "Plague-spoiled" Feat listed here.

Plague-spoiled [General]
Prerequisite: You contracted, and subsequently survived, a mild form of The Weeping. Can only be taken at character creation.
Benefit: You gain the Bleeding Eyes trait (see the Plaguetouched template, Pg. 353), +1 to all Fortitude saves, and the spell-like ability to cast Touch of Fatigue (Sor/Wiz, 0 level) 1/day as a first level caster. You can select Plaguetouched feats as if you had the Template.

Blood Magic (Ex) [Plaguetouched]
Prerequisite: Plaguetouched, Ability to cast spells.
Benefit: You may substitute your own bloody tears for any arcane or divine material spell component that does not have a specific price. You only need a drop, and it need not be fresh, but it must be yours.

In addition, while you are actually tearing, any spell you cast using this feat causes a fear effect in a 30 ft. radius and is heightened to the highest spell level you can cast.

Blood Rage (Ex) [Plaguetouched]
Prerequisite: Plaguetouched
Benefit: Once per day you can cry bloody tears and enter a Rage as a Barbarian for 3 rounds plus your constitution modifier. If you have the Rage ability, Blood Rage does not count against your normal number of times/per day and stacks with a normal Rage bonuses for a double-effect rage once per day.

Clawed Hands (Ex) [Plaguetouched]
Prerequisite: Plaguetouched
Benefit: You gain a natural claw attack that deals 1d3 (1d2 for small and 1d4 for large) lethal damage. However, you must pass a Concentration check (DC 10+1/2 your level) to perform any task that requires intricate fingerwork, such as picking locks and most Craft checks. You cannot Take 10 on this check, but one successful check is sufficient for any one task, no matter how long it takes.

Corruption Sense (Sp) [Plaguetouched]
Prerequisite: Plaguetouched
Benefit: Being Plaguetouched has given you an innate ability to detect corruption, granting you the following spell-like abilities as a first level caster 1/day: Detect Undead, Detect Poison, and Detect Disease.

Each time you gain a new Plaguetouched feat, you increase these spell-like abilities one additional time per day.

Deadly Madness (Su) [Plaguetouched]
Prerequisite: Plaguetouched
Benefit: Once per day, you may choose to automatically fail a Will save as an Immediate action. The caster whose save you failed takes 1d4 points subdual damage per level of the spell. If the spell has the Charm or Compulsion descriptor, the damage increases to 1d6.

Deformed Legs (Ex) [Plaguetouched]
Prerequisite: Plaguetouched
Benefit: Your legs elongate, granting you a +2 racial bonus to Ride and Acrobatics checks. If you are an Orrk, your base speed increases by +10 when wearing light or no armor.

Ever-Bleeding (Sp) [Plaguetouched]
Prerequisite: Plaguetouched
Benefit: Your eyes always bleed. You may cast Cause Fear as a spell like ability 3/day as a first level caster. The DC is charisma based. You suffer a -2 penalty to all Fortitude saves.
Special: If you have both this and the Blood Magic feat, you use your caster level and casting ability modifier (such as Wisdom for a Cleric) for Cause Fear, and it counts as a spell of the highest level that you can cast.

Fight the Plague (Ex) [Plaguetouched]
Prerequisite: Plaguetouched, Con 12
Benefit: When curing diseases, you gain a bonus to your Heal skill equal to your Constitution modifier. If you beat a magical disease’s DC by ten or more, you can heal it, even if it would normally be resistant to mundane healing (such as Mummy rot).

Freak Face (Ex) [Plaguetouched]
Prerequisite: Plaguetouched
Benefit: You have abnormally large ears and eyes, granting you a +2 bonus to Perception checks. You also suffer a -2 penalty to Diplomacy checks for being disfigured.
Special: This bonus stacks with all other bonuses to Perception.

Healing Blood (Ex) [Plaguetouched]
Prerequisite: Plaguetouched
Benefit: You automatically stabilize at negative hit points and your natural healing is tripled.

Healing Blood, Greater (Ex) [Plaguetouched]
Prerequisites: Healing Blood and any other two Plaguetouched feats
Benefit: You gain Fast Healing of 1 per Plaguetouched feat and your natural healing requires only half the normal amount of time, including healing ability damage.

Healing Tears (Ex) [Plaguetouched]
Prerequisite: Plaguetouched
Benefit: Fast Healing 1
Special: If you have this and the Ever-Bleeding feat they synergize to provide permanent Fast Healing 1.
Near Death Experience (Ex) [Plaguetouched]
Prerequisite: Plaguetouched, must have had a near-death experience from The Weeping.
Benefit: Having been so close to death during the plague gives you a +2 on all non-melee interactions with undead (Skills, Saves, etc).

Plague Paranoia (Ex) [Plaguetouched]
Prerequisite: Plaguetouched
Benefit: You have a hard time trusting anything, even mere appearances, and especially other people. You gain a +2 racial bonus to Linguistics and Sense Motive.
Special: If you are a Gnome, you gain a spell-like ability to cast Deathwatch as a first level caster 1/day, so that you can be sure that bodies on the ground are going to remain there.

Savagery (Ex) [Plaguetouched]
Prerequisite: Plaguetouched
Benefit: You become brutish and animalistic, granting you a +2 racial bonus to Handle Animal and Survival checks.
Special: If you are an Orrk, you gain immunity to mundane ingested poisons and the effects of rotten food.

Scarred Skin (Ex) [Plaguetouched]
Prerequisite: Plaguetouched
Benefit: Your natural armor increases by +2. You gain a 5% arcane spell penalty and an armor check penalty of -1.
Special: You may take this feat multiple times. Its effects stack.

Scary Look (Ex) [Plaguetouched]
Prerequisite: Plaguetouched
Benefit: You gain a +4 to Intimidate and a -2 to Diplomacy checks.

Sidewinder (Ex) [Plaguetouched]
Prerequisite: Plaguetouched
Benefit: You develop extra joints in your arms and legs, granting you a +2 racial bonus to Escape Artist and Acrobatics checks.
Special: If you were a Dwarf, your Stability applies to any situation where you are touching a solid surface with your feet, not just standing firmly on it.

Split Personas (Su) [Plaguetouched]
Prerequisite: Plaguetouched
Benefit: The maddening effects of surviving The Weeping has fractured your mind into two near independent personas. You gain a +2 racial bonus to Bluff and Disguise, and Enchantment, Charm and Compulsion effects and spells can target only one persona. After a failed save, roll a 50% chance each round that your personas switch, potentially making you switch back and forth from affected to normal in alternating rounds.

Survivor’s Song (Ex) [Plaguetouched]
Prerequisite: Plaguetouched, Perform (any) 5 ranks.
Benefit: While you are performing, any person with a Plaguetouched feat (including you, and including this one) gains 2 temporary hit points per Plaguetouched feat they possess. These temporary hit points last as long as you perform, and for 5 rounds thereafter.

Tearfolk Companion (Ex) [Plaguetouched]
Prerequisite: Plaguetouched, Animal Companion or Summon Familiar ability
Benefit: Though The Weeping does not generally affect animals or magical beasts, some of the effects of the plague have followed the link to your companion. It can Rage once per
day as the Barbarian ability. It does not gain access to the greater Rage abilities. **Special:** You may select this feat more than once. Each time, your companion or familiar gains one additional rage per day.

**Kathorne, the Plaguetouched Barbarian**

**Feldarin Heraldry**

- **Official Crest of the Feldarin Orthodox Church**
- **Crest of the Feldarin Empire**
- **Motto:**
  - **Lex Imperium Vitae**
  - "Law is the lifeblood of the Empire"
  - **Creed:**
  - **Quinque Antequam Unum**
  - "Five Before One"
Chapter 4: Weapons, Armor, and Everyday Things

Table: New Weapons (if listed, STR is the minimum strength required to use the weapon)

<table>
<thead>
<tr>
<th>Weapon</th>
<th>Hands</th>
<th>Cost</th>
<th>Dmg (M)</th>
<th>Critical</th>
<th>Range</th>
<th>Wgt (lbs)</th>
<th>Dmg Type</th>
<th>Special</th>
<th>Prof.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boltshooter</td>
<td>2H, Ranged</td>
<td>40</td>
<td>1d10</td>
<td>X2</td>
<td>20 ft</td>
<td>6 P</td>
<td>Rapid fire; 1H penalty</td>
<td>Exotic</td>
<td></td>
</tr>
<tr>
<td>Boomerang</td>
<td>1H, Ranged</td>
<td>5</td>
<td>1d6</td>
<td>Bx2; Sx3</td>
<td>20 ft</td>
<td>2 B, S</td>
<td>B or S; B can stun</td>
<td>Exotic</td>
<td></td>
</tr>
<tr>
<td>Caltan Bar Mace</td>
<td>1H</td>
<td>15</td>
<td>d8+1</td>
<td>19-20/x2</td>
<td>-</td>
<td>8 B</td>
<td>Quiet +2</td>
<td>Exotic</td>
<td></td>
</tr>
<tr>
<td>Chakram</td>
<td>1H, Ranged</td>
<td>5</td>
<td>1d6</td>
<td>X2</td>
<td>40 ft</td>
<td>2 S</td>
<td>Quiet, multiple uses</td>
<td>Exotic</td>
<td></td>
</tr>
<tr>
<td>Cutting Wheel</td>
<td>1H</td>
<td>15</td>
<td>1d8</td>
<td>19-20/x2</td>
<td>-</td>
<td>1 P/S</td>
<td>Monk, +2 vs. Disarm</td>
<td>Exotic</td>
<td></td>
</tr>
<tr>
<td>Double Dagger</td>
<td>1H, Double</td>
<td>100</td>
<td>1d4</td>
<td>19-20/x2</td>
<td>—</td>
<td>2 S/P</td>
<td>Double bladed</td>
<td>Exotic</td>
<td></td>
</tr>
<tr>
<td>Dragonspike</td>
<td>2H</td>
<td>20</td>
<td>1d10</td>
<td>X3</td>
<td>-</td>
<td>7 P</td>
<td>Spike on a club</td>
<td>Exotic</td>
<td></td>
</tr>
<tr>
<td>Elven Courtblade</td>
<td>2H</td>
<td>150</td>
<td>1d10</td>
<td>18-20, X2</td>
<td>-</td>
<td>4 S/P</td>
<td>Martial to Elves, can use Weapon Finesse</td>
<td>Exotic</td>
<td></td>
</tr>
<tr>
<td>Elven Curveblade</td>
<td>1H</td>
<td>120</td>
<td>1d8</td>
<td>18-20, X2</td>
<td>-</td>
<td>3 S</td>
<td>Martial to Elves, can use Weapon Finesse</td>
<td>Exotic</td>
<td></td>
</tr>
<tr>
<td>Elven Thinblade</td>
<td>1H</td>
<td>120</td>
<td>1d8</td>
<td>18-20, X3</td>
<td>-</td>
<td>3 S/P</td>
<td>Martial to Elves, can use Weapon Finesse</td>
<td>Exotic</td>
<td></td>
</tr>
<tr>
<td>Executioner’s Axe</td>
<td>2H</td>
<td>105</td>
<td>2d6</td>
<td>X2 (x3,x4)</td>
<td>-</td>
<td>20 S</td>
<td>STR 16+, Variable Crit (see description)</td>
<td>Exotic</td>
<td></td>
</tr>
<tr>
<td>Glaive</td>
<td>1H/Thrown</td>
<td>35</td>
<td>1d8</td>
<td>X3</td>
<td>10 ft</td>
<td>3 S</td>
<td>Bounce to 2nd target; returns w/any Feat</td>
<td>Martial</td>
<td></td>
</tr>
<tr>
<td>Great-hammer</td>
<td>2H</td>
<td>55</td>
<td>2d6</td>
<td>x4</td>
<td>-</td>
<td>20 B</td>
<td>STR 16+; Sunder</td>
<td>Martial</td>
<td></td>
</tr>
<tr>
<td>Great-scythe</td>
<td>2H</td>
<td>50</td>
<td>2d6</td>
<td>19-20, X3</td>
<td>-</td>
<td>16 S</td>
<td>STR 12+; Sunder</td>
<td>Exotic</td>
<td></td>
</tr>
<tr>
<td>Hexflail</td>
<td>2H</td>
<td>30</td>
<td>2d6</td>
<td>X2</td>
<td>-</td>
<td>16 B/P</td>
<td>STR 12+; Oversized</td>
<td>Exotic</td>
<td></td>
</tr>
<tr>
<td>Mace, Flanged</td>
<td>2H</td>
<td>30</td>
<td>1d10</td>
<td>19-20/x2</td>
<td>-</td>
<td>16 B/P</td>
<td>STR 12+; Oversized</td>
<td>Exotic</td>
<td></td>
</tr>
<tr>
<td>Orrk Butcher</td>
<td>2H</td>
<td>15</td>
<td>2d8</td>
<td>19-20, X3</td>
<td>-</td>
<td>15 S</td>
<td>STR 12+; Martial to Orrks</td>
<td>Exotic</td>
<td></td>
</tr>
<tr>
<td>Orrk Dragonpaw</td>
<td>2H, Double</td>
<td>150</td>
<td>1d6/1d8</td>
<td>19-20, X2/x3</td>
<td>-</td>
<td>20 P/S</td>
<td>STR 16+, Martial to Orrks, Double head</td>
<td>Exotic</td>
<td></td>
</tr>
<tr>
<td>Orrk Falchion</td>
<td>2H</td>
<td>100</td>
<td>1d10</td>
<td>18-20/x2</td>
<td>-</td>
<td>10 P/S</td>
<td>Sunder, Disarm</td>
<td>Exotic</td>
<td></td>
</tr>
<tr>
<td>Pitchfork, Combat</td>
<td>2H</td>
<td>15</td>
<td>1d8</td>
<td>X3</td>
<td>-</td>
<td>10 P</td>
<td>+1 Disarm, Reach</td>
<td>Simple</td>
<td></td>
</tr>
<tr>
<td>Shivdrivers</td>
<td>1H each</td>
<td>20 ea</td>
<td>1d8</td>
<td>X2</td>
<td>-</td>
<td>2 B</td>
<td>+1 shield bonus to AC</td>
<td>Exotic</td>
<td></td>
</tr>
<tr>
<td>Shot-put</td>
<td>1H/Thrown</td>
<td>60</td>
<td>2d4</td>
<td>x3</td>
<td>20 ft</td>
<td>20 B</td>
<td>STR 16+, 1.5x Str to damage when thrown</td>
<td>Simple</td>
<td></td>
</tr>
<tr>
<td>Shuriken</td>
<td>1H/Thrown</td>
<td>1</td>
<td>1d2</td>
<td>18-20, x3</td>
<td>10 ft</td>
<td>.5 P</td>
<td>Critical is 19-20/X2 if used in melee</td>
<td>Simple</td>
<td></td>
</tr>
<tr>
<td>Taeshin Spear</td>
<td>2H/Thrown</td>
<td>20</td>
<td>1d10</td>
<td>19-20/x3</td>
<td>20 ft</td>
<td>15 P</td>
<td>STR 14+, Harpoon, Reach</td>
<td>Martial</td>
<td></td>
</tr>
<tr>
<td>Taeshin Bow</td>
<td>2H</td>
<td>100</td>
<td>1d8</td>
<td>19-20/x2</td>
<td>100 ft</td>
<td>4 P</td>
<td>Ignore 5 DR w/armor piercing arrows</td>
<td>Martial</td>
<td></td>
</tr>
<tr>
<td>Taeshin Arrow</td>
<td>-</td>
<td>2 ea</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>.1 P</td>
<td>+1 vs. armor/natural</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Taeshin War Axe</td>
<td>2H, Double</td>
<td>60</td>
<td>1d12</td>
<td>X3</td>
<td>-</td>
<td>18 B/S</td>
<td>STR 14+, Martial to Taeshin, Sunder</td>
<td>Exotic</td>
<td></td>
</tr>
<tr>
<td>Tunnel Blade</td>
<td>1H</td>
<td>50</td>
<td>1d4</td>
<td>19-20, X2</td>
<td>-</td>
<td>3 P</td>
<td>Close quarters combat</td>
<td>Martial</td>
<td></td>
</tr>
<tr>
<td>War-scythe</td>
<td>2H</td>
<td>30</td>
<td>1d8</td>
<td>19-20, X2</td>
<td>-</td>
<td>11 S</td>
<td>Modified scythe, trip</td>
<td>Martial</td>
<td></td>
</tr>
</tbody>
</table>

New Weapons – Descriptions

From Original ToB material & the GiTP Homebrew Forum: Weapons, Upgrades, & More

Boltshooter – A cylindrical magazine is built into this crossbow-like weapon. A double-action lever drops a bolt into place as a free action and fires as a move action. It can be used two-handed with no penalty, and can be operated with one hand at a -2 to hit. The
magazine holds 6 bolts and can fire as many bolts per round as the wielder has attacks available. Once the magazine is empty, it takes a standard action to replace it (assuming a full magazine is handy and which provokes attacks of opportunity). It uses standard light crossbow bolts. Extra magazines cost 10 gp each without bolts.

**Boomerang** – This ranged weapon comes in two styles, Blunt or Bladed. The blunt version deals bludgeoning damage and has a critical of 20/X2. It can cause a Daze or Stun effect on a successful critical hit. If a critical hit is confirmed, the target must make a Fortitude save (DC 10+Damage dealt) or be Stunned. A successful save results in the target being Dazed. The bladed version deals slashing damage and has a critical of 20/X3. Applying any feat to this weapon will allow the weapon to return to you the round after your attack resolves.

**Caltan Bar Mace** – This weapon is made of 4 metal bars about 30 inches long that are forged and twisted into an X-shape that widens slightly toward the end. The ends are honed into a diamond shape and pointed. This design grants an additional +2 to Sunder.

**Chakram** – A flat metal hoop from 5–12 inches in diameter with a sharp outer edge. Due to its shape it can be thrown great distances and is not easily deflected by wind. Masterwork versions make no sound when thrown. In combat it can be thrown vertically to avoid hitting an ally. A stack of Chakrams can be quickly thrown one at a time like shuriken. A critical hit can be more easily thrown than spears or arrows by a mounted wielder. Chakrams can be worn on the arms or wrists and used in close-quarters melee, they can also be a large hoop and worn around the neck, making it equally suited for melee combat as well as for throwing. If worn on the arms the Chakram can be used to attack while grappling. It can even be added to headgear to be raked across an enemy’s face or eyes while fighting in close-quarters.

**Cutting Wheel** – A handheld weapon that surrounds the fist with a sharpened circle of metal with spikes at evenly spaced points. User gains a +2 vs. any Disarm attempt.

**Double Dagger** – A fiendishly difficult weapon to master, the double dagger is a light one-handed exotic double bladed weapon that deals 1d4/1d4 piercing or slashing damage with a critical range of 19-20/x2. A double dagger can be used as a double weapon while being wielded in one hand, leaving the other free to hold another object, such as a shield. A clever and proficient wielder may dual wield double daggers, using them both as single or double weapons, at their option. Standard two-weapon fighting penalties apply.

**Dragonspike** – A two handed martial weapon, this is a large spike mounted on the end of a staff or club. A crude but effective weapon. Some wielders will use actual dragon spikes and special materials for the hand-hold.

**Elven Courtblade** – A two handed weapon that allows Weapon Finesse. The critical multiplier can be increased to x4 by making it out of a special Elven resin. It can also be made out of a heavier metal, which would increase the damage to 2d6, but would no longer allow Weapon Finesse.

**Elven Curveblade** – These curved weapons are usually given to Elven generals to use in battle. They look like longer, thinner versions of scimitars but are about as light and able to combine with Weapon Finesse.

**Elven Thinblade** – A bit larger than a scimitar, the Elven Thinblade is a Martial weapon to Elves. It also can have Weapon Finesse applied to it.

**Executioner’s Axe** – This massive battle axe is similar to a greataxe but is crafted using special materials and techniques that make it especially deadly. It requires a Strength of 16
or more to wield. If a critical hit is confirmed and one of the 2D6 weapon damage dice rolls a 6, the critical damage increases to X3. If both 2D6 roll a 6, the critical increases to X4.

**Glaive** – A star shaped weapon with five small blades radiating from a central hub. Each blade is sharpened on only one side allowing for the weapon to be thrown. The glaive has the unique property of being able to strike one opponent and then bouncing to another opponent within 10 feet of the first. Both attacks are at the wielder’s standard attack bonus for that attack. If any feat is applied to the glaive it can be thrown in such a way that it will return to the wielder the round after it is thrown.

**Great-hammer** – An oversized warhammer, this weapon requires a Strength of 16 or more to wield. It can also do structural damage to objects and has the Sunder weapon quality.

**Greatscythe** – These heavy weapons are usually made for warriors who revere gods of death and want to prove just how deadly they can be. They're usually made with thick, strait metal shafts with knobby tops, where the large, curved blade sticks out. These weapons are large and cumbersome, so specialized training is required to use it proficiently. This weapon can be used just like a scythe in a trip attempt. Requires a Strength of 12+.

**Hexflail** – A six-sided heavy flail, this weapon has alternating blunt and sharp edges to do a deadly combination of 1D6 blunt and 1D6 piercing damage for a total of 2D6. Creatures not affected by one type will take only 1D6. Requires a Strength of 12+.

**Mace, flanged** – Large mace with sharp flanges, both bludgeons and pierces. Req STR 12+

**Orrk Butcher** – This bladed weapon resembles a slightly crude, yet massive butcher knife. Commonly found with the strongest Orrk barbarians. They are often about a foot taller than an average Orrk. Orrks treat this as a Martial weapon. Requires a Strength of 12+.

**Orrk Dragonpaw** – Clearly the creation of a mad Orrk, the Dragonpaw is a wild and bizarre two-handed Exotic double weapon. It has a central shaft with spear points at each end and a curved blade connected to the shaft just inside each end. The points each deal 1d6 piercing damage with a critical range of 19-20/x2, and the curved blade deals 1d8 slashing damage with a critical range of 20/x3. The wielder of a Dragonpaw may mix the attacks as they see fit, but due to its strange construction, cannot attack over and over with the same end. Further, a proficient wielder of the Dragonpaw who applies any feat specifically to this weapon gains one additional attack during a full attack action at their highest attack bonus. Orrks treat this as a Martial weapon. Requires a Strength of 16+ to wield effectively.

**Orrk Falchion** – A fearsome falchion with spikes protruding from the blade, this weapon is unbalanced and unwieldy in the hands of the untrained. When used correctly, it inflicts deadly wounds and is ideal for catching and breaking other weapons. Unlike other Orrk weapons, it is still an Exotic weapon, even in the hands of an Orrk.

**Pitchfork, Combat** – This weapon is based on the humble peasant’s pitchfork modified for maximum destruction. It has a reinforced haft, is counterweighted for balance, and the tines feature bladed prongs. It can be set against a charge and provides a +1 bonus to Disarm attempts. Simpler and easier to use than its Exotic cousin, the trident, Combat Pitchforks can be wielded by almost anyone. Unlike the trident, Pitchforks cannot be thrown without a penalty. Cold iron is commonly used for the tines, at additional expense.

**Shivdrivers** – Adapted from a mining tool of the same name, these heavy weapons are worn as gauntlets. They have special joints in the wrists and knuckles to allow for unarmed combat. These gauntlets are large and cumbersome, far more than normal gauntlets, so
special training is required to use them effectively. Monks wearing Shivdrivers treat their
unarmed strikes as if they were 1 size category larger and these can be used as monk
special weapons if they are proficient with them. Weapon Focus (unarmed strike) and all
other feats applicable to unarmed strike except Weapon Finesse apply to heavy knuckles.
They come fitted with large bowl shaped attachments on the front that provide a +1 shield
bonus to AC, and can also be outfitted with spikes for an additional 10 gp.

**Shot-put** – A heavy metal ball that is thrown at opponents. On a successful hit the attacker
can add 1.5 X their strength bonus to the damage roll. Requires a Strength of 16+.

**Shuriken** – The most common form is a metallic four-pointed star that can be thrown in a
number of ways - overhead, underarm, sideways and rearwards - but in each case, the
throw involves the blade sliding out of the hand through the fingers in a smooth, controlled
flight. Shuriken are usually a secondary weapon supporting a main weapon, such as a sword
or spear. They are primarily used to cause nuisance or distraction. Primary targets are eyes,
face, hands, or feet; areas most exposed by armor. Shuriken can also be used in other
novel ways: they can be stuck in the ground, injuring those who step on them similar to a
caltrop, they can be wrapped in an oil-cloth soaked in poison and lit to cover an area with a
cloud of poisonous smoke, and they can also be used as a melee weapon in close combat.

**Spiked Chain** – Except as noted, the same as the standard weapon of the same name.

**Taeshin Longspear** – Haft is 4 ft. long and thicker than a quarterstaff. The blade is 3 ft.
long, rectangular, with the end tapering to a point. The blade has large serrated edges. Can
be hurled to harpoon creatures up to gargantuan size. Requires a Strength of 14+ to wield.

**Taeshin Bow** – This longbow is made of rare woods treated with alchemical oils. When
used with Taeshin arrows, damage from this deadly weapon ignores the first 5 points of any
Damage Reduction the target may have. (See **Taeshin Arrow**, below)

**Taeshin Arrow** – The long, narrow metal points of these arrows can penetrate armor more
easily than the common type. They grant a +1 bonus to attack rolls vs. targets with an
armor or natural armor bonus. Available only in Taeshin lands or from a Taeshin merchant.

**Taeshin War Axe** – Focuses blows into a small area giving it the Sunder quality. Double-
headed, axe and hammer, requires a swift action to switch heads. This weapon is normally
Exotic, but to a native Taeshin it is a Martial weapon. Requires a Strength of 14+ to wield.

**Tunnel Blade** – Originally created by the Dwarves, the tunnel blade has since been
adopted by delvers and dungeoneers in need of a weapon with more heft than a punching
dagger, but with the same level of versatility and ease of use. A tunnel blade is a light one-
handed martial weapon that deals 1d6 piercing damage with a critical range of 19-20/x2. A
tunnel blade requires nearly no room to employ, and so can be used in cramped or smaller
spaces, and may be employed in grapples at no penalty.

**Warscythe** – An adaptation of the traditional farming tool for combat. Requires two hands
to use effectively. Can also be used to trip opponents.

**Special Weapons - Swords**

The most prized and lauded weapon is the sword. Most are valuable and are handed down
from generation to generation, or are received or given as gifts by great warriors and rulers.
Swords may have a greater value if they have a history or belonged to a famous warrior,
and some are believed to be imbued with the previous owner’s bravery as well as other powers. Many swords have become famous and are known by a name. The following is a list of the better known blades along with a translation and its common name:

**Swords of Renown** *(Derived from Wikipedia)*

- **Fotbreiðyr** ("one-foot-broad"); “foot” as in unit of measure) – Footbreaker
- **Fjôrsváfi** (acc.) (Life-taker) – Lyfetaker
- **Fótbítyr** ("foot-biter") - Footbyter
- **Grásíða** (Grey-sided) - Greyblade
- **Hyneitir** ("Cutter") – The Cutter
- **Jarðhússnautyr** (taken from an Underground Room or Passage) - Earthgyft
- **Leggbítyr** (Leg-biter) - Legbyter
- **Níðingyr** ("villain,“ truce-breaker”) - Nyghtblade
- **Sætarspilyr** ("peace-breaker”) - Peaceblade
- **Tyrfingyr** (magical sword sheathed in flame) - Flamefynger

**Special Weapons - Mace**

The best type of mace capable of penetrating armor is the **flanged mace**. What makes a flanged mace different from other maces is the flanges, or protruding edges of metal, that allow it to dent or penetrate even the thickest armor. Two flanged maces have become legendary and may have powers beyond the normal weapon properties:

**Flanged Maces of Legend** *(Derived from Wikipedia)*

- **Hegnuðyr** ("Chastiser") - Chastyser
- **Landkônnuðr** ("Explorer") - Explorer

**Special Weapons - Spears**

One type of spear that is a modern variant of the typical type is called a **winged** spear. On the side of the point are two projections which are used to catch and lock an opponent’s spear, or to hook an opponent's shield to pull it out of the way. Two spears feature in the tales told by Bards, and are often attributed with having other special powers:

**Spears of Power** *(Derived from Wikipedia)*

- **Grásíða** ("Grey-side") - Greyspear
- **Vigrid** ("King-spear") - Kingspear

**Special Weapons - Axes**

Some warriors use a special type of axe known as a “Francisca.” This axe is quite small, with a thick triangular head resulting in a very heavy blade for its compact size. It is balanced for throwing, and has been particularly popular among the Imperial ranks. The Francisca is generally thrown in a massed volley to create mayhem prior to the charge of a host of warriors. Some Francisca have become the stuff of legend, with special powers:

**Axes of Greatness** *(Derived from Wikipedia)*

- **Himintelgja** ("Heaven-scraper") - Skyblade
- **Hlôkk** ("Eagle’s-scream”) - Eaglescream
New Armor and Shields

Table: New Armor & Shields (ToB material and BookWyrm, of the GitP Homebrew Forum)

<table>
<thead>
<tr>
<th>Armor</th>
<th>GP</th>
<th>Armor Bonus</th>
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<th>Check Penalty</th>
<th>% Spell Failure</th>
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<td>+1</td>
<td>-</td>
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No proficiencies are required for **Helmets** or **Dueling Cloaks**. A Dueling Cloak must be held in one hand and provides a +2 bonus to Feint (Bluff) Checks. Light and Heavy Shields provide a +2 bonus to Bull Rush checks. Everything else is the same as your core rules.

**Limb Armor** – Limb armor has metal plates that cover just the arms, legs, and feet.

**Chained Leather** – Made from a chain surcoat reinforced with leather knee guards and epaulets, chained leather allows the trained user to cover his vulnerabilities with small movements, while remaining light and silent. Special training is required to use properly.
**Dastana (Shield)** - This pair of metal bracers can be worn with some armors to provide an additional armor bonus that stacks with both the foundation armor and any shield worn. You can wear Dastana with Gambeson (Padded), Leather, or Brigandine (chain shirt) armor. You need the Amor Proficiency (light) feat to wear Dastana without penalty.

**Taeshin Armor** – Armor made by the Taeshin add +1 to both the armor bonus and the maximum Dexterity Bonus. They also weigh 50% of normal. The armor can be fitted with fins and streamers to distract opponents (10 ft radius, standard action, DC 15 Will or Shaken). This armor costs twice the normal amount when it can be found for sale.

**Taeshin Fins** – These fins are made from normal fish fins that are treated and preserved. One pair can be fitted to any Taeshin armor, either at the arms or the legs. Fins fitted to the arms can be used as Spiked Gauntlets and can be opened suddenly, causing a sonic effect (10 ft radius, standard action, DC 15 Will or Shaken). Fins fitted to the legs are equal to armor spikes and cannot create sound. Special training is required to make use of fins.

**Taeshin Hardplate** – This light armor is designed for swimming. Its buoyancy grants the wearer a +5 Circumstance bonus to Swim checks, and also allows gliding for short distances while in water. If worn on dry land, the wearer suffers a -10 ft. movement penalty. This armor has a pair of Taeshin Fins already fitted to the arms, capable of the sonic effect.

**Special Armors**

**Shields of Defense**

- Ørveigsnautyr (“Órveig’s gift,” Órveig is feminine) - Orveygshield

**Mail Coats of Power**

- Ful-truí (“Full faith,” or “Old Faithful”) - Faithcoat
- Sigfússnautyr (“Sigfúss’s gift”) - Sygfussgyft

**Everyday Things**

At character creation, the players should be allowed to outfit their characters using standard core rules for starting funds and the standard prices for items. After that, the following adjustments should be made to the buying and selling of goods and services.

The Weeping had a devastating effect on both the quantity and quality of goods and services on Ursoule. Many trained artisans and crafters perished along with everyone else, creating a shortage in both the workforce and in masterwork items. This shortage has resulted in all items costing more, and much rarer high quality items. What follows are some general guidelines on how The Weeping affected the world. This could be one of the grittiest elements of your campaign.

**Living on the World of Ursoule**

Anyone trying to deal with a merchant who doesn’t know them is likely to pay a premium, whether due to shortage of supply or to a general fear of strangers. Deaths from the plague had a profound impact, for example, on inns and taverns. More than almost any other business, these commonly cater to strangers from miles around (or at least more than a days walk away), and they suffered much. Many lie abandoned, frozen in time, just as they
were left years ago.

Within a very short span of time, many who did travel either were dead or had stopped travelling due to the chaos that was gripping society. Others fled the cities, unknowingly carrying the disease with them and spreading it to outlying areas. Within weeks, not a single living soul would remain. Towns and villages, and even some big cities, no longer trust strangers, who are still suspected by some to be carrying The Weeping. A stranger would not even be able to purchase a simple waterskin in such a situation.

One solution to acquiring gear might be found out in the open. There might have been merchant caravans, or cadres of troops, or some similar group that fell to The Weeping, leaving all their gear laying on the ground with them. Such a find would be quite a treasure trove for a bunch of misfits who are hated by the locals. Imagine their glee if the find also included magic items. There is also danger in the wilds, primarily from marauding bands of thieves and robbers who are also looking for easy pickings, and don't take too kindly to intrusions into "their" territory. Many monsters, too, travel the land in search of food.

But, there are many things that may be found extremely cheap, or that can even be free if found abandoned. Areas that were hit hard by The Weeping will likely have a surplus of unclaimed real estate, including such things as taverns and churches. An empty building not too close to any populated areas can make a good base of operations for an adventuring party. Think post-apocalyptic scenarios here, such as empty taverns or ale-houses where weary travelers enter only to find aged corpses, rotten food, and nothing living.

There are some areas that are using mindless undead as a kind of fill-in labor force. As mentioned in the section on New Spells, Animate Dead no longer has the "Evil" descriptor in the Tears of Blood campaign. This alone would make for a gritty and woeful world, and it adds to the overall effect intended with Tears of Blood. As described in the monster section on Undead, there are neutrally aligned skeletons and zombies being used in some areas. These "Plaguer" undead are different from the "Feral" undead typically found in dungeons and tombs. They can be commanded by almost anyone, and can follow simple, basic instructions. While certainly not a full replacement for living labor, they are able to perform rudimentary tasks such as plowing fields and digging ditches. These undead have proven to be a safety net of sorts in the areas that have used them successfully. There are some, however, who disagree with the whole idea and oppose it, sometimes violently.

At the point where the Tears of Blood campaign starts, the world is just beginning to recover from The Weeping. Many years have now passed since the last major outbreak, and travel is starting to pick up. In some places, society is working hard to recover after the devastation it caused. Some are again believing that the world is worth seeing, pilgrims are seeking absolution for whatever sin caused the plague, and there are new and strange "adventurers" wandering around again. Some inns and taverns would be making a comeback, although many are different than before.

Consider an old dilapidated inn that was reopened by new management but which doesn't have the funds to run as nicely as it was, with perhaps a hand painted sign over the old gold embossed emblem of a rooster sipping a pint. The rooms may have rat infestations, broken windows, and other signs of disrepair. The food and drink would be, at best, average.

Some local watering holes may also be found in unlikely spots. For example, if the local inn is deserted, with skeletons on the floor, and nobody feels comfortable even approaching the place, the locals may gather in a farmer's shed to drown their sorrows. Imagine the awkward stares an adventuring party would get walking in on that scene. Some inns and taverns in very densely populated areas were able to stay in business, mostly because
people wanted a way to escape from hard times. However, inns that were built in small villages or that were meant to be a "wayfarer's rest" suffered badly and a lot of them became "ghost inns."

An adventuring hook could be that a merchant, or perhaps a relative of an innkeeper, wishes to reopen one of these deserted inns but needs someone to clean all of the undead out of the establishment. Enter our adventuring party to the rescue.

The State of Things Today

One major effect of The Weeping was a disruption in economies. There are still the typical trappings of treasure: gold, silver, gems, and jewels. But their value may depend on local conditions, in particular if a loaf of bread is hard to come by. Rather than have a list of goods and services with altered prices, the following adjustments are suggested for trade in the Tears of Blood campaign.

Begin with the standard prices for goods or services from your core rules. These are “base” prices for the same things on Ursoule. Most items will be more expensive in general, and some items may not be available at all. Adventuring parties may have to travel to find some items. Masterwork and magic items would be the rarest, and the most expensive.

In general, prices for goods or services being purchased by a character increase by 50% over the base price when that character is not known to the NPC merchant in question. It would be common for this to rise to 100% of the base price for any good or service where the character is suspected of carrying The Weeping, if a merchant can be found that will even speak to them. This adjustment applies to both mundane and magic items, and regardless of whether it is an item on a shelf or some spell that an NPC is asked to provide.

Likewise, prices that NPC's pay for goods the characters are selling are also reduced by 50% from the base value. Thus selling a weapon, which would normally fetch 50% of the base price, may only fetch 25% from a merchant who does not know the seller personally.

This is a base modifier, and bartering or haggling skills can sometimes affect prices, as can becoming familiar to the locals. Familiarity is up to the GM, but would probably require either growing up in the same area as the merchant in question, or having done significant business with them multiple times, regularly, over the course of a period of time determined by the GM. Cleaning out the local gang of brigands would also create a positive response.

For more difficult situations, Diplomacy, Bluff, or Intimidate checks can sometimes be used to get past extreme paranoia, and to at least get the NPC to talk with the party. Anyone who is not native to that particular area adds a flat +5 to the DC of any social interaction rolls. For Diplomacy, all characters are initially seen as Hostile, Unfriendly, or Indifferent by NPC’s. The GM must decide which one to start at based on the character and the situation, and a bad start does not necessarily mean instant combat. The +5 penalty is negated when the character reaches the Friendly level on the Diplomacy chart. Bluff and Intimidate work a bit differently in changing attitudes, which can have their own consequences. Bluffing is often seen as being deceitful, while Intimidation is seen as using threats to achieve a goal.

The GM may also have other regional modifiers which add to the DC for being foreign, especially in regions which are particularly paranoid or suspicious of strangers. Some suggested regional ideas are:

- The Omeshik and Giantkin rely heavily on a barter system involving skins and livestock. Wood may be a good commodity as well. So consider, when you're trapped
waist deep in snow and nobody is around for hundreds of miles, you can't eat gold.

- In Yujung, a dark empire is rumored to have arisen where everything belongs to the Emperor, but basic needs are provided for. Favors and blessings are bought with exquisite works of art. However, a black market may exist which would have its own currency, exporting jade and ivory for other trade goods.

- To Orrks, slaves have a premium value and gold has a religious significance (some say it is cursed if it leaves the continent). Most gold is used for idols and decorations. They will do business with outsiders only after considerable effort and persuasion.

- Most of the day to day trade in rural areas would be done with trade goods, and there is a thriving black market economy in the larger towns and cities for the finer things. Favors can sometimes be bought and sold just like cattle and sheep.

Other Ways to “Trade”

There are other ways in which a party, or an individual character, could obtain certain goods and services, and that adds more to the “gritty” factor of the campaign. Say that someone wants a magic item and has the funds to pay for it. Due to both The Weeping and the Feldarin restrictions on magic, there are no “magic shops” where one can buy such things. But, it is possible to hang out around the “bad” part of town until one figures out a contact and makes a deal to get the item off the black market. This might even involve a side quest to travel somewhere on the fringe of the Empire to make a pickup. Of course, now that they have their goods they have to keep them secret whenever they’re in town...

**Feldarin City guard:** “Is that a magic sword you have there? Got yer permits? Let’s see yer papers...”

Some examples of gritty economics at work in the Tears of Blood campaign setting:

- Lothar comes down from the hills to a village he has never visited before. He desires a shiny new greatsword. The base price is 50 gp, but this merchant distrusts all strangers since his wife fell ill after an oddly dressed foreigner passed through town years ago. He demands 100 gp. Lothar tells the merchant that he needs the sword to save his wife and children from bandits that have been scouring the hills as of late. The merchant partially falls for the tale of woe, and sells Lothar the sword for 75 gp.

- A nameless 1st level party enters a random city where they have never been before. All prices they pay are raised 50%. Meanwhile, a 7th level party has been using the same town as a base of operations since they started adventuring as a level 1 party. Over time, they have been here fairly frequently, and are seen as a helpful presence by ridding the area of bandits and monsters. They have been dealing with various merchants since they came into town, selling loot and buying their general supplies. They no longer have to pay inflated prices and are paid close to normal when they sell.

- Rothgar, Champion of the Feldarin, who was instrumental in saving the Empire from the ravages of The Weeping, walks into a tavern deep inside Feldarin lands. His name is widely sung of by bards as a hero of these lands. His fame make him regarded as a “local.” He has much better reactions due to his reputation, and prices are not artificially elevated. Meanwhile, Kessar the Plaguetouched Blightlord, walking into the same tavern, would cause a panic, followed by a ringing of the local militia and an urgent call to the nearest significant friendly military force. No one would sell to him at any price, and he
can never have any reaction better than “hostile,” regardless of his Skill checks.

**The Wild Cards**

Several “wild cards” may also affect how successful an adventurer is at commerce:

- **With The Weeping** seeming to be in recession, Halflings may be very eager to reestablish communication and trade with the coastal cities and countries, and the other races would most likely buy the variety of things they offer for sale. The Halflings need a fair price for what they bring in, and want more business. The Humans, Feldarin, and others also want more trade with the Halflings. This could create a competitive atmosphere where prices actually drop below the base price in some local markets.

- While the Halflings want to resume trade as normal, they will have to reestablish all their trade routes. A ship may arrive at an island port where it previously picked up spices for trade and supplies for the journey, only to discover that the inhabitants were all dead, or that they hadn't gathered any spices this year, being more concerned with survival (fishing, farming). Likewise, the inhabitants of another island might have gathered a cargo of spices, but the ship that usually came to buy them never arrives, its crew having died during The Weeping. This in turn can lead to conflicts, as different ships compete for the surviving trade routes, while others try to establish new ones.

- **As for agriculture, manufacturing, and such regional economics,** prices would depend on where, or which group you were looking at. The markets to sell goods are wide open for some things (healing herbs, good food, clean water, etc.), while not so good for others (armor, weapons, etc.). The Weeping left many items lying around after those that wore them died. On a side note, how would those items be treated? Would they be cursed items to be avoided, or as just so much metal to be recycled?

- **When the populace fled the cities in the wake of The Weeping,** they flooded the rural areas and, according to some, brought The Weeping with them. This has made rural areas a very dangerous place. Those peasants who do still live in the countryside are likely to be highly xenophobic, having survived by isolating themselves, sealing off their village, and killing anyone who approached. This means that agricultural production has yet to return to normal in many areas, so the food supply is going to be low. The Feldarin Empire has tried using military force to relocate some refugees, but are too concerned with their own problems and rivalries (determining who will be the next emperor, putting down rebels), and may actually not have the strength to oppose an angry mob in many cases.

**The Post-Apocalypse**

Some areas were so decimated by The Weeping that society has completely collapsed. The more remote cities and towns, farthest from Feldarin influence, would probably have fared the worst. Even the wilderness between towns would be dangerous due to bandits, local warfare and a lack of infrastructure. Populations of towns and villages will be scattered. A single family home is unlikely to survive on its own. They will need help to reestablish themselves, help that the Feldarin should be organizing, but are too busy, or too weak, to provide. Other possible problems include:

- **Food:** The people must have enough food to last until the next harvest. While food is currently scarce in the cities, they can still get it (even if they have to beg). Of course, this can't go on forever, but starving tomorrow is preferable to starving today.
• Seed: The farmers will need seed to plant the next harvest. Where are they going to get it? How are they going to till the fields? Harvest the crops? Much of this sort of contact will depend on the time of year that any adventuring takes place.

• Shelter: There is no way of knowing what condition the city/town/village you fled from is now in; it could have been burnt down, or just fallen apart. Rebuilding would be problematic without help. There are also many structures that are simply abandoned.

• Occupation: Wild beasts, monsters, bandits or other refugees may have taken up residence in abandoned structures. Kicking them out will require a good sword hand.

• The horror: Body farms may have appeared; processing plants where they take corpses and prepare them for work, with hundreds and hundreds of jawless, shackled undead, trudging out the doors and into the fields to work each and every day. And you realize that the steak and potatoes you are eating may have been harvested by them.

• The unknown: While all of the above are real problems, the biggest problem to overcome is fear. With their friends, family and government scattered, a commoner’s support structure is gone. They need a leader to organize them again and to convince them that it is safe to go home. Or convince them to start a new home.

All of the above problems are, of course, potential adventure seeds. Even just setting out to explore an abandoned city/town/village to see its current condition would be an excellent low-level adventure, not to mention hordes of possible undead due to whatever reasons: unburied bodies, plague victims returning to life to avenge their deaths, etc.

There are some real-world historical parallels here. The Black Death of the Middle Ages is a good place to start. Also, when Napoleon was occupying the Holy Land, an outbreak of the plague occurred. To avoid being burdened with contagious, dying troops, and to prevent their capture, he had the sick and dying poisoned. Of course, some survived to tell the tale.

**The Significance of Colors**

Some colors carry special meaning on the world of Ursoule, and sometimes the meaning will depend on how or where the color is used. Some of the more commonly used colors and their significance are:

- **Black** – the color of death and mourning, sometimes used over the top of other colors to represent loss or death of an important figure.
- **Bright blue** – symbolizes the open sky or open water, depending on the context used.
- **Gold** – represents wealth or treasure, and sometimes joy or celebration.
- **Green** – symbolizes the renewal of living things and the promise of new life.
- **Gray** – the color of ashes and a symbol of mourning or sadness, opposite of rose.
- **Purple** – represents pain, suffering, and sometimes penitence; used in ancient times to represent royalty until replaced by the Feldarin with Royal Blue.
- **Red** – the color of spilled blood, or sometimes of fire in its use for purification.
**Rose** – pink shade of red, the color of joy and happiness, opposite of gray.

**Royal Blue** – the Feldarin color of royalty, or to welcome the arrival of a royal visitor; in ancient times it was used to represent the night sky, and this use can still be found in some areas. Wearing Royal Blue by someone not of royal blood is officially a crime in the Empire.

**Silver** – this bright metallic color is sometimes used to represent lawful order.

**White** – the color of purity, holiness, and virtue; sometimes also used to show respect or reverence, commonly seen at marriages and religious ordinations and dedications.

**Yellow** – represents light, the sun, and the power of renewal and hope.

### Special Materials

Many metals and materials can be used in the manufacture of weapons, armor, and more in the Tears of Blood campaign. Known substances are detailed here, with the inspiration for each noted in its description and suggested Knowledge DC’s for identifying the material.

The properties of the valuable metals include:

- **Platinum**: light gray (50% purity) to very pale gray (70% purity) to pure metallic white (90% purity)
- **Mithral**: pale blue (50% purity) to sky blue (70%) to dark blue (90%)
- **Adamantine**: medium gray (50%) to dark lustrous gray (70%) to pure metallic black (90%)
- **Cold iron**: this metal is mined in very pure form. It is distinguished from iron ore by its ability to absorb heat while remaining cool to the touch, and its ability to cool more quickly than iron ore. Cold iron reverts to ordinary iron if it surpasses its melting point, which is higher than normal for normal iron.

### Aquasteel

Crafted by secretive metallurgists working near volcanic vents deep in the ocean, this gleaming, shining metal is covered with a blue-white sheen like mother of pearl. Forged using the finest steel and rarest silvery pearls found only in the deep ocean, this material is prized by all undersea races. It is very light, especially in water. Aquasteel items weigh 25% less than their normal counterparts and slice smoothly through water. When a weapon made of Aquasteel is used in or under water, it has no damage penalty from being used in these conditions. (inspiration: Pearlsteel, Stormwrack) Knowledge (Nature) DC 15.

### Bloodiron

A tainted metal harvested from the Realm of War where apocalyptic battles have waged for eons and the soil is saturated with blood, iron, and spent magic. It is found as a thin deposit...
of ferrous ore and is forged at low temperatures to preserve its innate powers. Weapons made of this metal commonly appear dark except for their cutting edges, which gleam red as if covered in freshly spilled blood.

A weapon made from Bloodiron is treated as a cold iron weapon, and its wielder gains a +4 bonus to confirm a critical hit. Bloodiron weighs the same as iron or steel, and it adds an additional 10,000 gp to the cost of the base item. Magical enhancements cost an additional 2,000 gp, just as with cold iron. Bloodiron has a hardness of 10 and 30 hit points per inch of thickness. (inspiration: Abyssal Bloodiron, Planar Handbook) Knowledge (Planes) DC 20.

**Astral Driftwood**
This extremely rare mineral is not wood at all, but a strange metal found only on islands floating in the Astral Plane. Weapons and armor made from it are fully effective against incorporeal creatures as though they were made of force. It is difficult to forge, and only breastplates, shields, or any form of heavy armor can be made from it. A suit of Driftwood armor weighs the same as a regular suit of armor, and combat statistics are also the same. Astral Driftwood has a hardness of 12 and 30 hit points per inch of thickness. Its market price modifier is +12,000gp per item or +500gp per pound. (inspiration: Astral Driftmetal, Planar Handbook) Knowledge (Planes) DC 12.

**Aqumelum (ah-kwem-el-um)**
This is a luminous steel said to be mined from one of the moons of Ursoule. It gleams with varying shades of red and violet. Any weapon, shield, or suit of armor made of Aqumelum that has been sundered can be reformed by bringing its fragments together (a full-round action). The pieces quickly and seamlessly reforge, restoring the item to its original state. Any weapon, shield, or suit of armor made from Aqumelum has a +4,000gp modifier. (inspiration: Aurorum, Book of Exalted Deeds) Knowledge (Nature) DC 18.

**Coraline**
This material is common to aquatic races such as merfolk and tritons. Armor and items made from Coraline are not so much crafted as they are grown over time and shaped for their particular task. Coraline armor usually only covers the top half of a humanoid, such as a breastplate. It reduces swim speed by 10 feet, but because of its design it effectively weighs one weight category less when in water. Wearing coralline armor that was not specially grown for an individual causes an additional -1 armor check penalty.

Coraline is sometimes used by underwater builders to construct Sea Palaces. When used to construct a building, Coraline automatically repairs 1 point of damage every round. Coraline is treated as stone for purposes of blocking detection spells and the like. Coraline has 15 hit points per inch of thickness, hardness 8, and a break DC of 20 +2 per inch of thickness. It does not make effective weapons. (inspiration: Coral, Arms & Equipment Guide, Stronghold Builder’s Guidebook) Knowledge (Nature) DC 14.

**Crystal, Nether**
This crystal is found at the centers of large deposits of mundane crystal. It is above-average in quality and is sought for its psionically resonant nature. While a weapon made of Nether Crystal is no different than a normal weapon for a non-psionic character, a psionic wielder of a Nether Crystal weapon can focus their psionic power through it, increasing the damage dealt. Channeling psionic power into a melee or ranged weapon made of Nether Crystal is a free action that does not provoke attacks of opportunity. For 2 power points, the Nether Crystal weapon deals an extra 2d6 points of force damage. The weapon will retain this power for 1 minute or until it scores its next hit. Ranged weapons bestow this power on their ammunition, which will lose this effect if they miss. However, they may be recovered...
and charged again normally. Being force damage, a charged Nether Crystal weapon is effective against incorporeal targets.

Armor made from Nether Crystal can be charged with 2 power points to gain a +4 armor bonus made of force for one hour. This armor is effective against incorporeal attacks. This bonus does not stack with the mundane armor bonus provided by the armor. Items made of Nether Crystal cost 1,000 gp more than a non-crystal counterpart. Anything can potentially be made out of Nether Crystal, although since it is considered to be a metal, Druids cannot wear it. Nether Crystal has 30 hit points per inch of thickness and hardness of 10. (inspiration: Deep Crystal, Expanded Psionics Handbook) Knowledge (Nature) DC 15.

**Dendrite**

Dendrite is grown from crystals deep in The Beneath that are carefully tended until they mature into the desired shape. Dendrite armor is never touched by flame, and each suit is specifically tailored to the wearer. Dendrite armor is socketed rather than riveted together, with almost no gaps or chinks. It protects better than normal armor, but is heavier and more cumbersome. Dendrite armor constantly grinds off crystal flecks and repairs itself, which allows wearers of such armor to be more easily tracked. Removing Dendrite armor is difficult, requiring a Strength check (DC 25) to break ones way out. However, as long as at least five pounds of the original armor or item remains, it grows back to its intended shape in 8 hours or less. Dendrite has a hardness of 8 and 15 hit points per inch of thickness. (Inspiration: Dendrit, Arms and Equipment Guide) Knowledge (Nature) DC 15.

**Earthblood**

Earthblood gets its name from its appearance and the way in which it is obtained. In certain places in The Beneath, scoring the rock will cause a blood-red liquid to seep out, like blood from a wound. The wound will eventually heal itself back up, much like a real wound.

Earthblood in its natural form is hot enough to boil water, and thus is very dangerous. When mixed with an equal measure of real blood, however, a curious change occurs. The result is an icy cold crimson stone called Blood Ice. Blood Ice is cold enough to freeze water, and if carved into a shape will freeze a larger amount of water into that same shape. One ounce of Blood Ice will freeze 100 gallons of water, which will consume the Blood Ice in the process. The water subsequently thaws normally. Gnomes have reportedly found other uses for this strange liquid, including “healing” cracks in the stone of The Beneath. (Original by Alhambra IV, ToB Project Team) Knowledge (Nature) DC 20.

**Goodsteel**

Legends say that this mineral grows in icy mountain caves in The Nature Realm. Its pale-gold crystals capture the divine energy radiating from Ursoula as she sleeps beneath her mountain. Weapons made of Goodsteel are treated as good-aligned for overcoming damage reduction. This is a natural property and is not magical. Items made of Goodsteel cost 2000 gp more than a normal type. Goodsteel has 15 hp per inch of thickness and a hardness of 10. (Inspiration: Frystalline, Book of Exalted Deeds) Knowledge (Planes) DC 20.

**King’s Ice**

Found only in the depths of ancient glaciers, this dark blue material sparkles as if coated with a thin covering of gems. Called King’s Ice due to its color, it feels cold to the touch and looks just like regular ice upon casual inspection. It only melts under intense heat, similar to iron. It can be forged, shaped, and worked the same as iron, though it is much lighter, and when forged into a slashing weapon it keeps its edge much longer and is

<table>
<thead>
<tr>
<th>King’s Ice Items</th>
<th>Type of Item</th>
<th>Cost Modifier</th>
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<tbody>
<tr>
<td>Light Armor</td>
<td>+750 gp</td>
<td></td>
</tr>
<tr>
<td>Medium Armor</td>
<td>+3,000 gp</td>
<td></td>
</tr>
<tr>
<td>Heavy Armor</td>
<td>+7,000 gp</td>
<td></td>
</tr>
<tr>
<td>Shield</td>
<td>+750 gp</td>
<td></td>
</tr>
<tr>
<td>Slashing Weapon</td>
<td>+500 gp</td>
<td></td>
</tr>
<tr>
<td>Other Items</td>
<td>+400 gp/lb.</td>
<td></td>
</tr>
</tbody>
</table>
much sharper. Slashing weapons made of King’s Ice have a +1 bonus on damage. Any items made of King’s Ice weigh only half as much as normal.

Armor made from King’s Ice, while lighter than normal, is uncomfortable to creatures not immune or resistant to cold. Only armor that is normally crafted from metal can be made of King’s Ice. Most King’s Ice armors (excluding Light armor) are treated as one weight class lighter. Spell failure chances are unchanged, except for spells with the cold descriptor which suffer no chance of spell failure. The maximum dexterity bonus is increased by 1 and armor check penalties are lessened by 2. Creatures that are not immune or resistant to cold suffer a -1 penalty on Reflex saves and initiative checks from general numbness caused by King’s Ice armor. King’s Ice has 20 hit points per inch of thickness and a hardness of 10. (inspiration: Blue Ice, Frostburn) Knowledge (Nature) DC 15.

Nemesian Berylsteel
Mined from the evil tainted mines of Nemesis, this rare metal is known for its green flecks. It creates weapons of amazing sharpness, such that slashing or piercing weapons crafted from Nemesian Berylsteel have a natural bonus of +1 to damage. This bonus does not stack with any other enhancement bonus, but does add one to the critical range of any magic weapon forged from it. The market modifier for such a weapon is +4,000gp. Nemesian Berylsteel has a hardness of 12 and 30 hit points per inch of thickness. (inspiration: Baatorian Green Steel, Arms and Equipment Guide) Knowledge (Planes) DC 20.

Oblivium
This incredibly rare and hard metal that represents the pinnacle of non-magical strength. Even Dwarven metallurgists speak of Oblivium more as legend than fact. Devices crafted from this metal are stronger than adamantine, with a hardness and hit points per inch of thickness double the amounts for that also rare metal. (inspiration: Obdurium, Stronghold Builder’s Guidebook) Knowledge (Nature) DC 25.

Obsidian Blackiron
A volcanic mineral unique to the mountains of the bleak reaches of The Obsidian Realm, where it is rarely mined. It forges poorly, making items which are pocked and pitted. Weapons crafted from it have a -1 attack and damage penalty, but they are extremely toxic. Slashing and piercing weapons made from Obsidian Blackiron are naturally poisonous, and deliver poison (Fort DC 12) with each successful attack. Initial damage is 1 point of temporary Dexterity damage; the secondary damage is 1d4 points of temporary Dexterity damage. The market price modifier for a weapon made of Obsidian Blackiron is +4,000gp. It has a hardness of 9 and 20 hit points per inch of thickness. (inspiration: Gehennan Morghuth-Iron, Arms and Equipment Guide) Knowledge (Planes) DC 20.

Runefire Ice
This pale blue ice from the Elemental Plane of Water glows softly, providing illumination equal to that of a torch. Runefire Ice is especially cold and any creature that comes into contact with it takes 1 point of cold damage per round of contact. Runefire Ice is nearly as flammable as wood, but does not melt when heat is applied to it. Burning Runefire Ice does not deal fire damage, even if ignited by an open flame. Instead, burning Runefire Ice deals cold damage to anything coming into contact with it. The amount of damage is the same as that done by an equal source of fire.
Runefire Ice cannot be used to make armor, but it can be used to craft any weapon that is normally made out of wood. Such weapons deal +1d6 points of cold damage on a successful hit. Since Runefire Ice is as workable as wood, it can also be used to craft any small object that can normally be made of wood.

When Runefire Ice is brought into warm climates it does not melt into water, instead turning quickly into thick white clouds of vapor. Each minute of exposure to temperatures above 40ºF causes 1d6 points of damage to the Ice, which overcomes its hardness and is not halved like most energy damage applied to objects. For each additional 10 degrees hotter than this the Ice takes an additional 1d6 points of damage per round. Runefire Ice has 5 hit points per inch of thickness and a hardness of 3. (inspiration: Rimefire Ice, Frostburn) Knowledge (Planes) DC 18.

**Sarina’s Truesteel**

Said to have been discovered by the legendary bard Sarina, this metal is found only in the remotest reaches of The Enchanted Hollow, the legendary home of all dragons. This steel is so pure that it needs no alloy treatment, and it shines with a silvery gleam. When forged into a weapon it gives the wielder a +1 bonus on the confirmation roll for a critical hit, and weapons used against armor made from it suffer a -1 penalty to confirm a critical hit. The market price modifier for such a weapon is +1,000 gp. Sarina’s Truesteel has a hardness of 11 and 25 hit points per inch of thickness. (inspiration: Solanian Truesteel, Arms and Equipment Guide) Knowledge (Planes) DC 25.

**Spiritwood**

Spirit Trees grow along the roads and trails of The Spirit Roads, the intersection of the Astral and Travel Realms. The trees are believed to serve as vessels for nature spirits, and any branch that falls from a Spirit Tree can be fashioned into a wooden item imbued with a portion of the tree's spirit. Spiritwood bows, arrows, and other items have the Ghost touch special quality, although this property is natural and not magical. The market price modifier for a Spiritwood weapon is +4,000gp. Other Spiritwood items cost +800gp more per pound. Spiritwood has 10 hit points per inch of thickness and a hardness of 5. (inspiration: Serren Wood, Book of Exalted Deeds) Knowledge (Planes) DC 20.

**Shadow Ice**

This extraplanar ice comes from The Shadow Maze, and is infused with evil from the magical waters found there. Shadow Ice is black and is constantly enveloped in a thin layer of violet mist. Shadow Ice is much colder than normal ice, and it melts slowly if exposed to above freezing temperatures. The coldness it exudes is magical in nature, and can freeze one’s mind much more rapidly than one’s flesh.

Shadow Ice deals 1d6 points of cold damage per full round of contact. Any creature that takes damage from this supernatural cold must make a DC 18 Will saving throw or take 2 points of Wisdom damage as its memories are slowly frozen. If a creature's Wisdom is reduced to 0, further contact causes Constitution damage. A creature whose Constitution is reduced to 0 by Shadow Ice is slain and rises as a Wraith in 2d4 rounds.

Shadow Ice has 5 hit points per inch of thickness and a hardness of 3. It takes full damage from magical fire. An object made of Shadow Ice takes 1 point of damage per round that it exists in an environment above 40ºF; this damage overcomes the Ice’s hardness. As it melts, Shadow Ice emits a foul vapor that nauseates anyone within 5 feet who fails a DC 12 Fortitude saving throw. (inspiration: Stygian Ice, Frostburn) Knowledge (Planes) DC 20.

**Waterstone**

An unusual material made from water under extremely high pressure, usually obtained from
the Elemental Plane of Water, but sometimes from trenches deep below the ocean’s surface.
The waters around deposits of Waterstone flow continuously, sandwiched between fields of magical force. Armor and shields can be made from Waterstone and gain half their bonus from deflection (rounded up) and the rest is from the armor. For example, a suit of chainmail made of Waterstone would provide a +3 deflection bonus and +2 armor bonus to AC.

Waterstone is commonly used to create walls and large containers. It is immune to all physical damage and is unaffected by most spells. However, a *disintegrate* immediately destroys an item made of Waterstone, as does a *rod of cancellation*, a *sphere of annihilation* or a *disjunction* spell, causing an equal volume of water to spill out in a sudden rush. Walls of Waterstone will block ethereal travel, breath weapons, and spell effects just as a *wall of force* does. (**inspiration**: Riverine, Stormwrack) Knowledge (Nature) or (Planes) DC 25.

**Wild Spellthorn**
Also known as Mage’s Foe, the wood of this rare tree reacts strongly to magical energies. Fey and other purely magical creatures dislike it strongly. While there are very few sources of Wild Spellthorn, Feldarin mage-killers are often armed with weapons carved from this ashen colored wood.

A weapon that would normally use mundane wood in its construction may be constructed with Wild Spellthorn instead. The result is a weapon that grants the wielder Spell Resistance 13 while they are in physical contact with it. This granted Spell Resistance will stack with any other SR the wielder may have. The wielder must attune themselves to the weapon for a full day, after which they cannot use arcane magic of any kind while using the weapon. Any attempt to use arcane magic simply fails. If the wielder of a Wild Spellthorn weapon becomes separated from it, the effects last for a full day after last touching it, and resume normally as long as it is recovered within that first day. If separated for more than a day, the wielder must attune themselves to it once again.

Spellthorn left over from weapon crafting is sometimes used to make the less rare but still uncommon and expensive Spellthorn Talismans, designed to be worn close to the body. If a spell is cast targeting the wielder while a Talisman is worn, the carved wood instantly splinters in a pop of diverted magical power destroying the Talisman. The wielder takes 1d4 points of damage for every level of the intended spell, but the spell itself is cancelled.

Divine spells can safely bypass Wild Spellthorn, as can clerical Domain spells that duplicate arcane effects. (by Bearofbadnews, ToB Project Team) Knowledge (Nature) DC 15.
Chapter 5: Magic

The Nature of Magic

Magic is a mysterious force, often extra-dimensional in origin, able to achieve inexplicable effects, and which can be manipulated by creatures and mortals with the right knowledge, inherited ability, or devices. The source of power for both Life and Magic is what mortals call The Lifestream, an infinite loop of pure, constant energy, both positive and negative.

Spell Modifications and Alterations

Something bad has happened to the paths between, and upon, the planes of existence.
~Omeshik Book of First Magic

It is clear from the records they left that the ancient Massu were aware of multiple planes of existence, and possibly of many more deities than the current five. Some of their records present a tangled web of divine realms and other, even more remote, places. What became of these planes, and the means to reach them, is a mystery. Most scholars say that the current restrictions are a creation of the Magic and Travel gods, an attempt to isolate Ursoule from the greater Multiverse around it. Whatever the reason, it was for the best when The Weeping appeared. The specific changes to spells and items are shown below.

Conjuration [summoning] spells cast in the area between the Kvrin cities of Osijek and Sisak have a 25% chance of summoning one or more of that area’s spirits as a Haunted Soldier (Bestiary, pg. 338). The chance rises to 50% in or near Bartertown. These spirits are battle ready and will demand payment before aiding the caster, usually the completion of some task they left unfinished. Once agreed, they will aid the caster to the best of their ability. These spirits will then haunt the caster until payment is made. Upon payment, the spirits are released to the afterlife and vanish. These spirits cannot travel outside this area. Should the summoner leave the area before the agreed task is complete, the spirits must seek out a new summoner. If the original summoner returns to this area, any previously summoned spirits will appear and demand immediate payment. If it is not made, they will attack the caster. Haunted Soldiers cannot be destroyed by normal means.

Conjuration [teleportation] magic: Attempting planar travel to any Transitive Plane (see The Planes on Pg. 255) using spell or item has a chance of failure upon Ursoule. Even Wish and Miracle cannot bypass this condition, as it was put in place by the gods of both Magic and Travel. Success requires a Spellcraft check equal to 10 + (Spell Level x 4). See the Table: Planar Travel Failure for the results of failure. Some conditions, such as star patterns or locale (i.e. being in sylvan woods when attempting travel to The Wilds) may reduce some or all of the chance of failure. Objects and magic items are unaffected unless they contain a living creature.

Spell Alterations
• Contact Other Plane (Divination): Most contact is blocked by unknown deities or forces

<table>
<thead>
<tr>
<th>Table: Planar Travel Failure (d6)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 All within 20 ft. sent to a random remote location, demi-plane or alternate dimension.</td>
</tr>
<tr>
<td>2 All within 20 ft. transported 200-2000 miles in a random direction on the same plane.</td>
</tr>
<tr>
<td>3 Hole punched in the multiverse, properties of a random plane leak through as the hole slowly closes over 1d3 rounds.</td>
</tr>
<tr>
<td>4 Arrive at target plane 100-1000 feet above (d6,1-3) or below (d6, 4-6) the surface.</td>
</tr>
<tr>
<td>5 Creature from the target plane enters from the other side, demanding to know why they were summoned.</td>
</tr>
<tr>
<td>6 Creature from a random plane enters from the other side, acts appropriate to the situation.</td>
</tr>
</tbody>
</table>
• *Gate* (Conjuration/Creation): The gods forbid any gate from entering the Divine Realms
• *Scrying* (Divination): +15 Will Save bonus if across planes instead of standard +5
• *Teleport* (any) (Conjuration/Teleportation): roll an additional d4x5% failure chance

**Item Alterations:**
- *Amulet of the Planes* – the required Intelligence check is DC 23
- *Cubic Gate* – any attempt to use, even by the owner, requires a DC 18 Will save
- *Well of Many Worlds* – rotates randomly across the planes every 1d3 rounds while open

**The Source of Magic and Life - The Lifestream**

All energy in the world of Ursoule follows a path called the Lifestream. The Lifestream flows in a loop that passes through both the Physical and Spiritual Realms in a constant cycle of renewal. Magic energy powers spells, while Life energy powers the souls of beings. Raw energy can be converted into spells and effects by those who know how to create conduits to the Lifestream. The casting of spells and the channeling of energy are both examples of the conduits available to mortal casters. Other conduits exist and can be found in certain magic items and at powerful locations on Ursoule.

The Lifestream is neutral with regard to any alignment consideration. It is a melding of all energies and, as such, can be used for any purpose: good, evil, lawful, chaotic, or whatever. This characteristic ignores most “alignment” descriptors from spells, since it is how the spell is used, rather than the spell itself, that determines this aspect.

Creatures, such as some undead, drain life energy from living beings. They return most of this energy to the Lifestream, siphoning off enough to feed themselves. They can be thought of as a “short-circuit” in the cycle. These undead have a constant need for life energy and seek it out voraciously. When they find a source, they consume it completely. Given sufficient life energy in a controlled manner, though, some of these undead can be reasoned with. One example being a cleric commanding an undead instead of turning it as a merciful way to allow the restless spirit to resolve its issues and proceed to the afterlife.

Since all spells are powered by the Lifestream, divine casters need not rely directly on the whims of a deity to grant access to spells. It is how those spells are used that concerns the deities of Ursoule. Likewise, arcane casters rely on training and knowledge to allow them access to ever more powerful magic. Although not of a divine nature, the deities sometimes notice how arcane talents are being used as well. In a curious twist, healing magic actually drains the Lifestream, while energy drain adds energy to it, completely flipping the good cleric/evil cleric stereotype. Many scholars view undead as a moral gray area, and regard the Lifestream more as a tool. How this tool is used determines the moralities of the user.

Other magic descriptors, such as schools like Evocation or Conjuration, are a characteristic of the conduit used by the caster and are not a direct part of the Lifestream.

**Void, Matter, Time, Energy**

The concept that magic has “parts” or “elements” is fiercely debated, and has been widely researched by Tears of Blood scholars. The four basic parts of magic are said to be: **Void, Matter, Time** and **Energy**. Some claim there is a fifth part, mirroring the Five Gods, but this remains in doubt. Each spell is coded in a formula using these parts, and this is how spells are written onto scrolls and into spell books. Scholars disagree on where this study may lead, but imagine a Void or Time Elemental, or a Golem with the imprisoned spirit of one. Such creatures are believed to be only theoretical, but some scholars insist that they
should exist somewhere, perhaps on another plane.

Acceptance of The Art

In an effort to organize the use of magic, the Feldarin Empress Jezra created the Royal Feldarin College of Magic to both regulate and promote its use. Several other colleges and universities were also built. Magic is widely known as “The Art” and is taught by mages and clerics approved by the Feldarin Orthodox Church and who use approved lists of spells. Jezra enacted strict laws to punish those who used magic in a “criminal” manner, but some foresaw how these restrictions could be used for more sinister purposes. There were some abuses of power, but the system as a whole worked in the traditional Feldarin regimented way. In the years after Jezra’s reign there were, however, certain “changes.”

Those with innate magical aptitude, such as Sorcerers, came to be seen by the Feldarin as dangerous users of powers they didn’t really understand. The Church began a secret policy of tracking down and capturing such wayward souls and tried to convert them to the “true ways” of magic. Feldarin military patrols began to include arcane casters known as The Watchers (see Pg. 317) for “enforcement” purposes. Magic items require a permit to own, even for spell components and arcane writings, such as spellbooks. Things are a little easier for clerics, as long as they retain at least a token connection the Feldarin Church. Stories still surface occasionally of “renegade” clerics who oppose the system, but the stories always seem to end badly for them.

Post-plague Acceptance of the Art

Magic use is tempered by both Feldarin restrictions and the general suspicion of magic since The Weeping. There are no brick and mortar stores for the buying or selling of magic items. Usually a “contact” is needed to buy or sell even the most common magic items. Expensive items are almost always found by adventuring, and never by purchase.

The Royal Feldarin College of Magic survived The Weeping, along with some of its related institutions, and one of these may be an adventurer’s first contact with organized use of “The Art.” The Weeping decreased the number of casters dramatically, though, and the system Jezra created is greatly reduced from its former glory. The Feldarin still include casters in their patrols when they can, although in smaller numbers and with lesser abilities.

Some areas became violently hostile to any type of spell caster, whether divine or arcane. Due to the resistance of The Weeping to every spell, some saw the disease as a curse brought about by casters who had dabbled in something they shouldn’t have. Some of the wilder stories attributed The Weeping to the unbridled use of raw magic. A few areas, mostly larger population centers, continue to at least tolerate spell casters, but a prudent caster does not walk about seeming too wizardly or with a holy symbol in plain view.

The one type of caster who seems to have avoided public scorn is the Druid. This seems to be due to their relatively even temper and the perception that – of all the spell casters – the Druids may offer the best hope of returning the world to normal.

The Weeping also had the result of making access to some arcane resources incredibly easy. Users of The Art fell to the disease just like everyone else, and some towers and temples stand empty, offering their secrets to anyone brave enough to enter. Many expeditions have been mounted to loot the most famous locations, but many others are certain to exist, unmolested and still waiting those brave – or foolhardy – enough to enter.
Places of Learning The Art

Baran

Among the Baran, there are two systems in place. If a talented student happens to be a nomad, their may be someone in their tribe they can apprentice under. If not, they usually seek out what is called the “Bronze Citadel.” In the cities, spellcasters are easier to find, but most will only take students who’ve already attended the Bronze Citadel, at least for a basic education. Most of the powerful casters are graduates of the Bronze Citadel.

The Bronze Citadel is unique among magic universities in that it caters to both wizardry and sorcery. This is probably because the nomad tribes who made up much of the Baran population in the past had a low literacy rate, so sorcery was more common than wizardry. As the urban populations increased, wizards became more common, eventually exceeding the number of sorcerers at the Bronze Citadel. Of course this was all prior to The Weeping.

Wizards are also more likely to attend the Bronze Citadel than sorcerers since the structured learning environment is more conducive to wizardly development. However, as there are still large numbers of sorcerers among the Baran (possibly due to Djinn bloodlines), the percentage of the population that are casters has remained relatively balanced.

- **The Oasis of the Arcane**: hidden in the desert and protected by magical “tests,” the only requirement to enroll is to reach the Oasis alive. Clues can be found among the Baran, or in libraries or – rarely – from graduates. It is common for a final “test” to be given by a Djinn, Sphinx, or other similar creature before one can graduate.

- **al-Jadayeh, the “Bronze Citadel:”** rumored to be run by Djinn, this mysterious fortress is one of the best places to learn arcane arts, as the entire place radiates magic. Some legends say that it was once part of the same lost civilization that built the Haunted Pyramids. Difficult to find because it is constantly changing location.

Caltan

The Caltan favor the Bardic arts of the Skald over any other arcane art, especially after the Feldarin invasion. Due to the fascination the Caltan have for the Fey, sorcerers are also common. Almost all such casters learn their art through an apprenticeship, but some are self-taught. Self-taught casters (especially sorcerers) are becoming more common in the wake of The Weeping and in the presence of the Feldarin oppression of magic.

There are Bardic “colleges” among the Caltan, however these are not the campus based organizations one usually thinks of as a college. Rather, they are loose knit fraternities of like-minded skalds who share songs, spells, news, rumors, gossip, and lore when they meet each other on the road. A bard may be a member of several colleges, one, or none. Some colleges have agendas, with several recently focusing their efforts to resist the Feldarin occupation of the Caltan lands. Sometimes these colleges organize mass meetings, but attendance is erratic as bards generally only attend if it’s not too far out of their way. The Old Caltan capital city of Caltaigne had what was perhaps the only Caltan university of wizardry in the world, but it is now a haunted ruin. Wizardry among the Free Caltan is fairly uncommon and most seek such training in other lands.

Kvrin

Many Kvrin wizards are employed by their feudal lords, or are apprentices of those who are
employed. Their study is mostly limited to private libraries. Wizardry among the lower classes in uncommon, but can be a way to raise one's lot in life if training can be acquired. Sorcery is uncommon among the Kvrin, as it goes against their single-minded nature.

- The only organized teaching is done at **Veridic University** in **Chevengrad**, a grim place focused on monster-slaying. It will accept anyone, but it's a dangerous place. Definitely not the school to which a Feldarin noble would send his shy, bookish son or daughter. The teachers and students here are pretty hardcore. There is also a great variety of teachers, not just humans but also some monster races are on staff.

**Phoedran**

The Phoedrans include wizardry in their greater system of schools of philosophy. Officially, they teach arcane lore as the “Philosophy of Metaphysics.” Studies tend to focus on theory over practical applications. Research and thought experiments are encouraged. Many students and instructors spend more time pondering the inner workings of magic than casting actual spells. This causes Phoedra to produce many specialist wizards.

Even so, graduates of Phoedran training are usually quite capable wizards. Their strong theoretical background makes them quite adept at deciphering arcane writings, researching new spells, and recognizing the principles of arcane magic as they observe them. Such wizards are granted degrees that are equal in rank to those granted by the other Phoedran schools of Philosophy (which in Phoedra, means Art, Science, Mathematics, Religion, and a host of other subjects not normally considered “Philosophy.”)

- **The Phoedran Academy of the Arcane**: Has a long tradition that predates the Feldarin. Mostly human teachers and students, although there are quite a few non-humans as well. Accepts Feldarin students, but is seen as a little too "free-thinking" by their nobility, who prefer the Feldarin style. Students must be willing to be very open-minded and explore new things. By treaty, its degrees are recognized by the Feldarin as granting a license to study and use wizardry. Located in Coranopolis.

**Taeshin**

Taeshin wizards receive their training in Yujung or other countries. Sorcerers learn their art the hard way while raiding the mainland. There are no known organized schools of magic on the Taeshin Isles, but their raiding parties leave no doubt they are capable casters.

**Yujung**

Like all training in Yujung, the **University of Wizardry** is run by the Imperial bureaucracy. Like most official posts, entrance is granted by examination. Once a student graduates, they are expected to either take a position in the government or join the military. Sorcerers are believed to be descended from dragons and usually join the military, where they tend to be quickly promoted, but often fight on the front lines and also have high casualty rates.

**Omeshik & Giantkin**

The people of the north see both wizardry and sorcery as the shaman's art. Shamanism is taught by apprenticeship. Every tribe has at least one shaman, so finding a master isn't hard if one has the talent. Often the master isn't even of the same class as the student. Most students do fine under this arrangement, but wizards can find it difficult as they must research most spells themselves, especially if their master isn't a wizard.
These animist cultures see all magic (arcane and divine) as a product of the Spirits. The details of using these powers are less important than the source. Most magical training consists of Spirit lore and mythology, along with meditation and other altered states of awareness, and practical application of one's spells to serve the needs of the tribe. The Omeshik further believe that they were the first practitioners of magic, and that they use it in its purest form. Embedded deep within the lore of the Omeshik are the core magic principles studied more indirectly by other cultures. Developed over generations of experimentation and insight, these principles have the potential to guide any sort of spellcaster to develop their abilities to a higher degree than most.

**Among the Other Races**

**Dwarves**

Dwarves learn magic on the field of battle. All Dwarves are trained in traditional combat arts and those with magical talents tend to develop them in the course of these studies. Once a Dwarf displays magical ability, they are often assigned to special caster squads. In these squads, they learn to improve their art from their fellows and from senior instructors. The constant warfare of Dwarven life also encourages Dwarven mages to constantly grow, even without the structured support that other mages receive. In the kill or be killed world of mercenary life, a mage either learns to use his spells effectively or he dies.

As a result of their history with the Feldarin, Dwarves are generally exempt from the laws regulating magic within the Empire. They can still draw attention to themselves with disruptive or destructive use of spells in civilized areas.

**Elves**

Elves don't so much study magic as live it. Elven arcane casters rely more on raw talent than on study. Sorcerers are more common than wizards among Elves, and apprenticeship is common, although a few “secret” centers of learning are rumored to exist.

**Feldarin**

The Feldarin use arcane training as a tool to control and monitor wizards. They use their university system to "license" wizards and restrict the spells and lore they have access to. Unlicensed wizards are dealt with harshly, sometimes by torture followed by execution.

Sorcery is officially illegal in the Empire, and a group known as The Watchers (see pg. 317) employs casters (brainwashed and tightly controlled by the Empire) to hunt down any rogue spellcasters and other users of magic. They enforce the laws with an iron hand.

- **The Royal Feldarin College of the Arcane**: A "prep school" style campus located in the capital, Cadothim. Teachers are mostly Feldarin and the school is seen as very prestigious, hard for humans or other races to get into. There are also several initiation rituals and rules about expected behavior. Access to spells is limited.

**Gnomes**

Every Gnomish city has an arcane school of some sort, but the best training is in the capital, Nekrazzabar, home of the Nekrazzabar Lyceum, the largest and best arcane library in the entire Gnomish world.
The universities in the other cities are almost entirely attended by Nethergnomes, but the one in Nekrazzabar is open to Aethergnomes and has about equal numbers of both. The Aethergnomes also have their own university, which is highly secret. Its location and practically everything about it is known only to its student's and alumni. Rumors persist that it is hidden in the clouds high above Ursoule, but no proof of this has ever been found. The university at Nekrazzabar also accepts non-Gnomish students, but only if they are already very powerful and can pay the steep tuition, usually only accepted in the form of spells, magical items, or servitude. Such casters are rare, but are some of the greatest mages in the world. Unfortunately they often end up owing a great debt to the Gnomes and have little control of their own destiny afterward.

Sorcery is frowned upon by Gnomes. Not for the superstitious reasons that others have, but rather because it is seen as weaker. Wizardry is officially endorsed by the Deep Mother and her cult, while Sorcery is not. Among the wild Deep Gnomes, however, it is more common.

- **Nekrazzabar Lyceum**: the largest and best arcane library in the entire Gnomish world, located in the capital city of Nekrazzabar. Free to use for Gnomes.
- **“The Academy”**: A rumored Gnomish magic school run by Aethergnomes, it is rumored to be located on a cloud island and is very hard for outsiders to get into.

**Halflings**

Halflings learn magic the way they learn everything else, from their shipmates. Halfling mages tend to share spells with their fellow Halflings freely, but charge a high price to others. They always bargain until they reach the largest profit the market can bear, which can be very high if they’re the only caster around with the desired spell.

**Orrks**

Orrk magic is taught – like religion, mathematics, and astrology – to the upper class only. Usually younger students are taught a broad course of all four subjects, along with the complex Orrkish hieroglyph form of writing. As they get older, they usually focus on one subject, often determined by the position for which they are being groomed. However, in the case of mages, talent is also a requirement. Individual preference may play a part, but usually only because a student is better at what they enjoy doing and so is selected for a post specializing in that field. Both wizards and sorcerers can be found among the Orrks. Many of the more remote tribes still have Shamans and Witch Doctors and are very superstitious.

**Other Locations and Psionic Powers Training**

Other smaller and lesser known centers of learning exist, and any individual Sorcerer or Wizard may be willing to take on an apprentice or assistant for a time. If your campaign allows it, places of learning centered on Psionic powers are also possible. The original design team decided that Psionics would be optional, would be treated the same as magic, and are generally rare in the world. Psionics would essentially be another way to tap the power of the Lifestream. The integration of Psionics into a Tears of Blood campaign is entirely up to the DM to decide, but it should not be a difficult task.

**Side Effect Magic** Inspired by a post on the RPG Blog Grognardia


“Side Effect Magic” allows memorized spells to have a "side effect" benefit while in memory which is lost if the spell is actually cast. Rather than create a lengthy list of benefits for
specific spells, this system is more flexible and draws on the creativity of the player and the judgement of the DM. In order to benefit from Side Effect Magic, the player must suggest some effect to the DM that is based on a memorized spell. The DM then decides if the side effect is appropriate to the spell and determines the Spellcraft DC to create the side effect.

As a general guideline, the Spellcraft DC is 10 + the level of the base spell. This number can be adjusted up or down by the DM according to the desired effect. The maximum number of side effects a caster can have going at one time is equal to their caster-specific Ability modifier (Intelligence for Arcane and Wisdom for Divine). A caster who is able to cast both Arcane and Divine spells can only have one type (Arcane or Divine) in effect at a time and uses the ability appropriate to the base spell. The side effect has a duration in rounds equal to the caster's level in the appropriate class, and any Save DC's are the same as for the base spell. Casting the base spell immediately ends the Side Effect. Using Side Effect Magic is treated as a Supernatural ability that does not require any spell components and generally cannot be countered or dispelled. Arcane spell failure does not apply. Activating Side Effect Magic is a Move-equivalent action and is treated as casting for purposes of Attacks of Opportunity, and can be done defensively the same as spells.

For example, a 1st level Wizard with the 1st level spell Charm Person in memory could gain a +1 to their Charisma-based checks for one round if they are successful at a DC 11 Spellcraft check. A caster with Owl's Wisdom memorized could gain a +1 to their Wisdom-based checks for 1 round per level if they succeed at a DC 12 Spellcraft check. A 5th level Druid with an 18 Wisdom and Call Lightning memorized could attempt the effect of a close range attack that deals 1d4 points of electrical damage with a DC 17 Reflex save (same as the base spell) that can be used for 5 rounds. This might require a DC 13 Spellcraft check to succeed. Your creativity and what your DM allows are the only limits to Side Effect Magic.

**Death and Magic on Ursoule**

Being restored to life in the Tears of Blood campaign is very different than on many other worlds. What actually occurs when a person dies is a matter of great concern to the people of Ursoule, and there are many versions of where, if anywhere, the souls of the dead may go. The Feldarin, as the prevailing religious authority over much of the world, insist that the souls of the dead join the Five Gods in joyous, everlasting bliss. Since Death itself is revered as one of the Five Gods, the official position of the Church regarding returning from death is quite negative. Still, there are many ways that people cheat – and return from – Death.

**Raise Dead, Resurrection, True Resurrection, and Reincarnation**

Anyone given life through a Raise Dead or Resurrection spell is able to see Incorporeal creatures clearly, ignoring all defensive bonuses such creatures normally receive from concealment or cover. This Spirit Vision grants the ability to see into The Spirit Roads, a parallel world of brilliant lights crisscrossed by the golden paths of the dead that borders on the Astral Plane. This vision has a range of 30 ft., although local conditions can raise or lower that limit. This allows perception of Incorporeal creatures or objects within a square adjacent to their location through solid matter. Unfortunately, these risen creatures are almost always attacked first by the undead, who can sense that they are “different.” In other respects, all of the “return from the dead” spells function according to the changes noted as follows, including additional new rules for True Resurrection and Reincarnation.

**The Risen (Raise Dead, Cleric, Level 5)**

Those risen with a Raise Dead spell (or any means used to duplicate it), is not as fully restored as is described in the spell. The character has a ghastly pallor of death, and the odor of the grave hangs close about them. These unsettling traits gain the character a -2 to
any Charisma-based checks. They are identified as **Risen** with a Knowledge (Arcana) or Knowledge (Religion) check, DC 15. Their very existence is seen as heretical by the Feldarin Church, and they must be destroyed. See also **Knights of the Holy Order of the Grave**.

**The Returned (Resurrection, Cleric, Level 7)**

Those returned by a *Resurrection* spell (or any means used to duplicate it) is torn back from the place their soul had gone, and are forever altered by the ordeal. They are twisted by this event, often with terrible consequences. After the *Resurrection* spell is cast successfully, roll a d100, choose one, or feel free to invent new results using these as examples:

**01-10**: Insanity. Behavior is unpredictable and erratic. They can be recognized with a successful Knowledge [Arcana] or Knowledge [Religion] DC 15 check, and are actively hunted down by the Feldarin faithful. Treat as a *Confusion* effect 1d4 times/day or use your Core Rules for Insanity.

**11-20**: Madness. Behavior becomes increasingly erratic, causing a DC 20 Wisdom check each day to avoid the madness. This can be roleplayed by the DM informing the player that they have an urge to do "something crazy" (DM option) once per day. They are recognized with a successful Knowledge [Arcana] or Knowledge [Religion] DC 20 check, and are destroyed on sight by the Feldarin faithful.

**21-30**: Twisted. Warped by Lifestream energy, these identify as "neutral" to any detection efforts regardless of actual alignment. In addition, they have a distinct feel of "wrongness" to them, causing a -2 to all Charisma-based skill checks. They are recognized by a Knowledge [Arcana] or Knowledge [Religion] DC 15 check. Those not given "release" by the Feldarin faithful at the edge of a blade may Atone instead.

**31-60**: Haunted. Debilitating nightmares and hallucinations fill one’s sleep. The DM rolls a d20 at the beginning of each day. A result of 11-20 means it was a restful night's sleep and allows a quiet mind during the day; 6-10 means it was a restless night (spellcasters get only half their spells back and healing is only half the normal amount); 2-5 means a night of terrifying nightmares, resulting in a "restless night" and also a hallucination that day at the DM’s discretion. A 1 means a sleepless night of waking horror resulting in no benefits of sleep (spells/hit points) and a -4 penalty to all rolls for the next day. The Haunted are recognized by a Knowledge [Arcana] or Knowledge [Religion] DC 20 check, and are sometimes offered "redemption" by the Feldarin faithful in the form of a Geas/Quest of great difficulty.

**61-100**: Soulworn. This character is returned nearly intact. Only an uncanny quality (hollow eyes, prematurely white hair, an unsettling laugh) that gives a -1 penalty to Charisma-based skill checks marks a Soulworn. They are recognized as Soulworn by a successful Knowledge [Arcana] or Knowledge [Religion] DC 25 check, and are shunned by the Feldarin faithful, who sense "something wrong" about them.

**The Resurrected (True Resurrection, Cleric, Level 9)**

When a character is resurrected by a *True Resurrection* spell, the caster negotiates with the deity or a representative, such as a Celestial or a Fiend, for the character’s return. There must be some convincing argument why the character should be returned to life, and the negotiation can mean performing some great task for the deity. The spell otherwise functions normally with no penalty, since the deity has agreed to the return. The Feldarin Church sees those affected by this spell as heroes, chosen by the Five Gods to perform some as-yet undone great service for the faithful. A Knowledge [Arcana] or Knowledge [Religion] DC 20 check will reveal a creature returned this way.
The Possessed (Reincarnate, Druid, Level 4)
Return by means of the Reincarnate spell (or any means used to duplicate it) does not automatically mean a brand new body. Instead, the body of another is forcibly taken. There is no control over whose body will be entered, and the lore of ages past tell countless tales of woe when fate or the gods cruelly chose the subject of possession. For example, a tyrant may find himself in the body of a slave. The DM may choose to disregard a roll when a character is reincarnated and simply choose an appropriate replacement. Reincarnation in this fashion usually forces the soul of the target body from its home, but it is not uncommon for the spell to be incomplete and for sharing to occur. Those who find themselves in the unenviable situation of sharing a body with a sublimated or resistive second personality must contend with it at times for control. Roll a d100 after you cast Reincarnate successfully and consult the following table:

01-50: The spell succeeds in pushing out the target body's previous soul. No further effects are present and the character may act normally in their new body.

51-75: Slight traces of the previous soul's influence remain – little habits of the repressed soul may be noticeable at times, and major actions (ex: killing a loved one, helping a despised enemy) that go expressly against that soul's nature necessitate a Charisma-based Will save DC 15+the Possessed’s level to carry out.

75-100: A mistake was made somewhere in the process of casting, or some force moved to interfere. The character possessing the body must compete with the body's soul for control. Any action that goes against the target's alignment or nature forces a Charisma-based Will save DC 15+the Possessed’s level, and major transgressions against that alignment or that being's nature require a DC 25 Will save. If this save is ever failed, the souls switch positions of dominance. The original inhabitant of the body must then make the same Will save when going against the wishes of the possessor. What constitutes a major or minor transgression is up to the DM's judgement. An individual who suffers from this condition may be recognized for what they are by those with a Knowledge [Arcana] or Knowledge [Religion] with a DC 20 check if they are observing the character whenever a Will save is required.

Monsters with the power to occupy another's body are also known as The Possessed by the Feldarin church, and all Possessed are actively hunted and killed by the church.

These adjustments are specific to the casting of these spells on Ursoule only, or by a caster who is a worshipper of an Ursoulean deity. The result is that bringing someone back from the dead carries a significant risk for both the target and the caster. True Resurrection, the safest form of return, usually comes at a high price. Raise Dead may seem more attractive, though there are still consequences. Think of it as coaxing the soul back into the corpse, while Resurrection tears the soul from the ether, bringing with it a large chunk of that material which the caster uses to heal the body. True Resurrection carries no penalty other than what the deity may require, and Reincarnation may be a viable last resort option.

New Spells

The following new spells come from many sources, and were not all a part of the original Tears of Blood campaign material. Some do have references to campaign themes, and the rest were chosen because they fit the setting. Note that none have an alignment descriptor. Spells in Tears of Blood have no particular moral attribute, and it is only how they are used reflects on the user. The descriptions that follow are based on the Pathfinder RPG rules, although the spells could be easily modified for use with any other fantasy RPG rule set.
Abyssal Destruction
School: Evocation  Level: Clr 5, Sor/Wiz 5
Components: V, S, M/DF
Casting Time: 1 standard action
Range: Medium (100 ft. + 10 ft./level)
Target: 1 creature +1/caster level no more than 20’ apart
Duration: Instantaneous
Saving Throw: Reflex half  Spell resistance: Yes

The caster extends his fingers forward, as if clutching the air in front of him, and a prismatic surge of power shoots forth from his hand. The surge often takes a different form every time it’s cast - a cluster of lightning, a flaming orb, a glowing sphere of liquid - but it always shimmers with multiple colors. When a creature is struck, it takes 5d10 points of damage divided as follows: 1d10 each of fire, sonic, electricity, cold and acid damage, plus 1d6 points of force damage per caster level (max 10d6). This destructive force may also strike others around the target, depending on how close they are to it. If there are more targets than the spell can affect within range of the original target, the caster chooses who it does affect, and if there are less, it affects everyone in range. This spell can also damage objects and terrain around the target.

Material Component: A drop of blood pricked from the casters finger
Divine Focus: A lit candle

Animate Dead
School: Necromancy  Level: Antipaladin 3, Clr/Orcl 3, Sor/Wiz 4; Death 3

Within the Tears of Blood Campaign, Animate Dead no longer has the Evil descriptor. It otherwise remains unchanged.

Animate Shadow
School: Transmutation [Shadow]  Level: Sor/Wiz 4
Components: V, S, M
Casting Time: 1 full round
Target: one area of shadow in 5 ft radius
Duration: 1 round/level

You bind one shadow into a creature which serves you. The target becomes a shadow, as the creature. When the spell ends the shadow dissipates back to normal.

Material Component: A jet, obsidian or onyx gem worth at least 100 gp

Arcane Explosion
School: Evocation [Sonic]  Level: Sor/Wiz 4, Brd 4
Components: V, S, M
Casting Time: 1 standard action
Range: Close (25 ft + 5ft/2 caster levels)
Area: 15 ft radius
Target: Any point within range.
Saving Throw: None  Spell Resistance: None

By means of this spell the caster creates a series of erratic explosions within the area of effect. Bright colors, dazzling lights and deafening thunderclaps fill the area, not unlike fireworks. While the effects are not directly harmful, they make concentrating rather
difficult. Each creature within the area attempting an action that requires concentration must make one Concentration check (DC 10+number of creatures total in the area). Success means the action succeeds. Failure results in 1d10 per 2 caster levels of subdual damage (damage reduction\resistance has no effect on this). In addition all Perception checks within the area are made at a -4 penalty. The spell lasts for one round per 2 caster levels (maximum 5 rounds).

**Material Component:** A pinch of sulphur in a hollow tube

**Aria**

**School:** Enchantment (Charm) [Sonic]  
**Level:** Bard 2

**Components:** V  
**Casting Time:** 1 full round  
**Range:** Close (25 ft + 5ft/2 caster levels)  
**Target:** All sentient creatures within a 15 foot radius burst  
**Duration:** 10 minutes  
**Saving Throw:** Special (Will)  
**Spell Resistance:** No

When casting this spell, the caster may specify any targets he wishes to leave unaffected.

As he begins casting this spell, the caster makes a Perform check (DC 25) using an instrument of his choice. This Perform check does not allow the use of any modifiers due to Charisma, feats, spells, items, or other bonuses. Only the actual Perform ranks alone may contribute to this roll.

If the check succeeds, the caster spends two minutes Performing, after which the targets must each make a Will save (DC = 20 + caster’s actual ranks in Perform). If failed, the caster gains a +5 bonus to all Charisma-based checks against that target, except Perform checks, for the duration of the spell.

If the check fails, or on a successful Will save, the caster gains a -5 penalty to all Charisma-based checks against that target, except Perform checks, for the duration of the spell.

**Restrictions:** This spell may only be cast on a particular target once per day, regardless of success. If a target has been attacked by the caster or his obvious allies within an hour prior to the casting of this spell, this spell has no effect on the target.

To be affected by this spell, a target must be perceived by the caster. The target must be able to perceive the performance and understand any language involved. For example, a blind target is immune to this spell if the caster chooses to dance, and a deaf target is immune if the caster chooses to sing or speak. The target must also be able to understand the language.

Certain types of creatures are unaffected by this spell: Constructs, Outsiders, and Undead.

**B’Artaign’s Selective Location**

**School:** Divination  
**Level:** Navigation 6, Sor/Wiz 6

**Components:** V, S, F  
**Casting Time:** 10 minutes  
**Range:** Unlimited (see text)  
**Target:** Group of up to 10 creatures/level  
**Duration:** Instantaneous  
**Saving Throw:** None  
**Spell Resistance:** No
This spell functions similarly to *Plot Position*, with the exception that it allows the caster to find the location of a group of creatures numbering no more than 10/level. These creatures must be linked by a common characteristic (i.e. all Plaguetouched, all Iron Golems, all magic users, etc). This can be of any type of characteristic, but only detects those of that chosen type.

To cast this spell, the caster spreads a map out on a flat surface and places a pile of small stones or markers in the center of the map. As the spell is cast, the stones spread out to show the exact location of each group of 10 members of the specified group (similar to the functioning of *Plot Position*). The spell reveals all creatures (up to the spell’s limit) within the area shown on the map, regardless of the size of the map.

**Focus:** A map and a number of small stones or markers equal to 1/caster level.

### Blend with the Mob
**School:** Illusion (Glamer)  **Level:** Brd 3, Sor/Wiz 4
**Components:** V, S, M
**Casting Time:** 1 standard action
**Target:** You
**Duration:** 10 min./level (D)
**Saving Throw:** Will disbelief (if interacted with)  **Spell Resistance:** No

Drawing on the appearances and actions of those nearby, you make yourself look like you belong there. Your appearance becomes similar to those around you (within limits, as per *disguise self*); if there is more than one type of creature nearby, you may choose which to imitate, otherwise the spell selects the most common creature. You can only imitate creatures that you are aware of (generally those you can see), and you do not imitate a specific creature. You do get a +10 bonus to a Disguise made to look like someone else.

Furthermore, if there are at least three nearby creatures who are acting with a particular purpose (such as expressing hostile intentions towards a particular target), Blend with the Mob allows you to appear to act like them as well. You cannot read their minds with this spell, so any creature must be open about the intention you want to imitate. You get a +10 bonus to Bluff checks made to convince others that you are there to aid that group’s cause.

**Material component:** A small piece of chalk or soft clay.

### Burst of Shadow
**School:** Evocation/Illusion [Shadow]  **Level:** Sorcerer/Wizard 9
**Components:** V, S
**Casting Time:** 1 standard action
**Range:** 20 feet
**Area:** 20 ft. cone
**Duration:** Instantaneous or Permanent
**Saving Throw:** Will Half and Fortitude Partial  **Spell Resistance:** Yes

As you complete the casting, you notice a tiny portal to the plane of shadows open up at your fingertips. Fostering it with your own magical energy, you force it to enlarge, spilling waves of shadowstuff upon your enemies.

All targets within the range of this effect take 1d6/level damage (maximum 15d6). Due to its partially illusory nature, anyone succeeding on a Will save takes only half damage. Any
target that succeeds on their Will save must make an additional Fortitude save or become blinded as their sense of sight is overwhelmed by the assault.

**Center of Gravity**

**School:** Transmutation  **Level:** Sor/Wiz 6, Gravity 6  
**Components:** V, S, M (small iron ball)  
**Casting Time:** 1 standard action  
**Range:** Medium (200 ft. +100 ft /3 levels higher than 12)  
**Area:** Up to one 10-ft. cube per two levels (S)  
**Duration:** 1 round/level  
**Saving Throw:** None; see text  
**Spell Resistance:** No

This spell changes the flow of gravity, instead of everything falling down, objects “fall” towards a central point of gravity you define at the rate of 60 feet per round, even if they have to fall upwards to do so. This point must be a stationary point or person within the range of the spell. Objects of less than 20 pounds will automatically move towards the center of gravity. Provided it has something to hold onto, a creature caught in the area can attempt a reflex save to secure itself when the spell effect happens.

Creatures gain their size adjustment or penalty to resist the effect of this spell.

If this spell is centered on a creature, it gets a will save to avoid the effect. The target will feel no negative effects from gravity, however, they will take 1d10 damage per round from random debris hitting them, more if the debris includes weapons or large animals.

The spellcaster is immune to the effects of this spell for the first round only, after which they can grab onto an object to prevent themselves from falling. Bracing and not moving will give a +4 to a creature’s reflex saving throw. Any round, when a creature or object is not fully tethered, they must make a reflex save to avoid being dragged towards the center point. Any round a character moves faster than 1/3 their normal base speed they must make an additional reflex save. Creatures who can fly or levitate can keep themselves from falling; but if they move more than 1/3 their normal fly speed, and require a reflex save. There is nothing intrinsically dangerous or lethal about this spell, creatures or objects are simply forced to move towards the center of the gravity well; however, cunning spellcasters may position the center of gravity in a dangerous place, such as a pit of acid or poison.

The caster must be standing on a firm surface to cast this spell. The material component for casting this spell is a small iron ball which is dropped; when the ball hits the firm surface the spell is cast. If the ball is caught or is prevented from completing its drop, the spell is disrupted.

**Chorus**

**School:** Enchantment (Compulsion) [Sonic]  **Level:** Bard 4  
**Components:** V, S  
**Casting Time:** 5 Rounds  
**Range:** Close (25ft + 5ft/2 caster levels)  
**Target:** All sentient creatures within a 20 foot radius burst  
**Duration:** 10 Minutes  
**Saving Throw:** Will Negates  
**Spell Resistance:** No

When casting this spell, the caster may specify any targets he wishes to leave unaffected.

As he begins casting this spell, the caster makes a Perform check (DC 35) using a method
of his choice. All normal modifiers apply. If this check is failed, the spell fails harmlessly, and is regarded as nothing more than a performance by the caster.

if the check succeeds, targets must make a Will save (DC = 20 + caster's actual Perform ranks). Success avoids the effects and makes the target immune to further castings of this spell from that same caster for one day. Failure brings the target under the control of the caster for 3 minutes. During this time, those affected and the caster perform as a group. The targets do not need ranks in Perform, but will contribute in any way they are able, such as clapping or rhythmic speaking. The targets and caster must maintain concentration while Performing. If a target fails a Concentration check (DC same as caster), he is freed from the spell. If the caster fails a Concentration check, the entire spell ends immediately. The targets receive a +1 bonus per performer in the Chorus to any such Concentration checks.

During the Chorus, the caster and his targets sing, act, or otherwise perform a plan they will enact. Once the performance is completed, targets are once again capable of independent thought and action, but upon command of the caster they will enact the plan detailed in the Chorus, until the spell's duration expires. Thoughts and actions unrelated to the plan are not affected. If a target takes damage while still under the effects of Chorus, it provokes a Concentration check, with a +1 bonus per performer at the end of the Chorus. If this check is failed, the spell ends for that target.

Chorus can only give a single set of instructions to an entire group, and cannot single out individuals or smaller groups for different or extra instruction. Attempting to use this spell to induce behavior that grossly violates a target's moral, ethical, or personal principles or values, (such as forcing a Paladin to attack a child) or involves the target causing direct harm to himself (such as suicide or self-mutilation) may provoke a new Will save or cause the spell to be broken for that target without a save, depending on the severity of the violation. This is implemented at the discretion of the Dungeon Master.

Once the spell is ended, the targets retain a full memory of their activities and experiences while under the influence of the spell, but are completely free of any effects of the spell.

Restrictions: This spell may only be cast on a particular target once per day, regardless of success. If a target has been attacked by the caster or his obvious allies within an hour prior to the casting of this spell, this spell has no effect on the target.

To be affected by this spell, a target must be perceived by the caster. The target must be able to perceive the performance and understand any language involved. For example, a blind target is immune to this spell if the caster chooses to dance, and a deaf target is immune if the caster chooses to sing or speak. The target must also be able to understand the language.

Certain types of creatures are unaffected by this spell: Constructs, Outsiders, and Undead.

Cinder
School: Conjuration (Creation) [Fire] Level: Clr 0, Drd 0, Sor/Wiz 0, Rgr 1 Components: V, S Casting time: 1 standard action Range: Close (25 ft. + 5 ft./2 levels); see text Effect: One smoldering ember Duration: Instantaneous Saving Throw: None Spell Resistance: No
This spell conjures a small lump of smoldering material. As part of the casting of the spell,
you can throw the cinder at a target within range, requiring a ranged touch attack; otherwise, you can simply cause it to appear anywhere within arm's reach.

The cinder deals 1 point of fire damage per round to unprotected flesh or flammable objects; it will cause tinder or other highly flammable substances to catch fire in 1 round. The cinder will die in one minute, becoming an inert lump of charcoal-like material; however, it can be banked in ash or other insulating material to conserve its heat, and any time spent so insulated does not count against the one minute limit.

**Cloak of Shadow**  
*School:* Abjuration [Shadow]  
*Level:* Sor/Wiz 3, Assassin 4, Bard 5  
*Components:* V, S, M  
*Casting Time:* 1 standard action  
*Target:* You  
*Duration:* 1 minute/level  
*Saving Throw:* None  
*Spell Resistance:* No

As the material components dissolve into the air, a black cape materializes around you, flowing as if in response to some unfelt breeze.

While this spell is in effect, you are immune to non-magical projectiles except for those used by siege engines and other over-sized sources. In addition, as a move action, you may fly up to twice your speed with average maneuverability. If you do not end this movement on another solid surface, however, you begin falling from your current height above ground.

**Material Component:** a bat wing and a single drop of a demon’s ichor.

**Contentment**  
*School:* Enchantment (Charm) [Mind-Affecting]  
*Level:* Brd 0, Sor/Wiz 0  
*Components:* V, S  
*Casting time:* 1 round  
*Range:* Close (25 ft. + 5 ft./2 levels)  
*Target:* One living creature  
*Duration:* 1d4 rounds  
*Saving Throw:* Will partial  
*Spell Resistance:* Yes

A *contentment* spell causes a feeling of wellbeing to come over a single creature of 1 HD per caster level or less. The subject ceases to be agitated or distressed and will react calmly to anything or anyone around it. If the creature fails a Will save, it is also fascinated.

Any cause of distress or agitation will affect the target once the spell ends. In particular, while this spell can suppress a barbarian’s rage ability, any time spent under the spell’s effects do not count against the rage duration, and the subject is not fatigued while the rage is suppressed. Also, it does not affect morale bonuses from spells such as *bless* or *good hope*. It otherwise functions as the spell *calm emotions*.

**Dark Avatar**  
*School:* Evocation [Force, Shadow]  
*Level:* Blackguard 4, Cleric 6  
*Components:* V, S, M  
*Casting Time:* 1 standard action  
*Range:* Close (25 ft. + 5 ft./2 levels)  
*Effect:* One shadow duplicate of caster  
*Duration:* 1 round/level
**Saving Throw:** None   **Spell Resistance:** Yes

As you crush the material component in your weapon hand, a large avatar appears nearby, armed and bearing your likeness, ready to attack your foes as you direct.

This spell creates a large creature at the specified location armed with a shadowy version of whatever weapon you are wielding, all made of force. It cannot move and has 5 hit points per caster level. Each turn, it makes one attack at your highest attack bonus, dealing 1d4/level damage on a successful hit, with a threat range and critical multiplier the same as your weapon. It will strike the enemy you designate, or whichever is closest if not directed. The creature can make attacks of opportunity, and the DC for Acrobatics checks to get past it is increased by ½ your caster level. It cannot flank or provide flanking.

It strikes as a force spell, and therefore can penetrate damage reduction and damages incorporeal creatures. It cannot be harmed by physical attacks, but can be affected by dispel, disintegrate, and similar spells. Its AC is equal to your caser level. If it attacks a creature with Spell Resistance, you must make a caster level check to overcome it.

**Material Component:** A drop of the caster’s blood, Blessed under a new moon.

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**Dark Banishment**

**School:** Conjuration (Teleportation) [Shadow] **Level:** Sorcerer/Wizard 8

**Components:** V, S

**Casting Time:** 1 standard action

**Range:** Touch

**Target:** Creature Touched

**Duration:** Instantaneous

**Saving Throw:** None (object) or Will Negates   **Spell Resistance:** Yes

As your hand makes contact with your foe, you watch their outline become blurred by shadow. Slowly, you watch them fade out of sight.

The target of this spell is sent to the Plane of Shadow. If the Target is a creature, they may make a Will save to negate this spell’s effects, otherwise the target is instantly transported.

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**Dark Mist**

**School:** Illusion [Shadow] **Level:** Bard 1, Sorcerer/Wizard 2

**Components:** S

**Casting Time:** 1 standard action

**Range:** 20 ft.

**Effect:** Illusory Cloud spreads in 20-ft. radius from you, 20 ft. high

**Duration:** 1 round/level

**Saving Throw:** None   **Spell Resistance:** No

An inky black smoke spreads from your hands. Despite its opacity, you can see through it easily, and your allies can still see you.

This spell creates an area of fog similar to an obscuring mist spell. However, you and up to one creature/2 caster levels, chosen at the time of the spell’s casting, can see through the fog as if it weren’t there. A moderate wind (11+ mph), such as from a gust of wind spell, disperses the fog in 4 rounds. A strong wind (21+ mph) disperses the fog in 1 round. A fireball, flame strike, or similar spell burns away the fog in the explosive or fiery spell’s area. A wall of fire burns away the fog in the area into which it deals damage. This spell does not function underwater.
**Darkened Mind**  
**School:** Abjuration  **Level:** Assassin 1, Bard 2, Cleric 2  
**Components:** V, S  
**Casting Time:** 1 standard action  
**Target:** You  
**Duration:** 1 hour/level  
**Saving Throw:** None  
**Spell Resistance:** No

As the spell is cast, you feel your mind become immersed in a fog. Despite this apparent affliction, you remain able to think clearly.

While under the effects of this spell, the caster is immune to any attempt to read their mind or make telepathic contact with them, although other divination effects (such as those that divine alignment or location) function normally against the caster.

In addition, the caster’s manner becomes nearly as unreadable as their mind, imposing a –4 penalty on any Sense Motive check made against them.

**Dark Terror**  
**School:** Illusion [Shadow]  **Level:** Sor/Wiz 3, Bard 3  
**Components:** V, S  
**Casting Time:** 1 standard action  
**Range:** Close (25 ft + 5ft/2 caster levels)  
**Effect:** Shadow effect appears at desired location within range  
**Duration:** 1 round/level  
**Save:** Reflex for half, Will (see text)  
**Spell Resistance:** Yes

This spell creates a hideous clot of shadow which constantly forms and reforms into various gruesome images. All creatures within 25 ft of the illusion take 1d4 subdual damage per caster level (Reflex save for half, max 10d4) and if they fail the Reflex must make a Will save or be *sickened* for the duration of the spell (–2 penalty on all attack rolls, weapon damage rolls, saving throws, skill checks, and ability checks).

**Darknet**  
**School:** Evocation [Darkness]  **Level:** Sor/Wiz 2  
**Components:** V, S  
**Casting Time:** 1 standard action  
**Range:** Close (25 ft + 5ft/2 caster levels)  
**Target:** One creature in range.  
**Duration:** 1 round per level  
**Saving Throw:** Reflex negates  
**Spell Resistance:** Yes

A net of shadows flies from your hands and wraps around the target, impeding movement. The target takes 1d6 nonlethal damage, plus 1d6 per 4 caster levels (to a maximum of 3d6), and is entangled. A strength or Escape Artist check against a DC of the spell allows the target to slip free of the net.

**Delay Gravity**  
**School:** Transmutation  **Level:** Sor/Wiz 1, Gravity 1  
**Components:** V, S  
**Casting Time:** 1 swift action  
**Range:** Medium (100 ft. + 10 ft./level)  
**Targets:** One creature or object of size Large or smaller
Duration: 1 round/level
Saving Throw: Will negates (object)  Spell Resistance: Yes (harmless)

This spell leaves the target hanging in midair, for the subject is temporarily immune to the effects of gravity. Unless they are able to touch an object to direct their movement, or until acted upon by another creature or force (rope, weapon, spell, etc), the subject is unable to move from their suspended position.

**Detect Disease**
- **School:** Divination  **Level:** Clr 0, Drd 0, Pal 1, Rgr 1, Sor/Wiz 0
- **Components:** V, S
- **Casting Time:** 1 standard action
- **Range:** Close (25 ft. + 5 ft./2 levels)
- **Target:** One creature, one object, or a 5-ft. cube
- **Duration:** Instantaneous
- **Saving Throw:** None  **Spell Resistance:** No

You determine whether a creature, object, or area suffers from or carries a disease. You can determine the exact type of disease with a DC 20 Heal check. A character without the Heal skill may try a DC 20 Wisdom check, or one may be tried if the other fails. This spell is blocked by 1 ft of stone, 1 in of common metal, a thin sheet of lead, or 3 ft of wood or dirt. This was an early attempt to detect The Weeping, which it is unable to perceive reliably. This spell has only a 50 percent chance of detecting The Weeping, failure yields no result.

**Detect Plague**
- **School:** Divination  **Level:** Cleric 1
- **Components:** V, S; DF (Holy/Unholy symbol)
- **Casting Time:** 1 standard action
- **Range:** 60 ft.
- **Area:** Cone-shaped emanation
- **Duration:** Concentration, up to 10 min./ level (D)
- **Saving Throw:** None  **Spell Resistance:** No

You can sense the presence of The Weeping in other creatures, including Plague-touched. The information revealed depends on how long you study a particular area or subject:

1st Round, Presence or absence of creatures infected by The Weeping.

2nd Round, Number of creatures in the area infected by The Weeping.

3rd Round, Creatures infected by The Weeping glow a sickly green in your eyes, while those who are Plague-touched glow a pale yellow to you.

**Detect Shadowspell**
- **School:** Divination  **Level:** Cleric 1, Sorcerer/Wizard 1

Although they share many similarities, shadow magic is different from regular magic. By looking for distortions in the area, you can identify all nearby shadow magic.

Detect Shadowspell functions as Detect Magic except as follows. On the first round, you learn of the presence or absence magic auras with the Shadow descriptor. On the second round, you learn the number of auras and whether each one was cast as a spell, spell-like ability, supernatural ability, or extraordinary ability. On the third round, you learn the
strength, location, and school of magic of each aura. Detect Shadowspell also detects spells of the Illusion school, with the same details revealed.

**Dim**

**School:** Evocation [Darkness]  **Level:** Sorcerer/Wizard 1  
**Components:** V, S  
**Casting Time:** 1 standard action  
**Range:** 0 ft.  
**Area:** 10 ft./level-radius emanation  
**Duration:** 1 minute/level  
**Saving Throw:** None  
**Spell Resistance:** No

*As you cast this spell, you watch the area around you go dark. It stops short of full darkness, however, at a twilight shadow.*

All squares filled with bright illumination within range are lowered to shadowy illumination. Any light or darkness spell can dispel or counter Dim and vice versa.

**Disperse Shadows**

**School:** Evocation [Light]  **Level:** Cleric 1, Paladin 1  
**Components:** V, S  
**Casting Time:** 1 standard action  
**Range:** 0 ft.  
**Effect:** 10 ft./level-radius emanation  
**Duration:** 1 minute/level  
**Saving Throw:** None  
**Spell Resistance:** No

*As you cast this spell, the darkness is lifted as if by an unseen source of light, creating an area of dim illumination.*

All squares filled with darkness within range are increased to shadowy illumination. Any light or darkness spell can dispel or counter Disperse Shadows and vice versa.

**Divine Grip**

**School:** Transmutation  **Level:** Clr 1, Pal 1  
**Components:** V, S  
**Casting Time:** 1 standard action  
**Target:** You (see text)  
**Duration:** 10/min. caster level  
**Saving Throw:** None  
**Spell Resistance:** No

You are blessed with the might of your deity. Pick a specific weapon (not a type of weapon). If you roll a natural 1 on your attack, there is no chance that you drop this specific weapon while under the effects of this spell. Also, you gain a +1 per 2 levels (maximum of +5) insight bonus on checks to resist being disarmed. If you willingly drop your weapon, or are forced to by some means, you can pick it up as a free action and the spell is still in effect, as long as the duration has not ended. (This has no effect on whether or not you actually hit your opponent on a natural 1)

**Duet**

**School:** Enchantment (Compulsion) [Sonic]  **Level:** Bard 3  
**Components:** V, S  
**Casting Time:** 5 Rounds
**Range:** Touch  
**Target:** Single Creature  
**Duration:** 10 Minutes  
**Saving Throw:** Will Negates  
**Spell Resistance:** No

As you begin casting this spell, make a Perform check (DC 30) using any method of your choice. All normal modifiers apply. If this check is failed, the spell dissipates harmlessly.

If the check succeeds, the caster must also make a successful touch attack on the target. On a successful hit the target must make a Will save (DC = 15 + casters actual Perform ranks). Success renders the spell ineffective. Failure brings the target under the direct control of the caster for 3 minutes. During this time, the target and the caster perform a duet together. The target does not need ranks in Perform, but will contribute in any way he is able, such as clapping or rhythmic speaking. Both the target and the caster must maintain concentration while Performing or the spell ends immediately.

During the *Duet*, both the caster and target will sing, act, or otherwise perform a plan they will enact. Once the *Duet* is completed, the target is once again capable of independent thought and action, but upon command of the caster they will willingly enact whatever plan was detailed in the *Duet*, until the spell's duration expires. Thoughts and actions unrelated to the plan are not affected. If a target takes damage while still under the effects of *Duet*, it provokes a Concentration check, with a +1 bonus per performer at the end of the *Duet*. If this check is failed, the spell ends for that target.

Attempting to use this spell to induce behavior that grossly violates a target's moral, ethical, or personal principles or values, (such as forcing a Paladin to attack a child) or involves the target causing direct harm to himself (such as suicide or self-mutilation) may provoke a new Will save or cause the spell to be broken for that target without a save, depending on the severity of the violation. This is left to the discretion of the Dungeon Master.

Once the spell ends, the target retains a full memory of his activities and experiences while under the influence of the spell, but is completely free of any direct effects of the spell.

**Restrictions:** This spell may only be cast on a particular target once per day, regardless of success. If a target has been attacked by the caster or his obvious allies within an hour prior to the casting of this spell, this spell has no effect on the target.

To be affected by this spell, a target must be perceived by the caster. The target must be able to perceive the performance and understand any language involved. For example, a blind target is immune to this spell if the caster chooses to dance, and a deaf target is immune if the caster chooses to sing or speak. The target must also be able to understand the language. Constructs, Outsiders, and Undead are unaffected by this spell.

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**Ebon Seed**  
**School:** Evocation [Shadow]  
**Level:** Sorcerer/Wizard 3  
**Components:** V, S  
**Casting Time:** 1 standard action  
**Range:** Close (25 ft. + 5 ft./2 levels)  
**Target:** 1 5-ft. square  
**Duration:** 1 hour  
**Saving Throw:** None  
**Spell Resistance:** No

You set a seed of darkness in the air, connecting it to yourself with a link of shadows. Using this link, you can launch certain subsequent spells from this seed of darkness.
Once per round, as a swift action, you may cast an evocation, conjuration, or illusion spell of 2nd-level or lower with the Shadow descriptor using the Ebon Seed. The spell must have a casting time of 1 standard action or less. You may use either your line of sight or its line of sight (the Seed is treated as having darkvision 60 ft. for this purpose) but it does not allow you to see from its perspective and the target must have line of effect from the Seed.

**Eleven O’clock Number**

**School:** Enchantment (Compulsion) [Sonic]  **Level:** Bard 6  
**Components:** V, S  
**Casting Time:** 1 Minute  
**Range:** Long (400 ft + 40 ft/caster level)  
**Target:** All sentient creatures within a 30 foot radius burst  
**Duration:** 55 Minutes  
**saving Throw:** Will Negates  
**Spell Resistance:** No

Before casting this spell, the caster may specify any targets he wishes to leave unaffected.

As he begins casting this spell, the caster makes a Perform check (DC 45) using any method of his choice. All normal modifiers apply. If this check is failed, the spell ends harmlessly.

If the check succeeds, each target must make a Will save (DC = 30 + casters actual Perform ranks). Success renders the spell ineffective for that target. Failure brings that target under the direct control of the caster for 5 minutes. During this time, the affected targets and the caster perform as a group. The targets do not need ranks in Perform, but will contribute in any way they are able such as clapping or rhythmic speaking. Both the caster and the targets must maintain concentration while Performing. If either fails a Concentration check, the entire spell ends immediately.

Attempting to use this spell to induce behavior that grossly violates a target’s moral, ethical, or personal principles or values, (such as forcing a Paladin to attack a child) or involves the target causing direct harm to itself (such as suicide or self mutilation) may provoke a new Will save or cause the spell to be broken for that target without a save, depending on the severity of the violation. This is left to the discretion of the Dungeon Master.

During the Number, the caster and his targets will sing, act, or otherwise perform a plan they will enact. The caster is free to give out specialized instructions to any number of individuals or smaller groups within the Number.

Once the Number is completed, the targets are once again capable of independent thought and action, but will upon command willingly enact whatever plan was detailed in the Number, until the spell’s duration expires. Thoughts and actions unrelated to the plan are not affected.

Once the spell ends, the targets retains full memory of their activities and experiences while under the influence of the spell, but are completely free of any direct effects of the spell.

**Restrictions:** This spell may only be cast on a particular target once per day, regardless of success. If a target has been attacked by the caster or his obvious allies within an hour prior to the casting of this spell, this spell has no effect on the target.

To be affected by this spell, a target must be perceived by the caster. The target must be able to perceive the performance and understand any language involved. For example, a blind target is immune to this spell if the caster chooses to dance, and a deaf target is
immune if the caster chooses to sing or speak. The target must also be able to understand the language.

Certain types of creatures are unaffected by this spell: Constructs, Outsiders, and Undead.

**Ensemble**

**School:** Enchantment (Compulsion) [Sonic]  **Level:** Bard 5  
**Components:** V, S  
**Casting Time:** 5 rounds  
**Range:** Medium (100ft + 10ft/caster level)  
**Target:** All sentient creatures within a 25 foot radius burst  
**Duration:** 30 Minutes  
**Saving Throw:** Will Negates  
**Spell Resistance:** No

Before casting this spell, the caster may specify any targets he wishes to leave unaffected.

As he begins casting this spell, the caster makes a Perform check (DC 40) using any method of his choice. All normal modifiers apply. If this check is failed, the spell ends harmlessly.

If the check succeeds, each target must make a Will save (DC = 25 + caster’s actual Perform ranks). Success renders the spell ineffective for that target. Failure brings that target under the direct control of the caster for 3 minutes. During this time, the affected targets and the caster perform as a group. The targets do not need ranks in Perform, but will contribute in any way they are able, such as clapping or rhythmic speaking. Both the targets and the caster must maintain concentration while performing. If a target fails a Concentration check, he is freed from the spell. If the caster fails a Concentration check, the entire spell ends immediately. The targets receive a +1 bonus per performer in the **Ensemble**

During the **Ensemble**, the caster and his targets will sing, act, or otherwise perform a plan they will enact. The caster is free to give out specialized instructions to any individual or smaller groups within the **Ensemble**, up to five distinct sets of instruction. Once completed, the targets are once again capable of independent thought and action, but will willingly enact whatever plan was detailed in the **Ensemble**, upon command or until the spell’s duration expires. Thoughts and actions unrelated to the plan are not affected. Taking damage while under the effects of **Ensemble** provokes a Concentration Check, with a +1 bonus per performer at the end of the **Ensemble**. If this check is failed, the spell is immediately ended for that target.

Attempting to use this spell to induce behavior that grossly violates a target’s moral, ethical, or personal principles or values, (such as forcing a Paladin to attack a child) or involves the target causing direct harm to itself (such as suicide or self mutilation) may provoke a new Will save or cause the spell to be broken for that target without a save, depending on the severity of the violation. This is left to the discretion of the Dungeon Master.

Once the spell is ended, the targets retain full memory of their activities and experiences while under the influence of the spell, but are free of any direct effects of the spell.

**Restrictions:** This spell may only be cast on a particular target once per day, regardless of success. If a target has been attacked by the caster or his obvious allies within an hour prior to the casting of this spell, this spell has no effect on the target.

To be affected by this spell, a target must be perceived by the caster. The target must be
able to perceive the performance and understand any language involved. For example, a blind target is immune to this spell if the caster chooses to dance, and a deaf target is immune if the caster chooses to sing or speak. The target must also be able to understand the language.

Certain types of creatures are unaffected by this spell: Constructs, Outsiders, and Undead.

**Ephemeral Transformation**

**School:** Transmutation  **Level:** Sorcerer/Wizard 7  
**Components:** V, S, M  
**Casting Time:** 10 minutes  
**Range:** Touch  
**Target:** 1 willing or helpless creature  
**Duration:** Instantaneous  
**Saving Throw:** Will Negates  
**Spell Resistance:** Yes

*At the end of the long and tedious casting process, the target’s skin has darkened and their shadow has lengthened. They end the process as a new creature, a creature of shadow.*

The target of this spell loses one level (or 2 points of Constitution, if they possess no levels) but permanently gains the Dark Fey template.

**Material Component:** The (mostly intact) remains of a Dark Fey creature.

**Escape Tactics**

**School:** Illusion [Shadow]  **Level:** Bard 4, Sorcerer/Wizard 6  
**Components:** V  
**Casting Time:** 1 standard action  
**Range:** Close (25 ft. + 5 ft./2 levels)  
**Target:** You + up to one willing ally/caster level  
**Duration:** 1d4 minutes  
**Saving Throw:** None (harmless)  
**Spell Resistance:** Yes (harmless)

*As the final syllable of the incantation escapes your mouth, each of your targets becomes surrounded by illusory copies of themselves. For a brief second, each of the copies stands calmly. Then, each copy simultaneously starts screaming and running in random directions.*

This spell creates 1d6+2 illusory copies of each of this spell’s targets anywhere within range. For the duration of the spell, each illusory copy runs around blindly, screaming, shouting curses, or challenging others to follow. Each illusion contains audible, olfactory, thermal, and tactile components, in addition to its visual component. Once cast, there is no maximum distance that these copies can travel. Each illusion copy has an AC equal to the touch AC of its original. Unfortunately, there is a connection between each copy and its original, and if a copy is dealt damage the original takes 1 point per caster level as nonlethal damage and that copy is destroyed.

**Explosive Blast**

**School:** Transmutation  **Level:** Sor/Wiz 3  
**Components:** V, S  
**Casting Time:** 1 standard action  
**Range:** Close (25 ft. + 5 ft./2 levels)  
**Targets:** One solid object, weighing no more than 10 lb/level, max 100 lbs  
**Duration:** Instantaneous
- **Saving Throw:** Will negates (object) and reflex for half
- **Spell Resistance:** No (object)

You point your finger at a single unattended, inanimate, non-magical object weighing no more than 10 pounds per caster level (maximum 100 lbs). The target shatters, sending fragments flying in a 10 foot burst. All creatures within range take 1d6 points of bludgeoning damage per 10 pounds of weight the object possessed, a successful Reflex save cuts the damage in half. If the object is made of glass, pottery, or a similar material, the damage is piercing rather than bludgeoning, and if the object is of a soft composition (fruit, flesh etc) the damage is subdual.

Only inanimate objects may be targeted with this spell. The object targeted must be entirely independent of all other nearby objects. This spell cannot be used to destroy a part of a larger object, including component parts in complex structures such as buildings.

**Featured Moment**

**School:** Enchantment (Charm) [Sonic]  **Level:** Bard 0

**Components:** V

**Casting Time:** 1 Standard Action

**Range:** Close (25ft + 5ft/2 caster levels)

**Target:** Single Creature

**Duration:** 1 Minute

**Saving Throw:** Special (Will)  **Spell Resistance:** No

As he begins casting this spell, the caster makes a Perform check (DC 15) using any method of his choice. This check does not allow the use of any modifiers due to Charisma, feats, spells, items, or other bonuses. Only the Perform ranks alone may contribute to this roll.

If the check succeeds, the target must make a Will save (DC = 10 + caster’s actual Perform ranks). If failed, the caster gains a +1 bonus to all Charisma-based checks against the target, except Perform checks, for the duration of the spell.

If the caster fails his initial Perform check, or the target succeeds at his Will save, the caster incurs a -1 penalty to all Charisma-based checks against the target, except Perform checks, for the duration of the spell.

**Restrictions:** This spell may only be cast on a particular target once per day, regardless of success. If a target has been attacked by the caster or his obvious allies within an hour prior to the casting of this spell, this spell has no effect on the target.

To be affected by this spell, a target must be perceived by the caster. The target must be able to perceive the performance and understand any language involved. For example, a blind target is immune to this spell if the caster chooses to dance, and a deaf target is immune if the caster chooses to sing or speak. The target must also be able to understand the language.

Certain types of creatures are unaffected by this spell: Constructs, Outsiders, and Undead.

**Fortress of Secrecy**

**School:** Conjuration (Creation)  **Level:** Wiz/Sor 9

**Components:** V, S

**Casting Time:** 1 standard action

**Range:** Close (25 ft. + 5 ft./2 levels)

**Effect:** Extradimensional Fortress, up to three 10-ft. cubes/level (S)
**Duration:** 2 hours/level (D)  
**Saving Throw:** None  
**Spell Resistance:** No

As the spell is cast, a glittering, black passageway opens up where you have designated. Despite its opaque nature, you know that safe haven lies just beyond the doorway.

You create an extradimensional space with a single entrance. The entrance looks like a shimmering black portal that is 4 feet wide and 8 feet high and is invisible to all but you. True Sight or other similar effects will reveal its presence. Only those you designate (to a maximum of 1/level, including pets, mounts, and familiars) may enter the Fortress, and the entrance seals behind you when you enter, preventing any other creatures from following. Any creature passing through the entrance finds the ruined remains of a grand fortress that looks as though it has been under siege for eons. The primary material is stone, but hinges and other fasteners are made of seemingly random materials, from iron to gold. You can create any floor plan you desire to the limit of the spell’s area of effect, and include any temperature and other environmental factors you desire. The place is roughly furnished, and contains sufficient food to feed a dozen medium sized creatures per caster level.

Once inside the fortress, no divination will detect any of its inhabitants, even if these would merely be gathering information about those inside. In addition, no exterior force can break into or dispel the Fortress once the entrance has closed. No inhabitants can be contacted by any means requiring the recipient to be on the same plane as the sender, unless both happen to be in the Fortress. Once per casting, as a standard action, the caster of the Fortress may send a message to any known creature on any plane with no chance of failure.

As a standard action, any inhabitant of the fortress can send themselves back to the Prime Material Plane. If they do so, they emerge near the original entrance to the Fortress. Planar travel by spell away from a Fortress is possible, but requires the caster and all those who want to leave to join hands (or be touching). The caster must succeed at a Caster Level check (DC 10+Caster Level of the Fortress+ # creatures). If successful, those doing so emerge at a random location on the destination plane, although multiple creatures moving to the same plane will arrive in close proximity to each other.

Anyone leaving the fortress finds the trip to be a one-way journey, with no way back to the extradimensional haven. When the original caster leaves the fortress the spell ends, forcing any other occupants back onto the Prime Material plane near the former Fortress entrance.

**Gravity Arc**  
**School:** Telekinesis  
**Level:** Sor/Wiz 4, Gravity 4  
**Components:** V, S  
**Casting Time:** 1 swift action  
**Range:** Medium (100 ft. + 1 ft./level)  
**Target:** One Large or smaller moving object  
**Duration:** 1 round/level  
**Saving Throw:** None (object)  
**Spell Resistance:** No (object)

This spell enables the manipulation of a moving object by increasing or decreasing its speed. If an item is sped up, such as an arrow or rock, the damage inflicted is multiplied by 1.5 and any reflex save to avoid is increased in difficulty by +4. If used to slow an item down, the caster can choose whether the object will cause half damage or the target adds +4 to a reflex saving throw (as the danger becomes much easier to avoid). Only objects which have no natural means of movement can be affected by this power. Living creatures, undead and constructs are immune to this spell. The caster can affect any one object for the
duration of the spell; but if they do so, they are unable to cast another spell that round as it requires all of their concentration to maintain the Arc. Other non-spell actions are allowed.

Gravity Well
School: Transmutation  Level: Sor/Wiz 9, Gravity 9
Components: V, S, M
Casting Time: 1 standard action
Range: 300 ft radius
Duration: 3 rounds
Saving Throw: None; see text  Spell Resistance: Yes

This spell changes the flow of gravity, similar to Center of Gravity, except the new gravity point also contains a planar gate, and anything that falls through will be destroyed unless it makes a Fortitude save, with success placing it at random on a random plane. Objects of less than 20 pounds will automatically move towards the center of gravity at the rate of 100 feet per round. Provided it has something to hold onto, a creature caught in the area can attempt a Reflex save to secure itself when the spell effect happens. Creatures able to fly or levitate can gain no advantage from their ability. Creatures gain their grapple size adjustment to resist the effect of this spell.

Creatures bracing themselves and not moving will gain a +4 to their Reflex saving throw. Any round that a creature or object is not fully tethered, another Reflex save is required to avoid being dragged towards the gate. Any round a creature moves faster than 1/3 their normal base speed they must make an additional Reflex save to avoid being lost to the force of gravity. The caster and anyone touching the caster for the full three rounds are immune to the effects of this spell; but if the touch ends for a moment, that creature is also subject to the Reflex saving throws as normal.

Material Component: The material component for casting this spell is a small ball comprised of a material from at least 2d4 other planes. If unavailable or not used, however, this spell works the same as the Center of Gravity spell.

Gravity’s Full Weight
School: Transmutation  Level: Sor/Wiz 8, Gravity 8
Components: V, S, M
Casting Time: 1 standard action
Range: Close (20 ft. + 5 ft./level)
Targets: One creature or object
Duration: 1 round per level, or Permanent (object)
Saving Throw: Fort Negates (object)  Spell Resistance: Yes (object)

This spell increases one object’s weight by 500%, preventing most creatures from using weapons effectively or even from moving. This spell is often cast when a target is in water or high altitude, causing them to plummet downwards.

Material component: A small bullette scale.

Hardfall
School: Transmutation  Level: Sor/Wiz 2
Components: V, S
Casting Time: 1 swift action
Range: Medium (100 ft. + 10 ft./level)
Targets: One Medium or smaller freefalling object or creature/level, no two of which may
be more than 20 ft. apart

**Duration:** Until landing or 1 round/level

**Saving Throw:** Will negates  

**Spell Resistance:** Yes

This spell is the malicious creation of a wizard who worked for years trying to find an effective counter for *feather fall*. The result is not quite perfect; since it cannot be cast quite as quickly as that spell, but if the targets are falling far enough it can be quite effective.

The targets of the spell fall 50% faster than normal: 225 feet in the first round of descent, and 450 feet per round thereafter. They also take and deal extra damage upon landing, as if the fall were half again as far. The falling damage limit is increased to 30d6. The spell affects one or more Medium or smaller creatures (including gear and carried objects up to each creature’s maximum load) or objects, or the equivalent in larger creatures: a Large creature or object counts as two Medium creatures or objects, a Huge creature or object counts as two Large creatures or objects, and so forth. *Hardfall* dispels (but does not counter) *feather fall*.

**Heisenberg’s Impossible Split**

**School:** Conjuration (Teleportation)  

**Level:** Sor/Wiz 3

**Components:** S

**Casting Time:** 1 swift action

**Range:** Medium (100 ft. + 10 ft./level)

**Target:** You

**Duration:** Instantaneous

**Saving Throw:** No  

**Spell Resistance:** No

This spell functions as Heisenberg’s Improbable Jump except as noted. When you teleport, you create a *mirror image* of yourself. This copy functions exactly as the spell *mirror image* except only one is created, and it is placed where desired within the spell’s range. If the image cannot be placed where desired, it is placed in the closest open space to that location. You must have line of effect with the area where the image is being placed. You may control the image as a free action, and unless specified otherwise will move as you move and mimic your actions. The image has a duration of 1 round per caster level. If you or the image move beyond the range of the spell apart, the *mirror image* effect ceases. Note that this spell can be cast in magic silence.

**Heisenberg’s Improbable Jump**

**School:** Conjuration (Teleportation)  

**Level:** Sor/Wiz 2

**Components:** S

**Casting Time:** 1 move action

**Range:** Close (25 feet + 5 ft./2 levels)

**Target:** You

**Duration:** Instantaneous

**Saving Throw:** No  

**Spell Resistance:** No

You can teleport a distance up to your range. You may travel up to 10 feet higher or lower than your current height, but height is not a factor when calculating distance. The area that you wish to jump to must be within range and this spell can be used to teleport through solid matter. If you land in a square occupied by a solid object, you are shunted to the closest open square. Every 5 feet traveled through solid matter to find an open square incurs 1d6 damage. If you must travel more than your maximum range to clear a solid body and enter a free square, you take 4d6 points of damage and the spell fails.
After teleporting, you gain a 50% miss chance due to your body's instability on the material plane until the beginning of your next turn. Note that this spell can be cast in magic silence.

**Heisenberg's Uncertain Hop**

*School:* Conjuration (Teleportation)  *Level:* Sor/Wiz 1  
*Components:* S  
*Casting Time:* 1 standard action  
*Target:* You  
*Duration:* 1 round/level  
*Saving Throw:* No  
*Spell Resistance:* No

Your body begins spontaneously teleporting in random directions, never more than a few inches or so, several times each round. You gain a +4 circumstance bonus to AC. Note that this spell can be cast in magic silence.

**Hunter of the Night**

*School:* Transmutation [Shadow]  *Level:* Druid 2  
*Components:* V, S  
*Casting Time:* 1 minute  
*Range:* Touch  
*Target:* Animal touched  
*Duration:* 24 hours  
*Saving Throw:* Will negates (harmless)  
*Spell Resistance:* No

As you weave incantations over the animal you touch, you prepare it to deal with darkness, weaving a bit of shadow into its being to aid the process.

The animal targeted by this spell gains darkvision out to 60 feet, a +2 enhancement bonus to its Dexterity score, and it gains immunity to fatigue and exhaustion.

**Hush**

*School:* Enchantment (Compulsion) [Mind-Affecting, Sonic]  *Level:* Brd 1, Sor/Wiz 1  
*Components:* V, S  
*Casting time:* 1 standard action  
*Range:* Close (25 ft. + 5 ft./2 levels)  
*Target:* One intelligent creature  
*Duration:* Instantaneous  
*Saving Throw:* Will negates  
*Spell Resistance:* Yes

You make a short, sharp gesture and a shushing noise that interrupts and distracts the target.

If the target fails its Will save, any verbal communication it was making ceases momentarily. If the target was concentrating at the time (including making a vocal Perform check or casting a spell with a verbal component), it may instead make a Concentration check against the Will DC to ignore the distraction.

**Increased Gravity**

*School:* Transmutation  *Level:* Sor/Wiz 2, Gravity 2  
*Components:* V, S  
*Casting Time:* 1 standard action  
*Range:* Medium (100 ft. + 10 ft./level)  
*Targets:* One Large or smaller creature, plus 1 per 3 caster levels
Duration: 1 min/level
Saving Throw: Will negates  Spell Resistance: Yes

This spell increases the effects of gravity, making it difficult to move. Any creature that fails its saving throw will have their movement reduced by 10 ft but never to less than 5 ft per round. It also imposes a -5 skill penalty on all strength or dexterity based skills. All missile attacks from those affected will likewise have a -2 penalty during this period. The caster affects an additional target for every three caster levels.

Mapmaking
School: Transmutation  Level: Navigation 4
Components: S, M
Casting Time: 10 minutes
Range: Close (25 feet + 5 ft./2 levels)
Target: One map or writing surface
Duration: Instantaneous
Saving Throw: None (object)  Spell Resistance: No (object)

This spell can either craft a new map or it can enhance and correct an existing map. During casting, the caster spreads the material component on a flat surface and specifies the location he/she desires to map. Over the course of the casting, an accurate map of the desired location (up to 500 square miles) is created on the medium. If the medium is already a map, any errors are corrected and detail is enhanced as necessary. In order to map an area, the caster must have been physically present within the boundaries of the area or experienced the area through a divination spell of 3rd level or higher (or an equivalent), but does not need to be familiar with the entire location, nor does the caster's memory of the location need to be perfect.

Maps created by this spell are reasonably detailed and exceedingly accurate. They show mountain ranges and hills, major rivers and other bodies of water, major cities and roads, and other prominent geographical features (forests, deserts, etc).

Material Component: A map or writing surface (paper, hide, parchment, etc) of at least 10” x 10”. This material component becomes the map and so cannot be reused.

Mask the Plague
School: Illusion [Glamer]  Level: Brd 1, Sor/Wiz 1
Components: S, V, F
Casting Time: 1 Standard Action
Range: Touch
Target: Creature Touched
Duration: 1 hour/level
Saving Throw: Will Negates (harmless)  Spell Resistance: Yes (harmless)

This spell was developed by the Order of the Hidden Fire to provide a quick, easy, and cheap way to disguise the facial features of the Plaguetouched. When cast by a powerful enough caster, it even covers the bloody tears that normally mark the Plaguetouched. This spell allows the caster to alter the minor facial features of the creature touched. Changes are limited to hair and eye color, covering or adding scars/birthmarks/etc, tweaking the shape of facial features, and other minor changes of a similar scope.

In addition to altering already-existing facial features, this spell allows the caster to attempt to anticipate future changes in appearance. Whenever the facial features of the subject of
this spell change (i.e. gets a scar or a burn, eyes bleed, etc.), make a Spellcraft check as the caster of the spell against a DC of 15 + 2/hour since the casting of the spell. If this check fails, changes appear on the target’s face as normal.

This spell only changes the appearance of the subject’s face. It does not disguise the texture of the skin, nor does it prevent any other senses from detecting the subject’s true features. This spell grants a +5 bonus to Disguise checks when used to create a disguise.

Focus: A mask of any type

Merge into Shadow
School: Transmutation [Shadow] Level: Sor/Wiz 4
Components: V, S, F
Target: You
Duration: 10 min/level
Saving Throw: None Spell Resistance: No

This spell enables you to merge your body and possessions into a single shadow. The shadow must be large enough to accommodate your body in two dimensions, and when the casting is complete you and not more than 100 pounds of nonliving gear merge with the shadow. If either condition is violated, the spell fails and is wasted. Because of the nature of the spell, you exist partially on the Material plane, and partially on the Plane of Shadow. You can move among shadows as if you had Spider Climb without the hands free requirement.

While merged, you are visually aware of the material world and can cast spells on yourself while remaining hidden. Nothing else that goes on outside your shadow can be affected or perceived. Illuminating the shadow with non-magical light does not harm you, but any spell of 3rd level or higher with the “Evocation [Light]” descriptor cast into the shadow will expel you onto the Material plane and you take 3d6 points of damage unless you make a DC 18 Fortitude save, in which case you are merely expelled.

Any time before the duration expires, you can safely step out of the shadow, which also ends the spell. If the spell’s duration expires or the effect is dispelled before you voluntarily exit the shadow, you are violently expelled onto the Material plane and take 5d6 points of damage. The following spells harm you if cast upon the shadow that you are occupying:

- Disperse Shadows deals 2d6 points of damage but has no other effect.
- Pin Shadows reduces you to one-half movement unless you step out of the shadow.
- Gate expels you onto the Material plane and then slays you instantly unless you make a DC 18 Fortitude save, in which case you are merely expelled.

Minor Gravity Resistance
School: Transmutation Level: Sor/Wiz 0, Gravity 0
Components: V, S
Casting Time: 1 free action
Range: Medium (100 ft. + 10 ft./level)
Targets: One object up to one pound weight
Duration: 1 round/level
Saving Throw: None Spell Resistance: Yes

An object no heavier than one pound will float in midair. The caster can move the object by grasping it and moving it normally, but when they take their hand off the item, it will stop. If another creature moves the object, it will move as normal, but the spell will end that
Minor Miracle
School: Evocation  Level: Clr 7, Luck 7 (Replaces Spell Turning if this Domain is chosen)
Components: V, S, DF/M (see below)
Casting Time: 1 standard action
Range: See text
Target, Effect, or Area: See text
Duration: See text
Saving Throw: See text  Spell Resistance: Yes

You do not so much cast a minor miracle as request one. You state what you would like to have happen and request that your deity (or the power you pray to for spells) intercede. A minor miracle can do any of the following things:

• Duplicate any cleric spell of 6th level or lower (including spells to which you have access because of your domains).
• Duplicate any other spell of 5th level or lower.
• Undo the harmful effects of certain spells, such as geas/quest or insanity.
• Have any effect whose power level is in line with the above effects.

Alternatively, you can make a more powerful request for aid. Casting such a minor miracle costs 10,000 GP worth of diamond dust because of the powerful divine energies involved. Examples of especially powerful minor miracles of this sort could include the following:

• Produce any other effect whose power level is in line with the above effects, such as a single creature automatically hitting on its next attack or taking up to a –7 penalty on its next saving throw.
• Moving you and your allies, with all your and their gear, from one place to another specific locale on the same plane with no chance of error.
• Protect a medium or smaller sized city (or equivalent geographic area) from an earthquake, volcanic eruption, flood, or other major natural disaster by partially mitigating the impact of the natural event.

In any event, a request that is out of line with the deity’s (or alignment’s) nature is refused. A duplicated spell allows saving throws and spell resistance as normal, but the save DCs are as for a 7th-level spell. When a minor miracle spell duplicates a spell with a material component that costs more than 100 GP, you must provide that component.

Note: This is the Divine version of Limited Wish and is adjudicated similarly.

Mnemonic
School: Enchantment (Compulsion) [Mind-Affecting, Sonic]  Level: Brd 0, Sor/Wiz 0
Components: V, S, M
Casting Time: 1 round
Range: Close (25 ft. + 5 ft./2 levels)
Target: One living creature
Duration: Instantaneous
Saving Throw: Will negates (harmless)  Spell Resistance: Yes (harmless)

This spell imprints the subject’s memory with any words you say during the round spent casting the spell. The memory becomes the subject’s own and is not subject to dispelling, but can be forgotten like any memory.
Memorizing spoken words in this way does not necessarily impart any information or understanding to the target. In particular, if the target does not understand what is said, they merely recall the caster’s words as sounds of no particular meaning. The target must understand and think on the words to gain any meaning or insight from them, just as if they were reading the words from a book.

**Material Component:** A knotted piece of string

**Merturoid’s Spellslicer**

**School:** Abjuration  **Level:** Sor/Wiz 6  
**Components:** V, S  
**Casting Time:** One immediate action  
**Range:** Medium (100 ft. + 10 ft./level)  
**Target:** One 5th level or below arcane or divine spell being cast  
**Duration:** Instantaneous  
**Saving Throw:** None  
**Spell Resistance:** No

Once cast, the targeted spell is countered and has no effect. In addition, the opposing caster cannot cast the countered spell again for 1d4 rounds.

**Negate Gravity**

**School:** Transmutation  **Level:** Sor/Wiz 3, Gravity 3  
**Components:** V, S, M  
**Casting Time:** 1 standard action  
**Range:** Close (20 ft. + 5 ft./level)  
**Target:** One Large or smaller freefalling object, or group of objects in 10 ft. radius  
**Duration:** 10 min/level  
**Saving Throw:** None (object)  
**Spell Resistance:** No (object)

This spell negates gravity, or more specifically the effects of weight on any one object, or all objects within a 10 ft radius as designated by the caster. The total weight affected can be no more than 100 pounds per caster level. This spell will not reduce the effective weight for the effects of other spell limits, such as the listed weight for teleportation. Objects affected by this spell also inflict no damage if thrown or by falling on a creature.

**Material Component:** A 1 pound or heavier paperweight which is destroyed in the casting

**Net of Shadow**

**School:** Illusion [Shadow]  **Level:** Sorcerer/Wizard 2  
**Components:** V, S  
**Casting Time:** 1 immediate action  
**Range:** Medium (100 ft. + 10 ft./level)  
**Area:** Anchored net of shadow, up to 20 ft. to a side  
**Duration:** 1 minute/level  
**Saving Throw:** None  
**Spell Resistance:** No

*As you unleash a net of shadows, it launches out, anchoring itself vertically or horizontally.*

This spell requires at least two opposite surfaces as anchor points. If used horizontally, it stops falling objects with no damage and can support 200 pounds/level before breaking. Alternatively, it can be used to slow down other flying or falling targets. If used to make a vertical net, it is limited to acting as a barrier, preventing pursuit for example. The net created by this spell has 5 hit points/level and has a break DC of 10+caster level. This spell
cannot be used if any of the squares the net would occupy are already occupied.

**Null Gravity**  
**School:** Transmutation  
**Level:** Sor/Wiz 5, Gravity 5  
**Components:** V, S  
**Casting Time:** 1 standard action  
**Range:** Medium (100 ft. + 1 ft./level)  
**Area:** Up to one 10-ft. cube per two levels (S)  
**Duration:** 1 min/level  
**Saving Throw:** None  
**Spell Resistance:** No

This spell creates an area of weightlessness where gravity is nullified and there is no up or down. Objects less than twenty pounds not affixed will start to float. Creatures immediately feel lighter in weight, and gain a +20 to all movement based skills (Acrobatics, Climb, etc). Creatures that jump will easily reach their maximum height but will then hang in the air. Creatures moving in a downward direction have the effects of a featherfall spell on them. If caught midair, they are affected as if a delay gravity spell has been cast on them. While useful in an outdoor setting, inside a building or in an underground setting the spell has a devastating effect; as characters can jump off the walls or ceiling, using their momentum to inflict greater damage, or to attack and then jump upwards to get away.

**Obscure the Plague**  
**School:** Illusion [Glamer]  
**Level:** Brd 3, Sor/Wiz 3  
**Components:** S, V, F  
**Casting Time:** 1 Standard Action  
**Range:** Touch  
**Target:** 1 Humanoid Touched  
**Duration:** 1 hour/level  
**Saving Throw:** Will Negates (harmless)  
**Spell Resistance:** Yes (harmless)

This spell was developed as a more robust version of Mask the Plague to obscure some of the more dramatic symptoms of the Plaguetouched. This spell can be cast on any humanoid that has been affected by a disease or is currently suffering from a disease. The spell seeks out the remnants of the disease, determines the external, physical symptoms of that disease, and masks those symptoms so that it appears to all observers that they are not occurring. This spell only obscures visual evidence of the symptoms. Other senses may register the symptoms as normal.

This spell grants the target a +10 bonus on Disguise checks to appear whole and healthy when his/her symptoms would otherwise be apparent.

**Focus:** Bandages or other health-related material taken from the target

**Phantasmal Pack**  
**School:** Illusion [Shadow]  
**Level:** Druid 4  
**Components:** V, S  
**Casting Time:** 1 standard action  
**Range:** Medium (100 ft. + 10 ft./level)  
**Effect:** Conjured shadow beasts  
**Duration:** Concentration+1 round  
**Saving Throw:** None  
**Spell Resistance:** No
Drawing upon the natural ambient shadows around you, you create several beasts, each formed fully of nature’s shadows.

You conjure 1d6+2 medium shadowy animals of a species you determine. The animals take no action other than attacks of opportunity if not otherwise directed. As a swift action, one animal can be made to move up to 30 feet in any direction. As a move action, one or more animals can be directed to attack adjacent foes using your caster level as their attack bonus and dealing 2d6+ your caster level in nonlethal damage with a successful attack, or twice that with a critical hit. The animals can also provide flanking.

Animals strike as a **force** spell, and therefore can penetrate damage reduction and damage incorporeal creatures. They cannot be harmed by physical attacks, but can be affected by dispel, disintegrate, and similar spells. Their AC is equal to your caser level. If they attack a creature with Spell Resistance, you must make a caster level check to overcome it.

**Phantom Avatar**

*School:* Illusion (Phantasm) [Cold, Fear, Mind-Affecting, Shadow]  
*Level:* Cleric 8  
*Components:* V, S, DF  
*Casting Time:* 1 standard action  
*Range:* Close (25 ft. + 5 ft./2 levels)  
*Area:* 30 ft.-radius emanation, centered on a point in space  
*Duration:* Instantaneous, and then 1d4 rounds  
*Saving Throw:* Will negates or Will partial  
*Spell Resistance:* Yes

You draw upon a small fraction of your deity’s might, turning it into coherent form through the use of shadow, and then instilling fear through the use of phantasm. As the spell is cast, an avatar of your deity seems to rise from out of nowhere. As the avatar makes its attack, even you can feel a surge of cold pass over you.

This spell creates an illusory avatar of your deity to cause fear within your deity’s foes. All creatures of an opposed alignment to your deity in at least one axis must make a Will save or take 1d6 cold damage/level and become panicked for 1d4 rounds. All creatures opposed to the alignment of your deity in both the good-evil axis and the lawful-chaotic axis take half damage and become shaken for 1d4 rounds even if they make a successful Will save.

**Pin Shadows**

*School:* Necromancy [Shadow]  
*Level:* Cleric 2, Sor/Wiz 3  
*Components:* V, S  
*Casting Time:* 1 swift action  
*Range:* Close (25 ft. + 5 ft./2 levels)  
*Target:* 1 creature  
*Duration:* 1 round per two caster levels  
*Saving Throw:* Reflex negates  
*Spell Resistance:* Yes

In the blink of an eye, you pin your opponent’s shadow to the ground, thus rendering them prone and unable to move.

If the target fails their save, they are immobilized for the duration. A strength or Escape Artist check against the DC of the spell allows the target to slip free of the shadows.

**Plaguefire Flame**

*School:* Evocation [Fire]  
*Level:* Bard 0, Cleric 0, Sorcerer/Wizard 0  
*Components:* V, S  
*Casting Time:* 1 Swift Action
**Target:** You  
**Effect:** A small tongue of flame in the palm of your hand  
**Duration:** Concentration (up to 1 round/level)  
**Saving Throw:** None  
**Spell Resistance:** No

This spell was developed by Zukam, both as a utility spell and as a method of identifying members of the Order of the Hidden Flame. Armed with this simple spell, he and other spellcasters crafted many rings that allow the spell to be used by non-casters, making it a functional badge of membership (so to speak) into the Order of the Hidden Flame.

When you cast this spell, a small tongue of bright green flame appears in the palm of your hand. This flame sheds light as a candle, and can set easily combustible objects on fire (paper, dry wood, cloth, etc). This flame cannot be used to damage a creature.

In addition to its utility for starting fires and providing light, the flame produced by this spell can be caused to flicker in any pattern the caster desires, allowing it to function for the transmission of short coded messages.

**Plot Position**  
**School:** Divination  
**Level:** Brd 3, Sor/Wiz 3, Navigation 3  
**Components:** V, S, M  
**Casting Time:** 10 minutes  
**Target:** You  
**Duration:** Instantaneous  
**Saving Throw:** Will negates (harmless)  
**Spell Resistance:** No

During the casting of this spell, you spread out a map and place a crystal on the map. The crystal and the map then move to show your exact location on the map. If you are above sea level, the crystal hovers above the map. If you are below sea level, the map hovers above the crystal. The spell automatically adjusts to the scale of the map used, including for distances above and below sea level.

This spell in no way alters the map or crystal used. It does not add detail to the map, nor does it correct any inaccuracies in the map used.

**Material component:** A map and a piece of crystal, spread out on a flat surface.

**Preincarnation**  
**School:** Conjuration (Summoning)  
**Level:** Bard 6, Druid 6, Sor/Wiz 7  
**Components:** V, M  
**Casting time:** 10 minutes  
**Range:** Touch  
**Target:** One previously reincarnated creature  
**Duration:** 1 round per caster level  
**Saving throw:** Will negates (see below)  
**Spell resistance:** Yes

This spell functions only for beings that have been reincarnated, whether through the Druidic spell or another process. For the duration of the spell, a "loop" is created in time, allowing the caster to summon the target's previous incarnation to the present. This "preincarnation" is alive for the duration of the spell and in possession of its optimum amount of hit points and abilities. It is well-rested, and is in possession of such spells and signature equipment as it had access to immediately prior to the death that resulted in its
reincarnation. It does not possess equipment or knowledge of any event that occurred after its death, but recognizes its reincarnation immediately for who and what it is.

Once the spell ends, the loop is terminated and the preincarnation disappears. It also disappears if it is slain before the end of the spell. When the preincarnation leaves, it takes everything with it that it brought upon appearing. The preincarnation does not recall, during its own time, that it was summoned, although it is aware of this while summoned. No time is lost during its own lifespan, nor does injury or death carry backwards across time. It is returned to its place in time in the same state it was summoned.

It is possible that the reincarnation is a person with whom the preincarnation would not wish to associate; the first time a preincarnation is summoned, it can't know whether it was reincarnated as noble Dwarf or a vicious Bugbear. On the second and any subsequent summoning, however, it will know and can make a Will save to resist being summoned. If it is still forced to appear, it may simply decide to attack its unworthy successor, since Preincarnation does not place any bond of obedience on its target.

**Material components:** A summoning circle drawn on the ground; powdered leaves of white lily and red rose sprinkled on the circle; ground dust of black poppy-seeds, soaked in the blood of the one whose preincarnation is being summoned, sprinkled on the circle. This preparation is included as part of the casting time.

**Purify Water**
**School:** Transmutation  **Level:** Clr 1, Drd 1  
**Components:** V, S  
**Casting Time:** 1 standard action  
**Range:** 10 ft.  
**Target:** 10 cu. ft./level of contaminated water  
**Duration:** Instantaneous  
**Saving Throw:** None (object)  
**Spell Resistance:** No (object)

This spell makes foul, poisonous, or otherwise contaminated water pure and suitable for drinking and cooking. This spell does not prevent any subsequent contamination. Both unholy and holy water are neutralized by **purify water**, but the spell has no effect on creatures of any type or upon magic potions.

**Purify Water, Greater**
**School:** Transmutation  **Level:** Clr 3, Drd 3  
**Components:** V, S  
**Casting Time:** 1 standard action  
**Range:** 10 ft.  
**Target:** 100 cu. ft./level of contaminated water  
**Duration:** Instantaneous  
**Saving Throw:** None (object)  
**Spell Resistance:** No (object)

As **Purify Water** except as noted above.

**Purifying Aqueduct**
**School:** Transmutation  **Level:** Clr 4  
**Components:** V, S  
**Casting Time:** 1 standard action  
**Range:** Close (25 ft. + 5 ft./2 levels)  
**Target:** One 10 ft long section of aqueduct or pipe
**Duration:** Permanent  
**Saving Throw:** None (object)  
**Spell Resistance:** No (object)

One section of aqueduct or pipe is turned into a magical water purifier. All water which passes through it, at a maximum of one hundred cubic feet (ten gallons) per round, is freed of all salt, sewage, poison, or other contamination. If more than ten gallons flows through the aqueduct per round, the excess isn’t fully cleared of contamination, poisons, or other foul substances. Any damage which significantly cracks or breaks the aqueduct ends this spell, though small leaks do not. Wine, beer, or other substances which are not merely tainted water but a different product entirely, are not affected by purifying aqueduct and will flow through in the same state in which they enter the aqueduct. If such substances flow through the aqueduct continuously for more than one day, the spell ends. More than one purifying aqueduct can be used adjacent to each other to affect larger volumes of water.

**Reverse Gravity**  
**Add School:** Gravity 7

Otherwise as the standard 7th level arcane spell.

**Sarina’s Awareness**  
**School:** Transmutation  
**Level:** Bard 4  
**Components:** V, S  
**Casting Time:** 1 standard action  
**Range:** Touch  
**Target:** 1 living creature  
**Duration:** 1 hour  
**Saving Throw:** None  
**Spell Resistance:** No

The target is granted increased awareness, a fraction of a second ahead in time. This allows the subject to sense from which direction attacks will come. The target gains a +4 insight bonus to AC. This insight bonus is lost whenever the subject loses DEX to AC unless flat-footed, in which case it instead grants a +2 insight bonus to AC.

**Sarina’s Evasion**  
**School:** Divination  
**Level:** Bard 5  
**Components:** V, S, F  
**Casting Time:** Full round action  
**Range:** Touch  
**Target:** 1 living creature  
**Duration:** 1 minute/level  
**Save Throw:** Will negates (harmless)  
**Spell Resistance:** No

For the duration of this spell, the target gains Evasion, as the Rogue class special ability. If the target already has Evasion, the spell grants Improved Evasion for duration of the spell. Multiple castings do stack. A target that already has Improved Evasion gains no benefit from this spell.

**Focus:** Feather of an eagle

**Sarina’s Great Agility**  
**School:** Transmutation  
**Level:** Bard 3, Sor/Wiz 4, Travel 4  
**Components:** V, S, M;DF  
**Casting Time:** 1 Standard Action
**Range:** 10 foot burst centered on caster  
**Target:** 1 living creature/5 levels  
**Duration:** 1 round/level  
**Saving Throw:** Will negates (harmless)  
**Spell Resistance:** Yes (harmless)

You confer an enhancement bonus to dexterity sufficient enough to raise it to 18 (if not already 18 or higher) and grant the Dodge feat for the duration of the spell.

**Material component:** (Sor/Wiz only) bat wing

**Focus:** A ribbon tied on the left leg

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### Sarina's Frenzy

**School:** Transmutation  
**Level:** Bard 1, Sor/Wiz 2  
**Components:** V, S  
**Casting Time:** 1 Standard Action  
**Target:** You  
**Duration:** 1 round/level (D)  
**Saving Throw:** Fort negates (harmless)  
**Spell Resistance:** Yes (harmless)

You move and act more quickly than normal. When making a full round attack you may make one extra attack using your Full Base attack. You are also granted a +2 Insight bonus to Initiative. You may end the spell at anytime as a move action. Frenzy is countered, but not dispelled, by *Slow*, and only the Initiative bonus stacks with *Haste* or similar spells.

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### Secret Soul

**School:** Necromancy  
**Level:** Sor/Wiz 6  
**Components:** V, S, M  
**Casting Time:** 3 days  
**Target:** You  
**Saving Throw:** None  
**Spell Resistance:** No

Some individuals take extreme precautions to prevent their final end. Through mysterious rituals and subtle spiritual surgeries, the caster removes the heart from their body and stores it elsewhere, somewhere safe on the same plane as the caster. The process requires an elaborate ritual lasting three full days and is extremely delicate, requiring the caster’s total attention the entire time. The caster is permanently weakened by the operation, immediately sacrificing 1 point of Constitution upon completion. An ugly open wound remains where the heart would be, while the beating heart itself is usually hidden or otherwise stored safely as the caster desires.

Thereafter, if the caster would be killed or otherwise die of something other than old age, their soul does not leave the mortal plane but is stored in the disembodied heart. If the heart is placed back inside the body, it will begin to beat anew, restoring the body to life. The individual is stable at 0 HP, although any poisons or diseases also remain and must be treated. The physical body is unable to survive this process more than once.

*Detects*, *Scrying* and similar spells directed at the caster may become confused, and have a 45% chance to work normally, a 45% chance of failing, and a 10% chance of giving an incorrect result.

If the heart is damaged, the caster immediately dies without a saving throw. If the body is destroyed, the caster’s soul becomes an incorporeal undead with HD and CR appropriate to what it had in life. This undead will seek to kill those who destroyed the body.
Material components: candles, a bronze knife, chalk, 5000 GP in rare powders and herbs

Selective Sight
School: Illusion (Glamer) Level: Sor/Wiz 4
Components: V, S
Casting Time: 1 standard action
Target: You + up to 1 ally/level
Duration: 1 minute/level
Saving Throw: None Spell Resistance: No

You mask yourself from head to toe with the invisibility of this spell, but leave a few openings for your allies to see through.

Selective Sight functions as the invisibility spell. However, up to one ally/level can see you as if you were not invisible. Furthermore, when you take an offensive action, only the target(s) of your offensive action become able to see you (although they can point out your location to others, should they survive the experience).

Shadowmeld
School: Illusion [Shadow] Level: Sor/Wiz 3
Components: V, S
Casting Time: 1 swift action
Target: You
Duration: 1 round/level
Saving Throw: None Spell Resistance: No

You must cast this spell while standing in shadow. You fade away into the shadows, seeming to disappear, becoming Invisible as the spell. The spell ends if you move out of shadow, attack, or cast an offensive spell.

Shadow Assault
School: Illusion [Shadow] Level: Sorcerer/Wizard 3
Components: V, S
Casting Time: 1 swift action
Range: See Text
Effect: One 3rd-level or lower evocation spell
Duration: See Text
Saving Throw: Will negates Spell Resistance: Yes

Briefly skimming across the surface of shadow magic, you unleash a second attack, much like your previous one but with far less substance behind it.

Shadow Assault imitates the effects of any single 3rd-level or lower evocation spell that you have cast within the last round. Before any other saving throws are allowed, the target may make a Will save to disbelieve. In addition, the target is allowed spell resistance against this copy, even if the original spell did not. Lastly, if the spell imitated has a duration longer than instantaneous, its duration is halved.

Shadow Barrier
School: Transmutation [Shadow] Level: Druid 1, Ranger 1, Sorcerer/Wizard 1
Components: V, S
Casting Time: 1 standard action
Range: Close (25 ft. + 5 ft./level)
**Area:** One 5 ft-square/level  
**Duration:** 10 minutes/level  
**Saving Throw** Will disbelief (if interacted with); **Spell Resistance** Yes

You weave magic about the ground, causing each shadow to impede movement.

Each selected 5 ft-square is treated as being difficult terrain. In addition, anyone walking through such a square takes 1d4 damage, as the semi-solid shadows scrape against them.

**Shadow Replication**  
**School:** Illusion [Shadow]  
**Level:** Bard 6  
**Components:** S  
**Casting Time:** 1 round  
**Range:** See Text  
**Area/Target/Effect:** See Text  
**Duration:** See Text  
**Saving Throw:** Will negates  
**Spell Resistance:** Yes

You begin to weave strands of shadow together like the many threads of a tapestry. Instead of a fine piece of art, however, you create raw magic from these shadows.

This spell imitates the effects of any 5th level or lower Bard spell, cast at your castor level. Being made of shadowstuff, anyone affected by the chosen spell may be able to resist it.

**Note:** The experience of casting this spell is difficult to put into words, and impossible to put into the form of a scroll or other magic item, although spells imitated using this spell may be used in the creation of magic items.

**Shadow Snare**  
**School:** Conjuration (Creation) [Shadow]  
**Level:** Druid 2, Ranger 2  
**Components:** V, S  
**Casting Time:** 1 standard action  
**Range:** Close (25 ft. + 5 ft./2 levels)  
**Area:** One 5-foot square  
**Duration:** Permanent until discharged  
**Saving Throw:** Reflex negates  
**Spell Resistance:** No

Running your hand along the ground, you place shadows across it to trap the first creature who passes by.

The first creature to walk into the designated 5-foot square takes 2d6 nonlethal damage and is entangled unless they succeed on a Reflex Save. If that creature is carrying a non-magical light source, the damage is 4d6 cold instead, or 2d6 nonlethal damage if they save.

A **Shadow Snare** is suppressed as long as it is in the area of magical light or darkness.

**Shadow Steed**  
**School:** Transmutation [Shadow]  
**Level:** Cleric 2, Paladin 2  
**Components:** V, S  
**Casting Time:** 1 standard action  
**Range:** Touch  
**Target:** 1 Mount  
**Duration:** 1 minute/level
Saving Throw: None      Spell Resistance: No

As you cast this spell, your mount almost vanishes as some of it seems to fade away.

The mount targeted by this spell gains a 20% miss chance against all attacks. In addition, they can walk across semi-solid surfaces and liquid as if it were solid ground.

**Shadow Thought**

*School:* Transmutation [Shadow]  *Level:* Druid 4, Sor/Wiz 5, Clr 5  
*Components:* V, S  
*Casting Time:* 1 full round  
*Range:* Close (25 ft. + 5 ft./2 levels)  
*Target:* One creature with an intelligence of 3 or less  
*Duration:* 1 minute/level  
*Saving Throw:* Will negates (harmless)  
*Spell Resistance:* Yes

Weaving shadow into their psyche, you grant your target the gift of true cognition.

This spell imbues the target creature with a limited intelligence. If the target had no previous ability to speak a language, it grants the ability to communicate verbally to a limited extent in a random language known to the caster. An animal so affected gains the magical beast monster type for the duration of the spell.

This spell will temporarily counter some of the effects of *Feeblemind* and similar spells. The target is able to use Intelligence-based skills, understand language, and communicate coherently for the duration of this spell, although they remain unable to cast spells.

If this spell is used on a non-intelligent creature or a creature whose intelligence score has been lowered to 0 (and therefore comatose), that creature gains an intelligence score of 1d4+2 for the spell’s duration. If they have received no damage in the encounter up to that point, their attitude towards the caster and their allies becomes indifferent. If they were previously able to speak a language, they regain the ability to communicate in that language. This spell has no effect on creatures with an Intelligence higher than 3.

**Shadow Sting**

*School:* Evocation [Cold, Shadow]  *Level:* Assassin 2  
*Components:* V, S  
*Casting Time:* 1 standard action  
*Range:* touch  
*Target:* creature touched  
*Duration:* instantaneous  
*Saving Throw:* Fortitude half  
*Spell Resistance:* Yes

You conceal your hands in a cold shadow, which you then attempt to pass on to your foe.

If your touch attack against your target succeeds, your target takes an amount of cold damage equal to your normal sneak attack damage. This spell affects creatures normally immune to melee sneak attacks.

**Shot of Needles**

*School:* Conjuration (Creation)  *Level:* Sor/Wiz 2  
*Components:* V, S  
*Casting Time:* 1 standard action
**Range:** As target weapon  
**Target:** A weapon that fires projectiles  
**Duration:** 1 round + 1 round/every 2 levels of caster beyond 1st  
**Saving Throw:** See text  
**Spell Resistance:** No

When cast upon a weapon that fires projectiles, such as a bow, a spray of needles is shot from the weapon along with its normal projectile. The spray of needles extends in a cone for a distance equal to the weapon’s first range increment, dealing an additional 1d4 damage/caster level (max 10d4) to all targets in the spray’s area, with a Reflex save (DC 12 + the spell’s caster level) for half damage. The weapon’s normal ranged attack and damage are also rolled normally. The spray of needles does damage to any target within the cone even if the main projectile misses.

**Material Component:** An small arrow or bolt with 4 needles tied to its shaft

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**Skin To Acid**

**School:** Transmutation  
**Level:** Sor/Wiz 5  
**Components:** V, S, M  
**Casting Time:** 1 standard action  
**Range:** 30 ft  
**Target:** One living creature in range  
**Duration:** Instantaneous  
**Saving Throw:** Fortitude for half damage and Will (see below)  
**Spell Resistance:** No

The target’s skin briefly turns to acid, searing their body badly. They take 1d4 acid damage per caster level and 2 points of Strength damage, and are allowed a Fort save for half damage. They must also make a Will save or be sickened for three rounds. (Sickened creatures take a –2 penalty on all attack rolls, weapon damage rolls, saving throws, skill checks, and ability checks)

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**Skull Lantern**

**School:** Necromancy  
**Level:** Clr 2, Sor/Wiz 2  
**Components:** S  
**Casting Time:** 1 full round  
**Range:** 10 ft. circle centered on caster  
**Target:** Humanoid skulls, all of which must be within the 10-ft. radius of the caster  
**Duration:** Permanent (D)  
**Saving Throw:** None  
**Spell Resistance:** No

The caster causes any severed skulls that are within 10 feet of him glow with unnatural light from within, emitting light from the eyes, nose and mouth with the brightness of a torch. This affect is permanent but may be dismissed by the caster at any time for any number of skulls. This spell is particularly useful to necromancers who lack torches or Darkvision, or to anyone who has a severed head or skull handy but no torches or flame.

Once created, the skulls may be moved and placed as desired. Any number may be created.

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**Sonic Strike, Least**

**School:** Evocation [Sonic]  
**Level:** Sor/Wiz 0  
**Components:** V, S  
**Casting Time:** 1 standard action  
**Target:** You or Creature touched  
**Duration:** 1 round + 1 round/2 caster levels beyond 1st
**Sonic Strike, Lesser**

*School:* Evocation [Sonic]  
*Level:* Sor/Wiz 2  
*Components:* V, S  
*Casting Time:* 1 standard action  
*Target:* You or Creature touched  
*Duration:* 1 round + 1 round/2 caster levels beyond 1st  
*Saving Throw:* None  
*Spell Resistance:* No  

When the target of this spell attacks with a melee weapon, the attack ignores 1d4 points of their opponent’s Damage Reduction and the attack deals an extra +1d4 sonic damage. If desired, the melee weapon can be swung freely to release waves of sound from the weapon as a single ranged attack with a range of 60 feet for 2d6 sonic damage plus the wielder’s STR bonus, ending the spell. Critical strikes are possible, with the same critical range as the weapon used. This spell does not stack with other “Sonic Strike” spells.

**Sonic Strike**

*School:* Evocation [Sonic]  
*Level:* Sor/Wiz 4  
*Components:* V, S  
*Casting Time:* 1 standard action  
*Target:* You or Creature touched  
*Duration:* 1 round + 1 round/2 caster levels beyond 1st  
*Saving Throw:* None  
*Spell Resistance:* No  

When the target of this spell attacks with a melee weapon, the attack ignores 2d4 points of their opponent’s Damage Reduction and the attack deals an extra +2d4 sonic damage. If desired, the melee weapon can be swung freely to release waves of sound from the weapon as a single ranged attack with a range of 90 feet for 4d6 sonic damage plus the wielder’s STR bonus, ending the spell. Critical strikes are possible, with the same critical range as the weapon used. This spell does not stack with other “Sonic Strike” spells.

**Sonic Strike, Greater**

*School:* Evocation [Sonic]  
*Level:* Sor/Wiz 6  
*Components:* V, S  
*Casting Time:* 1 standard action  
*Target:* You or Creature touched  
*Duration:* 1 round + 1 round/2 caster levels beyond 1st  
*Saving Throw:* None  
*Spell Resistance:* No  

When the target of this spell attacks with a melee weapon, the attack ignores 2d6 points of their opponent’s Damage Reduction and the attack deals an extra +2d6 sonic damage. If desired, the melee weapon can be swung freely to release waves of sound from the weapon as a single ranged attack with a range of 120 feet for 6d6 sonic damage plus the wielder’s STR bonus, ending the spell. Critical strikes are possible, with the same critical range as the weapon used. This spell does not stack with other “Sonic Strike” spells.
Spellgap
**School:** Transmutation  **Level:** Sor/Wiz 3  
**Components:** V, S, M  
**Casting time:** 1 standard action  
**Range:** Touch  
**Target:** One barrier (see text) (S)  
**Duration:** Permanent until discharged  
**Saving Throw:** None (object)  
**Spell Resistance:** No (object)

This spell creates an invisible portal through any barrier, granting a line of effect in the quarter circle through the portal for any caster standing adjacent to it. A *spellgap* is discharged after one spell is cast through it. *Spellgap* does not allow sight through the barrier (no line of sight). Casting a spell through the *spellgap* requires other means to visually locate targets for a spell, unless you are simply designating a point in space.

*A spellgap* can be created through up to 3 feet of wood or dirt, 1 foot of stone, 1 inch of common metal, or a thin sheet of lead. Further *spellgaps* cast at the same point can be used to create a larger gap through thicker barriers, or barriers made of multiple materials.

Example (see diagram): A spellgap through a 1 foot stone wall (area in blue).

**Material component:** A spellgap through a 1 foot stone wall (area in blue).

Stay on Course
**School:** Divination  **Level:** Brd 1, Navigation 2, Sor/Wiz 1  
**Components:** V, S  
**Casting Time:** 1 minute  
**Target:** You  
**Duration:** 1 hour/level  
**Saving Throw:** None  
**Spell Resistance:** No

Upon casting this spell, the caster specifies by name a specific location (the name of a city, address, geographical feature, etc). The caster then knows the correct direction to travel to arrive at that location. They do not know exactly how to get there, but are alerted whenever they stray from the correct course. The spell selects the shortest, most direct physical route to the specified location, and does not take into account objects or creatures along that route, nor does it alert the caster of any specific actions to take in order to successfully arrive at the destination. However, it does select a course that avoids relatively permanent physical obstacles (lakes, chasms, mountain ranges, etc) wherever possible. Both the caster and the location must be on the same plane, and must be within 100 miles per caster level of each other. The spell lasts until it expires or the caster arrives at the destination.

Strike the Brown Note
**School:** Evocation [Sonic]  **Level:** Bard 6  
**Components:** V, S, M  
**Casting time:** 1 standard action  
**Range:** Close (25 ft + 5ft/2 caster levels)  
**Area:** 20 ft. radius burst  
**Duration:** 1 round/2 caster levels, Max 5 rounds (see desc.)  
**Saving Throw:** Fortitude negates  
**Spell Resistance:** No

You emit a magically harmonic note at the designated location, causing all living creatures within the area of effect to suffer an immediate and catastrophic loss of bowel control. The
creature’s entire intestinal tract painfully spasms, violently expelling all contents and temporarily rendering the creature helpless for one round.

*Strike the Brown Note* does not affect undead, constructs, or any creatures lacking a digestive system. All affected creatures are allowed a Fortitude save. Any creature failing their Fortitude save falls Prone, and is Stunned (drop any held objects, cannot take actions, take a −2 penalty to AC, and lose any Dexterity bonus to AC) for one round.

Any creatures making their Fortitude save become Nauseated (unable to attack, cast spells, concentrate on spells, or do anything else requiring attention, can only take a single move action per turn). This nausea lasts for one round per two caster levels, to a maximum of 5 rounds. However, after one round, victims may attempt another Fortitude save (same DC as the initial attempt); if successful, the victim has recovered and is no longer Nauseated. This spell cannot penetrate an area of magical silence, such as the *silence* spell.

**Material component:** a handful of specially prepared beans.

**Summon Monster 0**

**School:** Conjuration (Summoning)  **Level:** Brd 1, Clr 0, Sor/Wiz 0  
**Components:** V, S; F  
**Casting Time:** 1 round  
**Range:** 5 ft.  
**Effect:** One summoned creature  
**Duration:** 1 round/level  
**Saving Throw:** None  
**Spell Resistance:** No

The hopeful bard shook the bag out, then reached into it and plucked out a small white bird. 'Tada!' he exclaimed, releasing it to fly off. 'Charming,' said his prospective employer, 'but can you do anything useful with that trick? Anything useful in a dungeon full of monsters?' 'Well... no... not particularly...' the bard confessed. 'NEXT!'

This spell conjures a single harmless creature, typically a rabbit or dove. It appears where you designate and acts immediately on your turn. It does not attack and generally ignores other creatures. It does not take directions from you, and though it may flee if attacked, it has only 1 hit point and rarely gets a chance to do so.

**Arcane Focus:** A bag, pouch, or hat. This may be a tiny replica, but an actual item is often used, with the caster pulling the summoned creature from it. The focus can be re-used.

**Summon Nature’s Ally 0**

**School:** Conjuration (Summoning)  **Level:** Drd 0, Rgr 1  
**Components:** V, S, DF  
**Casting Time:** 1 round  
**Range:** 5 ft.  
**Effect:** One summoned creature  
**Duration:** 1 round/level  
**Saving Throw:** None  
**Spell Resistance:** No

The hopeful druid stirred the pot, then reached into it and plucked out a small white bird. 'Tada!' he exclaimed, releasing it to fly off. 'Charming,' said his master, 'but can you do anything useful with that trick? Anything useful in a glade full of monsters?' 'Well... no... not particularly...' the druid confessed. 'NEXT!'
This spell conjures a single harmless creature, typically a rabbit or dove. It appears where you designate and acts immediately on your turn. It does not attack and generally ignores other creatures. It does not take directions from you, and though it may flee if attacked, it has only 1 hit point and rarely gets a chance to do so.

**Divine Focus:** A basin, puddle, or hollow stump. This may be a tiny replica, but an actual item of the sort is often used, with the caster pulling the summoned creature from it.

### Suppress the Plague

**School:** Conjuration (Healing)  **Level:** Clr 3  
**Components:** V, S, M  
**Casting Time:** 1 Minute  
**Range:** Touch  
**Target:** 1 Creature Touched  
**Duration:** 10 minutes/level  
**Saving Throw:** Fortitude Negates (harmless)  
**Spell Resistance:** Yes (harmless)

One of the greatest breakthroughs of the Order of the Hidden Fire, this spell can be used to suppress the symptoms of any disease for several minutes, allowing Plaguetouched to exist in normal society for a short period of time.

Upon completion of casting, all symptoms suffered by the target are suppressed. Any physical evidence of the disease temporarily disappears, and all ability scores are temporarily restored to normal. Scars recede, tremors cease, any seizures that would be suffered during this time period do not occur, etc. This spell affects even diseases immune to *Remove Disease* and similar spells. The symptoms return when the spell expires.

**Material Component:** Healing oils and ointments worth 50gp

### Touch of the Plague

**School:** Necromancy  **Level:** Clr 3, Sor/Wiz 4  
**Components:** V, S, M, DF (Holy/Unholy symbol)  
**Casting Time:** 1 standard action  
**Range:** Touch  
**Target:** Creature touched  
**Duration:** 1 day/level  
**Saving Throw:** Fort negates  
**Spell Resistance:** Yes

The subject acquires the Plaguetouched template for the duration of the spell. Effects and the Bonus feat of the template are determined randomly by the DM – there is no way to ensure that the subject of the spell would receive any particular feat or effect.

The subject is indistinguishable from a Plaguetouched for the duration, although a faint necromantic aura would be present if *detect magic* is used.

**Material Component:** A drop of blood from a Plaguetouched creature

### Transient Foe

**School:** Illusion (Figment) [Shadow]  **Level:** Sorcerer/Wizard 5  
**Components:** V, S, M  
**Casting Time:** 1 round  
**Range:** Close (25 ft. + 5 ft./2 levels)  
**Effect:** 1 shadow copy of an enemy
**True Illusion**

**School:** Illusion [Mind Affecting]  **Level:** Wiz 9, Brd 6  
**Components:** V, S, M  
**Casting Time:** 1 round  
**Range:** See below  
**Target:** See below  
**Duration:** See below  
**Saving Throw:** Will Negates  
**Spell Resistance:** Yes

You create an illusion so powerful that it can warp reality itself. To do this, there must be an audience with at least Average intelligence to act as witnesses and bring it to reality. The more difficult the illusion, the larger the audience needed (see table below). To determine success, use the average Will save of the audience as a single save attempt. Targets with class levels higher than the crowd size category are allowed individual saves, but saving won’t affect the outcome of the spell, it only allows them to know it is an illusion.

A casting of *True Illusion* might have a caster inviting the public to attend the creation of a special painting. The crowd size would determine the level of effect, and the casting time

<table>
<thead>
<tr>
<th>Effect</th>
<th>Example</th>
<th>Min. Crowd Size</th>
<th>Class Levels to Gain a Save</th>
<th>Painting DC</th>
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<tbody>
<tr>
<td>Trivial</td>
<td>Create food and water</td>
<td>1</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Minor</td>
<td>Restore/create large damaged object/building</td>
<td>5</td>
<td>3</td>
<td>10</td>
</tr>
<tr>
<td>Notable</td>
<td>Slay or resurrect a creature</td>
<td>10</td>
<td>4</td>
<td>15</td>
</tr>
<tr>
<td>Moderate</td>
<td>Create item worth 25,000 GP or less</td>
<td>15</td>
<td>5</td>
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<tr>
<td>Significant</td>
<td>Recreate the effects of a wish spell</td>
<td>20</td>
<td>6</td>
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<tr>
<td>Significant*</td>
<td>Polymorph an entire army into mice</td>
<td>50</td>
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</tr>
<tr>
<td>Epic**</td>
<td>Slay a deity</td>
<td>75</td>
<td>8</td>
<td>35</td>
</tr>
</tbody>
</table>

*Requires a minimum of 1 Mythic Rank  **Requires a minimum of 5 Mythic Ranks

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**Duration:** See Text  
**Saving Throw:** None  
**Spell Resistance:** No

Using a small replica of your enemy, you make a lesser copy of them. Although you know it cannot beat the original, it can certainly help.

This spell summons an illusory double of a chosen enemy. It has 50% as many hit points as the original and only deals 50% as much damage with a successful attack. If the enemy’s attacks have any secondary effect, such as poison or disease, that benefit is lost unless it is completely mechanical (such as improved grab or rend). The double can imitate any spell that you have seen cast by the original enemy at 50% effectiveness. The values of any energy resistance, spell resistance, and damage reduction are halved, and any regeneration or fast healing is lost. The double gets no attacks of opportunity, but can provide flanking.

The double may only take offensive actions against their original, although others may attack it normally. The spell lasts for the duration of the encounter, or until the original flees in a way that the double cannot pursue, or until either is dead. You may only have one *Transient Foe* active at any given time. The *Transient Foe* cannot be healed of any damage and if it reaches 0 hit points it disappears.

**Material component:** a small doll or statue in the image of a specific enemy
would be the time to create the painting. Upon completion, the crowd would believe that the event it depicts actually happened unless they make their save. Historians and sages would find the event in their libraries, and Bards would sing of its significance. Anyone with sufficient class levels to get a saving throw, and who saves, would know the event isn’t real.

**Material Component:** A Masterwork, detailed painting depicting the desired event costing at least 1000 GP per minimum crowd size. The DC to create the painting is listed on the table, and the caster may also be the painter. Note that there may be consequences if anyone discovers that the event was an illusion. Destroying the painting ends the illusion.

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**Valdon’s Lash**

*School:* Evocation [Darkness]  *Level:* Sor/Wiz 3  
*Components:* V, S, F  
*Casting Time:* 1 standard action  
*Range:* 25-foot cone  
*Saving Throw:* Reflex for half; negates  
*Spell Resistance:* Yes

Darkness whips out from your hand, striking all inside a cone for 1d6 subdual damage per caster level (max 10d6) and knocking them prone. Saving halves the damage and prevents being knocked prone.

**Focus:** a piece of a whip

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**Verse**

*School:* Enchantment (Charm) [Sonic]  *Level:* Bard 1  
*Components:* V  
*Casting Time:* Full-Round Action  
*Range:* Close (25 ft + 5ft/2 caster levels)  
*Target:* Up to 10 Creatures (caster’s choice) within Range.  
*Duration:* 6 minutes  
*Saving Throw:* Special (Will)  
*Spell Resistance:* Yes

The caster may specify any targets he wishes to leave unaffected by this spell. The caster must make a Perform check (DC 20) using an instrument of his choice. This Perform check does not allow the use of any modifiers due to Charisma, feats, spells, items, or other bonuses. Only the Perform ranks alone may contribute to this roll.

If the check succeeds, each target must make a Will save (DC 15 + caster’s actual Perform ranks). If failed, the caster gains a +3 bonus to all Charisma-based checks against that target, except Perform checks, for the duration of the spell. If the check fails, or a target makes his Will save, the caster gains a -3 penalty to all Charisma-based checks against that target, except Perform checks, for the duration of the spell.

**Restrictions:** This spell may only be cast on a particular target once per day, regardless of success. If a target has been attacked by the caster or his obvious allies within an hour prior to the casting of this spell, this spell has no effect on the target.

To be affected by this spell, a target must be perceived by the caster. The target must be able to perceive the performance and understand any language involved. For example, a blind target is immune to this spell if the caster chooses to dance, and a deaf target is immune if the caster chooses to sing or speak. The target must also be able to understand the language.
Certain types of creatures are unaffected by this spell: Constructs, Outsiders, and Undead.

**Wizard's Web**

**School:** Evocation [Force]  **Level:** Sor/Wiz 3, Magic 4  
**Components:** V, S, M.  
**Casting Time:** 1 standard action  
**Range:** Close (25 ft + 5ft/2 caster levels)  
**Target:** One creature  
**Duration:** 1 round/level  
**Saving Throw:** Reflex negates  
**Spell Resistance:** Yes

Silvery strands made of force fly from your fingers snaring the target. The target is treated as being pinned for the purposes of spellcasting but is entangled for all other effects. An Escape Artist check allows the target to free themselves, and if they succeed the spell ends. Any magic that affects the web or its target tightens the strands, raising the Escape Artist DC by +1 for each spell or spell like ability that affects it, plus 1 for each level of the spell or effect for the duration of the web.

**Material Component:** A strand of silk

**The Three Drops of Blood**

*The Three Drops of Blood* is a symbol associated with the Undead. In ancient times the drops represented (from upper left to lower right) "the Domination of the Living, the Control of the Dead, and the Eternity of Life," and it was not an evil symbol. It was often used as a ward against undead on houses and in cemeteries. In more recent times, it has been corrupted and is often used as a symbol by Necromancers and Vampire Lords, who claim that now it represents (from upper left to lower right) "the Control of the Living, the Command of the Undead, and the Euphoria of Undeath," a slightly different meaning.
New Magic Items, Artifacts, & Relics

New Magic Items

Some of the following items are taken from the Tears of Blood source material, others are taken from other sources and seemed to fit the campaign. Certain items require a Tears of Blood specific spell for creation. These are noted in the item description. All other required spells should be system-neutral. The costs to create items will have to be calculated based on the rule system used. Some items have been modified from their original text.

Bedroll of the Foolish
Price: 2,000 gp
Caster Level: 1st
Aura: Faint enchantment; CL 9
Weight: 1 lb.

This bedroll is covered with peaceful images of flowers and fields

Anyone who sleeps in this bedroll for 8 hours heals an extra hit point per level. If a target is awoken early while sleeping in this bedroll, however, they take 1d4 wisdom damage.

Construction requirements: Craft Wondrous Item, Sleep

Bedroll of Warmth
Price: 2,000 gp
Caster Level: 1st
Aura: Faint enchantment and transmutation; CL 9
Weight: 1 lb.

This bedroll is made from thickly woven cotton fabric with a warm inner lining.

When a character lies down inside the bedroll, it heats up to a temperature that is comfortable to the user, thereby making it easier for the character to sleep in cold temperatures. The bedroll does not induce sleep, and will not hinder the character from waking up due to noise, being physically touched, shaken, or prodded (or bitten). The bedroll will not keep pests from hindering the sleeper’s rest, nor will it keep him/her dry or asleep if rainfall occurs while resting.

Construction requirements: Craft Wondrous Item, Endure Elements

Boots of Dark Flame
Price: 2,800 gp
Body Slot: Feet
Caster Level: 3rd
Aura: Faint evocation and transmutation; CL 10
Activation: Swift (command word)
Weight: 2 lbs.

Black, leather boots with soles covered in a thin sheet of metal that is cold to the touch.

When activated, Boots of Dark Flame burst into harmless flames for 1 minute. During this time, every space that the boots pass through is ignited with black flames, dealing 2d6 cold damage to any who subsequently pass through that space. The flames persist for 5 rounds.
Construction requirements: Craft Wondrous Item, *Produce Flame*, *Chill Metal*

**Boots of Immobilization**

**Price:** 3,000 gp  
**Body Slot:** Feet  
**Caster Level:** 5th  
**Aura:** Faint enchantment; CL 10  
**Activation:** Standard (command word) and Automatic (see below)  
**Weight:** 2 lbs.

These boots usually display images of bogs, sand dunes, tar pits, or similar impediments.

These boots function much like *boots of unhindered travel*. Whenever the wearer runs or charges, however, the curse of the boots activates, immobilizing the wearer for 1 round.

Construction requirements: Craft Wondrous Item, *Hold Person*

**Boots of Unhindered Travel**

**Price:** 1,800  
**Body Slot:** Feet  
**Caster Level:** 1st  
**Aura:** Faint transmutation; CL 9  
**Activation:** Standard (command word)  
**Weight:** 2 lbs.

These boots bear images of rubble, vines, and other such impediments.

While wearing these boots, a spoken command word allows its wearer to move unhindered across difficult terrain for 1 round, but not across terrain magically animated to hinder movement.

Construction requirements: Craft Wondrous Item, Woodland Stride class ability

**Bottled Healing**

**Price:** 2,500  
**Aura:** Moderate Evocation; CL 7  
**Activation:** Standard  
**Weight:** -

A clear stoppered container with a cloud of white sparks contained within. These small crystalline bottles are magically treated to be able to contain healing magic within them.

When uncorked (a standard action), the bottle emits a *cure serious wounds* (as the spell, Caster Level 7th, short range). The bottle is not destroyed by this process and can be used again after "recharging" it. The spell will discharge in the direction the open end is pointing and requires a ranged touch attack to hit an unwilling target.

When thrown (as a splash weapon), the bottle shatters and radiates a burst of energy. Treat this as a *mass cure light wounds* spell (Caster Level 9th). The bottle is destroyed by using it in this manner and cannot be used again.

A stoppered bottle can be "recharged" by being the target of a Conjuration (Healing) effect that heals at least 15 points of damage. Area affects (such as a mass cure) that heal the possessor of *bottled healing* also affect (and therefore recharge) the bottle. A bottle that is
already charged cannot be recharged.

A bottle has Hardness 1 and 3 HP. If a charged bottle is broken, it immediately explodes as if it were thrown.

Construction requirements: Craft Wondrous Item, any Conjuration (Healing) spell of 3rd level or higher

**Bottled Lightning**

**Price:** 2500 gp

**Aura:** Moderate Evocation; CL 7

**Activation:** Standard

**Weight:** -

A clear stoppered container with a cloud of blue sparks contained within.

These small crystalline bottles are magically treated to be able to contain lightning within them. They can be used in two ways: by uncorking the bottle, or by throwing the bottle.

When uncorked (a standard action), the bottle emits a lightning bolt (as the spell, Caster Level 5th). The bottle is not destroyed by this process and can be used again after "recharging" it. The bolt will discharge in the direction the open end is pointing and requires a ranged touch attack to strike an unwilling target.

When thrown (as a splash weapon), the bottle shatters and radiates a burst of electricity. Treat this as a fireball spell (Caster Level 7th), except the damage is electricity instead of fire, and add 2d4 slashing damage. The bottle is destroyed by using it in this manner and cannot be used again.

A stoppered bottle can be "recharged" by being the target of a damaging spell that deals at least 15 points of electrical damage. Area affects (such as a breath weapon) that damage the possessor of bottled lightning also affect (and therefore recharge) the bottle. Bottled lightning always fails its save against electrical effects but does not take any damage if not already charged. A charged bottle cannot absorb damage in this manner.

A bottle has Hardness 1 and 3 HP. If a charged bottle is broken, it immediately explodes as if it were thrown.

Construction requirements: Craft Wondrous Item, Lightning Bolt, Call Lightning, or Chain Lightning

**Bottomless Pouch**

**Price:** 1,000 gp

**Aura:** Faint conjuration; CL 7

**Activation:** Standard (manipulation)

**Weight:** –

This small, brown belt pouch appears completely empty.

Whenever this belt pouch is reached into, the user can pull out any small, non-magical item they wish, with a value of 1 gp or less. Any item pulled from the pouch radiates a faint aura and lasts for 1 hour, after which time it disappears.

Construction requirements: Craft Wondrous Item, Creation cleric domain
**Bracers of Shadow**  
**Aura:** Moderate abjuration; CL at least 2x the bonus placed on the item  
**Body Slot:** Wrists  
**Price:** 1,000 gp (+1), 4,000 gp (+2), 9,000 gp (+3), 16,000 gp (+4), 25,000 gp (+5), 36,000 gp (+6), 49,000 gp (+7), 64,000 gp (+8)  
**Weight:** 1 lb.

*These bracers are pitch black and attach to the wrists like a second skin.*

As long as the wearer is in shadowy illumination (but not complete darkness or bright light), they gain a deflection bonus to their AC that ranges from +1 to +8.

Construction requirements: Craft Wondrous Item, *Dim* (Tears of Blood spell)

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**Cloak of Shadow**  
**Price:** 33,600 gp  
**Body Slot:** Shoulders  
**Aura:** Moderate transmutation, necromancy, and abjuration; CL 9  
**Weight:** 1 lb.

*This black cloak seems to move as if caught in an unseen breeze.*

This cloak grants the wearer the power to keep fighting even in their darkest hour. Once during any 24-hour period that the wearer is knocked below half of their total hit points, they are protected by a dancing shadows effect, granting them total concealment for up to 7 rounds, even when in melee.

If, during the same 24 hour period, the wearer is reduced below 2 hit points/level, they are automatically protected by a Conjuration (Healing) effect, granting them 20 temporary hit points for up to 7 minutes.

If during the same 24-hour period the wearer is attacked while below 1 hit point/level, the cloak briefly fuses into the wearer’s skin, granting them DR 10/Adamantine for 1 minute.

Construction requirements: Craft Wondrous Item, *Animate Shadow* (Tears of Blood), *False Life, Stoneskin*

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**Charm of the Omeshik (Omeshik-specific)**  
**Price:** 2500 gp  
**Aura:** Moderate necromancy; CL 5  
**Weight:** -

A human finger bone on a leather thong, this allows the wearer to cast *speak with dead* three times/day. The magic is so powerful that it will work on previously undead creatures - but not currently undead creatures. Some special versions allow the wearer to speak with any ancestor instead, gaining answers similar to a *Commune* spell.

Construction requirements: Craft Wondrous Item, *Speak with Dead*

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**Coin of Impediment (Cursed)**  
**Price:** 10,000 gp  
**Aura:** Strong transmutation; CL 15

*You see a single, lonely gold piece, sitting on its own*
Any creature bearing a *coin of impediment* on their person (even in an extradimensional space) has the weight of each coin they possess in the same space increased to 1 pound at the beginning of their next hostile encounter, with the resulting effects of such increased weight. The new weight remains until the cursed coin is removed by *Remove Curse*.

Construction requirements: Craft Wondrous Item, *Gravity’s Full Weight* (Tears of Blood)

**Coin of Misfortune (Cursed)**

**Price:** 10,000 gp  
**Aura:** Strong transmutation; CL 13

A small simple coin, with a very powerful curse. Magic emanates from the metal of the coin, permanently wrought by some trickster wizard. The curse changes the owner so that, to all magical detection, they appear to be an evil-aligned high-level sorcerer. The owner’s actual appearance and actions do not change, simply the way they are perceived by others and how they register in “detect” and similar spells.

Construction requirements: Craft Wondrous Item, *Limited Wish*

**Dwarven Mug of Drinking**

**Price:** 12,500 gp  
**Aura:** Strong transmutation; CL 10  
**Weight:** 2 lbs.

These mugs were inspired by one crafted by a mage for a Dwarven friend who always grumbled about never having enough ale. The mug turns any liquid poured into it into some type of alcoholic beverage that is of above average quality. A 2d6 roll randomly determines the exact type. Consult the table to the right for the result. Your DM may require Fort saves.

Note that the imbibers has no way of knowing what type of beverage it is until he or she begins drinking. Pouring the contents of the mug out returns the liquid to its previous type.

Construction requirements: Craft Wondrous Item, *Fabricate*

**Ebon Veil**

**Price:** 1,100 gp  
**Body Slot:** Head  
**Aura:** Faint abjuration; CL 3  
**Weight:** –

*This black veil seems strangely inviting.*

This small, black veil protects its wearer in times of misfortune. The first time each day that the wearer fails any saving throw, they gain a +1 resistance bonus on their next saving throw, so long as it is made within the next hour.

Construction requirements: Craft Wondrous Item, *Resistance*
Enchanted [Quiver/Bandolier/Pouch/etc]

Price: Variable
Aura: Variable; CL Variable
Weight: 2 lbs.

Designed to help those who use ammunition, this added property will constantly produce the chosen type of ammunition from a storage container. Enhancements can also be added that will transfer to the ammunition. The ammunition loses its enhancements the round after it is drawn, so it must be used quickly. Purchasing this item enhancement costs twice as much as the enhancements it bestows, plus 2000 GP. Visually, the container appears identical to a normal one of the same type (arrows in a quiver, bullets in a pouch, etc.). The enhancements are pre-set once bestowed and cannot be changed without further crafting.

Construction requirements: Craft Wondrous Item, masterwork item, spells as needed

Ephemeral Eye

Price: 3,500 gp
Aura: Moderate divination; CL 5
Activation: Standard action (mental)

This small quartz orb possesses a deep hole on one side, reminiscent of an eye’s pupil.

This small, quartz orb floats through the air at its user’s mental command, looking wherever desired, with a fly speed of 30 (perfect maneuverability). It grants the user a mental image of everything that it sees. The Ephemeral Eye cannot be ordered out of its user’s line of sight. If the Ephemeral Eye would leave the user’s line of sight, it instead hovers at that spot. An Ephemeral Eye can remain active for 1 minute per 24 hours, but this duration need not be consecutive. The Ephemeral eye has an AC of 18 while active and has 1 hit point.

Construction requirements: Craft Wondrous Item, Clairaudience/Clairvoyance

Eyes of the Rock

Price: 7,700 gp
Aura: Moderate divination; CL 7
Activation: Standard action
Weight: -

These granite disks are placed over the eyes of the user and, as long as the user concentrates and faces an area of natural stone, he or she may see not only through that stone, but may also extend their vision to any vantage point adjacent to that body of rock. For example, a wearer could stand at the base of a cliff, stare at the rock and concentrate, and get a view from the top of the same cliff, or see into a cave beyond the cliff wall, if his or her natural vision permits it or a light source exists. Note that concentrating more than 1 round per point of Constitution causes the user to become fatigued.

Construction requirements: Craft Wondrous Item, Clairaudience/Clairvoyance, Scrying

Feather Tokens, New

Price: Variable
Aura: Strong conjuration; CL 12
Activation: Standard (command word)
Weight: -
Small carvings that summon one of the following: dugout canoe, wolf, bear (brown, black, or grizzly), yurt (hemispherical hut-like dwelling), light warhorse, and a great maul. These otherwise operate the same as the standard Feather Tokens.

Construction requirements: Craft Wondrous Item, Major Creation

**Fen’usu’s Pelt (Omeshik-specific)**

**Price:** 4,700
**Body Slot:** Cloak
**Aura:** Moderate transmutation; CL 10
**Activation:** Standard action
**Weight:** 3 lbs

A wolfskin pelt complete with head that is worn like a cloak. When the wolf head is pulled up over the head of the user, the user turns into a Dire wolf for up to 1 minute per day, which need not be in consecutive rounds. Fen’usu was a legendary hero of the ancient Omeshik.

Construction requirements: Craft Wondrous Item, Polymorph

**Ghostknife**

**Price:** 2,300 gp
**Aura:** Faint evocation [force]; CL 3
**Weight:** –

*This small shard of ivory almost seems to glow.*

A small shard of ivory that when grasped in the hand becomes a ghostly dagger. The dagger is normal in all ways except that it deals damage to ethereal and incorporeal creatures as if it were a force effect. If released for any reason, it returns to shard form.

Construction requirements: Craft Wondrous Item, Spiritual Weapon

**Gloves of Trickery**

**Price:** 5,000
**Body Slot:** Hands
**Aura:** Moderate transmutation; CL 5
**Activation:** Continuous and Standard (command word)
**Weight:** 1 lb.

*These white leather gloves appear to have been stained black by some substance*

Gloves of Trickery provide a continuous +5 competence bonus on Sleight of Hand and Disable Device checks. In addition, when a command word is whispered, the gloves fly off the wearer’s hands and travel up to 20 feet away to make a Sleight of Hand or Disable Device check as if being done by the wearer and then return. If prevented from returning, they get as close as possible (using the wearer’s ability scores if needed) and then fall to the ground. The Gloves are not indestructible and can suffer damage and be destroyed.

Construction requirements: Craft Wondrous Item, Levitate, Gravity Arc (Tears of Blood)

**Helm of Dark Lore**

**Price:** 2,400
**Body Slot:** Head
**Aura:** Faint enchantment; CL 5
Activation: Continuous and Standard (command word)
Weight: 1 lb.

*Muffled echoes continuously emerge from this darkened iron helmet.*

This ebon helm is filled with shadows that whisper into its wearer’s ears. It grants its wearer a +2 morale bonus on all Knowledge checks. In addition, once per day, the wearer may utter a command word and reroll any failed Knowledge check.

Construction requirements: Craft Wondrous Item, *Heroism*

**Incense of Explosion**
Price: 750 gp
Aura: Faint evocation, illusion (shadow); CL 5
Activation: Standard (manipulation)
Weight: 1 lb.

*This cube of dark grey incense smells vaguely of smoke and sulphur*

When this cube of incense is lit, it explodes, dealing 5d6 damage in a 30 foot-radius (DC 15 reflex save for half). Half of this damage is fire damage, and the other half is pure shadow energy (no save).

Construction requirements: Craft Wondrous Item, *Fireball, Shadow Assault* (Tears of Blood)

**Infection Block (Hoax)**
Price: Varies
Aura: Faint evocation; CL 3
Activation: Standard (manipulation)
Weight: -

When this pungent oil is spread across the user, it is said to confer full protection against the touch of a person infected with *The Weeping*. One bottle covers up to one Medium creature, two small creatures, and so on. However, the oil is laden with a hideous acid which causes severe burns. These burns are usually mistaken for sores, believed to be caused by *The Weeping*, suffering the consequences. The acid takes effect after 5 rounds and does 1 damage per round for 3 rounds. It can be diluted with water.

Construction requirements: Craft Wondrous Item, *Acid Splash*

**Log of Burning**
Price: 500 GP
Aura: Strong vocation and transmutation; CL 5
Activation: Standard (command word)
Weight: 5 lbs.

When placed in a pile of burnable material, and a command word is spoken, this log bursts into flame igniting any combustible materials that the magically conjured flame touches. The log is unaffected by water, and if any of the materials touched by its magical flame become wet, they immediately dry out and ignite. A log burns for 8 hours and is consumed.

Construction requirements: Craft Wondrous Item, *Cinder* (Tears of Blood)
**Map of Memory**
**Price:** 3,500 gp (or more, depending on detail)
**Aura:** Moderate divination; CL 5
**Activation:** Standard
**Weight:** 2 lbs.

One of the greatest contributions to the navigator’s art is the development of this rare and powerful item. To all outward appearances, a Map of Memory appears to be an ordinary map, worn and faded from long use. It is a large map, about 36 inches long on each side, and drawn on well-tanned hide. To those who know its secret, however, it is a tool of inestimable value. A Map of Memory is constantly growing in size and detail as its owner’s geographic knowledge increases. If the owner passes over an area, the Map of Memory adds the major features of that area to its recorded geographical information. The Map of Memory is thus always increasing in size and detail as its owner experiences new places and looks at new maps. However, the Map of Memory does not record verbal descriptions of locations, so if someone gives the owner directions, nothing appears on the map until the owner actually travels there.

In addition to its mapping powers, the Map of Memory can show any portion of the information it contains at any resolution, allowing the owner to see anywhere they have been in large detail or a specific location they have visited in great detail. The Map only records major landmarks (large cities, major roads, named geographical features, etc), though the owner can take a Standard Action to make it include something it normally wouldn’t (the location of a specific house or a small grove, for example).

Construction requirements: Craft Wondrous Item, Mapmaking (Tears of Blood)

**Mask of Truth**
**Price:** 7,700 gp
**Body Slot:** Head
**Aura:** Faint divination; CL 8
**Activation:** Standard (command)
**Weight:** 1 lb.

*This pitch black mask is almost completely featureless, having only a mouth hole.*

This black mask seems featureless, but a wearer has no problems seeing through it. By placing it on the head and speaking a command word, the wearer can Discern Lies (as the spell) for 5 rounds. By placing it on the head of any corpse and speaking the command word, up to 5 questions can be asked of the corpse, as Speak with Dead, which if it answers will be the truth as it knew it in life. The corpse will be unable to bluff or deceive, but may simply decline to answer. A Mask of Truth can only be used 3 times each day.

Construction requirements: Craft Wondrous Item, Speak with Dead, Discern Lies

**Meldrock Ring**
**Price:** 7,700 gp
**Body Slot:** Hand
**Aura:** Moderate transmutation; CL 7
**Activation:** Standard (command)
**Weight:** -

This ring grants the wearer an Earthglide-like ability. The wearer can pass through stone, dirt, or almost any other sort of earth except metal as easily as swimming through water at
up to half normal speed. If protected against fire damage, the wearer can even glide through lava. This movement leaves behind no tunnel or hole, nor does it create any ripple or other sign of its presence. A move earth spell cast on an area containing the wearer flings them backward 30 feet and stuns them for 1 round unless they succeed on a DC 15 Fortitude save. The ring will function for up to one minute per day, which does not need to be in consecutive rounds.

Construction requirements: Craft Ring, Meld into Stone

**Pallid Quill**

Price: 1,800 gp  
Aura: Faint conjuration; CL 1  
Activation: Standard (command)  
Weight: –

*This ghostly white quill seems to glow with an unearthly light.*

This writing quill remains completely white, regardless of how it is treated and what it is dipped into, and glows as a candle. With a command word, the quill emits an endless supply of ink until the command word is spoken once more.

Construction requirements: Craft Wondrous Item, Create Water

**Pendant of Quick Shadows**

Price: 26,400 gp  
Body Slot: Neck  
Aura: Moderate evocation; CL 11  
Weight: 1 lb.

*This Pendant bears a deep black stone, in which dim lights sometimes appear to swirl about.*

Once per day, the wearer may cast any spell with the Shadow subschool as an immediate action. The chosen spell must be no higher than your maximum spell level, or no higher than 6th level, whichever is lower. The Pendant has no effect on non-spell casters.

Construction requirements: Craft Wondrous Item, Contingency, Shadow Replication (ToB)

**Plague Spray (Actual)**

Price: 750 gp (Variable)  
Aura: Faint conjuration; CL 7  
Activation: Standard  
Weight: –

“A few sprays will save you for days!” boasts the label on this simple glass bottle. When sprayed and inhaled, the vapors in this bottle provide temporary immunity to all diseases, including *The Weeping*. Each use causes the loss of one hit point permanently. One bottle contains ten uses, and each use lasts for 10 minutes.

Construction requirements: Craft Wondrous Item, Remove Disease, Consecrate, Prayer

**Plague Spray (Hoax)**

Price: 75 gp (Variable)  
Aura: Faint transmutation; CL 1  
Activation: Standard
**Weight:** -

“A few sprays will save you for days!” boasts the label on this simple glass bottle. However, depending on the creator, this bottle only contains a single use of holy, or unholy, water.

Construction requirements: Craft Wondrous Item, *Bless Water/ Curse Water*

**Portable Pyre**

**Price:** 750 gp  
**Aura:** Faint evocation; CL 5  
**Activation:** Standard (manipulation)  
**Weight:** -

*This small pyre creates neither smoke nor heat, yet glows as bright as a torch.*

This miniature pyre provides light as an Everburning Torch. In addition, when planted into the ground, it turns invisible and no longer provides light. Any movement within its square causes it to again ignite into a miniature pyre. Useful as a signal or early warning device.

Construction requirements: Craft Wondrous Item, *Produce Flame, Invisibility*

**Raven Feathers (Omeshik-specific)**

**Price:** 750 gp  
**Aura:** Faint transmutation; CL 5  
**Activation:** Standard  
**Weight:** -

This pair of black feathers bestow the power of flight on the user. Each feather must be grasped by the base in either hand and the arms waved in a flapping motion to create the effect. Duration is calculated as if the user was undergoing the run action - the user can fly for as many rounds as his Constitution score, but then needs to make Constitution checks of DC 10+rounds over Con score. Holding the arms out straight while holding the Feathers lowers the user slowly to the ground. Letting go of a feather causes the PC to plummet as if in free fall. Movement while flying is in all other respects similar to the *Fly* spell.

Construction requirements: Craft Wondrous Item, *Fly*

**Robe of Fateful Luck**

**Price:** 5,600 gp  
**Body Slot:** Body  
**Aura:** Moderate divination; CL 7  
**Weight:** 2 lbs.

*This mottled grey robe is covered in patches, stitches, and scorch marks.*

If the robe wearer fails an attack roll, saving throw, or skill check by 5 or more, they may choose to reroll it with a +5 Luck bonus. This power may only be used once per day.

Construction requirements: Craft Wondrous Item, Good Fortune (Luck Domain), *Heroism*

**Rod of Fusion**

**Price:** Crystal, 2500 gp; Iron, 4000 gp; Hybrid, 7500 gp  
**Aura:** Crystal, Faint (DC 15); Iron, Moderate (DC 20); Hybrid, Strong (DC 25) transmutation; CL Crystal, 5; Iron, 7; Hybrid, 9

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**Activation:** Standard (command word)
**Weight:** -

This simple rod is commonly tipped with either a pointed crystal or an iron point. When two materials touching each other are touched by the Rod of Fusion it will bond and fuse the seam of the two materials so that they will become as one piece. There are a number of varieties of these rods but the most common is the crystal version which will bond any mineral with any other mineral. The iron version bonds metal to metal, and there is also a hybrid version which will bond either mineral or metal to the other. The Rod may only be used 3 times per day, one use consisting of fusing one contact point regardless of length. No versions of this Rod are known to exist that are effective on magic items.

Construction requirements: Craft Wondrous Item, *Make Whole, Fabricate*

**Scarab of Arcane Echoes**
**Price:** 16,200
**Body Slot:** Neck
**Aura:** Moderate evocation; CL 9
**Activation:** Immediate action (mental)
**Weight:** –

*This ghostly white scarab appears to have been crafted from crystal*

Once per day, upon mental command, the next 4th level or lower spell cast within 30 feet of the scarab within one round is absorbed and stored by it. The wearer may then spend a standard action to cast that spell themselves, making new decisions where applicable, at the minimum caster level needed to cast that spell, even if they cannot normally cast it. Once the *Scarab* has cast a spell, it remains inactive for 24 hours.

Construction requirements: Craft Wondrous Item, *Imbue with Spell Ability*

**Scroll Cases of Sending**
**Price:** 5,400 gp
**Aura:** Strong transmutation; CL 9
**Weight:** -

These scroll cases function as a pair, and are often used by military commanders and spy networks to communicate with their agents. One user may send one message per day to the other on the same plane by writing the message on a piece of paper, rolling it up, and placing it inside the scroll case. Only ink and paper are sent, any other item such as seals or ribbons are left in the tube. These are a favorite of Feldarin military commanders. Curiously, inanimate matter seems unaffected by the failure chance for Teleportation (see Pg. 111).

Construction requirements: Craft Wondrous Item, *Teleport*

**Shadow Incense**
**Price:** 3,300 gp
**Aura:** Moderate abjuration; CL 11
**Activation:** See Text
**Weight:** 1 lb.

*This rectangular block of faintly-scented incense is a deep shade of grey.*

When lit, the wispy smoke of this incense forms spiraling patterns on the floor, recognizable
through a DC 15 Spellcraft check. When an arcane caster lights a block of Shadow Incense and then spends 8 hours meditating under its effects, the incense enables him to cast any spell with the Shadow descriptor as though affected by the Empowered Spell feat. Spells are memorized at their normal level, not at two levels higher as with the standard feat. Each block of Shadow Incense burns for 8 hours and the effects last for 24 hours.

Construction requirements: Craft Wondrous Item, any spell with the Shadow descriptor, Empower Spell Feat

**Shadow’s Retaliation**

**Price:** 3,000 gp  
**Body Slot:** Shoulders (cloak)  
**Aura:** Faint abjuration; CL 5  
**Activation:** Immediate (mental command)  
**Weight:** 2 lbs.

*This dark blue cloak seems to stick to its wearer’s back, as if glued in place.*

This cloak helps its wearer respond to physical attacks. When attacked, the wearer may think the command word as an immediate action to gain the benefits of both the *Cloak of Shadow* and *Dark Mist* spells once per day.

Construction requirements: Craft Wondrous Item, *Cloak of Shadow, Dark Mist* (both ToB)

**Spear of Tch’Kala (Omeshik-specific, unique item)**

**Price:** 120,300 gp  
**Aura:** Strong evocation; CL 15  
**Activation:** Standard (command word) and continuous  
**Weight:** 6 lbs.

*This legendary keen thundering cold iron shortspear +3 is said to be made from the wood of the oldest oak in the former Omeshik realm, capped with a metal head made of a meteorite that felled that same oak. Holding them together is the sinew of an ancient Blue dragon.*

In addition to its combat bonuses, the *Spear* has the following abilities (all command word standard actions):

- *Lightning Bolt*, DC 20, 3/day, CL 9  
- *Control Water*, DC 22, 3/day, CL 11  
- *Chain Lightning*, DC 22, 1/day, CL 11 (*Lightning Bolt* is unavailable for 24-hours after the use of *Chain Lightning*)  
- *Sunburst*, DC 26, 1/day, CL 15, center is the tip of the *Spear* (wielder is immune)  
- *Control Weather*, DC 24, 1/week, CL 13

Tch’Kla was the last ruler of the Omeshik nation and legends say he was slain in the final conflict with the Yujung, using the Spear to protect the flank as the tribes fled north-ward. The price listed is in non-Omeshik lands, as to the Omeshik this item is priceless.

**Sphere of Sequestration**

**Price:** 6,000  
**Aura:** Strong abjuration; CL 15  
**Weight:** 5 lb.

*This small metallic sphere is completely smooth and surprisingly heavy*
When this small, smooth sphere successfully hits a target, it disintegrates and the target is removed from existence for 1d4+1 rounds. If the sphere misses its mark, it does not disintegrate but requires a DC 20 Perception check to find again. The target is placed on the Plane of Shadow and is unable to move from that spot but can otherwise act normally, including casting spells. Upon expiration the target appears in their previous location.

Construction requirements: Craft Wondrous Item, *Sequester*, *Shadowmelt* (Tears of Blood)

**Staff of Walking**

*Price:* 5,200 gp  
*Aura:* Strong Enchantment/Charm; CL 11  
*Weight:* 4 lbs.

As long as this staff is held while walking, the user will not tire due to the normal effects of travel, however the user will still need to sleep and eat, as it does not allow indefinite use without food or rest. Also, if traveling through difficult terrain, the staff insures that the user always gets the best footing, reducing movement penalties in half. It also grants a +2 bonus to saves against web, entangle, or similar spells.

Construction requirements: Craft Staff, *Longstrider*, caster must have the Travel domain

**Artifacts and Relics**

**Coyote's Paw**

Little is known about this powerful Omeshik totem. Sages have studied it, and have not been able to determine anything about this strange relic of a forgotten time. What is known is that it appears to be the mummified forepaw of a large coyote or similar creature, and that by grasping the paw in one's hand, the possessor becomes aware of its powers.

Legends say that the user is able to cast any spell from the school of Enchantment. Only one of each spell level per day is allowed. For example, *Charm Person* could be cast, but not *Sleep* on the same day. Also, the casting of *Charm Person* only uses the 1st level spell slot, all other spell slots through 9th are still available for that day.

The wearer must have an intelligence of 10+spell level to cast the chosen spell (for example, an 18 intelligence is required to cast 8th level spells), but otherwise is not required to have any prior knowledge of the spell, or even of spell casting.

The *Paw*, for reasons of its own, randomly teleports itself to where it feels it can cause the most chaos from time to time. It seldom stays with one person for more than a year.

**Golem Armor**

This large, 8 foot tall suit of armor is a true terror anywhere it appears. Only one suit is known to exist. According to legend, Dwarves crafted the actual suit of armor, Gnomes crafted the mechanics that allow it to move, and Elven magic provides the energy. Golem Armor gives the ultimate protection without reducing speed and bestows the following properties on its wearer:
• **Combat Boost:** Golem Armor boosts your Strength by +8, but does not stack with other bonuses once your Strength score reaches 35. At that point the suit’s mechanics cannot allow the wearer’s Strength to boost any further without damage (to the wearer).

• **Armor Boost:** Golem Armor provides a +20 armor bonus that stacks with shield bonuses. It moves quite well but still restricts movement somewhat. While wearing Golem Armor your effective Dexterity score is reduced by -4, but the wearer’s Dexterity can not be below 16, the dexterity built into the armor.

• **Powerful Build:** While wearing Golem Armor, you function in many ways as if you were one size category larger. Whenever you are subject to a size modifier or special size modifier for an opposed check (such as grapple checks, bull rush attempts, and trip attempts), you are treated as one size larger if doing so is advantageous to you. You are also considered to be one size larger when determining whether a creature’s special attacks based on size (such as improved grab or swallow whole) can affect you. You can use weapons designed for a creature one size larger without penalty. However, your space and reach remain those of a creature of your actual size. These benefits stack with the effects of other powers, abilities, and spells that also change your size category.

• **Air Filter:** With the helmet on and the visor closed, you are immune to any kind of gas or airborne poison. This grants a +4 bonus on such saves with the visor open.

• **Visor Shades:** The visor darkens rapidly in response to bright light. With the helmet on and the visor down, you are immune to the effects of bright light, such as *Daylight* and similar spells, and immune to gaze attacks. With the visor up you receive a +4 bonus to saves against such effects, including gaze attacks.

• **Slam Attack:** The heavy fists of the armor can be used to make slam attacks. You are never considered unarmed. You can make a slam attack at your usual base attack bonuses and damage is 4d6 plus your current Strength modifier.

• **Stability:** The heavy, grounded nature of Golem Armor grants the Wearer a +20 bonus to defending against Bull Rush attacks (as if you were unusually stable).

• **Jumping:** Golem Armor helps the wearer Jump, adding a +10 to Jump checks and increasing the distance jumped by 25%.

The last reported sighting of the Golem Armor was in 248 A.L. when it was worn by the Phoedran hero Uterra at the Battle of Eleussene Pass at the end of the Feldarin “First Phoedran Campaign,” after which it disappeared.

**Lock Golem**

These large, massive constructs were built by the Feldarin Empire to pull ships back and forth through the canal locks of Port Conastinium. They are under the control of a Port Authority and can be used offensively if the Port is ever attacked. They currently number about a dozen, although some have fallen into disrepair as a consequence of *The Weeping*.

Various merchant guilds and others who are wealthy enough have their own lesser versions of Lock Golems. These are used for loading and unloading cargo and moving it around the city. In true Feldarin form, there is a complicated series of permits required to own one.
Statistics: a Lock Golem is generally a double-strength Stone Golem. A Coral Golem version is used for underwater projects, such as maintenance on the locks and channels.

Regalia of the Pirate King

This set of crown, boots, and scepter bestows great power when worn together. Separately they are still items of great power and will be recognized for what they are by any pirate.

**Boots of the Pirate King:** These soft white leather boots grant a +20 Circumstance bonus to Balance and Tumble, a +10 Enhancement bonus to DEX, and the Dodge Feat (Mobility if Dodge already taken, Spring Attack if Mobility is already taken).

**Scepter of the Pirate King:** This long rod made of bone and ivory hides a +5 Luck Blade rapier inside that can be drawn as a free action. When drawn, the rapier grants the wielder the Weapon Finesse Feat (or Weapon Focus - Rapier if Weapon Finesse is already taken, or Improved Weapon Finesse [DEX modifier to both attack and damage] if Weapon Focus is already taken).

**Crown of the Pirate King:** This hard leather headband grants a +20 Circumstance bonus to Intimidate and Bluff, a +10 Enhancement bonus to CHA, and the Leadership Feat (or Battle Leader if Leadership already taken, or Inspiring Leader if Leadership and Battle Leader already taken. See below for Battle/Inspiring Leader).

When combined the Regalia grants a +10 bonus to DEX and CHA, a +10 bonus on all saves, the Epic Leadership feat (or Legendary Commander if Epic Leadership is already taken) and grants any requirements that are not already met by the wearer.
**Battle Leader** [General]
Your banner or standard inspires your followers and cohorts in battle.

**Prerequisite:** Cha 15, Leadership

**Benefit:** You must have a banner or standard that is recognizable to your followers and cohorts, and you must use this standard to urge, inspire or rally your troops. All cohorts and followers that can directly see you or your banner gain a +1 morale bonus to attack rolls and saves versus fear effects. If you or your banner falls, all followers and cohorts instead get a -2 penalty to attacks and on saves versus fear effects until you are restored, the standard is raised again, or one minute elapses.

**Inspiring Leader** [General]
You work to inspire your followers and cohorts and raise their morale.

**Prerequisite:** Cha 20, Battle Leader

**Benefit:** Your cohorts and followers gain a +2 morale bonus to attack and damage and a +2 morale bonus to saves versus all fear and mind-affecting spells and abilities while you are personally directing their efforts, and/or are within 30’. This bonus will last for up to one minute without additional orders being given if you move further than 30’ away from your allies. These bonuses remain in effect for up to one minute if you are dropped in combat.

**Legendary Commander** [Epic]
Your leadership is legendary and draws followers to you in great numbers.

**Prerequisites:** Cha 25, Epic Leadership, Inspiring Leader, Diplomacy 30 ranks, must rule your own kingdom and have a stronghold.

**Benefit:** Multiply the number of followers of each level that the character can lead by 10. This has no effect on cohorts.

The current location of the Regalia is unknown, but rumors occasionally place it in the area of Port Conastinia.

An Aethergnome Skyship over the Bay of Macdeetown
Chapter 6: The World of Ursoule

The Tears of Blood campaign is set in a world called Ursoule, which has a main continent called Terdusas populated by various cultures and a number of other smaller land masses. The dominant power on the main continent is the proud Feldarin Empire. Feldarin are not human, and their origins are a matter of myth and legend. The Feldarin “landed” several centuries before the current time, and by a mixture of war and politics established an Empire that soon controlled most of the continent. The spread of the Empire was suddenly halted by a plague, called The Weeping from its main symptom: bleeding from the eyes. All races except the Giantkin of the North were susceptible to it. As the plague spread, the Empire barely managed to avoid collapse. Now that the worst seems to have passed, most people are struggling to survive, and Feldarin leaders are trying to rebuild the Empire. But the vaunted Feldarin invincibility has been broken, and Imperial power is being challenged.

Current Cultural Distribution on Terdusas, the Main Continent of Ursoule

Time in the Empire

The Feldarin calendar is in general use and has 5 day weeks, 5 week months, and 12 month years. Ursoule has 5 moons which rise and fall in a cycle called The Dark Waltz. Halflings alone seem to fully understand the tidal effects of 5 moons, and are expert navigators. The moons are also seen as a physical manifestation of the Five Gods, seen by some as the home of a god, and other superstitions about the moons and other celestial events are common. A complete calendar and almanac begins on Page 374.
The Glorious Feldarin Empire

“I, for one, welcome our new Feldarin overlords.” – a Caltan merchant

A Brief History of the Empire

Little is commonly known about the Feldarin prior to their invasion of Ursoule. They were believed to have fought a great war in the past, but have kept their history very secret. Their swift invasion and subjugation of Ursoule also made any consideration of their past seem irrelevant. It is known that the Feldarin were trapped on a cursed island and were desperately short on resources. It is also known that a great Queen freed them from the island and led them to Ursoule. Tales from Caltan and Baran Bards describe how the Feldarin invaded from a “floating island,” but little about them before that is known. Feldarin call the invasion “The Landing” and it began a time period called A.L. for “After Landing.”

The Foothold, 1-37 A.L.

The first few decades after The Landing are generally referred to as “The Foothold.” This was a warlike time when the Feldarin conquered and spread across the land.

Records in both Phoedra and the Dwarf clans of the Swachil Mountains mention tall, pale emissaries with great weapons of the gods appearing and speaking of a holy war against the Caltan. In Phoedra, some believed that these were beings who descended from their ancient demigod-heroes of legend. Neither the Dwarves nor the Phoedrans took an active interest in foreign lands during this time, although both took the opportunity to fortify their homelands.

The Feldarin swept over the lush farmlands and rolling hills of the Alarran Basin. The Caltan humans had suffered previously under the Baran Pharaohs and Kvrin Warlords, but nothing prepared them for the Feldarin. Caltan weapons were simple and utterly incapable of fighting the Feldarin knights with their advanced armor and weapons, which could allegedly cut through trees and even stone. Emerging from their citadel, which legend says appeared and disappeared without warning, the Feldarin seized Caltan lands, putting chieftans to the sword. Caltan leaders were hunted and killed, and the people were given an ultimatum: join the Empire in their crusade or your families will be killed to serve as an example to others.

Many Caltan fled north during this time, settling in the northern plains just below the Kvrinzemya Mountains. Some hid, but a large number submitted to the invaders, joining the ranks of the Imperial army. This resulted in many legions being composed of a mixture of barbaric tribesmen backed up by ranks of cavalry and archers. These legions swept over the Caltan Heartlands of the Alarran Basin, and it seemed that none could stand against them.

Constantia’s Reign and the Origin of the Empire, 37-114 A.L.

After many years of bloody conquest, the Feldarin Empire seized control over the entire Alarran Basin, and it was decided that they should anoint an Emperor. Most popular was the Warrior Queen Conastinia, and none were willing to voice opposition. She had led them out of exile and was a natural leader. Cadothim was declared the capitol and ambassadors from Phoedra and the Dwarven Clans bore witness as the Feldarin Orthodox Church anointed Conastinia as the First Empress of the new Holy Feldarin Empire.

Cadothim became a gateway to the rest of the world. Conastinia opened up official relations with the Dwarves and the Phoedran city states, and roads and canals were built to ease travel across the Empire. Civilization was coming to the world, and the Feldarin were proud.
Not all was satisfactory, however, and Empress Conastinia was troubled. Her chief dislike was a lack of seaports. After escaping the Cursed Island, she hated anything that blocked the Feldarin from the rest of the world. To the east, an attack on Phoedra would stretch supply lines thin and might fail. War would also disrupt the Damian River barges and their access to the north. In addition, there were still many Caltan rebels just outside the Feldarin-ruled areas. Still, Conastinia felt that access to the outside world was essential.

Quietly, she began sending aid to the Dwarves of the Swachil Mountains, who were involved in a conflict deep under the world. One day, she told them, they would be called upon to aid the Empire in return. She began trade with the Halflings, also with an eye to the future. She established a Canal Zone and ordered the construction of the **Magna Fossa**, a great canal that would cut through an area called the **Realmsmark**, a narrow valley on the south side of the Alarran Sea separating it from the great Blue Sea. Local skirmishes on the Canal Zone led her to provoke the Baran and Caltan into open warfare. It was hoped that a war would weaken both and allow the Empire to take over, but that was not to be. The conflict dragged the Empire into what became called the Southern War, and both the Baran and Caltan soon learned the fate of those who didn’t follow the Empire’s plans.

Conastinia now called upon both the Swachil Dwarves and the Halflings. The Dwarves raided the Baran, while the Halflings pirated the coast and harassed the Baran navy. Baran supply lines crumbled and Badul il-Saham, their citadel in the Realmsmark, fell to the Caltan. The Halflings then invaded the Caradeithim Peninsula, drawing Caltan forces away from Llenwyn Castle on the Caltan side of the Realmsmark. At the same time, Feldarin legions with Dwarven support attacked Llenwyn Castle and seized control of both it and Badul il-Saham. The Empire now controlled the entire valley, and work on the **Magna Fossa** resumed.

Despite occasional raids by both the Caltan and Baran, work continued on the canal. The remaining Caltan in the Realmsmark and to the west of the Emaich Forest were eventually pacified through negotiations. The sheer might of the Feldarin Empire, along with reports of the prosperity of the Imperial Caltan of the Heartlands, made for a convincing argument. Of course, many refused and were either killed or driven north. The Halflings were granted part of the Caradeithim Peninsula as payment, furthering their alliance with the Empire.

Stunned by the power of the Feldarin and its allies, the Baran city-states also began to fall to the Empire. Within a year, Sultan Araq Shibid-Qorim was captured and executed and the Feldarin seized control over all of the Baran cities along the Alarran Seacoast, creating the Sharbai Protectorate under the control of a Grand Margrave chosen by the Empire.

Conastinia had created buffers to protect the Heartlands on all but the northern border. Alliances with the Phoedran, Dwarves and Halflings, plus the invincible Imperial Legions, had brought the untamed lands to heel. Then disaster struck. In 114 A.L., a scant two years before her “Great Canal” was finished, Conastinia was killed in battle with the rebellious Free Caltan north of the Heartlands, in what many regarded was a traitorous ambush.

**The Caltan Rebellions, 114-187 A.L.**

*During this time various Emperors tried different tactics to quell the rebellious Free Caltan. Constantia’s death was seen as a sign of weakness in the Feldarin, sparking a new rebellion among some of the previously pacified Caltan of the Heartlands and in the south.*

Emperor Azra’s ascension to the throne brought immediate retribution for Conastinia’s death. Although Conastinia’s **Magna Fossa** was completed just two years later and was a marvel of Feldarin engineering, Azra’s violent suppression of any resistance cast a dark cloud over the Empire. After years of skirmishes, Azra trapped and slaughtered a Free
Caltan army at an ancient religious site on the banks of the Argent River halfway between Osijek and Sisak. The carnage turned the river red with blood all the way to Osijek, and the spirits of the fallen still haunt the area, trapped and not allowed to move on.

**Note: Conjuration [summoning] spells**

Conjuration [summoning] spells cast in the area between the Kvrin cities of Osijek and Sisak have a 25% chance of summoning one or more of that area's spirits as a Haunted Soldier (see Bestiary, pg. 338). The chance rises to 50% in or near Bartertown. These spirits will be ready for battle and will demand payment before helping the caster, which means agreeing to complete some task they left unfinished. Once agreed, they will aid the caster to the best of their ability. These spirits will then haunt the caster until payment is made. Upon payment, the spirits are released to the afterlife and vanish. These spirits cannot travel outside their home area. Should the summoner leave the area before the agreed task is complete, the link is broken and the spirits must seek out a new summoner. If the original summoner returns to this area, any previously summoned spirits will appear and demand immediate payment. If it is not forthcoming, they will haunt and attack the caster. Haunted Soldiers, like ghosts, cannot be destroyed by normal means.

Azra's daughter, Jerusha, took the throne and sued for peace in the south. By returning Llenwyn Castle to the Caltan, she was able to regain their loyalty. Those who rejected this offer were driven north. With the south pacified, Jerusha was able to focus her Legions to the north and hunted down the remaining rebellious northern Free Caltan tribes.

However, over the next four decades Empress Jerusha and then Emperor Fibeon were both stymied by the guerilla tactics of the Free Caltan. Some sympathetic Kvrinzezyma warlords inside their fortified mountain strongholds had granted sanctuary to the rebel Caltan.

**Gaman's Legacy, 187-309 A.L.**

A time of public works designed to tie all the Alarran people's fates together. This period ends with Empress Adonilaḥ completing the Aqua Al-Barajah Aqueduct into Oasis City.

Gaman I was strongly influenced by Conastinia the Great. He became emperor in 187 A.L. on a vow to expand the Empire and make an impression on the world comparable to that of the first empress. Many thought this meant a Great War was on the horizon, especially the Kvrin warlords in their citadels in the Kvrinzemya Mountains. However, Gaman was a student of Conastinia’s diplomatic skill and subterfuge more than her martial skills.

It took many years of intense negotiations, but Gaman managed to broker a peace between the southern Caltan and their ancient enemy, the Baran. The Baran citadel Badul il-Saham and the Caltan fortress Llenwyn Castle were unified under the name of Canal City. Trade via the **Magna Fossa**, or “Great Canal,” soon became a soothing balm for all sides.

In 206 A.L. secret negotiations with Kvrin warlords formed a treaty between the Empire and most of the Kvrin lords. News of peace in the south, along with the wealth flowing into the Empire, had reached the warlords. This meant that the entirety of the Feldarin Legions could be focused on them if needed. Despite confidence that their mountain citadels could withstand a seige, they couldn't protect the lowlands. The result would be a conflict where they could not support themselves indefinitely. The Kvrin had also studied Feldarin methods and saw how the Empire would negotiate with single kingdoms, turning each against its neighbor. Many Kvrin remained wary of the potential treachery of their Imperial neighbors.
To the Kvrin, Gaman showed a combination of might and mercy. Gathering several legions on the border, he promised the warlords amnesty for all crimes if they agreed to his terms. Their rule would be validated and they were to be titled as Dukes. The Kvrin lands were to become a unified Archduchy and would be recognized by other nations as well. Valuable trade treaties would be negotiated for their mineral wealth. The lowlands would be shared between the Empire and the Archduchy. In return, the warlords would no longer aid the rebellious Free Caltan. Many greedy Kvrin lords eagerly agreed, although some did not.

Many Feldarin felt that Gaman had conceded too much and that the Empire could have seized all of the Kvrinzemya lands by force. But Gaman was a long term planner. A war in the mountains would be horribly wasteful in resources, and defending the territory would have been more costly than even the Free Caltan rebellions. What Gaman got from his treaty was the cessation of aid to the Free Caltan and control over all of the lowland Kvrin territories. The remaining Free Caltan were either suppressed or driven further north over the mountains. The Empire grew fifty percent and its sphere of influence nearly tripled.

Two decades of intense public works earned Gaman great notoriety and loyalty from most of the peoples of the Alarran Basin. In 229 A.L., after the census recorded over half a million citizens of Canal City, Gaman oversaw a great ceremony where he dedicated the port to Queen Conastinia and renamed it Port Conastinium. Canals and highways connected all the great Feldarin cities and the wealth was pouring in. At this point, Gaman announced his most ambitious public project. Whereas Conastinia was able to connect the Empire to the oceans, Gaman would bring the sea to the middle of the desert. He commissioned the Aqua Al-Barajah, a canal that would bring water to Oasis City in the Al-Barajah desert and bring its wealth back out. Perhaps his most ambitious project ever undertaken, by the time of Gaman’s death the Aqua Al-Barajah had nearly bankrupted the Imperial Treasury.

In 241 A.L, Emperor Daliach took the throne with the support of the Feldarin military. In the last years of Gaman’s reign, funds had been redirected from the military to the Aqua Al-Barajah. Daliach immediately halted construction in the desert and routed funds back to the military. Sages debate what Daliach’s motives were in light of the Phoedran Campaigns that followed. Some say the military was actually the real power. The Feldarin Church maintains that Daliach was acting in the best interests of Phoedra, claiming that it was a divine war to purge Phoedra of its foul beasts and heathen ways. The only thing that seems certain is that wars are the prerogative of Emperors. In 246 A.L., Daliach launched his First Phoedran Campaign against Phoedra. It started with sorties into the Damian River Valley, an area that has been historically plagued by strange beasts. Phoedran legend spoke of it as the hunting grounds of their gods and heroes of legend.

Hieronopolis was the first Phoedran polis targeted by Daliach’s legions. He created elaborate tales of how he had personally defeated monstrous foes, and then led his legions across the river valley in full view of the Phoedrans. The local heroes could not help but see this and get caught up in the glory. It did not take long for Daliach to hold most of Hieronopolis under his charismatic sway. Under a banner of glory, he seized control of the polis almost overnight as a popular tyrant. Even today, there exists a cult in Hieronopolis that believes the Feldarin are the descendents of their ancient gods. Daliach then turned towards the rest of Phoedra, using Hieronopolis as his base of operations.

Historically, Phoedra was extremely fragmented. Each Polis (city-state) was focused on its own welfare and there was no unified nation. The Feldarin used the tried and true technique of divide and conquer that had subdued nearly every culture they had faced. The scattered barbaric Caltan had fallen easily. The Baran city-states had collapsed as well. Finally, the Kvrin warlords were strong-armed into a treaty to be able to keep their lofty citadels. Now it was Phoedra's turn to experience Feldarin aggression. In an unusual response, however, the
city-states of Coranopolis, Cardith, Parakopolis and Teionascus combined to form the **Halphanos League** and opposed Daliach's invasion. This unified force was able to drive back Daliach's legions, forcing him to retreat back to Hieronopolis.

Twice more, Daliach launched campaigns into Phoedra. Although great victories were won in open battles, when they neared the larger allied Poleis they were stymied by the Halphanos League. In 264 A.L., Daliach died in battle, ending his third campaign against Phoedra.

Gaman II then ascended the throne, riding the coat tails of his father's fame. Dissatisfied with Daliach's policies, Gaman II withdrew most of the Legions back to Hieronopolis. There, Gaman named Daliach’s greatest general and adviser, Sulanus Mardas, as Regent. Some speculate that Gaman saw Mardas as a reminder of Daliach's reign and wanted him off of the picture. Mardas's rule as Regent of Phoedra and Tyrant of Hieronopolis was strict and firm. The Phoedrans called him cruel, but the Feldarin approved of his swift, if brutal, judgement. Meanwhile, Gaman II struggled to rebuild alliances and reputation with the Empire's other vassal states. With his Legions depleted and offering only diplomatic solutions, the Free Caltan returned south of the Kvrinzemya Mountains and vexed Gaman until his death.

Two Emperors and three decades of skirmishes and negotiating came to a head on the 30th anniversary of Daliach’s death. Mardas, the Tyrant of Hieronopolis, died on the same date in 294 A.L. When his presumed successor and son, Kouras, was assassinated, suspicion swirled around the deaths and the people began to resist the rule of the Empire. This unrest led to riots in Hieronopolis, and newly anointed Empress Adonilah offered a treaty similar to that of the Baran and Kvrin. It would allow the Phoedrans to conduct their own affairs as they wish, and the Feldarin reserved the right to name their Regent. There would be trade and public works similar to those elsewhere in the Empire. The Phoedran leaders agreed to the terms and the riots and unrest halted. Though the Halphanos League remained indignant, the treaty rendered them largely irrelevant. Without the Empire as a unifying adversary, the independent Poleis soon fell back into their ancient rivalries. This time, Hieronopolis had significant backing and governed the lands not otherwise claimed (and defended) by the Halphanos League. The result was the Phoedran Western Regency.

With peace negotiated in Phoedra, Empress Adonilah focused the remainder of her reign on the completion of the **Aqua Al-Barajah** in 308 A.L. as well as other public projects. Adonilah retired from the public scene, anointing Sonath as the new Emperor in 309 A.L.

**The Reformation, 309-360 A.L.**

*Wealth spreads across the Empire, followed by Judal's reforging of the Empire, the Reformation of the Church, and the Feldarin Civil War.*

The Empire’s wealth grew under Sonath, as did its public works, yet no one saw the conflict growing from within. Emperor Judal I followed Sonath in 343 A.L. Prior to this, the Feldarin Church and State had been separate. They worked together and supported one another, but existed apart. Judal wrapped them into one entity, creating a more liberal, tolerant religion that he called the **Reformed Feldarin Church**. Judal began replacing ehe old ways with his new ideas, causing a rift within the Empire that eventually led to civil war. The assassination of Judal in 356 and the ensuing chaos set the stage for the Papal Dynasty, where the Church seized complete control over the Empire.

**The "Time of Many Emperors, 356-360 A.L."**

A chaotic time in The Empire, as no less than a dozen usurpers claimed to be “Emperor” and civil war ravaged the land. The most notable “emperors” were Evan the Mad, Lady Hannah
the White, and Blackheart the Heretic. It finally ended when Lady Hannah usurped Blackheart for a second term, then abdicated to become a commoner under Aran I.

The Papal Dynasty, 360-499 A.L.

The Church takes over the Empire and reinstates order. The Church begins the practice of limiting magic use in the Empire, and the plague known as The Weeping first appears.

In 360 A.L. Imperial Commandant Aran I, a Paladin of the Church, seized control of the Empire using the Holy Order of Vindicators paladin legions as a police force to quell the violence and insurrection. His decade of rule was quite oppressive as the streets ran red with the blood of infidels. He enforced strict discipline and martial law throughout the Empire. Once order was restored, and the wheels of justice were properly lubricated with infidel blood, Aran looked towards making a permanent mark upon the Empire. Taking a cue from the Phoedrans, Aran had several coliseums built across the Empire, both to serve as training grounds and as a public display of criminal punishment. A “war college” with vast training fields was built in Sargathim Province. Declaring an end to his reign after a decade, Aran claimed that he would forever watch over the Empire, and should it ever be threatened again he would return to restore order. He anointed Jezra, the Keeper of Secrets, as his successor. Legends say that Aran and a score of his Paladin Generals were turned to stone by Jezra so that they could sleep until they were needed again. Statues of Aran are required in all Imperial buildings, and it is customary for Lords to have a bust of Aran in their audience chambers. A Knightly Order called the Sons of Aran was founded. Yet, the truth of “Aran’s Grave” remains secret and may never be known.

Jezra, the Keeper of Secrets, ascended the throne seamlessly following Aran in 370 A.L. Her many edicts to create Universities and Museums seemed at first to reveal knowledge, but were in fact a means to gather information and to control who had access to it. Jezra's reign was remarkably quiet and mysterious. No one knew what the government was doing but everything seemed to work fine. The schools, libraries and museums were the public face of her regime, but privately she created two missions within the Feldarin Church. The prestige class Fonts was created for those who were particularly adept at magic, and Voids was for those adept at negating it. Both were integrated into the military. She enacted strict laws for how to deal with those who used magic for criminal acts. The politics of public life finally proved too distasteful to Jezra and she retired to the privacy of running her Universities. In 408 A.L. she anointed Azubia the Wanderer as Empress. Jezra died quietly in 420 A.L., presumably taking the secret of Aran’s Grave with her.

After the calm and secrecy of Jezra's reign, Azubia's was the complete opposite, filled with scandal and celebrity. Although the Empire remained orderly, and crime was almost unknown, Azubia was more traveler than ruler. She seldom stayed at the same place two nights in a row and wherever she went, scandal soon followed. Rumors raged about her romantic life and she reveled in the attention. All of this distracted the public from the real work that she had her assistants performing. Azubia brought about the first accurate maps of the Feldarin Empire, formalized the Uniform Code of Nautical Construction, and her sages explored the world and filled her museums with wonders. She initiated contact with the Pahali, Yujung, and the Omeshik and is credited in Feldarin history with the discovery of the Orrkish Continent with the “assistance” of the Halflings.

Azubia made full use of the newly invented printing press, which had given Jezra's schools and libraries a faster way to duplicate texts. While Jezra had intended the invention for the preservation of secrets, Azubia used it to create public news reports of her exploits and other propaganda sent throughout the Empire. Azubia also used the press to make paper currency (an idea supposedly taken from the Yujung) and she pulled most coin based
currency out of public use. Her final acts as Empress were to announce her personal expedition to circumnavigate the world, and to anoint Jecoliah of the Fields as Empress with the request that she preserve her beloved homeland. Azubia's fleet departed Port Conastinium in 443 A.L. and was never seen again.

Jecoliah's reign brought advances in agriculture and the wide use of irrigation. She also decreed laws for the humane treatment of animals and to preserve natural resources. Some Feldarin grumbled that she was a puppet of the Caltan Druids. She did indeed foster good relations with Druids, but she always made clear the difference between the Caltan Druids and the Feldarin Orthodox Church. In an ironic twist, during a speech dedicating a nature preserve in 474 A.L., Jecoliah was attacked and killed by a great bear. Some say it was a Caltan Druid in bear form, but that is mostly dismissed as speculation with no evidence.

Jedidah, "The Oroboros*", followed Jecoliah, mostly due to a lack of any challengers and by claiming that Jecoliah's death was a sign from the gods. He was a Doomsayer, claiming that the Feldarin had enjoyed peace and prosperity for too long and soon they would suffer the price. Jedidah tried to prepare the Empire for this "doom." His reign was spent revising and repealing old laws and enacting strange new ones. After a time, few took his claims seriously. The Weeping first appeared in 494 after the Great Comet had streaked across the sky. The resulting "Book of Jedidah" is considered almost prophetic in its doom filled passages. Jedidah saw these as signs of the end and was slowly driven mad by them, eventually disappearing from the capital in 499 A.L., never to be seen again.

The Empire Crumbles, 500 A.L. to the Present

Church rule ends, and The Weeping ravages the land.

Emperor Deriah the Secularist took power in late 499 A.L. ending the Church’s rule over the Empire. His short reign ended with his death caused by The Weeping. The Imperial Council is seeking a new Emperor, while a succession of Regents have sat on the Throne. The Weeping killed a large number of both nobility and military leaders, leaving the Feldarin traditions of loyalty and tradition in ruin. It also brought out some of the worst in power playing and conspiracy among the elite. Both the Church and the Military are desperately trying to avoid a repeat of The Time of Many Emperors, but what happens next could decide the fate of the Feldarin not just as the rulers of Ursoule, but as a civilization. Many outside the Empire would like to see them fall.

*In Feldarin mythology, the Oroboros is an ancient symbol representing the infinite cycle that weaves the Spiritual with the Arcane. All existence is bound by it, yet still seeks new paths and horizons. In Ursoulean cosmology, this is known as the Lifestream.
The Current Feldarin Empire (Post-plague)
Motto: Lex Imperium Vitae – “Law is the lifeblood of the Empire”

Ruler: Emperor (vacant)
Capital: Cadothim
Cities: 10
Towns: 11
Ruined Towns/Cities: 6
Mountains: Kvrinzemyan Mountains; Swachil Mountains; Greenpeaks
Water: Alarran Sea, Damian River, Argent River, Magna Fossa (canal)
Major Islands: 6

Made of ten Provinces, Zones, Protectorates and Territories, the Feldarin Empire stands as the major power on the continent. Its future, however, remains uncertain due to the effects of The Weeping.

The Provinces, Zones, Protectorates and Territories of the Feldarin Empire

Rondithim Province (Established 40 A.L.)
Ruler: Provincial Governor (currently vacant)
Capital: Rondithim
Resources: lumber, grain, cattle, hogs
Primary God: Nature (large expanses of woods & sylvan areas)

Bound by the Emaich Forest in the west, the Inmarr River to the east, the Greenpeaks to the north, and the Alarran sea to the south. Established by the Empire

Rondithim is a major producer of lumber as well as having large livestock and grain farms. It is the gateway to the Western Province and Ancient Calta. Politically, it borders the Dwarves of the Swachil Mountains and keeps the peace in the Western Province.

Monsordithim Province (Established 40 A.L.)
Ruler: Provincial Governor (currently vacant)
Capital: Monsordithim
Resources: grain, some metals in the Greenpeaks
Primary God: Nature

Bound by the Inmarr River to the west, the Greenpeaks to the north, and the Alarran Sea to the south. Monsordithim has good food and mineral production and is a relatively safe, stable province. Politically, it serves as a gateway to the more mineral rich Northern Territories and Kvrinzemya. Bartertown lies just outside its borders to the north.
Sargathim Province (Established 38 A.L.)
Ruler: Provincial Governor (currently vacant)
Capital: Sargathim
Resources: grain, livestock, wool
Primary God: War (monsters from the Moors to the north)

Bound by Monsordithim to the west, the Greenpeaks to the east, and the Alarran Sea to the south.

This large province has good food and wool production and commands a good portion of the Alarran Sea coast. A Feldarin naval base at Sargathim provides safe passage for merchant vessels travelling to Cadothim and other nearby cities.

Cadothim Province (Established 37 A.L.)
Ruler: Provincial Governess Mallia Carnifex
Capital: Cadothim (also capital of the Empire)
Resources: food production in the south, mining
Patron God: Death/Life (Damian River as the Lifestream)

Bound by Sargathim to the north, the Savage Hills to the east, the Alarran Sea to the west, and the Graymists to the south.

The smallest of the Feldarin provinces, Cadothim is the seat of power for the Feldarin Empire. Although dangerously close to Phoedra, the capital city is on a bluff overlooking the King’s Rapids, a whitewater tributary between the Damian River and the Alarran Sea. This makes it relatively easy to defend. Its lush plains produce an abundance of food with some mining in the hills to the south and east. This Province is heavily patrolled and relatively safe, with the monsters of the Damian River Valley kept mostly on the far side of the river.

Caradeithim Province (Established 38 A.L.)
Ruler: Provincial Governor Decimus Clovius
Capital: Caradeithim
Resources: cotton, wool, flax, horses
Patron God: Travel (herds of wild horses and access to sea)

Bound by the combination of the Alarran Sea and the Graymist Peaks to the north, Damian River to the east.

Caradeithim is cut off from the rest of the continent by sea and hills. Patrols watch the hills, but the rule of law becomes looser as you move further south. Protected by alliances with the Phoedrans and Halflings, the plains are famous for cattle, sheep and horse ranches. The southern peninsula has a large Orrk enclave at its southern tip working cotton fields and guarding the coast.

Conastinium Autonomous Zone (Founded in 65 A.L.)
Ruler: Fleet Admiral of the Empire Caius Quintilius
Capital: Port Conastinium
Resources: Magna Fossa (Great Canal)
Patron God: Travel

Nestled in a narrow valley known as the Realmsmark, bound by the Alarran Sea to the north and the Blue Sea to the south, with mountains to the east and west. This strip of land is dominated by Port Conastinium
and the **Magna Fossa**, or “Great Canal.” The canal cuts through the Realmsmark between two peaks and joins the Alarran Sea with the great Blue Sea. Massive automatons called Lock Golems keep the Canal operating. The Baran and Caltan, former enemies, now live in peace, although they tend to stay on their own sides of the Canal. Almost any race can be found here, and this is a center of commerce and intrigue. The Baran still call the western citadel by its old name, Badul il’Saham, while Lenwyn Castle looms on the eastern slope.

### Sharbai Protectorate (Established 71 A.L.)

**Ruler:** Grand Margrave of the Feldarin (vacant)

**Capital:** Sharbai

**Resources:** fishing, shipbuilding

**Patron God:** Magic

Bound by Port Conastinium to the east, the Emaich Forest to the north, the Al-Barajah Desert to the south and the Western Province to the west.

The southwest corner of the Alarran Sea, from Port Conastinium to the point at the end of the Emaich peninsula, is considered a quarantine zone for non-Feldarin ships. The cities along the southern Alarran coast offer many mercantile and marine related services.

The Sharbai Protectorate consists of the northern Baran city-states that surrendered to the Empire through negotiation during Conastinia’s Reign. These cities have special rights compared to the Baran cities in the south, which were absorbed by the Empire through diplomacy. The **Great Western Highway** connects Sharbai with the Swachil Mountains.

### Damian River Valley Protectorate (Est. 30 A.L.)

**Ruler:** Field Marshall of the Empire Primus Catanus

**Capital:** Office of the Field Marshall, Cadothim, Feldarin Capital

**Resources:** few due to frequent incursions of monsters

**Patron God:** War (due to large number of monsters)

Bound by the Savage Hills to the west, the Hollow Ridge to the north, and the Damian River to the east.

The Damian River Valley and the surrounding hills are notorious for being home to many monsters. Some humans here practice an ancient custom of floating the dead down the river to the sea, believing that the Coran Forest on the east riverbank is the Natural Realm and the Savage Hills on the west bank are the Spirit Realm. They call the Damian River the “River of Life”, and believe that this journey returns life to the world when the remains reach the Blue Sea.

The Hollow Ridge is a short stretch of high hills that connect the Savage Hills to the southern Kvrinzemya Mountains. It is said that these are hollow and provide lairs for many of the monsters that infest this area. The Coran Forest on the far side of the river also provides ample cover for the movement of large numbers of humanoids, seen as a nuisance by the Feldarin but viewed as an opportunity for heroism by the Phoedran Humans.
Western Province (Ancient Calta) (Established 65 A.L.)

Ruler: Provincial Governor (vacant)  
Capital: Military Camp, 3rd Imperial Legion  
Resources: some farming, some lumber, mines  
Patron God: none specific

Bound by the Swachil Mountains to the west, the north edge of the Westwood to the north, the east edge of the Emaich Forest in the east, and the Al-Barajah Desert in the south.

The many ruined cities of this Province show that The Weeping was very hard on this land. Many fled the cities, only to die out in the open plains. The Free Caltan to the north say that The Weeping was punishment for their Caltan brethren submitting to the Feldarin, while the Feldarin say they suffered so much due to their opposition to the Empire. Whatever the case, there is little Feldarin influence left in this Province, and the post of Governor is vacant.

This area was known as the Westhold to the Caltan, and was their richest area before it fell in their wars with the Baran. The ruins of Caltaigne, their ancient capital destroyed by the Baran, lay in the foothills of the Greenpeaks. The larger cities that border the Westwood, Ellynwood Keep on the coast and Faerhain where the Westwood meets the Savannah, were decimated by The Weeping and have fallen into lawlessness and chaos. The Empire has a tenuous hold at best on this area, with its rule represented by the Third Imperial Legion. Signs of Free Caltan and Baran encroachment are increasingly evident on the borders.

Northern Territories (Established in 206 A.L.)

Ruler: Grand Protector of the Northern Territories, Archduke Vladimir Brilev  
Capital: Chevengrad (Brilev resides in Kirensk, in the mountains to the north, see Pg. 214)  
Resources: Mining (mostly silver), crops, textiles, livestock  
Patron Gods: War, Travel

Bound by the Kvrinzemya Mountains on the north and east; the West Wood, Emaich Forest and Savage Hills to the south; and the Bay of Macdeetown on the west. Wide valley east of Chevengrad is known as the Cradlemark. Beyond this valley are the Moors, a deadly area. During the Feldarin invasion, they claimed all land from the Damian River to the Bay of
Macdeetowon. After many military campaigns, this resulted in the creation of the Northern Territories. The lowland moors to the east are hazardous due not only to the presence of monsters, but especially due to lycanthropes seeking refuge in the city of Solace.

Next to the Province of Cadothim, where the capital city is located, this region is perhaps the most settled and was the breadbasket of much of the Empire before The Weeping. Its network of roads, trails and waterways supported a diverse culture of mixed Caltan, Kvrin and Feldarin influences. The mines in the Kvrinzemyan Mountains provided many valuable resources, and the Argent River provided a quick and convenient way to ship products to the port city of Duggan’s Reach on the Bay of Macdeetowon. The Weeping left the port city in ruins, as well as a smaller Feldarin town upriver known as Beticus. Osijek is now the de facto “port city,” though it is far from the coast and is reportedly under the control of a Warlord. The next city upriver, Sisak, hasn’t fared much better but is under the control of the local Merchant’s Guild, making life a little more stable. A major road connects all the bigger cities of the Northern Territories called The Silverway, so named due to the large amount of silver that has been shipped over its route. Some Caltan call it the “River Road.” Shipping by land is not as quick as by river, but is cheaper and avoids the rapids on the river. Many trails and paths branch off from The Silverway, connecting it to various smaller settlements. At one time all intersections had road signs that were maintained by the Empire, but since The Weeping their condition and accuracy may be in doubt.

Chevengrad, the provincial capital, sits at the base of the Kvrinzemya Mountains in a valley at the northern end of the Wyrin Forest known as the Cradlemark. It is the eastern terminus of The Silverway, and is shared with the Empire as part of the treaty that formed the Northern Territories. Chevengrad has a central fountain fed by aqueducts from the mountains that was built by the Empire as a show of goodwill. The silvery mountain water turns the citizens’ skin a faint blue-gray color which is harmless but does grant good health and less scent than normal. The lack of scent is very helpful for an order of knights based here called the Order of the Silver Slayers, or more commonly the Fangslayers. This group includes animal hunters, but the divine upper ranks hunt the vampires, lycanthropes, and worse that roam the Moors and the Cradlemark. These hunter-clerics created a standard purity for silver, what they call “weapons grade” silver, the minimum needed to work against lycanthropes and vampires.

The Feldarin Orthodox Church (Post-plague)

The most basic place of worship in the Feldarin Orthodox Church is the shrine, which is any sort of location honoring the Five Gods, or sometimes just a single god. Many shrines are simply roadside markers that are normally left unattended except by passing faithful or pilgrims. The largest of these may actually include a small building for worship and be attended by an especially pious member of the laity or at best a travelling cleric. These were mostly unaffected by The Weeping, although many have been badly neglected. A church is a more permanent house of worship for a congregation of the faithful. Some churches draw their congregations from several small settlements, while others serve a single larger town or city, which may have several churches depending on their size. Churches are consecrated to all Five Gods and typically have more than one cleric. Many of these stand open and abandoned, and have been pillaged by looters. Recovery is slow. Cathedrals are the largest and most opulent of the Feldarin houses of worship, and are in only the largest towns and cities, although not even all of those is able to boast a cathedral. These have fared better against The Weeping, as people often flocked to these for safety.

Feldarin Temples are houses of worship dedicated to a single god. Temples are built on
special holy sites that the church feels need permanent oversight, and are often the destinations of pilgrimages. A Temple is not tied to a specific geographic region or population; rather, its location is determined purely by spiritual importance. A Temple of the Five is located in the capital, Cadothim, and is the most important house of worship in the Feldarin Orthodox Church. It rests on a site with great spiritual importance to the Feldarin: the place their blood was first shed on Ursoule. This is the only fully staffed and fully running Feldarin Orthodox Church facility currently left in the Empire.

The Ancient Lands of the Humans

Ancient History and Mythology

The human tribes around the Alarran Sea are generally considered the oldest of the human cultures. Some speculate that they originated from an even earlier single race about which little is known called the Massu-abbah or, more commonly, the Massu. Legends say the Massu explored and settled the early world at a time when glaciers still covered the Alarran basin. The oldest of these legends describe the Massu almost as gods, although no actual evidence of that has been found. The earliest religious sites seem to show worship many gods, although most legends say the world was created by five God-Heroes. In modern times, the splintering of the human tribes casts doubt on whether the Five Gods have always been the same, where they came from, or where they may have gone.

The Eastern Humans – Caltan and Phoedran

The Caltan

The Caltan are clearly an inferior species, lacking the culture and wisdom of the Phoedrans or the knowledge and cunning of the Baran. They are a perfect example of the human potential for savagery and barbarism. They live in filth and lack manners, sharing their homes with swine or sheep. They revel in conflict and individually make fine warriors, but they fight with neither order nor honor, charging in huge hordes trying to overwhelm us with numbers. Without the more disciplined Dwarven sell-swords at their side they would have fallen to us months ago, and my Clerics report their coffers are running low on gold...

~Altanus Satarnan of the House of Calanian, Field General of the 3rd Legion, 473rd day of the Landing

The Feldarin call us barbarians. We have no great cities, mighty armies or towering castles. We write no long epics, paint no masterpieces, leave no statues of our heroes. To the Feldarin, we are primitive savages. The Feldarin are fools. We keep the old ways. To live in a city is to be weak, forever hiding behind stone walls, protected by Dwarven arms bought with foolish gold. Our epics are not written, they are spoken and sung by our bards every night, living anew in our hearts with each telling. We bow to no noble, beg from no lord. All men are equal in our lands, for all have the power to prove themselves worthy of life before death, whether the son of a Chief or the daughter of a herdsman. The Feldarin are fools, for they think us weak. The Wheel is turning. Soon, it will crush the Empire beneath its rim.

~Cathal Mac Inomaradh, High Druid of the Circle of Soirshe, speaking at the Gathering of the Chosen at The Turning of the World, Mid-Winter night of the year 499

A fierce and freedom loving people, the Caltan once ruled the plains and hills around the
Alarran Sea from an ancient capital called Caltaigne at the foot of the Greenpeaks. Today they serve Feldarin masters and are free only north of the Kvrinzemya Mountains. Other races see the Caltan as simple, barbarous savages, but the truth is more complex. While the Caltan lack the cities and great nations of the other races and cultures, they have a complex and well developed legal system, are brilliant tacticians, and have a deeply spiritual religion which touches every aspect of their lives. To the Caltan every moment of life is to be lived to the fullest, as each life is merely one stage in the search for enlightenment. Every Caltan is a free man or woman; to ask any Caltan to bend a knee to another is an insult, unless it is done of one’s own free will.

**Geography**

The Free Caltan inhabit the lands between the Kvrinzemya and Vartesiat mountains east of the Taliesin River. The land is cut off from the warmer climate of the Alarran plains by the Kvrinzemya Mountains, resulting in a much cooler climate than that of the Empire. Even so, summers are quite warm, but the winters are very harsh, with deep snows and blizzards making travel difficult. More than one Feldarin expedition has been surprised by the completely different conditions they found north of the Kvrinzemya Mountains.

The geography divides the land into two regions, the Crualann Highlands to the north and east and the Nydwyrran Riverlands to the west and south. The Highlands are actually a vast region of hills and valleys carved out of the plains millennia ago by the glaciers of the last ice age. Although the terrain is often difficult and the hills steep, the Highlands are far more hospitable than the Vartesiat peaks further north. The streams running from the Vartesiats combine to form the Nydwyrran River valley. This fertile land holds the largest concentration of Free Caltan, and is the land most people associate with these northern barbarians.

**History**

The Caltan are a people that have frequently been conquered. History shows a relatively peaceful culture focused on the balance of Nature. They have been conquered many times, first by the Baran, then Kvrin, and most recently the Feldarin. This domination by others has resulted in an ever stronger resistance to enslavement. Some would say they have made progress, moving from total domination under the Baran, to enforced slavery under the Kvrin, to indentured servitude under the Feldarin. Yet, only the Free Caltan have obtained full autonomy in any real sense, and even they struggle at that.

A deep hatred for the Baran has existed ever since the first Pharaoh swept up into Calta around 500 B.L. and put the entire Alarran basin under his control, reducing the ancient capital of Caltaigne to ruins, something the Caltan have never forgotten. Legends tell of King Llenwyn forcing the Baran back to the south in a great war, which the Baran have never forgotten. Llenwyn Castle still stands on the east bank of Port Conastinia, a reminder of the many wars fought over the years. Kvrin Warlords swept in a few centuries later and enslaved the Caltan again, but treated them much better than the Baran. Even so, the Caltan rebelled against their Kvrin masters. By the time the Feldarin landed, the Kvrin had given up on ruling the Caltan, finding the constant rebellions tiresome and a never ending
drain on resources. The Feldarin, experts at “military diplomacy” and “government administration,” have been the only force able to impose order on the Caltan tribes.

**Culture, Law and Government**

The Feldarin see the Caltan as disorganized bands of savages, constantly at war with each other over land or petty blood feuds. They are seen as honorless, primitive barbarians lacking in culture and incapable of governing themselves. In their arrogance, the Feldarin may have overlooked one of the greatest threats bordering the Empire. Only time will tell.

Caltan are incredibly superstitious, and have many practices that others find odd, including several ways of driving off evil spirits. These include placing a warrior statue on the right side of any door, placing a mirror at each end of a bed, and building all structures round to prevent corners where spirits can hide.

Although the Caltan have few settlements larger than towns or villages, they often join together in alliances, called a Tuath. Each Tuath is led by a Tuaiseach (Chieftain), usually the wealthiest member of the largest group in the Tuath. The Caltan do not live under a feudal system, so while a Tuaiseach’s heir might inherit the rulership of a Tuath after him, it is by no means guaranteed or even expected. Each Tuaiseach swears an oath to a Tuaruiri (Low King), usually the most powerful Tuaiseach. The Low King’s power tends to be weak, often ruling only by persuasion and consensus. An exception to this is in the Kingdom of Tir Nua (or “New Country”), north of the Kvinzemey Mountains, which was formed by Caltan fleeing the Feldarin Empire. Their shared history has provided them with a greater cohesion than most other Caltan, forging them into a united people with a strong ruler. They are known as the Tir Nuann (the New People), or just the Nuann (the People). These Caltan have a prophecy of one day having a Tua-ruirech, or High King, to rule over all and return the Caltan to their rightful place in the world.

To the northeast of Tir Nua are the Crualann Highfolk, a cluster of Caltan who settled in this area long before the Feldarin arrived. Highfolk are stubborn and independent, with frequent blood feuds and land wars, but they also have a reputation for quick resolutions. They have over a dozen small “kingdoms” at any one time, though this number varies as some are conquered, others break up, and new ones are formed. The Highfolk tend to resent the Nuann, seeing them as intruders, despite the fact that most of the land taken by them was either unoccupied or was taken from the Nydwyrran Riverfolk, another group of Caltan who had previously settled north of the Kvinzemey Mountains.

The Nydwyrran Riverfolk live in the lowlands to the west of Tir Nua. Unlike the Highfolk, few Riverfolk resent the Nuann. They provide a strong buffer between them and the Highfolk, who spent a great deal of time raiding the riverlands before the Nuann arrived. While Riverfolk “kingdoms” tend to last longer than those of the Highfolk, they are even more prone to go to war with each other. Where the Highfolk will forget an age-old blood feud after a few pints of ale and a quick marriage ceremony, the Riverfolk remember every slight done to them by their enemies. Their bards recall all of a clan’s births, battles, betrothals and betrayals in epic songs. This sense of history gives each kingdom a strong sense of identity, but has made uniting the Riverfolk nearly impossible.

**Religion**

The greatest difference between the Caltan and other humans is in their religion. The Caltan
regard the idea of great divine beings with amazing powers to be ridiculous. If these gods exist, they ask, where are they? Why do they hide? If they are as powerful as the clerics claim, why do they not smite our enemies? The Caltan see the schisms and theological debates of others as the ultimate evidence of the folly of worshipping five mysterious and petty “super-beings.” The Caltan instead trust to the **Wheel of Life**, the guiding philosophy by which they live. According to this belief, each human soul is reborn many times, with each lifetime dedicated to achieving perfection in one of the Five Stages of the Wheel. If a soul fails to attain this goal it is forced to repeat that stage again and again until it does.

Souls that achieve all Five Stages of this perfection are reborn as a superior being, one of the Fey who inhabit the Wilds. Some druids believe that the Fey continue on a path, being reborn again and again, each time a different form of Fey. Others believe that each Fey is a reflection of the original human soul that created it, perfecting human it once was. The five stages of the Wheel are Nature, War, Knowledge [Magic], Travel, and Justice [Life/Death]. They are represented by the Herdsman, the Warrior, the Sage, the Bard and the Judge.

Typically, the Herdsman represents hunters, fishermen, farmers, merchants and craftsmen. The warrior represents leaders and and those in authority. The Sage represents scholars, sorcerers and witch-folk. The Bard represents travelers and wanderers. Of the five, Justice is the hardest stage. They are the arbitrators and negotiators in Caltan society, and are also the executioners. Though they are highly respected, theirs is a lonely life, travelling from village to village bringing justice and death. It is usually the last Stage in a Caltan’s life.

The Caltan do not presume to know when a soul achieves perfection in one of the Five Stages. Success is no indicator – a wealthy merchant may have to repeat the stage of the Herdsman, while a humble scholar moves on to leadership. However, success is thought to indicate a more developed soul, one who has completed one or more of the other stages before this life. The greatest leaders in Caltan Society are thought to have completed four of the five stages, with only Justice remaining.

Caltan Clerics serve as advisors, helping others along the Wheel of Life. They also often serve roles related to their current stage. For example, War Clerics are great warriors, while clerics of Travel are also Bards. Of special note are Caltan Druids, who are part of no stage, yet partake in all. They channel the energy of the Wheel itself, and exist apart from Caltan society. They alone can communicate with the Fey, the reborn souls of their ancestors. They pray for aid and blessings, but the Fey are unpredictable and, if angered, their rage can be terrible. While clerics are respected, druids are revered, and their advice is always heeded.

The Five Stages of the Wheel is strongest among the Free Caltan, but can also be found in the Empire. It is often hidden from the Feldarin, whose Clerics say that the Caltan are wrong, that they have been deceived by the Fey into worshipping false gods, and the power of Caltan Clerics comes from the Five Gods of the Feldarin. They point to the obvious similarity of the “Five Stages” to the “Five Gods.” The Free Caltan view this with some confusion (why would the Feldarin gods give spells to their enemies?), but five hundred years of occupation has resulted in the conversion of most Caltan in the southern lands. Where the Wheel does still exist, it is often a changed, half-remembered religion, with rituals performed in a language the clerics no longer remember. However, as **The Weeping** swept across the land, more have turned back to the old ways, and now small cults can be found in even the greatest cities, sometimes sheltering dangerous Fey creatures. It is said that Caltan druids have been seen in the Empire lately. Some say they are there to educate their brethren, teaching them how to deal with the Fey. Others seek to spread the old faith at any cost. Their true motives are known only to them.
The Phoedrans

As I write, a tale has caught the imagination of the streets, and though in each telling the particulars are slightly altered the core of the story is this: this fullmoon past in Coranopolis: a murderer was sentenced to die by poison and, when asked if he would consent to drink it replied, “Of course, for though I am innocent, I was given fair hearing. If all my fellow citizens should wish me dead, then by my death I serve justice to the end.” Truly, only in a Poeleis of Phoedra would a murderer see so clearly the founding principle of justice - that both justice and the will of the people are one.

~Alexeitoi of Cardith, noted Phoedran philosopher

The Feldarin shall never rule the Free Poleis of Phoedra, for they see beauty only in swords and helms and things of war. We Phoedrans seek beauty instead in a higher form, in knowledge and wisdom, and the gods favor this far more than seeking blood and gold.

~General Thumydicles, War-leader of the Phalanx of Parakopolis

The Phoedrans have a reputation throughout Ursoule of being a wise and graceful people. They seek perfection in everything they do, whether it be politics, war, sport or philosophy. Phoedra has produced many of the most legendary human heroes of Ursoule's history, and many of its most venerated philosophers as well. Their art, architecture, and love of beauty have influenced styles all over the human world. A Phoedran education is said to be second to none, and wealthy families send their children to Phoedra or employ Phoedran tutors.

Cities: Hieronopolis, Capital of the Phoedran Western Regency, the “official” capital recognized by the Feldarin Empire, and Coranopolis, Capital of the “Halphanos League” and home to the Phoedran Academy of the Arcane; also Ascupolis; Cardith; Kahrabyth; Parakopolis; and Teionascus.

Waterways: the Damian River (“River of Life”), the Blue Sea extends outwards to the south and east.

Geography: “Phoedra” describes a wide region of steep-sided hills and rocky islands located east of the Feldarin Empire. Although it is often referred to as a single entity, in reality most Phoedrans live in sovereign, independent city-states called Poleis separated by many leagues of rough terrain. Travel between Poleis is common but also dangerous; remote areas are rife with both bandits and monsters. The highlands often require one to navigate narrow, difficult passes, perfect places for an ambush. The sea is no less treacherous, with hidden shoals, slavers, pirates, and tales of terrifying sea-monsters in abundance.

History

The valleys and islands of Phoedra have been inhabited since at least 3000 B.L, which is the date of the most ancient (human) scrolls and inscriptions found in the region. A thousand years later, the foundations of Phoedran culture were well established. The major Poleis were all in place, and the traditions of democracy were strong. The Phoedrans had little
interest in the outside world; they rarely warred or allied with outsiders, barely interacting at all except to trade. Everything changed, however, with the arrival of the Feldarin.

The first invasion by Feldarin forces occurred in 245 A.L., under the direction of Emperor Daliach. Hoping to build a legacy greater than that of his predecessor, Gaman the Just, Daliach sought to bring the prosperous Phoedran city-states into the Empire. Instead, he found himself mired in years of bloody and demoralizing warfare. The Poleis of Coranopolis, Cardith, Parakopolis and Teionascus united against the invaders, forming the Halphanos League. By blocking key passes, staging daring night time raids, and refusing to meet the Feldarin in open battle, the Phoedrans frustrated every Feldarin approach.

Finally, on his third campaign to subdue the League in 264 A.L., Daliach was slain in battle. His successor, Gaman II, also faced warfare with the Free Caltan to the north and had little interest in Phoedra. He withdrew most of the Legions, leaving only enough to garrison the handful of Poleis that had been conquered. In honor of his long years of service to Daliach (and some say to keep him out of the way), Daliach's most trusted military commander, Sulanus Mardas, was crowned "Regent of Phoedra" and charged with holding Phoedra at all costs. He would spend the remaining years of his life trying to pacify an unruly populace.

By the time Mardas died of old age in 294 A.L., rebellious sentiment had grown in the conquered Poleis. However, the Feldarin military was still too strong to be pushed out, and the cities of the Halphanos League, having largely returned to their own concerns, could not be convinced to launch an offensive to free them. Riots broke out in Hierarchy when it was announced that Mardas’ son and successor Kouras had died. Assassins had penetrated Kouras's bodyguard and slew him before he could be crowned. This finally forced the reigning Empress, Adonilah, to respond in force.

After her legions had pacified the region, Adonilah offered the Poleis a treaty: if they would stop resisting and pay an annual tribute, she would let them choose their own leaders, who would govern as Suzerains. The Empress saved face by retaining the right to name a new Regent at any time, and the conquered cities no longer felt that they were being ruled by foreign conquerors. Thus was created the Empire's "Phoedran Western Regency." The Halphanos League split, calling itself the "Eastern Regency," but otherwise agreed. This treaty has lasted ever since, with only occasional protests. Graduates of the Phoedran Academy of the Arcane in Coranopolis are allowed to practice magic in the Empire.

The arrival of The Weeping severely weakened the Empire's hold on the Phoedrans, and it may only be a matter of time before the Poleis once again declare their independence and try to reform the Halphanos League.

Culture, Law and Government

Phoedran culture centers on improving oneself. Children are encouraged to be scholars, poets, and athletes instead of warriors. The Phoedrans are very competitive and love to hold contests in sports, oratory, philosophy, and everything else. They distrust foreigners, tend to be very loyal to their home Poleis, and trust only their closest friends and relatives. As a result, banishment is considered one of the harshest punishments in Phoedran law.

Each Polis has its own traditional way of choosing its leadership. Very few have any kind of hereditary arrangement, and some elect or appoint dictators known as Tyrants. Many decide matters in an Assembly open to all citizens; while others rely on a Council or Senate. A very few are under the control of a religious or merchant oligarchy.
In the Empire’s Phoedran Western Regency, each Polis chooses its own leader, but they are also united under the rule of the Feldarin Empire, who name a Regent of Phoedra to rule from Hieronopolis. The first regent, Sulanus Mardas, known as the “Tyrant of Hieronopolis,” was a Feldarin General. He ruled with a firm, if sometimes brutal, hand for 30 years by maintaining a Feldarin garrison in each city. After he died, his son Antonas Kouras, also a General, was to be his successor. Some Poleis had convened a Grand Assembly to choose a new Regent of their own. This caused a rift in relations with the Empire, which was aggravated by the assassination of Kouras, who was seen as even more cruel and brutal than Mardas. In response, Imperial Legions took control of the renegade Poleis and Empress Adonilah offered them a treaty: she would remove the garrisons and allow them to conduct their own internal affairs as they wish, and the Empire retained the right to name the Regent. The removal of troops was huge step, and the Poleis quickly agreed.

The concept of a common legal system is considered to be a Phoedran invention, and is used in one form or another all over Terdusas. Since ages long past, Phoedran law has centered around the concept of trial-by-assemble. Typically, these assemblies are open to all citizens. The accuser and accused each present their case, and any citizen can speak for or against them (especially important for foreigners, who tend to lose most cases). Once each side has spoken, the assembled citizens vote to determine who is right. In some cities, the sentence is also decided by vote, while in others a Judge or the Polis’s ruler decides.

Phoedrans are divided into three groups: Citizens, Denizens, and Slaves. Citizenship is typically awarded to any child born free in a city. Denizens are foreigners and freed Slaves, and are considered basically equal to citizens, except that they cannot vote or participate in civic affairs like trials. Their children, however, become Citizens at birth. Slaves are the working class and as such have few rights, but can advance to Citizen in certain cases.

Religion

Phoedrans revere the Five Gods, although they have their own versions of them. The free Poleis of the Eastern Regency do not belong to the Feldarin Orthodox Church, and have their own doctrines. The five largest Eastern Poleis are each dedicated to one of The Five, and each has a large and impressive temple dedicated to that god. Coranus, the Keeper of Hidden Knowledge (Magic) is revered in Coranopolis, and his massive acropolis serves as the Phoedran Academy of the Arcane. Teion the Invincible is revered in warlike Teionascus, Cardith reveres the twin deities Aidonaia and Elura, as Life and Death. Parakopolis reveres Glauros, the god of Travel, and Kahrabyth is dedicated to the Nature god Kybaris.

In the Imperial Western Regency, relentless Feldarin missionaries and substantial monetary investment have allowed the Empire to make an impact on religion. By constantly building new temples and taking over existing ones, they are slowly replacing the old customs.

Several smaller religions and cults are also found in Phoedra. These include secret schools of philosophy that study the nature of the universe and mystery cults for each of the Five
Gods that cater to parishioners with more intense religious needs. In recent years, a cult dedicated to Plague Fiend has risen. They call the Fiend “Panokh” and believe that he must be appeased with sacrifices in order to stop The Weeping. Although not supported by most Phoedrans, this cult has been effective in turning public opinion against Plaguetouched.

**Beasts that are out of the ordinary**

Phoedra is home to many deadly monsters, the least of which strike fear into the hearts of the bravest heroes. It is a rugged country where only the strongest monsters survive. There are many caves and ruins in isolated valleys and on remote isles where strange and unholy beings are said to lair. The hills in the forest southeast of Hieronopolis are called Kybaris' Womb, the birthplace of many monstrous species. The greatest monsters are relatively few and far between, but very powerful and intelligent, and are usually known to the locals by name. Minotaurs, Restaurs, Gorgons, Hydras and a powerful Cyclops all make their homes in the Phoedran hills. Sirens, Harpies, Medusas, a Chimera, and other monsters are found on the many islands off the stormy Phoedran coast. Many consider these to be the original versions of the lesser forms encountered elsewhere, and the progenitors of their species.

**Plaguetouched**

Phoedrans are usually hostile toward Plaguetouched, even when it is someone they know. Phoedrans' desire for physical beauty makes the Plaguetouched seem unforgivably hideous. Many see being Plaguetouched as a curse from the gods for some mortal sin – their ugliness on the outside reflecting an ugliness within. Others believe that the Plaguetouched are those who died of The Weeping and were returned to life by an infernal pact. Some cults insist that they are servants of the Plague Fiend and must be slain. Few Phoedrans go that far, but most Phoedran Plaguetouched are forced into a life of exile. Plaguetouched can expect very little in the way of a warm welcome in Phoedra, other than by bonfires and pitchforks.

**Adventurers**

Heroes are highly regarded in Phoedra. Legends tell of heroes who defeated monsters and fought in great wars. However, a common theme has that heroes who wander far from home usually end up regretting it. As a result, Phoedran Poleis are more likely than most others to have local, very powerful heroes willing to defend the town and its Citizens.

Wanderers are distrusted, since Phoedrans assume the only reason that someone so powerful would be so far from home is if they had been banished for some heinous crime. Although some Phoedran adventurers are exiles, most are not. Some journey to other lands simply to avoid this prejudice. Phoedran adventurers tend to be proud and reclusive. They are loyal to their friends, but will leap at any chance for personal glory and are not always good “team players.” They are boastful of their deeds, but back it up with real courage in battle. They will always seek ways to be larger than life.

**The Western Humans – Baran, Pahali, Taeshin, and Yujung**

**The Baran**

The Baran are an interesting type of human. More advanced in culture and technology than the Caltan, yet lacking even the most basic sense of decency or honor. Less advanced than the Phoedrans in religious and philosophical studies, yet showing the insight to realize the true nature of The Five Gods. Though possessed of a ruthless cruelty not found in other human races, the Baran nevertheless proved to be cowards in battle, refusing to stand and
fight our Legions in glorious combat. They used magic to hide their forces and confound the senses, leading our Legions on wild chases across the desert. When we attacked their cities they hid behind their walls, using terrible weapons to keep us out. Yet, though they could inflict great casualties upon our forces, they were intelligent enough to realize that we could not be defeated.

~Clavius Polaran, 1st Scribemaster and Historian to Lord Jaezeem el'Rihar, 468 AL

For centuries the Feldarin boasted that theirs is the greatest nation to ever grace the lands of Ursoule. Yet we are the heirs of a far nobler heritage than this adolescent Empire of the invaders. Our Pharaohs ruled the lands from the Southern Sea to the northern mountains, before the Harrowing came and buried our lands beneath the sands. Yet though our empire was no more, we preserved much of the old knowledge. We see magic as our birthright, feared by the Feldarin. For too long have we groveled and begged before this Empire, accepted the occupation of our cities, accepted the insults and taunts of their nobility. Soon the al'Sharesh shall come, soon the cities will unite, soon the Prophecy shall be fulfilled and great Al-Barajah Empire shall rise once more from the sands. It is our destiny!

~Assad, prophet of the al'Sharesh, before his execution by the Sultan of Kar'id for heresy

Cities: Sharbai, Kar'id, Barsha'id, Oasis City
Large Towns: 19
Ruined Cities: 3 (in the Cursed Peninsula)
Notes: Cursed Peninsula (shunned by the Baran)
Features: al-Jadayeh, the “Bronze Citadel”; the Alarran Sea (originally “al'Arrahain” (the inland sea); at least 5 “Haunted Pyramids”
Note: There are five cities on the Alarran Sea that compose the Sharbai Protectorate of the Feldarin Empire.

In the distant past, Al-Barajah was a fertile plain generating great wealth and power for the Baran Pharaohs. After a great drought, called The Harrowing, the land became arid, turning into the vast desert seen today. The cause of the drought remains uncertain, some say it was a curse while others dismiss it as a shift in weather patterns that trapped the rains on the far side of the Swachil Mountains. The jungles of the Cursed Peninsula to the southeast are all that remains of the lush past of ancient Al-Barajah. This area has three ruined cities, only one of which is claimed by the Baran. A terrible power must have risen here for this much fertile land to lay fallow, but no reason is recorded. The superstitious Baran call it Chovu Neylam, or The Dead Land.

Sharbai. Largest city in the Feldarin “Sharbai Protectorate” and base of the Feldarin Navy. Non-Feldarin ships must pass through inspection and be escorted in Alarran waters by a Feldarin Navy vessel. The Aqua Al-Barajah aqueduct begins just to the east.

Kar'id: Well known for its preserving methods and portable goods. Leather tanning, fish
curing, pork rinding, palm oil, etc. Such is needed to preserve things in the desert. This city is also well known for its stench and the scent that it leaves on its residents.

**Barsha'id**: The breadbasket of the Baran. Most of the food for the area comes from the fertile land south of this city, an area dominated by a fertile river basin.

**al-Paraghe, "Oasis City"**: As a show of benevolence and Feldarin engineering power, the Feldarin returned water to the desert with a great Aqueduct stretching from here to the Allaran Sea near Sharbai. The grand, enclosed **Aqua Al-Barajah** winds over the desert using a system of locks. Even so, the city remains far from the reach of the Empire, and has become a playground for the rich and a corrupt city of sin.

**al-Jadayeh, the "Bronze Citadel"**: Said to be ruled by a powerful Djinn or Efreet, this "citadel" constantly moves about. It houses a school of magic outlawed by the Feldarin. Few know where and when the Bronze Citadel will appear next. Entry requires secret knowledge.

**Geography**

The Baran inhabit a wide area, from the southern shores of the Alarran Sea to the coast of the Southern Ocean. The vast majority of this land is dominated by the Al-Barajah Desert, perhaps the most desolate and dangerous region on the continent. The difficult desert terrain is one of the reasons the coastal cities have retained their independence from the Empire, though the Feldarin claim they could crush any upstart Baran if they chose to do so.

The coastal city-states on the Southern Ocean are larger than the average cities of the Empire, but are heavily reliant on sea trade to feed their populace. The lands around the cities, while more fertile than the desert, cannot provide the same crops as the vast farms of the Empire. What few farms do exist are often the targets of raiders, either from rival cities, Baran nomads fallen on hard times, or bandits. This last threat has become a greater problem since **The Weeping**. Fewer patrols have allowed thieves and brigands to thrive, and many refugees have turned to crime to feed themselves and their families. City folk also tell wild stories of hordes of Plaguetouched madmen roaming the desert, eating the flesh of any they capture. While these rumors are probably not true, most travel between the Southern cities is done aboard ship, or else in massive caravans with many guards.

The ocean is the lifeblood of the Southern Cities, none of which are self sufficient. Each relies on fishing and trade with outsiders to survive, and nearly every meal includes some form of seafood. The disruption of the food supply during the plague years resulted in more deaths from starvation than **The Weeping**. Desperation, riots and piracy were everywhere. The cities are only now starting to reestablish the old trade agreements, and not all have been restored to everyone’s liking. The influence of the Empire is almost non-existent here.

Long caravans struggle across the Al-Barajah Desert every year, hauling trade goods from the Alarran seacoast cities to the Southern cities and back. A string of oases stretch across this harsh sea of sand, providing shelter and water for weary travelers. The most important of these is Oasis City, lying at the heart of the desert at the south end of the **Aqua Al-Barajah**. Nomadic tribes from leagues around come here to trade and meet with other tribal leaders. It is considered neutral ground by all, including the Feldarin and the Southern Baran. As a result, diplomats from various nations and causes can often be found here, and in their shadows are numerous spies and assassins to make things interesting.

**Culture, Government and Religion**

The Baran are arguably the most diverse and complex of the human cultures encountered
by the Feldarin. Among the Southern City-states can be found just about every form of government conceivable, hundreds of religions, and widely varying levels of wealth. The desert nomads remain stubbornly independent, while the cities on the Alarran seacoast remain firmly under the thumb of the Feldarin. The Baran are regarded as both fierce warriors and craven cowards, irreligious secularities and devout fanatics, cunning silver-tongued merchants and naïve savages. Much depends on who one asks about them.

Yet the Baran are undoubtedly one culture, if only because they consider themselves so. The Baran believe themselves descended from a noble lineage that once ruled over all the lands from the ocean to the Kvrinzemya Mountains. Though they know little of this ancient Empire, they do not doubt its existence, for its ancient ruins lie all around them, a constant reminder of a past glory. The Southern cities are built around the remains of great harbors, while the desert nomads camp in ruined cities, half-buried beneath the sands. The famous Haunted Pyramids have inspired scores of legends and myths.

The Baran people can be divided into three distinct groups. There are the Imperial Baran of the Alarran coastal cities, who are subject to the rule of the Feldarin Empire. To the south are the Al Bah'ahrain, nomadic desert tribes with mysterious warriors who have mastered the sands. Along the ocean coast are City-states who maintain an uneasy truce with the Feldarin while they fight amongst themselves. They are too far away for the Feldarin to be overly concerned with them. As long as they show the proper deference and occasionally provide tribute, the Empire has always been willing to allow them the illusion of freedom.

The name Baran was given to them by the Feldarin. Its roots lie in the term used to describe the nomads of the desert, Al Bah'ahrain, or the “Lost Peoples.” Over the years all of the Baran have come to accept this name as their own, as there has been a growing trend among the city dwellers to see the Al Bah'ahrain as heroes, those closest to the old bloodlines. This is due to the overshadowing presence of the Empire to the north, which angers many Baran, combined with old tales which describe the Al Bah'ahrain as the “Last Guardians.” Only the nomads may know what this title refers to, and they are silent.

The Baran city-states display a wide variety of social models. Some are ruled by clerics, some are dominated by the merchant class, while others are magocracies. Some practice slavery, others condemn it. The remote city of Tamah'id is said to have been ruled by a Lich-King for over nine centuries. The walled enclave of Barsha'id is populated entirely by men, for no woman may reside within the city walls, and as a result a second city of tents and shacks has grown around it in which the wives and children reside. The citizens of the Reed City of Kar'id hold trade by coin to be sacrilegious; relying on a barter system so old and complex that it dominates nearly every aspect of their lives.

This diversity inevitably leads to conflict. One city or another is always making war upon one of its neighbors, but should any one city appear to grow too powerful all of its neighbors will join together just long enough to put it back in its place before falling upon each other once more. Perhaps the only common trait between the cities – and yet one of the most divisive – is the fact that each City-state worships but one god. Unfortunately, they each seem to worship a different god and also believe that theirs is the only true way. Even the followers of similar gods often go to war with each other over apparently meaningless differences in their beliefs and practices. Such is the way of the Baran culture.

In the coastal cities of the Alarran Sea the Feldarin Orthodox Church holds sway, though the Baran there have a somewhat unorthodox view of the Five Gods. Instead of worshipping five separate gods, the Imperial Baran believe in one single being who has five Avatars, or “Faces.” Each of the Five Gods is a face of the one true god, “the al'Sharesh,” While the Feldarin Orthodox Church finds this interpretation of their faith somewhat confusing, they
have come to accept it out of expediency and greed; the Imperial Baran are the wealthiest of the human cultures dominated by them, and give great donations to the Church to prove their devotion to their God and their loyalty to the Empire.

The nomadic Al Bah'ahrain are divided into clans. Some worship the Five Gods in some way, but most worship the desert itself. Little is known of this faith, but the wise men of the desert are known for their powers over the sands and their rapport with the creatures of the desert. Some are said to be able to take on the forms of the jackal or the vulture, or even more exotic creatures of the sands. Little is known of their history or culture, for although they can read and write, they never write down any of their history, preferring instead to keep an oral record.

While Feldarin scholars recognize this rich oral history, the nomads are reluctant to share their history with outsiders. This has made the Al Bah'ahrain the subject of many rumors in the Empire. They are usually portrayed as mysterious barbarians or noble primitives, clad in colorful silks and riding fabulous steeds. The reality is somewhat grimmer – the nomads lead a harsh life, distrustful of outsiders and completely ruthless when it comes to survival. They can sometimes be hired as guides, but have been known to leave their employers dying in the sands. A nomad guide doesn’t give advice, he gives orders. It is said that those who heed these commands live, those who don’t add their bones to the sand.

History

The Baran claim to have once ruled over the entire continent in a great Empire that was far more advanced than that of the Feldarin. Their Pharaohs built huge monuments to the Great God al'Sharesh. They point to the ruins scattered from the Southern Ocean in the south to the Kvrinzemyma Mountains as proof. A cataclysm known as The Harrowing began the fall of the Pharaohs and their Empire. The Feldarin scoff at this, saying that no one knows for sure who built the old ruins, and refusing to believe in the possibility of a more advanced human civilization. Humans are inherently incapable of true civilization, they say, requiring the firm hand of the Feldarin to unify them beyond the size of a city-state.

When the Feldarin arrived, they did find the Baran divided into several independent city-states, most of whom seemed antagonistic towards their neighbors. They believed they could quickly divide and conquer the Baran, but found them to be tenacious foes. The cities on the Alarran shore were heavily fortified and their defenders well practiced in magic. They used spells and weapons to inflict heavy casualties on the Feldarin. Their sorcery rained destruction down upon the encircling armies. Their ships harried Feldarin transports ferrying troops and supplies, eventually sinking so many Feldarin ships that reinforcements had to march in on foot. Small bands of horsemen, including nomadic tribesmen, then launched hit and run attacks against the camps and supply trains. The Feldarin soon learned that troops sent in pursuit of these raiders were inevitably ambushed and slaughtered.

In the end three factors secured victory for the Feldarin. First was the weight of numbers. The Feldarin army was vast. Although their defenses were effective, the Baran never were a numerous people. After the Free Caltan had been pushed beyond the Kvrinzemyma Mountains to the north, the Feldarin began diverting their armies to the south. Second, with the Caltan on the run, the Feldarin also sent their Dwarven mercenaries to the Baran front. Experts in

The Haunted Pyramids

The desert sands of Al-Barajah hide many secrets. Some of the oldest and most powerful are thought to be kept within a string of five pyramids found in the central desert. Some connect them with the Massu, the ancient race believed to pre-date humans. Others say they were built by the ancestors of the Baran. Whatever their origin, their secrets have remained hidden from both scholars and explorers, despite repeated efforts to uncover them.
siege warfare, the experienced Dwarves began to make progress against the Baran defenses. What truly secured the defeat of the Alarran cities, however, was diplomacy. The Feldarin went to each city in turn, offering them each a separate peace treaty. They used the Baran’s divisive nature against them, convincing each paranoid ruler that his rivals were about to give in and make a deal, leaving him to face the full might of the Feldarin alone. Each was told that they alone were facing the threat of the new reinforcements, and the possibility of defeat compared poorly with the offers made by the silver-tongued Feldarin diplomats. They made the prospect of destruction seem very real.

Eventually, each of the Alarran coastal cities surrendered to the Feldarin. The Baran nobility were allowed to keep their fortunes and live out their lives in luxury. The Baran armies were disarmed, their warships scuttled and their magi executed, and the Baran cities would have the largest garrisons in the Empire for the next century. In the five centuries since their conquest, not one Alarran coastal city has rebelled against the Feldarin.

Oddly enough, the average Imperial Baran is probably better off than any other human living elsewhere in the Empire (or anywhere else). They have become masterful merchants, responsible for much of the trade linking every city on the continent. They have learned to use the Empire to make themselves wealthy, and as such they probably have the highest average standard of living among humans in the Empire (with the possible exception of the capital city). The Imperial Baran have more in common with their Feldarin lords than with their cousins across the desert to the south. These Baran adapted, and have done well.

When the last of the Alarran coastal cities had fallen, the Feldarin looked across the desert to the cities on the coast of the Southern Ocean. However, their armies were exhausted, having defeated both the Caltan and the Baran, and the Phoedrans were still causing problems. The desert seemed impassable, and the seas were dominated by the Halflings. The Southern cities, thankfully, seemed terrified of the Feldarin. Rather than risk open war they sent emissaries to the invaders, offering treaties of mutual coexistence and presenting great gifts of gold, incense and silk in tribute. The Feldarin decided that the Southern Baran presented no threat, reasoning that the same obstacles which halted them would secure this southern border. In the centuries since then the Feldarin have developed a condescending attitude towards the Southerners, seeing them as vassals who maintain their independence only at the Feldarin’s sufferance.

Religion

The gods of the Baran are the same five worshipped elsewhere, but they are worshipped in different forms in different cities. Each city sees its god as the one true god, and all others as false. The level of prejudice followers of a different faith faces varies widely, from grudging acceptance to instant enmity. Even two cities which worship the same god (such as the god of war) would see their faiths as different, theirs true and the other false.

The Pahali

"Of all the children of the Human peoples, the Pahali children certainly have the most creative nightmares." ~Eliziah Letaris, Feldarin Cleric of Kaufendor (Travel)

Long ago the gods created man. Khaustijit drew a man and a woman on the soil of the world with his staff and filled them with magic. Ayudh used his spear to draw a man and a woman and filled them with skill. Hatra drew two people who he gave a love of travel. Narani used her bare foot to draw a man and a woman to tend Nature. Then Jekaharti breathed life into the forms and the world of man began. ~Pahali creation myth
\textbf{Capital:} Phataka  \\ \textbf{Cities:} Vishapura, Jivapura, Chamakila Pura, Swayadha, Milanaa, and Mephibosheth  \\ \textbf{Large Towns:} 8  \\ \textbf{Waters:} Ghora River, Jiva River, Marna River, several secluded lakes  \\ \textbf{Mountains:} Swachil Mountains, among the highest on Ursoule  \\ \textbf{Hills:} Phara Hills  \\ \textbf{Features:} A few ancient ruins exist in the hills and mountains

\textbf{Geography}

The Pahali inhabit a region known as Pahal, which lies to the west of the Feldarin Empire, separated from the rest of the continent by a high, near-impassable mountain range the Pahali call the Swachil ("heaven-scraping") Mountains. These mountains not only keep the Pahali civilization largely isolated from its neighbors, but they also affect the climate. They trap the heavy, water-laden clouds brought up from the south and cause them to inundate the plains of Pahal with their rains. This abundance of moisture has combined with the fertile soil found in the plains below the mountains to create some of the most fertile agricultural land in the entirety of Ursoule.

The plains to the west of the Swachil Mountains are interrupted by a smaller range of mountains known as the Phara Hills. The Ghora River flows out of these hills to water the lowlands on either side. The Jiva and Marna rivers create lush plains filled with deep, ancient forests and vast, fertile grasslands watered by the rivers and nourished by nutrients brought down from the mountain slopes by the runoff from the rains.

Pahal’s weather is influenced by warm air currents bringing rain clouds from the south. The region is hot and humid most of the year, with frequent rainfall and flooding. Pahal remains a relatively constant temperature, ranging from a low of around 70 degrees Fahrenheit to a high of over 90, usually experienced during the dry spells between rainy seasons. Rain usually comes to Pahal in waves, each lasting about two months, separated by dry seasons of around 2 months. Dry is a relative term, though, as rain never truly departs from Pahal.

\textbf{Political Geography}

The plains of Pahal, where the majority of its people live, are split into three regions by its largest rivers. These three regions are called Vishadurai, Mahmochin, and Ahdahmein.

Vishadurai is the northernmost province, nestled between the sea to the north and rivers on the east and west, it is the agricultural heartland of Pahal. To the south and east of Vishadurai is the province of Mahmochin, which contains the headwaters of the holy river Jiva, as well as the most productive mines in Pahal. Finally, on the western coast lies the province of Ahdahmein, the most economically vibrant of the three provinces. Ahdahmein
features agricultural lands, an abundance of minerals in the foothills of the Phara Hills, and a lucrative trade relationship with the Halflings based out of the capital city of Phataka.

**Political Structure**

Politically, Pahal is governed by a single dynastic ruling family that holds sway over all local leaders. The power of its ruler, called the Samraath [pronounced sam-RAAT], is substantial, especially in the military realm where they command what is easily the most powerful force in the empire. Under the Samraath are the local lords (known as Utarshah [pronounced OO-tar-shah]), who assist in governing the empire. There are three Utarshah, one ruling each of the three regions of Pahal. In Vishadurai and Mahmochin, the Utarshah’s position is hereditary, passed down to the selected heir of the Utarshah upon their death.

Technically, this is also the case for the Samraath, who is also the Utarshah of Adahmein. In reality, however, the Samraath appoints a trusted advisor to be the Utarshah of Adahmein, concerning himself more with the governance of the realm as a whole. The Utarshah often jockey for position under the Samraath, and occasionally attempt to depose the Samraath and take their place. They command significant military and economic power, but are usually less powerful than the Samraath. Under the Utarshah come the local governors, known as Talaar. The Talaar are chosen by the Utarshah and govern in their name. At a truly local level, each village has a Leader appointed by the local Talaar who ensures the imposition of the Talaar’s policies, collects taxes, and works to ensure the maintenance of law and order. Despite their roles as civil servants, these local Leaders are often members of the Dukhai Shreni (see **Society and Culture**).

**Economics**

Pahali are a mostly agricultural people, using the fertility of their land to great effect. They also do a significant amount of mining and prospecting in the hills of the Swachil Mountains, producing fine items made from the ores and materials extracted there. Most Pahali communities are self-sustaining, and only in the major cities are goods shipped in for sale or export. Of these exports, the majority are spices and exotic produce that are difficult to grow in other areas, as well as textiles, weapons, tools, and other metal goods produced from the ore of the Swachil mines. The Pahali have relatively close economic ties with the Halflings, and it is through this connection that most Pahali goods reach other lands.

**History**

In the early days of the Pahali civilization, long before the Feldarin arrived on the main continent, the Pahali were merely a group of city-states, connected loosely by common cultural and religious threads, but otherwise operating independently. During this time, raids and minor scuffles between city-states were common, but very limited in scale. Over time, as the city-states strengthened their control over resources and the lands surrounding their borders, Pahali society began to increase in complexity and wealth, and the dynastic rulers of the city-states began to build militias to better protect themselves and increase the profits of their raids. This period of raiding and conquest was characterized by complex and elaborate systems of alliance between the many ruling families of the Pahali city-states as they all tried to absorb their neighbors. Often, one city-state would conquer another, only to lose control when their ruler died and the heirs couldn’t keep control of the new territory.

For a time, this system of alliances and limited conquest was normal. Eventually, however, several city-states developed more lasting control over their neighbors, and were able to maintain this control over the lives of many rulers. This power consolidation increased as the city-states that remained began to court the greater powers for protection from their
enemies. Over time, these marriages of convenience trapped the smaller city-states into continued dominance by the emerging power centers. Eventually, only three states (for at this point, the centers had become more than mere city-states) remained: Ahdahmein in the west, Mahmochin south, and Vishadurai in the north.

For a time, the states of Ahdahmein, Mahmochin, and Vishadurai were able to balance against each other and remain separate. During this period, the land was relatively peaceful as each state feared war with the others. Over time, however, the resource abundance enjoyed by Ahdahmein allowed it to develop enough military and economic power to begin a campaign to conquer the other two states. In a long and bloody war, Ahdahmein was indeed able to assert its dominance over Mahmochin and Vishadurai, and the Pahali were united for the first time under one ruler.

Soon after the unification of Pahal, the city of Milanaa on the southern coast of Pahal received a strange group of visitors. Claiming to hail from a distant chain of islands, the visitors arrived in tall wooden ships of a size and sophistication the Pahali had never seen. Initially wary of these visitors, who called themselves “Halflings” and became known as “Aadhi” to the Pahali, the Samraath ordered them detained and came to Milanaa to question them himself. Having determined to his satisfaction that the Aadhi were not interested in conquest, and having reassured himself of his own military superiority to the Aadhi, the Samraath allowed Aadhi ships to dock at Milanaa and Phataka and trade with the Pahali merchants. This established a profitable trading relationship that exists to this day, with small Halfling enclaves living in both Milanaa and Phataka and large numbers of Halfling ships riding the warm southern winds to the coast of Pahal every year.

This situation persisted for a time, until around 390 A.L. (on the Feldarin calendar) an army of great strength emerged from the foothills of the Swachil Mountains, burning its way towards Chamakil Pura. This raid marked the first contact between the Pahali and the Feldarin. The Pahali military, maintained at a high level of readiness as a tradition left over from the unstable days of unification, was able to drive the Feldarin back from the walls of Chamakil Pura, but at great cost. Since that time, the Pahali have used their connections with the Halflings to keep an eye and an ear on their restive neighbors, and keep their swords and spears sharp in preparation for another invasion.

The Pahali were bypassed by The Weeping completely the first time it struck, and so was caught unprepared when it hit hard in the early 500’s A.L. Nonetheless, the isolation of Pahal seemed to help insulate it from The Weeping, and Pahal was more lightly touched by the plague than other lands. Currently, those in power are working feverishly to return to their previous state of military readiness and find a way to combat the plague (which is rumored to be a devious attempt by the Feldarin to weaken them). For the rest, life goes on much as it had before The Weeping. Harvests are taken in, families work, live, and play together, and the will of the gods is enacted daily among the common folk of Pahal.

**Society and Culture**

The society of the Pahali is divided into two main groups, those who are Taraaf (clean) and those who are Ataraaf (unclean). This system is known as Shreni. The distinction between Taraaf and Ataraaf is based on occupation, with some jobs being viewed as ritually pure and some being viewed as ritually impure. Within both groups there are further delineations that establish a rigid hierarchy, though movement upward and downward is possible.

Males and females of the Taraaf group are known as Taraafa and Taraafi, respectively. The Taraaf includes those engaged in education, religion, government, war-making, crafting (tailoring, woodworking, pottery, forging, etc.) and agriculture. Educators and religious staff
make up a sub-group called the Vigyaants. Government workers and soldiers make up a sub-group called the Arthastis, and farmers and ranchers are called Khotis.

Males and females of the Ataraaf group are known as Ataraafa and Ataraafi, respectively. The Ataraaf group includes those engaged in trade and commerce, hunting and fishing (and associated trades, including tanners and butchers), and those who fill a variety of service roles. Merchants make up a sub-group called the Dukhai, individuals involved in hunting and fishing are called the Moritai. All other Ataraaf are known collectively as the Daftarai.

Outside of this system exists another group called the Bhukshai. The Bhukshai are those who have renounced the world and retreated to monasteries and forests to lead lives of meditation and solitude. Taking the vow of the Bhukshai is often used by members of low social groups to escape the Shreni system. Members of the Bhukshai are revered by those within the Shreni system as holy, but usually wield very little political power. Their vows prevent them from involvement in worldly affairs, even though they could wield great influence if they chose to use it. However, most who have tried to use their status as a Bhukshai to influence politics have been rejected as charlatans by both other Bhukshai and by members of the Shreni itself.

Members of Taraaf groups are considered socially superior to Ataraaf groups. They are treated with a degree of respect by all Ataraaf. However, this higher social status isn’t always indicative of political influence. While members of the Arthastis group (government and military) usually wield the most political power in Pahal, Dukhai (merchants) are also quite powerful and are usually among the more wealthy members of a given community. Depending on the situation, members of other groups may be more or less prominent. For example, in a village that derives most of its livelihood from the export of fish, the Mritai group may be politically powerful. Also, members of the Khoti may be major landowners, and may derive significant power from that status. See the Table: Pahali Social Status & Political Power for a ranking of the social hierarchy and political power in Pahal.

While the Shreni system’s hierarchies are relatively rigid, social mobility is not uncommon. The most common way to accomplish the transition into a higher status is through the acquisition of wealth and political influence. Once these are achieved, it is possible to simply declare yourself and your family a member of a higher level. It is also possible, though uncommon, to marry into a higher status. It is also possible to relocate and establish oneself as a member of a higher Shreni in a new community. However, this is generally only possible when moving extremely far distances, as Shreni customs tend to remain constant over large regions.

Taking a vow of Bhukshai can make one a respected outsider in the system. Some advance by living a life of adventuring, which not only helps them acquire the wealth necessary to move up in the system, but also associates them with individuals largely viewed as Arthastis, given the close association between adventurers and soldiers.

**Language and Literature**

The Pahali have long had a written language, although many of its earliest and most influential works were composed and maintained orally through an extensive collection of hymns and poems. The Pahali language has a written alphabet, composed of 11 vowel sounds and 33 consonant sounds. Notable features of the language of the Pahali include the
proliferation of consonant combinations involving “h” (kh, dh, th, ph [not pronounced like “f” as in English], etc.), consonant-vowel structures, and subtle nasalization.

Much of Pahali literature is in the form of poetry or song passed down orally by professional musicians, poets, and religious leaders. The most famous and influential collection of these poems is known as The Bhikathas and contains religious and philosophical works closely associated with the rituals, vows, and practices of renunciation and asceticism. Also well-known is the book known as The Grahai, which details many of the religious rituals associated with every-day worship of the gods of the Pahali, both in the home and in Pahal’s many temples. Most people in Pahal combine aspects of both texts together in their every-day religious practices, with neither book considered the ultimate truth of the religion. These books together form the basis of the religion practiced by most people in Pahal.

Also common amongst the Pahali is folk music, which usually recounts the events in one of the many epic poems and ballads that have been composed by the Pahali literary masters. The Pahali often listen to retellings and performances of these stories at festivals, and folk story festivals attract visitors from throughout the empire desiring to watch performances by the most well-known Pahali Bards. The heroes from these epics are often more familiar to the average resident of Pahal than are the current Samraath or their local Talaar.

Religion

The Pahali have long believed in a plethora of deities, each with his or her area of power and unique characteristics. The worship of multiple gods has always been seen as normal. As Pahali society developed and became more integrated, local deities with similar profiles became associated with one another and began to be viewed as different manifestations of the same deity. Thus, when worship of the Five Gods began in Pahal, the people merely associated their local deities with the relevant member of the new religion and continued with their normal religious practices. Thus, it is seen as perfectly normal to worship a single deity in multiple forms, and new religious faiths are incorporated into the system without too much upheaval. Additionally, many households have family spirits who help their family and close allies. The worship of the Feldarin Five Gods is a relatively new phenomenon in Pahal, introduced by Halfling mariners, and the Pahali have given faces of their own to each of the Five. As such, the people have not had to deal with any conflict between their old deities, minor local gods, and the Five Gods. Unlike other areas, where conflicts between established deities and new religious beliefs can result in catastrophic conflict, the nature of religious belief in Pahal has resulted in a more peaceful acceptance of the new religion.

Day-to-Day Religious Practices

Each house and village in Pahal has at least one shrine to a deity, and many villages have more than one. At these shrines, elaborate statues of a deity are worshiped by devotees and tended by members of the Vigyaantis Shreni. Only Vigyaantis are allowed to actually touch statues in shrines and temples, though anyone may interact with a statue in a house, as long as the individual is of a social standing considered clean enough to touch the deity in a given house.

The Pahali have a unique way of worshiping their many deities. According to Pahali religious tradition, the plane on which the gods exist is parallel to the mortal plane, and the two are connected at various points. For example, the Pahali believe that, when making offerings to a deity, the planes connect at the statue and allow the deity to interact with the worshiper. Additionally, they believe that the lives of mortals imitate the lives of deities in certain ways. Since they are, in a sense, acting out the lives of the deities, the imperative be righteous becomes powerful. To be unrighteous is to betray the trust of the deities and misrepresent
their nature. Unrighteousness is also increases the distance between the divine and the mortal planes. Thus, the actions of each individual have significance. It is also believed that unrighteousness on the part of a community can break the connection between their shrines and the divine world. Even the actions of one person (provided that the individual’s actions are evil enough) can disrupt the divine relationships of an entire village.

In addition to the use of statues and shrines, the Pahali emphasize the importance of song, dance, and drama as a means of connecting with the divine. Essentially, they believe that acting out the stories of their gods will bring them closer to the divine world and allow them to know the mind of the god and to participate in the world of the divine. Pahali religious rituals always feature some sort of performance, usually dance, dramatic, or musical types. These religious performances are always highly symbolic and vary in nature from huge, elaborate productions put on by major temples for important festivals to small, individual rituals and monologues. Every Pahali has some sort of ritual they perform when worshiping. Whether monologues recited to a symbolic dance (or even sometimes a single motion), or a devotional song they sing or play, it is believed that performing these rituals enhances the link to the divine world.

The Taeshin

We fought to get free of them, and suffered much at their hands. The Yujung have added insult to injury too many times, and it’s time we put them back in their places!

~Taeshin father to his son on why they fight the Yujung

As fluid as the waves they ride, these people are poetry in motion, both socially, and in battle. Their clothing is simple, yet elegant. Their armor is both functional, as well as decorative. The way in which they speak is the same, beautifully reserved, and simply delivered to great effect. They are raiders, traders, and explorers.

Geography

The Taeshin occupy a group of islands to the west of the Yujung peninsula. Though small in numbers and short on resources, they have managed to carve out a life on Ursoule. Many are pirates and outlaws, raiding and pillaging the coastal towns of the Yujung, whom they despise, and many are explorers. The home islands and the names of the settlements on each are listed on the Table on the next page.

Culture

“Taeshin” translates loosely to “people of Tae,” a legendary hero. All males entering adulthood must go through a trial-by-combat rite of passage called the Holmgang. When victorious, they receive a special totem or have runes branded on their chest or shoulder.

Economy

Though few and infrequent, exports include clothing, fabrics, jewels, ornaments, and household items (cups, bowls, etc.). From time to time a specially made weapon or piece of armor will appear. Exotic fish are a popular item for trade as well, not so much that other nations can't fish the same waters, but the Taeshin are far more skilled than others. So, despite their abundance in a region, certain fish remain a rare delicacy in other lands.
 Weapons

As the Taeshin are a combination of cultures, they favor many weapons used elsewhere, but they do have some in common. They favor spears (and other pole arms), swords, hammers, and axes in melee. For ranged weapons they favor spears and recurve bows, but are just as likely to use anything handy as a thrown weapon. Many Taeshin warriors take the Throw Anything feat, so they can toss barrels, tables, chairs and similar items at their enemies.

Their preference for spears as a weapon makes it the most common weapon of the Taeshin and are often expertly crafted. While some are a only peasant’s pointed stick, the Taeshin almost always craft them to the same high standards of more famed weapons elsewhere.

The Taeshin Longspear and War Axe

These are tremendous weapons capable of massive damage in the right hands. Taeshin Longspears have a 4 ft. haft that is thicker than a quarterstaff, and a 3 ft. long blade with deep serrated edges that tapers to a point. Wielders often tie streamers of silk where the haft and blade meet to display a family insignia. Ribbons tied along the haft often indicate feats. Its origins lie in a spear the Taeshin use to catch the “big fish” of the seas around their islands, and it was modified for battle. This weapon can be found for sale.

The Taeshin War Axe is a 2-handed oversize weapon designed for sundering. Combining the sensible Taeshin nature with barbaric fury, its design concentrates most of the blow in a small area. As a double-headed weapon, it has a blunt head for bludgeoning and an axe head that is honed to a sharp edge for slashing. This weapon is very seldom found in use by any non-Taeshin, as they are very protective of its secrets.

Taeshin Armor

Taeshin favor light or no armor, and their primary defense is the shield or Dastana. Their armor is made from scale, hide, and bone except for the rare occasion when a suit of metal is given to a particularly worthy warrior. In the case of the former, it is stronger than a piece of armor made from such materials that use simpler techniques, with a +1 to armor and DEX bonuses over their normal versions. In the case of the latter, to be strong enough to use metal armor while fighting as the Taeshin do is a marvel to behold. Many times, pearl will be set into metal armor in decorative fashion, as well as flowing streams of silk.

One striking feature of the Taeshin war attire is the use of fins. Imagine a set of fins, colored in sweeping hues that seem to dance when in motion, on the arms, legs, back, etc. that are woven into combat maneuvers to provide balance, protection, power, and the appearance of a hypnotizing display of movement capable of distracting an enemy.

Armor fitted with these fins can be used as a weapon, aide in gliding or swimming, and as
either a sonic or visual effect that causes the *Shaken* condition. This visual form presents an image too complex to take in at once, while the sonic form is a sudden boom of air as the fins suddenly open or close. Special training is required to make full use of finned armor.

**Taeshin Hardplate**

This armor is made of a combination of scale, leathere skin, bone, and fin, and rarely has any metal. Designed for swimming, the buoyancy of the armor grants +5 Circumstance bonus to Swim checks, though normal weight rules still apply. The armor grants the ability to glide for short distances and increases mobility while in water. The armor also has a pair of built-in fins that can generate a boom of sound when quickly unfolded or folded, causing the *Shaken* condition found in Taeshin fin-armor. Special training is required to make full use of a suit of this armor.

**Magic**

Except in the case of a Taeshin who worships one of the gods of the world, the magic for a Taeshin comes from the collective power that resides around them, a spiritual manifestation of the people's meditation, though the Taeshin are not necessarily aware of this. It is accepted that all give energy, but it is debated as to how it is transferred. There are also those gifted with a kind of Runic magic and fortune-telling ability, called Wose-women, who have runes branded on their tongues. These runes can also improve singing and poetic power (+4 unnamed bonus to Perform checks).

**Ships**

Taeshin Dragonships are sleek and mobile. The Taeshin, however, aren’t a naval power. They use their agile ships to land their warriors on the coast and get to pillaging. The Halflings have made several attempts to crush the Taeshin, but the Taeshin simply outmaneuver or run from them, and the Halflings aren’t bold enough to make a landing on the Taeshin homeland. The most famous, and feared, Taeshin Dragonship is the *Kolskegg*. Its legendary captain, *Kolskegg Hammardson*, is said to have been to “the Five Corners of the World” and to have fought the champions of each other land and won. His spirit is said to still travel with the ship, and emerges at critical times to save the day in battle.

**Clothing**

Taeshin clothing is inspired by the sea, sky, and rock. Their personal decorations are often shells, crafted pearls and jewels, and flowing silks colored in vivid hues of violet, green, and blue, which are the preferred colors of most. The use of dyes is performed to a wondrous degree. In fact, most Taeshin are born with a talent for crafts in one form or another.

**Writing**

Taeshin bards, called Skalds, memorize long sagas telling the oral history of the Taeshin in epic poetry, with each new stanza adding to the list of exploits. Written records, while rare, do exist and use a language that is unique to the Taeshin. Scholars describe it as a sort of runic calligraphy, with smooth flowing strokes and marks. It is similar in some ways to Yujung writing, leading some to suggest an ancient connection between the two peoples.
The Yujung

Often called “the Hidden Empire,” the Yujung are a distant and mysterious people. Their wizards and sorcerers serve the Imperial Court of the **Jade Emperor** who sits on the **Viridian Throne**. They only trade with Halflings, who themselves keep close to the ports. Those who have been near its border report seeing strange lights in the distant night skies, and hearing distant rumbling that makes the ground shake as if some great beast stirred.

**Capital:** Haijiang  
**Cities:** Changqing, Taiyang, Jinzhou, Lhaxing, and Zhanming  
**Large Towns:** 9  
**Rivers:** the Aijihe [aye-JEE-huh] (White Luck), Tianhe [tee-EN-huh] (Heavenly Ruler) and Tianlu [tee-AN-lou] (Heavenly Road) Rivers  
**Mountains:** Many highlands, none over a few thousand feet high  
**Features:** Several haunted ruins, including an ancient Omeshik Fortress of Wizardry; “Yuzheng’s Seal,” a wall in the north to keep the Omeshik out, named for the Emperor who built it (called Rahn’s Gravestone by the Omeshik).

**Geography**

The Yujung climate supports a fertile grassland in the central plains and some forested hills running south across the peninsula. It is heavily farmed, especially in the lowlands and river valleys. A large wall, called “Yuzheng’s Seal” after the Emperor who built it, seals the northern border to keep the Omeshik out. Securing this wall is the primary duty of the Yujung military. Several smaller walls, known as “Wildwalls,” bracket both sides. The Aijihe River empties into the Sea of Five Winds at Taiyang, the Tianhe empties into the Sea of Five Winds at Changqing, and the Tianlu empties into the Bay of Macdeetowon at Haijiang.

**Culture, Law, and Government**

Yujung is ruled by a strict hierarchy, with the Divine Realms at the top, then the **Jade Emperor**, then many layers of officials in an educated caste. Below them are the merchants and peasants. There is also a separate caste directly under the Emperor: the Sorcerers. Giving birth to a sorcerer is a triumph for any family, as sorcerers are guaranteed a high rank due to their perceived Draconic heritage. Only noble sorcerers are allowed to join the **Viridian Throne**, while peasant sorcerers are allowed to live with distant relatives who are court officials. Like the Feldarin, the Yujung have ways of detecting sorcerers, although when found here they are revered as almost divine in nature.

The Emperor’s power is absolute, but only so long as the Imperial family has the Divine Realm’s favor. A weak Empire, or a decadent dynasty, are taken as a sign that the family is...
losing their God’s favor. In this case a hero, traditionally a Half-dragon (or one who claims to be so) steps forth to topple them. Likewise, if the Imperial line fails to produce any Sorcerers, one whose draconic blood is thick enough to give magic is chosen as successor. Dozens of officials have been dedicated to cataloguing the imperial genealogy to insure that no Sorcerer in the Imperial family, no matter how distantly related, is missed. Additionally, Sorcerers are often married into the Imperial family to refresh the bloodline.

Recent History

Yujung was hit by The Weeping as hard as anyone else, and is struggling to recover, trying to ensure that no unrest comes from it. There were whispers that the Emperor had lost the Divine Realm’s favor due to The Weeping, but those were squelched by force. The Emperor was hit by The Weeping just as many others were, but survived it, reportedly becoming Plaguetouched. This was kept secret for years, but is now commonly whispered and rumored (although still not the “official” truth); he now wears a mask whenever leaving the deepest sequestered areas of his palace. Finally, rebuilding the army became a priority, with widespread rumors of a coming war with the Feldarin Empire used as justification.

Religion

The Yujung have hundreds of petty gods, spirits, and deities, all leading to the five “Paths of the Dragons.” Their Five Gods are represented as Five Dragons. Other gods tend to win adherents but not converts, and become part of the existing structure. Although divided into five “Paths,” it is not unusual for a cleric to draw power from several of them. Religious services are long and tedious, retelling each step of each of the five Paths of the Dragons.

Beasts that are out of the Ordinary

Yujung includes unsettled, primal lands; dragons can be found in and near Yujung more often than anywhere else, and can often count on the help of the local populace if attacked or threatened. Spirit creatures often lurk in the woods and other remote areas, but overall Yujung itself is secure, orderly, and peaceful. There are some Omeshik ruins that the Yujung refuse to rebuild or even explore, believing they are haunted by vengeful Omeshik ghosts.

Foreign Relations

Highly isolationist, the Yujung are enemies of both the Omeshik and the Taeshin, and have never been on good terms with the Feldarin. They trade with the Halflings, but themselves are rarely seen outside Yujung lands. Their conflict with the Omeshik dates back centuries and is mostly a standoff. Their northern wall, better weapons, and magic keeps the Omeshik barbarian hordes at bay. The few attempts by the Yujung to conquer their neighbors have all ended badly for them. They were overwhelming the Omeshik until the tribes called on their ancestor spirits to drive off the Yujung army and curse its soldiers. In a drastic move to save face, the Emperor had an entire army commit ritual suicide to become spirit warriors to counter the Omeshik, driving them back to the Trog Swamps.

Some say that this spiritual battle never ended and that at times one can hear the clash of ghostly blades while traveling through there. There are also rumors of travelers being possessed forced to fulfill sort of blood debt. Yujung coastal settlements are frequent targets of Taeshin raiding parties, often leaving burned ruins and slaughter behind. The Emperor has made several attempts at building a navy capable of protecting his shores, but so far has not succeeded. Halfling ships sometimes hire themselves as a sort of coast guard, but depart when the money runs out. The Feldarin and Yujung distrust each other, but have rarely come into direct contact. They view the Feldarin with suspicion, expecting trouble.
The Northern Humans – Kvrin and Omeshik

The Kvrin

“Our lowland kin have submitted to the Feldarin Empire. Not us. We have the mountains and the castles of our homelands. The Empire does not suppose to rule over the proud Kvrin, but rather to act as counsel for the lesser dukes and counts. It is a mutual bargain, and over the centuries we have learned much, each from the other. The free brothers of the lowlanders still pass by us. We pity them. They are so naïve, so foolish, they still believe that they can regain what they have lost to the Feldarin. Once lost, it is gone.”

~His Highness, Vladimir Brilev, Archduke and Grand Protector of the Northern Territories

"If we killed him because he was ugly, we'd be a man short. We need someone to watch the door, he can't help his snort."

~Kvrin drinking song

Geography
Capital: Kirensk, capital of the Archduchy
Cities: Olvisibirsk, Svartgang/Kheligosh, Solace, Osijek, Sisak, Chevengrad (shared with the Feldarin Empire), Acheron, Olympia
Ruined Cities: 3 (Duggan’s Reach, Beticus, Palewood)
Northern Plains: The "Kaldgard," the "Cradlemark" (Chevengrad)
Southern Plains: The "Varmgard" (disputed/shared with Feldarin)
Mountains: Kvrinzemya Mountains
Woodlands: Wyrin Forest ("shared")
Rivers: Afteril River, connects the City of Acheron (and Mournglym) to the Blue Sea; Argent River connects Sisak and Osijek to the Bay of Macdeetown; Sanguine River forks south from the Argent River near Osijek and connects to the Merchant City of Bartertown.
Features: The Moors, Ruins of Mournglym (the “City of Mists”), Synhelagon Keep

A famously pessimistic and gloomy people, the Kvrin Warlords ruled over the Caltan for a brief time, until constant rebellions and internal strife among them ended their expansion. Today they carve out a harsh existence in the Kvrinzemya Mountains, whose peaks shelter many minor kingdoms known collectively as the Duchies. Outsiders see them as enigmatic, quarrelsome and prone to duels. While the Kvrin do lack the unification of some of their human kin, they produce brilliant tacticians and rugged soldiers. Each valley is a kingdom and every man with an army is a lord. It is famously said that “once a Kvrin has set his mind to something there is no distracting him from his task.”

It always seems to be raining in Kvrinzemya, with frequent thunderstorms, and the sun never shines to full effect in many areas. Kvrin settlements can be found throughout the mountains, although most of the population is gathered in cities on the more temperate southern slopes and valleys. A major highway called The Silverway connects the cities of Chevengrad, Sisak, Osijek and ends at the ruins of Duggan’s Reach on the coast.
Kirensk: Home of the Archduke and the farthest from Feldarin influence. It is deep in the mountains. It is rumored to be controlled by Vampires, but those who have visited there have reported nothing unusual. It is the Kvrin city that is least influenced by the Feldarin. Few Dwarves venture here due to an ages old dispute with the ruling family.

Olvisibirsk: Deep in the mountains, Olvisibirsk is adjacent to the Afteril River that flows past the "Dark Gate" and out to the Blue Sea to the east. Upriver are the ruins of "Old Olvisibirsk." When its mines dried up, the entire city moved downstream where they found more rich deposits. All mineral rights for the area belong to the Archduke and he holds those rights with an iron fist. Possession of a mining pick without proper documentation is a crime punishable by summary execution. The ruined city of Ponovansk lies to the west.

Svartgang (also known as Kheligosh, for "Black Passage" or "Dark Pass,“): This city guards the primary pass to the plains north of the Kvrinzemya Mountains. Its main feature is a huge black wall straddling the mountain pass with a massive black gate, called "The Ghrymmgate," restricting passage. The city charges a toll to pass through the gate. It is the home of many mercenary clans as well as several mining companies. If one can survive the monsters in the Moors, Svartgang provides a quick passage through the mountains to the northern reaches. It is held by the Wardens of the Black Gate, the House Guard of Lord Damon Teldaron. Many abandoned mines are located in the nearby mountains.

Chevengrad: A “shared” city between the highland Duchies and the Feldarin Empire. As a show of benevolence and Imperial power, a large fountain was built in the town center. It depicts the Five Gods prominently with Feldarin influences. The source of the water is deep in the mountains and is tainted with silver, eventually turning the skin a blue grey color. The city is also home to the Fangslayers, organized hunters of the supernatural, vampires, and lycanthropes.

Sisak: A Caltan city that lies on the "safe" side of the Argent River, away from the Empire, but the Duchy has vast tracts of land on both sides of the river. It is called the breadbasket of the Kvrin Duchies as well as much of the Empire. Note that Conjuration [Summoning] spells cast in this area will have different results (see Chapter 5: Magic, Pg. 111).

Osijek: Osijek sits on the north side of a fork where the Argent and Sanguine Rivers meet. During the Caltan Rebellions, a great army of Caltan met Emperor Azra at an ancient holy site on the banks of the Argent River. Although Azra was killed, both sides suffered terrible losses causing the river to run red with blood. The tributary river became known as the Sanguine in remembrance of that day. It is speculated that due to the combination of massive death, the holy significance of the site, and the silver-rich waters of the merging Argent River, that the spirits of those lost in that battle became trapped and unable to move on. Indeed, many seem to have "flowed" downstream to Osijek where they now haunt that river town. These spirits petition those that can sense them to release them from their curse. Sometimes, the spirits can get through to people in their dreams, making items such as dream-catchers, which serve as wards against these possessions, very popular. Osijek has become more important in river trade as the first port of call for western ships and barges. Note: Casting Conjuration [summoning] spells in this area may have unpredictable results (see Chapter 5: Magic, Pg. 111).

Solace, the “City of Fangs”: Founded in the hills of the northern Moors by “civilized” lycanthropes hoping to escape persecution. Feral lycanthropes roam the Moors, and only those who can control "the beast within" are granted entry to Solace. Lycan scholars say Lycanthropy as a possession rather than a disease or curse. The rule of Solace is that once a Lycan comes to grips with their spirit, and can exist in society without transforming
randomly, they are welcomed into and protected by Solace. An uneasy coexistence with its neighbors remains in place, and it is unknown what effect The Weeping had on the city.

**Acheron and Olympia:** The Afteril River passes Olvisibirsk, Svartgang, and eventually empties into the Blue Sea. East of Svartgang along this river are the temples of Olympia and the city of Acheron. The river here drains into The Beneath through a great circular chasm at high tide. The crashing water along with magma at the bottom causes billowing clouds of fog throughout the area as well as a constant rumbling. The ancient ruins of Mournglym sit atop this chasm on a cluster of high peaks. Its origins are unknown.

Long before the Feldarin arrived, the Phoedrans saw this area as the home of their gods, since the mists made it seem like the peaks were floating on clouds. Eventually, some Phoedran heroes managed to explore the ruins. While they did find some powerful creatures, they did not find any gods. But the legends endured and a holy site called Olympia was built just south of the chasm. In time, the Kvrin wanted to expand into this area and laid siege to the site. It was too remote for the Phoedrans to defend, and the Phoedran navy was stopped by the chasm, and so it fell to the Kvrin. The Warlords had no use for a holy site, and so founded the city of Acheron further up the river, north of the chasm. This area has changed hands many times over the years and currently is under questionable control, run by both Kvrin and Phoedran rogue “bosses” who call themselves “the Dukes of Acheron.”

The ruins of Mournglym, whose original name is unknown, reveal that it was once a beautiful city with lofty marble arches, spanning bridges, and life-like statues. Much of it now lies in ruin and whole sections have been lost to the abyss. Brooding stone monoliths stand silent guard over the ancient streets and plazas. Some say it is cursed, and avoid it.

Deep under the ruins, tunnels and chambers wind about like a warren, and many are for small sized creatures. It is believed that these were service passages for the buildings above. There are also larger caverns and passages that are ornately decorated and were possibly meeting places. Many areas are in ruins, destroyed by an unknown cataclysm of millennia ago. Outside, on the surfaces of the peaks, narrow streets are stacked with bridges and towers similar to the cities of The Beneath found by the Gnomes. The are highly decorated, although the cataclysm reduced much of it to rubble. Moss and algae cover all surfaces, with some trees and bushes finding a foothold between the stones of what were once massive gardens. Recent sorties indicate it is home to many of the ghosts of its original residents, along with other undead, and is a very dangerous place. The nearby city of Acheron is a mixture of Phoedran and Kvrin architecture due to several periods of growth in the city. The Phoedrans arrived first when they discovered the “Ruins in the Mists.” This led to the construction of the temples and monasteries of Olympia with the goal of studying the ruins. Then the Kvrin occupied the area, seeking to establish a base for their attempts to expand further east. Lastly, as the Feldarin arrived, the Kvrin allied with
the Phoedrans and another building boom occurred, this time with a military flavor. Several small forts and a wall were built around Acheron, as well as fortified docks for riverboats.

Acheron is about 100 miles from the coast, and a galley can travel 96 miles in a day. So voyages in and out of Acheron involves proper timing and a full day’s hard rowing at top speed to get clear before the high tide is lost. Some captains are skilled enough to ride the tide, but it often results in a wrecked ship. There are some Halfling captains who are foolhardy enough to try it, especially if fleeing from pursuing pirates.

The ”Duchy of Acheron” gets most of its food from the rich soil to the north of the city. The plains provide grazing for large cattle ranches, while the city itself lies on the western bank of the Afteril River. Wealthy residents have built homes along the river outside the city wall with docks for access to the river. Public docks are available in the city proper, far from the chasm. A shipyard is maintained at a bend in the river. Beyond that point shallow draft boats are needed for regular transit. Larger ships, with their lack of maneuverability, limit their travel to only during high tides.

The holy site of Olympia fell into disrepair during Kvrin rule and has only recently been restored by Phoedran and Feldarin scholars studying the ruins. It is mostly ignored by the residents of Acheron, who ridicule and mock the scholars but are only too happy to take their money when “explorers” are needed.

**Feature: The Moors**

Perhaps best know as the location of Solace, the City of Fangs, the Moors are a desolate and dangerous place, usually avoided by travelers at all costs. The city draws Lycanthropes, both controlled and feral, to its environs, but there are many more dangers lurking in the mists. Encounters have been reported with powerful undead and unfriendly outsiders.

**Feature: Mournglym and The Great Chasm**

Scholars have long speculated what created the chasm. The current theory is that there is a mega-portal or “crossroads of the planes” at the bottom of the abyss. A water portal would keep the water flowing, circulating it through the plane of water and back out into the river. The fog means there is also fire, so perhaps there is also a portal to the plane of fire, making steam and fog as it reacts with the water. A portal to the plane of air also seems to exist due to the wild air currents in the chasm. Lastly, a portal to the plane of earth might sustain the peaks upon which Mournglym rests. Some cataclysm is thought to have happened that may have involved these portals, yet there is much that is unknown about this area. Tales of undead together with the belief that dragons commonly guard portals has kept its direct exploration to a minimum.

The river is fed by water flowing down from the Eastern Kvrinzemyan Mountains and some of it collects in an estuary between Acheron and Olympia. During high tide, the water level rises out of the estuary and overflows into the chasm. At low tide the flow into the chasm is reduced, allowing a better view of Mournglym. During winter, the waters of the Afteril ice over everywhere but around the chasm (although icebergs pose a danger). During high tides in winter, the mists cover the Mournglym ruins in a brilliant coat of frost.
Feature: Synhelagon Keep, the Haunted Magic College

Among the many colleges and universities founded by Empress Jezra was a fortified college called Synhelagon Keep built on an island at the confluence of the Sanguine and Argent Rivers near Osijek. It was built to study this area and its strange connection to the Spirit Realms. The keep is now overrun by the ghosts of the powerful casters and sages lost to The Weeping, but legends say there are still rooms full of spectral students learning from ghostly teachers. Some claim to have gained great knowledge by “attending” these classes, though to do so is said to be dangerous.

Beasts that are out of the ordinary

Historically, the Moors and the Phoedran Western Regency, along with the Damian River Valley, have been plagued by mythical beasts which the ancient Phoedran demigod heroes of legend fought regularly. If the area weren't dangerous enough, there are also various legends of Sea Hags, Harpies and rumors of a Leviathan outside the chasm, looking for easy pickings from any wrecks. These are mostly unconfirmed sailor's tales, but every so often a ship does go missing without a trace or a ship is found mysteriously without its crew.

The Kvrin have long had rumors of vampires and their spawn either infiltrating Kvrin society or actually setting themselves up as rulers. It is speculated that there is some secret code or agenda that keeps them from acting openly. Legends tell of a Cabal or council which governs “civilized” vampires. These legends also tell of the need for a place where Vampires can put their kin who do not follow the accepted order. According to these legends, when a Vampire disobeys or goes rogue, they get sent to what is called “Mournglym Prison.”

Mournglym would be the perfect place for such a prison. Vampires can’t cross running water except by boat or bridge, and Mournglym has neither. Bat form is useless due to the strong air currents and the thunderous noise negating sonic vision. Wolf form is useless due to the peaks rising high above both rocks and water. The air currents would tear apart a gaseous form. So it seems that a vampire, and certainly any lesser undead, could be confined there without need for any sustenance and left to ponder their disobedience.

Elsewhere in the Kvrinzemya Mountains rumors persist of rogue Vampires and Werewolves. While were-beasts are well known among the local villages, usually forming packs in the moors or roaming through the mountains, the vampires are much more difficult to detect. While some claim that Vampirism is rampant throughout Kvrinzemya, the Vampires seem to take great care to disguise their "condition," and the rumors are denied by nearly every Kvrin noble house.

Recent History

For years the Kvrinzemya Mountains ran red with blood as Warlords rose and fell; however, a new phenomenon has occurred in recent years. The Archduchy of Kirensk, one of the northern most Duchies and home of the Archduke, has been under the control of the Brilev family for generations. The current head of this family is Vladimir Brilev, a tactical genius and an inspiring leader. His troops are fanatically loyal to him, and have won many battles even when outnumbered. He seeks to expand his family’s holdings, first by strengthening the Archduchy so that he may become a more powerful leader. Currently the Archduchy consists of the Duchies of Kirensk, Olvisibirsk and Chevengrad (with Feldarin “Advisers”). It is widely believed that the Archduke has dealt with the vampires of Kvrinzemya, though the nature of this contact, and how deeply it runs, is unconfirmed, and Brilev denies all rumors.
Culture, Law and Government

Each Duchy is controlled by a Duke or a Duchess, who are the law within their own domain, however there are just as many puppet Dukes as there are those who shape their own destinies. Some Duchies are loosely organized as Archduchies or as Counties, ruled by an Archduke or a Count. Names change frequently as powers and families rise and fall.

The Duchies of Osijek, Sisak and Chevengrad are part of an Imperial province called the **Northern Territories**. While each has a local “Duke,” they are more of a figurehead, with the real power in the hands of Archduke Brilev who is “advised” by agents of the Empire. Chevengrad is “shared” by the Feldarin and Kvrin, and is generally a peaceful city. If you ask a Kvrinzenymyan of the wrongs done against him, he will give you a list, right from childhood. Keeping track of one’s enemies is a requirement. To Kvrin nobles, sarcasm is also considered a fine art, while the peasantry prefers to exchange riddles. Recently a strategy game from Pahal has been taken up by the nobility with many Dukes now playing it with a passion. The Archduke Vladimir Brilev is said to be particularly good at it.

The severity and harshness of local laws changes from one duchy to the next, with the local Duke or Count dispensing justice as he sees fit. Blood feuds are common among Kvrin. A favorite saying among the Kvrin is that “justice is blind, but armed.” The common people are very superstitious, with customs and ways that can seem strange to outsiders. They are very fearful of an unseen spirit world, and take steps to avoid it.

Religion

The Kvrin once followed the religion of the Caltan, but their beliefs have slowly changed. They see the Caltan Wheel of Life as a curse rather than a blessing, for the Kvrin believe that one life is more than enough. The Kvrin worship the Herdsman, the Warrior, the Sage, the Judge and the Bard, although if a Caltan saw how they did so they would be shocked and amazed. The Kvrin revere gods with the same names, and also combine their Druids into a single body responsible for the tending to all of the Five. Kvrin Druids communicate with the Fey who roam the wilds, but only to placate them, not for advice. It is said that within the remote mountains of Kvrinzenymya live the *Sluagh*, a dark Fey horde adapted from Caltan mythology.

The peasants not only believe that this horde exists, but also that they go on hunts through Kvrinzenymya on skeletal steeds. Stories are told of frightened peasant folk peering from behind shutters as this dark court rides past. Those who do are brave souls, as most prefer to hide under their beds. The fate of those swept up in these hordes is grim indeed.

Imports and exports

A trader leaving the Kvrinzenymya mountains will often be laden with gold, coal, iron, silver and gems, as most of the exports of Kvrinzenymya come from the earth. A trader going into the mountains would be wise to take pottery, olive oil, silk and other such luxury goods. A mercenary escort is also recommended, for the Kvrinzenymya roads and highlands are infested with bandits, undead, and lycans who all have been known to attack travelers.

Conjuration [summoning] Spells

Any Conjuration [summoning] spells cast in the area between the Kvrin cities of Osijek and Sisak have a 25% chance of summoning one or more of that area’s spirits as a **Haunted**
**Soldier** (Bestiary, pg. 338). The chance rises to 50% in or near Bartertown. These spirits are ready for battle and will demand payment before aiding the caster, usually completion of some task they left unfinished. Once agreed, they will aid the caster to the best of their ability. These spirits will then haunt the caster until payment is made. Upon payment, the spirits are released to the afterlife and vanish. These spirits cannot travel outside this area. Should the summoner leave the area before the agreed task is complete, the spirits must seek out a new summoner. If the original summoner returns to this area, any previously summoned spirits will appear and demand immediate payment. If it is not made, they will attack the caster. Haunted Soldiers cannot be destroyed by normal means.

**The Omeshik**

**Capital:** Omeshik City  
**Cities:** 3 (all in the west)  
**Towns:** 1 (“Omeshik”)  
**Waters:** Taliesin River  
**Mountains:** Vartesiat Mts  
**Features:** Trog Swamps, Rahn’s Gravestone (a great stone wall)

The Omeshik are a fierce and rugged people who occupy the lands along both sides of the Vartesiat Mts, known to them as the “Great White.” Much of this land is an open expanse of taiga (scrub woods) and tundra with wet winters of heavy snow. Omeshik are nomadic and are friendly with the Giantkin.

Dwarves are found to the east and west in the Vartesiat Mountains, but will not settle in the central peaks near the Yujung lands. Their legends say this land is haunted by warrior ghosts who constantly fight each other, making the area unsafe. This is most likely referring to the Omeshik and Yujung spirit-soldiers used by both sides in their last war.

**History**

The Omeshik haven’t always lived in the far north. They originally lived in the lowlands south of the Vartesiat Mountains, from the coast to the Nydwyrran Riverlands. They were expelled from this area after a long and bloody war with the Yujung. After their defeat, the Omeshik dispersed over the northern peaks to keep from being hunted down, and the Yujung built a massive wall across their peninsula to protect them from the Omeshik. The Yujung call it “Yuzheng’s Seal” after the Emperor who built it, but the Omeshik call it “Rahn’s Gravestone” after Rahn Chuluun of the Red Moon Clan, the Omeshik chief who led what remained of his people to their new home. Legend says that Rahn and one hundred warriors died fighting back the Yujung so his people could escape. This wall is a source of great hatred towards the Yujung, and some Omeshik dream of one day regaining their homeland. There is even a prophecy claiming that Rahn will return one day. Several smaller walls, known as “Wildwalls,” bracket both sides of the wall. Legends also tell of powerful magical artifacts kept by the Omeshik, as they claim to have been the first users of magic (see Chapter 5: Magic on page 111). Some of these items of power have become tribal totems, and woe unto any who would steal them away.

**Culture**

Most tribes move their villages around in the summer months, following herd animals and
foraging. Others settle into semi-permanent villages and only the hunters and bards move around in the summers. It is somewhat of a pilgrimage for Bards from all over Ursoule to visit the annual Bardic Gathering of the Omeshik at their capital city at Midsummer.

Each tribe is governed by a Council of Elders. These Councils meet once a year at the settlement known as “Omeshik,” the closest thing they have to a capital, to discuss common concerns. The Omeshik capital is more of a camp in appearance than a city, composed mostly of tents. It is located in a small valley that, due to a fluke of local geography and an abundance of hot springs, has mild temperatures almost all year long. Permanent Omeshik architecture is limited to dome shaped huts of clay and dirt. Hunting expeditions use igloos as temporary shelter in winter, while during the summer they use tents. They sail the few waterways of the tundra using canoes and barges woven of grass and rushes in warm months. In winter, the Omeshik treat ice and tundra much as they would the water, using “ice boats” (sailboats on skates) to “sail” between villages. Some Omeshik are rumored to use magical creatures as mounts. Due to their proximity to each other, the Omeshik have influenced the Giantkin and vice versa. They engage in a friendly trade of goods, legends and wisdom. One influence the Giantkin have not had are their customs regarding eating their dead. The Omeshik see this as the only fault of their larger neighbors, and largely overlook it unless confronted by it directly.

**Climate & Geography**

The climate is tough, with winters lasting many months. The tundra is miles upon miles of inhospitable stormy or snowy plains. The southern lands, closer to the Vartesiat Mts, are more vegetated with taiga but still with no real forests. The dominant plant is a dense scrub, making many areas nearly impenetrable by a large army.

Natural resources are sparse, and vegetation is limited mostly to taiga, grass and moss. Predators roam the tundra in great numbers. Winterwolves, polar bear, and even a few Dragons are the most common, hunting flocks of reindeer, seals, humans and other prey. Stranger creatures also lurk here, including the Yeti, some Hags and the Wendigo.

**Economy**

The Omeshik economy is based on the principle that the hunter/gatherer who brings home the food gets the larger share. But a huge part is shared with the rest of the tribe in order to ensure survival of the group. Travelling merchants can pick up arts and crafts made during the winter by offering food, metal tools, and weapons. The arts and crafts made by the Omeshik are primarily based on ivory and pelts from animals caught during summer. The Omeshik have a hard time smelting metal from ore, partly due to the lack of raw materials and also the lack of coal or any other high energy fuel. Instead they rely on meteorites, native metals (copper and gold are sometimes found in quantity), and trade. Overall they use bone and antler in place of metal wherever possible, and they have become very good at crafting these materials. It is commonly said that Omeshik use all the resources they have available for survival. It may be just a story, but some claim that the Omeshik use every single part of every animal they hunt.

**Religion**

The Omeshik practice a kind of ancestor worship where souls go to one of five different heavens. Many tribes have spiritual totems, some of which are considered artifacts by the Omeshik. It is said that someone who has seen the ghosts of the Omeshik and lived to tell the tale is a blessed individual. Those who have been attacked by the undead are viewed as trespassers on sacred ground and must be sacrificed to the spirits to appease them.
The Omeshik deities are loosely based on the Yujung, with a great deal of Giantkin influence. Ancestors are seen as guardian spirits, viewing all from their heavenly perches. Only with the proper rituals and sacrifices can one hope for any benefit from them. Druids and clerics are regarded highly by the tribes, and frequently rise to positions of leadership.

**Magic**

Besides bards, each tribe also includes at least one divine spellcaster. Wizards are rare, as there are few teachers among the tribes. Sorcery is only slightly more common, but sorcerers are feared as reminders of the Yujung, and are usually forced to live on the edge of civilization as semi-hermits.

Legends say that the Omeshik homeland once had a grand Arcane University, perhaps the first ever built on the continent, where many wizards were trained in The Art. The Omeshik distrusted Sorcerers, seeing them as undisciplined amateurs who lacked any real ability. This caused many Omeshik Sorcerers to flee to Yujung, where they were more respected.

Ultimately this contributed to the tension between the two nations. A few minor feuds that ended without any actual victor began to grow into skirmishes along the border. Then a clan of Dwarves emerged from their mountain stronghold. They were heavily armed and in great numbers, and the Yujung emptied their coffers to ensure the Dwarves' allegiance. The combined Yujung-Dwarven force was more than the Omeshik could withstand, and led to their flight northward. It is presumed that the University was destroyed in the conflict, though no ruins have ever been found. Some legends say it is hidden in the Trog Swamp, guarded by powerful undead, the remnants of its teachers.

**The Book of First Magic:** When the ancient Omeshik learned the secrets of magic they scribed the spells they created into a book. The spells were scribed in a way long forgotten that bestows upon those who read them the ability to cast them without ever again needing to refer to a spellbook. If read by anyone other than a Wizard, the book is said to cause insanity and affliction. It is dangerous even for Wizards to study this tome, as the spells are alive and want to be cast. It was believed lost during the flight from the Yujung.

Omeshik magic is more "primal" than the refined magic found elsewhere. There is an emphasis on elementals, fire-water-air-and-earth magic, and druidic magic. It evolved from a form that a "relatively" simple people would have, featuring rain dances, spirit animals, etc. Most Omeshik magic items are made of wood, bone, stone, or other natural materials.

**The Hidden Elven Race**

**The Shame of the Elves**

Not all Feldarin approved of the bloodbath that was The Foothold. About five years after the invasion began, a group of Feldarin poets, scholars, artists and sorcerers declared their opposition to the Invasion and vowed to find a better way. After two decades of seclusion and study, this group performed a ritual that was to change them forever. Most Elves now believe that this **Ritual of the Spheres** was a profane rite that stripped a celestial of its divinity and gave that power to those present. They also claim that this ritual came with a terrible cost: the release of the Plague Fiend upon the land. Many Elves accept this and blame themselves for **The Weeping**. Most scholars view this as nonsense, since the timing does not support it, but their retorts are drowned out by the cries of sorrow from the Elves.

This also led to many Elves living in shame and fear in the forests. They work quietly toward
a day when they can redeem themselves of the stigma of the Plague Fiend and The Weeping. Many Elves seem aloof or unfriendly when first met, which may be partly true but is more likely due to their expectation of the same treatment from anyone they meet.

Little is known about the group that took part in the Ritual of the Spheres. Individual identities were hidden, due to their opposition to the invasion, however the group was known collectively as The Albion. They initially did not appear different from the Feldarin. However, whatever power was gained from the ritual, this group was very strong in it. They were able to wield great magic and some say that they became immortal. As this group mixed with the Feldarin, the purity of their blood thinned, resulting in a second generation which are the “Elves” of today. Although longer life spans and modest magical aptitude were apparent in these children, they still appeared as – and were treated as – Feldarin. They were assigned to be the caretakers of Feldarin lore, the language, history, and technology. As the Feldarin culture absorbed the other cultures of Ursoule, more blending occurred and some say tainted the purity of the Feldarin. The Albion became even more important as a repository for the Feldarin culture.

As might be expected, this gave some pure Albion Elves a sense of elitism and entitlement. Some continued to look for more peaceful ways to serve the Empire, hearkening back to the original opposition to the invasion. Yet as time passed, the Feldarin culture became more and more of an amalgam of all the cultures it had touched, taking some further and further from their origins. This widened the differences between the pure Albion “Keepers of the Truth” and their progeny. The Albion divided into two distinct ethnic groups: the Vanimar and the Ranamar. The Morvanima claim to have a different, though related, origin.

These influences all boiled over when Emperor Judal I ascended the throne. Judal’s liberal policies and sense of entitlement and decadence did not sit well with the Church, but it struck a chord in the Morvanima Elves. They believed strongly in the superiority and divine entitlement of the Feldarin in general, and of themselves in particular. The Church and the old ways were opposed, with a powerful Morvanima sect supporting Judal. When Judal was assassinated, the Morvanima had already played their hand and the Church declared that they were heretics. During a bloody civil war, the Morvanima sided against the Church while the Ranamar swore allegiance to the Empire. Most Vanimar fled the conflict and sought out isolated areas where they could practice their arts in peace. When Aran I ascended the throne in a bloody coup, it placed the Empire firmly back under the control of the Feldarin Orthodox Church. Morvanima were branded as traitors to the state and as heretics. Most fled, and began planning for the day they could exact their revenge.

**The Branches of the Elven Family Tree**

**The Vanimar, or “Beautiful Ones”**

Vanimar are the largest group of Elves, and fled to remote corners of the Empire when confronted by Feldarin Church Inquisitors during the Civil War. They carried many secrets of the Feldarin away with them. All Elves are mistrusted a bit by the Feldarin, partly due to their secret and mysterious ways, but also due to the uncertainty of their affiliation with the Empire and the Plague Fiend. The War sect of the Feldarin Church holds resentment toward the Vanimar because when the Civil War came, they chose to flee rather than take a side.

The Vanimar are private and embrace nature. They are mostly artists, philosophers and scholars. They still embrace their duty to be the caretakers of the Feldarin History and Culture, but they do not trust either the Feldarin Church or State, believing both have been corrupted by the very people that were conquered. Vanimar fully believe that they are
responsible for the Plague Fiend and would choose death over an existence as a plague survivor. Their shame is the most obvious, as Elves go, to outsiders.

The Ranamar, or “Holy Ones”

During the Feldarin Civil War, the Ranamar stood with the Church against the heretical Morvanima. Their numbers have dwindled considerably since the war, due mostly to intermingling with Feldarin stock. Ranamar proudly state that they are Feldarin, body and soul. They act very much as idealized Feldarin, constantly having to prove themselves in the face of the Morvanima betrayal and the Vanimar desertion.

The Ranamar deny responsibility for The Weeping. They accept that their forefathers enacted the Ritual of the Spheres, but their history points out how the timing does not connect it to the more recent plague. Additionally, they believe that each individual must prove their worth in the eyes of the gods and thus they cannot ride the coat tails of the past, nor be blamed for the sins of their fathers. This is the smallest of all the Elven groups, and they live freely within the Empire. They are occasionally accepted into Church positions.

The Morvanima, or “the Dark Beauty”

The Morvanima are by far the least numerous. They believe that they have the absolute right to rule the world and are entitled to do by way of their divine power. They are considered an enemy of the Feldarin Empire and are actively hunted. They are sly and manipulative, and fled the civil war with many stolen technologies and secrets. Some believe that they exchanged the skill of forging Mithril with the Baran in return for lands or protection. Morvanima have no doubt that their genesis spawned the Plague Fiend, but they believe that the Fiend is the symbol of the true power of the Feldarin. They see their creation as the purity of the Feldarin striking out against corruption, which will disappear only when the Morvanima take their rightful place as the rulers of the world. They are the darkest skinned of the Elves, which they attribute to their ancestors being the closest to the Plague Fiend at the time of the Ritual. They live in loosely knit enclaves and clans, and mostly in isolation.

The Legendary Albion, the “First Elves”

It is believed that the ritual that created the Elves made those who were present immortal, or more specifically, ageless. Called The Albion, the ageless trait was passed down to their descendants by way of long lives. Some claim that Conastinia was an Albion due to her longevity. She ruled for 114 years before being killed in battle. She would have been well over two hundred years old at the time and some estimates put her age at 350 years. Due to the centuries of warfare and conflict, it is unlikely that any of the original Albion have survived to modern times. There is a rumor that Feldarin Empress Jezeira enacted the Ritual of the Spheres before she vanished from the public eye. Her term as Empress was just secretive and powerful enough to give credence to the rumor without any actual proof.

The Dwarven War Machine

Dwarves are found at both ends of the Vartesiat Mountains, in the Firewolf Mountains, and in the Swachil Mountains. There is a curious gap in the Vartesiat Mountains where no Dwarves have settled that lies in a direct line between the Omeshik and the Yujung lands, possibly as a result of the war between those two peoples. Some Dwarven legends speak of that area as haunted by the warrior ghosts of both cultures, continually fighting each other, and so they do not venture into that area.
Dwarves were historically mountain-dwelling craftsmen who carved their homes from rock and forged exceptional arms and armor. When the Feldarin invaded there was massive war, and the Dwarves left their mountain homes for the surface, where their expert martial skills became highly prized. After victory in a few key battles, and with a lust for battle, honor, and revenge (and no small amount of greed) all of the Dwarven Clans began to contract out their warriors to the highest bidders. Today, it is standard for a Clan to have a mountain outpost where the blacksmiths, armorers, and other non-combat Dwarves live, as well as a traveling War-band. Young Dwarves are trained in the arts of crafting, history, and war, and when the War-band returns to the outpost to rest and repair, it picks up the new warriors who have come of age. The contracting, the fighting, the traveling, and the returning have become the way of life for many Dwarves.

Dwarves are so strongly rooted in tradition that even now, five hundred years after the Feldarin arrival, and despite how well they are doing as mercenaries, they still feel adrift, cut off from the "authentic" Dwarven lifestyle. They are mercenaries now more out of necessity than because they have embraced it as a way of life. They are very past-oriented, looking back on the days when their ancestors built grand halls and Undercastles, and compare that to their place today serving as the mercenaries of other races. It gives them a sense of sorrow, the feeling that they've failed to live up to their ancestors' expectations. It may seem as odd, but many a Dwarf in this dreary, gritty world of Ursoule wanders around with a cheery smile saying things like, "we fight today for the sake of a brighter tomorrow!"

The Dwarven Mercenary Ethos

A mix of triumph and tragedy best describes the mercenary nature of the Dwarves. They are stout warriors and a match for any opponent, while at the same time they seldom celebrate a victory. Many seem to view the mercenary life as something that has to be done, rather than a road to greater glory.

To modern Dwarves, “War is life, Peace is death.” They are mercenaries, bred for conflict, with heavy military indoctrination. Killing has no stake in determining morals; those are determined by how you go about it, and what the reward is. Some Dwarves may be evil merely as a means to drawing good people to attack. Some are good as an excuse to attack evil. Some swing either way depending on the best reward, while others sometimes side with the underdog to get more glory. As the Dwarves see it, when being judged who will get into the hallowed halls of the afterlife, you can always bribe the gatekeeper. Gold vs. Glory would probably be a better descriptor of Dwarvish alignment than Good vs. Evil.

Some Dwarves of questionable morals will abandon a contract for better pay. Some Clans may "stay bought," but for the most part they will negotiate. They will, however, demand that the remaining contract be “bought out” by the newcomer. "Buying out" a Clan's contract often means a huge lump sum up front. For example: a particular clan may be making a certain amount per month for a 12 month contract. Then 3 months in, someone wants them to turn sides. This would mean not only paying more monthly salary, but also buying out the remaining 9 months of the previous contract up front. Dwarves do not see this as back stabbing, since they have been paid the face value of the contract. Out of honor, though, they would go back to the initial employer and demand a pay raise or other incentive. This often results in Dwarf clans being paid heavily in advance to prevent them
from being bought out. The Dwarves take these contracts VERY SERIOUSLY and often have members whose sole job it is to negotiate the best deal for the entire Clan.

Even so, most Dwarves won’t do stupid, suicidal, or outright evil jobs even if they were quite well paying. And their loyalty, when bought, is very strong. The Dwarves have a saying, “Family before Honor, Honor before Liege, Liege before Life.”

The Dwarven Clans

Current Dwarven culture is based largely on the martial traditions of their Clans, which hearken back to the earliest days of Dwarven folklore. Most clans have an epic story of their origins, usually centered around Dwarven heroes of great renown but dubious historical authenticity. The Clans maintain a rich and colorful oral tradition that glorifies the legendary warriors in their lineage. Each Clan’s tales are treated with the utmost seriousness by the Dwarves, and are shared only with the most trusted and worthy of outsiders. Casting aspersions on a Clan’s history or ancestors is a sure way of earning their eternal enmity.

Although the Clans are fiercely independent from one another, intermarriage between them is common. Often, marriages are arranged as demonstrations of friendship or alliance. Often, Clans that have been forced to fight on opposite sides of other’s wars will arrange marriages between them as a sign that the conflict has not damaged the relationship between the two Clans. Marriage is seen as a social institution rather than an act of love, and Dwarves are generally expected to marry according to the needs of their Clan.

Although every Clan has its own traditions, most are matrilineal. That is, family names are passed down from mothers to daughters, and sons are given away to their bride’s family during marriage ceremonies. In cases of an inter-Clan marriage, this means that the groom must integrate himself into his new Clan, which may involve tests of strength and character. Clan tattoos or brands are also a particularly common rite of passage for new husbands.

There are many Dwarven Clans across the world of Ursoule. Details of the largest and best-known clans on the continent of Terdusas are included here.

The Imperial Guard

A long standing tradition of the Feldarin Emperors is to have an Imperial Guard selected from among the best Dwarven mercenaries in service to the throne. Originally the Dwarves of the Imperial Guard were all from the same Clan, Fireforge, known for its strength and loyalty. Legend says that they forsook their Clan loyalties to serve the Emperor alone. This original Guard was entirely wiped out in the civil war, although a few current Dwarves claim to be descendants of Clan Fireforge. Due to various ancient laws of the Dwarves, warriors from related clans took their place on the Imperial Guard, establishing a kind of order of succession. This insures that the Emperor always has a loyal standing guard. Unfortunately for the Dwarves, the Imperial Guard has historically had a high casualty rate, leading many Dwarves to believe that the position of Imperial Guard is cursed. Still, no Dwarf would ever refuse to serve, lest his honor (or that of his Clan) be tarnished.

Clan Grimstrider

Clan Size: 1500 (550 martial)
Alignment: Usually LN
Chief God: Aulay
Clan Sigil: Two blades crossed over an iron heart
The Grimstrider mountain home is located next to several deep veins of iron, which has allowed them to field especially well-equipped mercenaries. They also have a large, devoted faction of clerics dedicated to Aulay, the Dwarven aspect of the War god. They own several over-sized siege engines which are kept within their mountain home of Kuldum: four great catapults, two great war towers, and a colossal battering ram. They have a well-trained mounted cavalry, which is used as a shock force deployed at critical points in a battle. They have a small unit of snipers, trained in firing at strong points in an enemy’s ranks. Standard equipment for a footsoldier includes: half-plate armor; longsword, battleaxe, or warhammer; large metal shield; and a “flare” consisting of a large red piece of cloth with a lead ball sewn in the middle. An injured Dwarf will hurl this in the air if he needs a cleric.

A veteran of many battles will have full-plate armor, a tower shield, a masterwork sword, battleaxe, or warhammer, a potion of Cure Light Wounds, and a “flare.”

A cleric will have half-plate armor, a longsword, battleaxe, or warhammer, a large metal shield, a healer’s kit, and Holy Water. They generally have the Healing and War domains, with three Guidance’s, a Bless (and a Bane, if they have bonus spells), and a Cure Light Wounds memorized.

A member of the cavalry will have chainmail, a large metal shield, a heavy lance or longspear, longsword, warhammer, or battleaxe, a “flare” and a warpony with barding.

A sniper will have a chain shirt, a buckler, a heavy crossbow, 25 bolts, and a Tanglefoot Bag (used primarily when the sniper needs to retreat).

A standard unit of Grimstrider Dwarves consists of 25 to 50 soldiers, and 5-10 clerics. A single, more experienced cleric will be designated as a “Blesser” whose duty is to cast Bless and Bane during vital moments of the battle. The other clerics are generally just behind the line, ready to step up and fight, heal, or drag a wounded Dwarf back to safety if needed.

A second wave of 5-10 clerics and 10-15 soldiers generally waits behind the front line and, depending on how the battle goes, will step up or hang back as needed. Their purpose is to provide reinforcement and fresh healers to the fray.

The cavalry rides in groups of 20. Their favored strategy is a “false break” where the first line of troops will break apart, allowing the enemy to penetrate the lines briefly, only to be met by a head-on cavalry charge down the center. It allows the cavalry to take advantage of their position and engage the enemy easier than trying to maneuver around them. After the initial charge, it is common for the cavalry to fall back and regroup, though it is just as common for them to dismount and fight on foot with their mount fighting beside them.

The snipers set up in groups of 3 to 5 in as advantageous position as possible. One acts as a spotter, calling out targets for the others to aim at. Their primary goal is to stay alive outside the fracas, harassing the enemy and taking out strategic targets when they can.

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<table>
<thead>
<tr>
<th>Type of Unit</th>
<th>Typical Strength</th>
</tr>
</thead>
<tbody>
<tr>
<td>Soldiers</td>
<td>450 1st level fighters, 150 1st level clerics</td>
</tr>
<tr>
<td>Veterans</td>
<td>75 2nd level fighters, 25 2nd level clerics</td>
</tr>
<tr>
<td>Captains</td>
<td>19 3rd level fighters, 6 3rd level clerics</td>
</tr>
<tr>
<td>Commanders</td>
<td>4 4th level fighters, 3 4th level clerics, 1 4th level wizard</td>
</tr>
<tr>
<td>High Warpriest</td>
<td>7th or higher level cleric</td>
</tr>
<tr>
<td>Lord General</td>
<td>8th or higher level fighter</td>
</tr>
</tbody>
</table>
Clan Nightiron

**Clan Size:** 10,000 (3500 martial)
**Alignment:** Usually LE
**Chief God:** Ivar
**Clan Sigil:** An iron heart with a gate in the center

Nightiron Dwarves have slate, coal or granite-tinted skin and red or golden blond hair.

Clan Nightiron has an ancient tradition of operating in darkness and mystery. They are often hired by those who prefer a more subtle, or even secret, solution to their “problems.” Many Dwarves oppose Clan Nightiron because they often serve evil clients, and the wars between the Dwarven clans has reduced this once mighty race to its smallest size in history.

Far back in history, the Dwarves who would become Clan Nightiron served as the army of the Gnomes, and then later served the Neolethid “brain-eaters” when the Gnomes went further into the darkness of The Beneath. Due to their nature, the clan prefers covert operations using small teams of Fighters, Rogues and even Wizards around core brigades of around 300 Fighters. Usually, however, they operate as specialist units under the command of the armies of other races or clans, or they operate as individuals or small teams.

Clan Nightiron's goal is establishing and maintaining its size and power, and one day taking vengeance against the other Dwarves. Most of the accumulated wealth of this clan goes to developing new weapons, strategies, and defenses.

Within the core army, the standard unit is the “Wagon,” based on five Dwarves per wagon, each pulled by two warhorses. An Arrowwagon features Dwarves with composite bows, though some wealthier Dwarves buy crossbows (10% of encountered Dwarves of this troop type). If Arrowwagon Units are forced into close combat with their enemy, they are armed with shortswords and two daggers each. Most Dwarves invest in learning how to fight with two weapons (all Dwarves of this type with Class levels will have Two-Weapon Fighting).

Popular, but more expensive, are the Painwagons, varying from five to ten Dwarves per wagon who are Fighter-Rogues (40%) or Fighter-Wizards (20%), each specializing in the most horrifying ways to cause pain to their opponents. Each is armed with two daggers coated with poison, two spare daggers and a shortsword. The two highest ranking Dwarves in each wagon will also be armed with crossbows with poisoned bolts. These troops are better trained than Arrowwagons, and are often used for infiltration or surgical strikes.

Specialist units occupy about 10% of the regular army, though many more fitting the same description operate individually. Usually composed of very high level Fighters, sometimes with various multiclass choices and self-selected equipment. These units are customized, and cannot be summarized in any way.

The leader of a Wagon is usually a veteran of many atrocities, and slightly more powerful than his troops. Up to fifteen Wagons form a Company, lead by a Captain, who is usually a multiclass Fighter-Paladin (80%) or a Fighter-Cleric (20%). These are then divided among

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<table>
<thead>
<tr>
<th>Type of Unit</th>
<th>Typical Strength</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arrowwagon Units</td>
<td>5 to 10/wagon, all Level 3 or lower, plus a Cleric</td>
</tr>
<tr>
<td>Painwagon Units</td>
<td>5 to 10/wagon, Fighter-Rogues or Fighter-Wizards, plus a Cleric</td>
</tr>
<tr>
<td>Specialist Units</td>
<td>Usually Fighters, Level 6 to 10, sometimes multi-classed</td>
</tr>
<tr>
<td>Clerics</td>
<td>1 Combat Cleric/10 Dwarves, Level 2 to 6</td>
</tr>
<tr>
<td>Wagon Leaders</td>
<td>+1 Fighter level</td>
</tr>
<tr>
<td>Captains</td>
<td>+2 Fighter levels, and +2 Paladin levels or +2 Cleric levels</td>
</tr>
<tr>
<td>Generals</td>
<td>+5 Fighter levels, and +6 Paladin levels</td>
</tr>
</tbody>
</table>
four to six army Corps, lead by a General, a very powerful individual. Clerics operate outside of the Wagon system, at about ten Dwarves to each Cleric.

All Wagon Leaders, Captains and Generals have class levels identical to the unit type that best represents the troops they lead.

**Clan of Nine Fathers’ Sons**

<table>
<thead>
<tr>
<th>Clan Size: 8,000 (2400 martial)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alignment: Usually LN (G)</td>
</tr>
<tr>
<td>Chief God: Somerled, God of Travel</td>
</tr>
<tr>
<td>Clan Sigil: Nine Parallel lines on a field of Green</td>
</tr>
</tbody>
</table>

The Clan of Nine Fathers’ Sons is named in honor of the nine firstborn Dwarven sons who founded the Clan in the distant past. Legend says they were sent by Somerled to lead a Clan that would exist for eternity.

The Clan of Nine Fathers’ Sons is unusual for the fact that the Clan home moves every d8+2 years or so, or when there is a need to do so. They do this to find new mountains to mine, new tracts of timber and grazing land, and to be more or less in the center of the Clan’s widespread mercenary force. Their colossal encampment slowly creeps over the landscape, leaving a resource-poor environment behind them.

The mercenaries of this clan specialize in light infantry and scouting, and a significant portion of them are Rangers or Scouts. The Clan’s knowledge of geography and resources is second to none, due in large part to their nomadic nature, and is a reflection of their deity. This Clan is also the power base of a secret cult known as “Aulay’s Axes,” a chaotic and somewhat neutral incarnation of what some consider the “true will” of the god Aulay. These heretics see **The Weeping** as a sign from Aulay that the “Time of Strife” has come and this is the final hour of the Dwarves. They are often secretly at odds with the clan leaders.

The Clan of Nine Fathers’ Sons is composed of 9 Divisions, one for each son, and each led by a Chieftain. A Clan Council is made up of the senior Cleric and the Chieftain from each Division. On the Council the Clerics and Chieftains are equal members, but on the battlefield the Clerics generally follow the orders of the Chieftains. The senior Chieftain usually acts as the leader of the Clan, and his Division is charged with guarding the Clan home.

One Division is composed entirely of Rangers and Scouts, and is known as “Somerled’s Scouts” both inside and outside the Clan. This group’s adventures have been the inspiration of many Dwarven tales and legends, and it is considered a great honor to be a member.

**Clan Rockdweller**

<table>
<thead>
<tr>
<th>Clan Size: 12,000 (2000 martial)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alignment: N(G), CG</td>
</tr>
<tr>
<td>Chief God: Somerled, the God of Travel</td>
</tr>
<tr>
<td>Clan Sigil: The sun, rising above a mesa</td>
</tr>
</tbody>
</table>

This clan of Dwarves left their mountain halls in the southern Swachil Mountains after the Feldarin arrived, similar to other clans, but rather than take up nomadic wandering they simply moved into the mesas at the edge of the Al-Barajah Desert where the drier climate also seemed to inhibit the spread of **The Weeping**. They became cliff-dwellers, living in halls and tunnels carved into the sides of artificially ledged cliff faces. The Rockdwellers are
superb stoneworkers, famed especially for intricate stonework such as detailed statues and pillars. They have been hired by many nobles over the years to craft detailed stonework.

They are also famous for a type of honey mead available in many nearby communities. Beehives were found in the cliffs where they settled, and the Dwarves make good use of them. Most of their foodstuffs are honeyed. The Rockdwellers are also excellent climbers, necessitated by the nature of their surroundings. For defense of their cliffside homes, they use long-hafted spears and pikes rather than the traditional Dwarven axes and hammers. Folk of other lands come to them for stonework, such as statues, and sometimes even contract them for stone construction. Even other Dwarves will come to them if they have a particularly delicate piece of stonework to do. Since the easing of The Weeping, they welcome outside contact with Humans and other Dwarves, but tend to be wary of other races and are quick to defend their homes from any threat. Plaguetouched are shunned as possible sources for the return of The Weeping to their society.

The Rockdwellers do not generally hire themselves out for mercenary work, preferring commerce and craftsmanship to martial pursuits. Their martial forces are mostly guards.

The clan’s ruling system is a combination of plutocracy and meritocracy, where the richest merchants and crafters make up a council based on the theory that if they do well in business, they must have the right skills to govern. However, economic mobility is high, and the market for stoneworking is very competitive. The makeup of the council has been known to change overnight if a group of families lands a major outside construction contract and receives the payment that such an agreement brings.

There is a small militia in place for common defense. Leadership in the military is based on sheer merit, as it is with most Dwarven militaries. The most capable military minds are placed in charge, without consideration for family or wealth. Military matters are not so important to the Rockdwellers as they are to the mercenary clans, for the obvious reasons.

**Clan of Twelve Axes**

- **Clan Size:** 20,000 (6500 martial)
- **Alignment:** LG
- **Chief God:** Aulay, God of War
- **Clan Sigil:** 12 golden axes in a circle, handles to center

Based at Trolof Keep, the Clan of Twelve Axes is one of the largest Dwarven mercenary clans. So large in fact that their entire army is rarely brought to bear against any single foe. The few times this has happened have become the stuff of legends and bard’s tales. The Clan of Twelve Axes is sometimes referred to simply as the Golden Axes or the Golden Twelve after the clan symbol, although the latter refers specifically to their council of Elders.

The Twelve Axes, by virtue of their size and organization, actually claim control of the entire valley below Trolof Keep, their mountain stronghold. They are benevolent rulers, and are considered fair by the humans and others who live there.

The Clan is composed of 6 legions, each led by a Warlord and his Sergeant. The Council is made up of these six warlords and six sergeants for a total of twelve “axes.” On the Council they are all equal members, but on the battlefield the Warlords are usually in charge.

The basic unit of the Twelve Axes is the Squad. Each Squad is composed of 10 Warriors, a Cleric and a Wizard (12); 12 Squads make a Battalion (144), 12 Battalions make a Legion.

<table>
<thead>
<tr>
<th>Type of Unit</th>
<th>Typical Strength</th>
</tr>
</thead>
<tbody>
<tr>
<td>Squad</td>
<td>12 Fighters led by a Sergeant; 2 Clerics; 1 Wizard</td>
</tr>
<tr>
<td>Battalion</td>
<td>12 Squads, plus a Warleader and Command Staff</td>
</tr>
<tr>
<td>Legion</td>
<td>12 Battalions, commanded by a Warlord</td>
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<tr>
<td>Battalion</td>
<td>12 Squads, plus a Warleader and Command Staff</td>
</tr>
<tr>
<td>Legion</td>
<td>12 Battalions, commanded by a Warlord</td>
</tr>
</tbody>
</table>
One benefit of the twelve base structure of the Clan’s army is that each division can be broken easily into halves, thirds, quarters, or sixths for strategic purposes.

Some Battalions are specialized in certain tactics, such as underground warfare, sea combat (sometimes allied with a group of Halflings), skirmishing (highly mobile, sometimes allied with a friendly Gnomish sky-captain) and some work as Canal City guards.

**Clan Wanderforge**

<table>
<thead>
<tr>
<th>Clan Size: 2500 (500 merc)</th>
<th><strong>Alignment:</strong> Lawful Neutral</th>
<th><strong>Chief God:</strong> Somerled</th>
<th><strong>Clan Sigil:</strong> A red wheel over a black anvil</th>
</tr>
</thead>
</table>

The Wanderforge mountain stronghold was completely lost to a massive earthquake just before the Feldarin Invasion. Without a home, they were one of the first clans to take up the role of mercenaries. They were also affected by The Weeping more than most clans since they did not have a stronghold to retreat to.

The women of Wanderforge are just as battle hardened as the men. It is speculated that the clan is small because of a low birth rate from the stresses of battle. Growing up amidst the constant turmoil of fighting also provides a population check. Due to their need for a place to live in order to raise their young, the Wanderforge often hire themselves out to minor nobles and small towns to build defenses and train local guards. This gives them a couple of years to set up a semi-permanent camp, usually in relative peace, to give birth and raise their young. Because of this, a larger group of Dwarves is born every few years.

Because of their familiarity with defensive structures, the clan sometimes hires itself out to other clans to act as sappers or demolition experts. They are also skilled at constructing siege engines quickly from available materials.

The Wanderforge Mercenary Company is composed of units called Shields. Each Shield has 25 warriors including commanders. There is 1 Elite Shield led by the Clanfather, along with 10 Tactical Shields for demolitions and 25 Standard Shields. Each Shield has a Commander (6th level), two Lieutenants (4th level), two Clerics (4th level), and 20 troopers (2nd level). Tactical Shields also include Rogues, Wizards and some other specialists.

When travelling, the clan uses a train of wagons pulled by stout horses. All of the warriors march in their units. If the women suit up for battle, the size of the Company can double. Troopers have masterwork full-plate armor, a masterwork large metal shield, a masterwork warhammer, a longspear, and a potion of Cure Light Wounds. Clerics have masterwork half-plate armor, a masterwork warhammer, a masterwork large metal shield, a healer’s kit, and Holy Water and typically have the Travel and War domains. Shield Commanders have masterwork full-plate armor, a masterwork large metal shield, a magic warhammer, a longspear, several potions of Cure Light Wounds, and a battle standard for signaling maneuvers. Shield Lieutenants have masterwork full-plate armor, a masterwork large metal shield, a magic warhammer, a longspear, and several potions of Cure Light Wounds.

<table>
<thead>
<tr>
<th>Unit Type</th>
<th># Units</th>
<th>Size</th>
<th># Fighters</th>
<th>Commanders (Each)</th>
<th>Support</th>
<th>Tactics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Standard Shield</td>
<td>30</td>
<td>25</td>
<td>20</td>
<td>Ftr 6; Ftr 4 (x2)</td>
<td>Clr 4 (x2)</td>
<td>Combat</td>
</tr>
<tr>
<td>Tactical Shield</td>
<td>10</td>
<td>25</td>
<td>20</td>
<td>Ftr 6; Ftr 4 (x2); Others Clr 4 (x2)</td>
<td>Demolitions</td>
<td></td>
</tr>
<tr>
<td>Elite Shield</td>
<td>1</td>
<td>25</td>
<td>20</td>
<td>Clanfather</td>
<td>Warpriest</td>
<td>Command &amp; Control</td>
</tr>
</tbody>
</table>

Table: Wanderforge Mercenary Company

Each Trooper in a Tactical Shield also carries a pick for attacking structures. The Elite Shield forces are generally two or three levels higher than their counterparts in other Shields. Formation and strategy: The Shields march in rank 5x5. They tend to fight defensively due to their familiarity with defensive tactics. If caught in the open, they will form a protective ring around their caravan and use a shield wall to protect the non-combatants. They are
confident in their ability to fight from behind these “walls.” The wagons are stocked with extra crossbows, bolts and spears to be used once the wall has been established.

Other Clans

Other lesser known Clans are Axehammer, Coalfist, Cogbeard, Darkiron, Deepaxe, Deeprock, Dragonbolt, Dreadspeaker (a clan devoted to Divination), Flintfire, Gravefiller, Hammersmith, Homura (Yujung), Ironhammer, Red Hammer, Silverseyes, Stoneshield, Stormspear, Trueforge, White Blade (axes), Whitebeard and Wildhammer.

The Isles of the Halflings

The Halfling World

The Halfling “Outer Isles” are a cluster of small islands far out to sea southwest of the main continent of Terdusas. Tropical in climate and described as a paradise of thatched huts, palm trees, and sandy beaches, these islands are currently recognized as the “home” of the Halflings, although nearly every island chain on Ursoule has had that title over the years.

The Outer Isles appear as an inset on the Map of Ursoule on page 6 and are also shown at right. Several cities can be found on these islands featuring typical Halfling warehouses and shipyards. A “capital” of sorts has been made in the town of Austrigon, home of the powerful Austrigon Merchant Alliance. Most buildings in the capital will accommodate medium-sized creatures, with inns and taverns aplenty and even vacation homes for some of the richer mainland nobles.

The Halflings have recently begun exploration of a group of islands located even further out to sea than their already remote Outer Isles homeland. This strange island chain is shaped in a circular pattern, and is shown here at right. The Halflings have tried to keep this discovery a secret, but some details have leaked out. Scholars who have studied this unusual formation attribute it to a repeated series of volcanic eruptions in the same area over several eons. There are persistent rumors of an ancient ruined city on the central island, in the caldera formed by the volcano.

The Halflings reportedly call these the “Isles de la Genn’avivre” (“Isles of the Man-ships”). What they mean by that is unknown. Recent rumors have claimed that the ruins of an ancient seafaring civilization have been found here, with previously unknown technology.
Halflings don’t speak of these islands and won’t let any other ships near them. The outer rings are reportedly connected by ancient bridges and shipgates and are rumored to be hollow and covered with lush tropical vegetation. Many of the islands are said to have traps and other hazards, but the Halflings seem to know which are which and where not to go.

**Halfling Culture and Customs**

Ranging far and wide over the seas of Ursoule, Halflings ply their ships in trade, piracy, ancient spirituality and intrigue. With a long tradition of seamanship, the finest in water craft, and their uncanny streaks of good luck, the Halflings’ dominance of the sea reaches far into the past, long before the founding of the Empire. They believe their ships are alive, and place ornately carved figureheads on their prows to hold the ship’s spirit. The crew protects their spirit, and to allow it harm is a great offense. Halflings are also the best navigators and astronomers on Ursoule, and to get a Halfling lost above ground is considered quite an achievement.

**Nautical Life**

Most of the island chains throughout the oceans of Ursoule have been home to the Halflings. Although great cities have been built on these islands, the sea is still their home. The cities are home to the shipyards that build the sleek ships of the fleets, and are trading centers in their own right with warehouses filled with goods from every port. Though they trade in other ports, many of their own harbors are closed to non-Halfling vessels and few buildings are sized for anyone larger than a Halfling. These islands also free the Halflings from relying on others for such staples as food, timber, sailcloth, salt, and metal. The common Law of the Sea says, “Deny the power of the Sea and die.” Halfling sailors prefer saying, “Conquer the power of the sea and live.” There is likely no better example of the nature of Halflings.

**The Seas of Ursoule**

The continent of Terdusas is bound on the east by the **Blue Sea**, named for its deep blue color, and on the west by the **Sea of Five Winds**, so named due to its unpredictable wind currents. Some refer to the ocean off the Baran coast as the “Dessicaen Deep,” but it also has other names, such as simply the “Southern Sea.” The **Bay of Macdeetowon** and the **Alarran Sea** are the only other major bodies of water with names that are in general use.

Exploration of the **Alarran Sea** indicates that it is a massive crater with curved sides dropping hundreds of feet to the bottom. The name Alarra comes from **Allarus**, the Caltan God of Travel. The largest island, called the **Witch’s Shard** by the local Caltan, is located about halfway between Sargathim and Rondithim and rises to a peak about 1000 ft. above sea level. Many strange tales and legends surround this island, most of which claim it is hollow and contains many hidden treasures protected by deadly traps and creatures. Some legends even claim that it vanishes when certain conditions are met.
To most people of Ursoule, the seas are the limit of their world. They know that Halflings and others sail these waters, but have little concern beyond buying and selling of goods. Next to the Halflings, the Feldarin have the best ships but keep most of them within the Alarran Sea, and so exploration of the open waters has been almost entirely a Halfling venture. Their most recent “discovery” was the **Orrk Continent**, resulting in some trade and travel between the two and the appearance of Orrks on the main continent.

**The Frozen North**

**The Giantkin**

The Giantkin are a large, benevolent and friendly folk who live in the tundra of the north. They do not have much contact with other races besides the Omeshik, with whom they share territory. Some Giantkin, though, journey to the South in their youth in what is called the **“Retke.”** Since the Giantkin live in a vast area and are not great in number, most Retke’s don’t reach Feldarin or other "civilized" areas. Common people will recognize Giantkin, although most know little about them besides the fact that they are big, and very little is commonly known about their way of life.

Giantkin are most remarkable for their unusual immunity to **The Weeping**. It left them completely untouched. When word of this spread, being Giantkin became a dangerous thing. Angry mobs beat them to death out of envy, and rich Feldarin nobles ordered them to be captured and studied. This was not without lasting effects. Even now, several years after **The Weeping**, the Giantkin still prefer to travel to non-civilized areas because of the tales of “southerners growing and mad and bloodthirsty in their terrible disease.” Their immunity has made them somewhat demonized in Feldarin folklore. What little information existed about the Giantkin grew even scarcer after **The Weeping**, and most people know very little about their ways.

One of the few sources of information about Giantkin is a Feldarin traveler, explorer and writer named von Nordlicht. He travelled to the far north and lived with the Giantkin for ten years. His diaries revealed much about that strange, calm folk. Besides the Giantkin, he also wrote about the harsh yet beautiful northern lands, others who live there, and the strange creatures and anomalies that he encountered, such as the **Skyfyres** (aurora) of the night sky. Here is an excerpt from his published Journal:

**Day 379 of my Expedition**

My porter, Cäerdan, died today. I wept. He had been a good, honest and trustworthy soul, and although of low birth, had gone a long way with me. He had suffered under some malady for a couple of weeks and today, just when he had started feeling better, he dropped dead. It is hard to dig a grave in these lands, but Dhuärda and I managed to dig one. The others had gone hunting. We laid him in his final resting place – or at least, I thought so – and said a short farewell prayer. Then Soojärvi came, lowered his head, and said that this cannot be left so. I was outraged. He removed Cäerdan’s body from his grave and took him away. I beat him with my fists but he was silent and stoic. As we walked, the sky ignited into a shimmering wall of colors and patterns. Soojärvi grunted, as if in approval. When we reached the main hall, he laid the body on the table and asked, if we, as his closest friends wanted the honor of preparing his body. I was so outraged that I blacked out.
When I awoke, they all were gathered in the hall and there was evidence of a great meal having been served. I was disgusted, but in a strange way, I understood. This was their way of mourning and honoring the dead. This is what they are. I cannot stop that. I am not sure why it is so, but they say it is both to honor the dead and because they have always done thus. They don’t like the idea of burying – or as they say, “leaving a body to the wind, rain, snow and the things that come from far.” It sounded like some adage – in fact, I am sure that I have heard a similar phrase in some of their stories.

Culture

Giantkin live in tribes of 30-300 ruled by Councils of Elders or a Chief. They don’t have any formal class system, but they do revere certain of their kind. Throughout the lands there are a few Giantkin who are best described as “Storyteller-Lords.” They do not command tribes nor have much power besides their stories, but that is a great power among the Giantkin and they are highly respected. There are also tales told about these Lords: that many can’t face their stares, and their bodies are pierced and scarred under their heavy woolen clothes. These Lords usually live alone in marshlands, lonely hills, and islands, and are respected, feared, and regarded as wise. Some are spoke of as bogeymen to scare the children. Few of their Omeshik neighbors believe in their existence, but those who do, fear them.

In the days long past, when the Giantkin had a greater sense of unity, the Storyteller-Lords had a tradition of assembling the tribes near the High Chief of the Tribes every five years. It could best be best described as a Fair, with trading, settling of disputes, competitions for the best wrestlers, archers, singers, storytellers and other events. Called “The Gathering”, one hasn’t been called together for several decades. During The Weeping, one of the Lords tried to revive the tradition and call together The Gathering, but only two tribes appeared. Today these “Fairplaces” are long abandoned. Only wind, birds and reindeer go there and the Lords have retreated to live secluded lives in their swamps and on their hilltops. The Giantkin have a ritual of passing into adulthood called the Retke. They must undertake a journey to the south to “see the world.” They are usually prepared for this journey by a local shaman or monk. They start this journey when they are 30-40 years old and it usually lasts from three to six years. They are often guided by dreams on these journeys. They must live through one or more important events before they can return. After The Weeping, many Giantkin avoided Feldarin lands after many of their older kin who went there did not return, or returned crippled and with tales of persecution and torture.

Most Giantkin iron comes from meteorites, called “angry iron.” Some believe it is cursed, having been cast down from above. This rare metal is expensive, and bone, stone and wooden weapons are usually used for everyday activities such as hunting. Many Giantkin will fight unarmed or with few weapons, even against dangerous enemies. Yujung explorers compared this to their monks and, indeed, it is similar. Monk abilities combined with their size and quickness on ice and snow can be devastating. Giantkin monks are not trained by wise masters or tutors. They learn their craft by feel, and by fighting the creatures that live in the frozen wastes. They value the perfection of the body along with the perfection of the spirit, though some shamans think they have too much concern for their body.

Despite the powerful chants of Giantkin smiths to purify it, Giantkin monks believe that their iron is cursed, rejected by the gods. They believe it can only cause chaos when used as a tool or weapon, and that angry spirits will descend upon the wielder of the tool or the weapon. There are those Giantkin fighters and warriors though, who say that the only true property of the “angry iron” is to cause more damage to their enemies.

The northern lands hold many mysteries, the greatest of which is perhaps the Skyfyre.
Every so often, the northern sky will erupt in a swirling, dancing wall of colors lasting from a few hours to several days. Giantkin legends say these are the spirits of their ancestors, looking down on them from the great beyond and judging if they are worthy.

Southern Giantkin herd aurochs, mammoths and a hardy form of dire bison as sources of food and pelts. Giantkin of the north do not herd animals, but hunt instead. Those in coastal areas hunt seal and other aquatic life. All Giantkin are knowledgeable in plants and animals.

The Gohgemagog - The Creation Myth of the Giantkin, as told by a Storyteller-Lord

Before all, indeed before time itself, the Great Weaver created our world.

It was a careful balance of the Spirits of Nature and the Spirits of Man. The Weaver saw that the Spirit of Man was curious, and would one day seek out the very powers that held the world in its delicate balance. Left alone, this world would be torn asunder, the fate of countless worlds made before. The Weaver placed guardians at the Gates to the other realms, both to keep Man at bay and to keep other realms from spilling into this one. These guardians were Dragons. Then, in order to guard the world from Dragons, The Weaver created Giants. That is why both Dragons and Giants are found near places where The Veil is thinnest.

But the World is an imperfect place. While our realm is gifted with an abundance of life, others are barren. Some use the energy of the Lifestream for magic, bending their realm to their whims. One such place is Sidhe, the Faerie Realm, on the other side of the Shadows. The Fey discovered that the boundary to our world had weakened over time, and a Gate had been left unguarded. When they first appeared, the Fey brought gifts and friendship. Only later was their true nature revealed, that they sought to disturb the balance of the worlds. Before long, we had lost much of our realm, and many had mistakenly joined with those who would destroy it. The Fey, you see, had touched upon Man's desire for power, and that desire had blinded Man to their danger.

Those who sided with the Fey began to use their powers to gain control of others. This led to a war between the Fey and the Dragons. Our ancestors, the Giants, tried to keep the war from affecting this world. We remember that time still and the fear Men had for the future. During this time, one Man rose to power who was able to use each side against the other and brought about an uneasy truce. This young King used his inhuman powers on the Courts of the Fey and also on the Great Celestial Dragon to keep both in check, surely the strangest King's Court ever. Then the Fey tried to deceive our ancestors, the Giants. Unable to persuade the Giants to their side, they attacked us, led by our Fey counterparts, the Genies and Efreet. While we Giants could pierce the veil around the Faefolk, our lesser minions were fooled by their protections. Then we learned that iron, untouched by the hottest flame, could pierce Fey magic and be a weapon against them. Deep into the mountains we sent our minions, seeking the ore needed to create this "cold" iron. We forged cold iron, so resistant to magic that it would pierce the Fey veils and reveal them for who they were. We drove the Fey back to their realm, but the cold iron affected the gates, and they too began to wane. This caused the Dragons to suffer, and we as well, since we both drew strength from the gates. Over time, we had become dependent on their energy. Without it, our progeny devolved. Thus the "lesser" giants appeared in the world of Man.

Those closest to the portals were the legendary Titans, our enormous ancestors. Those who were nearby were the True Giants of legend. Those who lost their protected gates devolved into Ogres, Ettins, Trolls and eventually, to us, the Giantkin. While the others lost their mental acuity, we Giantkin retained ours, and instead we suffered in body what they did in
mind. Titans, whose life came entirely from their bond to the Gates, vanished entirely. True Giants diminished until they are hardly seen, and this was at least partially true of Dragons as well. But some Dragons stayed in the world of Man, always near a Gate when possible. A Dragon that has been too long away from a Gate will soon become a ravenous beast, eating the land, seeking to fill the bottomless pit caused by the loss of its gate.

Such was the role of Giants in the creation of the world.

The Nations of the Orrks

Deep in the jungles and high in the mountains of the far continent of Herektelxun (Hare-EK-tel-sun) live the Orrks. Born to a land filled with many hostile creatures, the Orrks had an advantage in neither size nor numbers. They did have one singular advantage: their wits.

History

Far smarter than the other species of their native land, the Orrks came together, first as simple groups of hunters and their families, and then eventually as tribes and clans. In the span of only a few generations they managed to establish themselves as the dominant race, taming the most fertile and productive areas of the jungle.

As greater numbers of Orrks began to join and live together, a collection of intellect and ideas started to form. Almost overnight the Orrks progressed from simple hunter-gatherers to an agrarian society. Wooden and bone weapons gave way to stone, and soon the first discoveries of iron took place, giving the Orrks another advantage over their barbarous neighbors. Some Orrk legends attribute these advances to an ancient progenitor race they call the Ma’suba, possibly the same ancient race credited with bringing civilization to the human tribes. The next few hundred years were ones of explosive growth for the Orrks. Small villages that had once been home to a few dozen soon swelled to hold a few hundred, some a few thousand. Stonework was mastered, and iron use was improved. However this also began to bring about some fundamental changes. As farming techniques improved and tribes settled down, it was no longer necessary for everyone to be working to survive. As settlements became common, and labor saving techniques appeared, the beginnings of a caste system began to grow. Tribal leaders became a proto-nobility, tribal shamans became a religious caste, and everyone else was deemed a commoner. With each new improvement in technology the separation increased.

Herektelxun, the land of the Orrks

**Primary Cities:** Texochitlan, Chatalzac, Chichor and Qapaqor

**Waterway:** the Ehkidxerek River (Ek-id-CHER-ek)
Some villages grew rapidly, some barely at all. Some remained wooden huts, while others began to rise up out of the jungles in great stone buildings. These stone monuments rising into the sky began the modern age of the City-states of the Orrks.

After almost half a millennia of growth, the stratification of the Orrk people was as visible as the stratification of their City-states. Some had grown enormous, holding tens of thousands of Orrks, while others were still small, with only a few dozen. The larger ones began to overrun the smaller towns and villages. Influence also began to shift as the smaller settlements began to look to the larger ones for leadership and guidance as well as protection from violent neighbors.

This burgeoning City-state system, a single large powerful city surrounded by a halo of smaller towns and villages that helped to supply it, took hold rapidly as the Orrks came to realize that they could either join a City-state by choice, or be overrun and forced to join. For five hundred years the City-states dominated the lands, trading, warring, expanding and collapsing, until one day the City-states of Texochitlan and Chatalzac joined together.

Texochitlan was one of the largest Orrk city-states, with the city of Texochitlan itself having nearly a quarter million Orrks and many of its satellite cities having populations in the thousands, almost city-states in their own right. Texochitlan's greatest rival was the almost equal city-state of Chatalzac. The discovery of a large iron ore deposit near the border of the two led to a rapid escalation in tensions between them. A war looked inevitable until the shocking announcement was made that the eldest son of Texochitlan's king would marry the lone daughter of Chatalzac's king. Within a generation the ties formed by this marriage resulted in a merging of the two City-states into a single entity. Texochatlazac, the first Orrk Nation, had been born, setting an example that would be followed to the present day.

The change from City-states to nations happened quickly, as within a decade Texochatlazac grew to encompass twenty-three city-states. A handful of other "Orrk Nations" were also forming at the same time. Inevitably there was conflict, as some City-states were unwilling to surrender their independence, some could find no solution to their differences other than war, but the usual result of these conflicts was both sides being absorbed by larger and more developed neighbors after they both had been weakened. Eventually, five powerful Orrk Nations rose up and ruled over large sections of the continent in relative peace.

The last few centuries were a tale of the triumph of these nations as trade and travel was expanded, knowledge and technology increased, and the quality of life for Orrks reached high levels. There have been only two major events in Orrk society since the start of the national period. The first occurred two centuries ago, when Texochatlazac, the First Nation, ceased to participate in the sacrificial battles that were common between the Nations. They claimed a Prophet had appeared and given them a new doctrine. Almost two decades of this refusal, along with pressure from the clergy of the other four nations, resulted in a mass attack. Within a year there were only four Orrk kingdoms, and Texochatlazac was but a memory. Some descendants of Texochatlazac's survivors claim a prophecy about the nation remains unfilled, that one day it will arise and rule over all Orrks, everywhere.

The most recent event was the arrival of Halfling explorers from across the sea. The arrival of these diminutive seafarers heralded a great renaissance in Orrkish culture. The Halflings brought with them steel, something much desired by the Orrks, as well as a great deal of
knowledge. Unfortunately they may also have brought something else with them: The Weeping.

The Orrk City-state Kingdoms

Xeriktotl (Cher-ICK-oh-tol) - The most powerful of the Orrk kingdoms, and the most aggressive toward outsiders. They view themselves as superior to all other beings, including other Orrks. While they allow outsiders to enter their lands, foreigners have no rights and can be slain by any Orrk who chooses to do so, unless they can gain the protection of another Orrk. Despite this, outsiders are surprisingly safe in these lands, as the Orrks see no honor in slaying such foes. More moderate than other Orrk nations, foreigners are usually left alone unless they draw attention to themselves or commit a crime. The Xeriktotl system of roads is second only to the Telochiltadar and is used to patrol their borders. The central government is powerful, but the City-states run their own affairs. The clerics have political clout but must cooperate with the nobility.

The Halflings consider Xeriktotl their favorite kingdom to trade with, especially since they have numerous gem mines and use slave labor, offering better prices compared to the other Orrk nations. The Xeriktotl are highly religious, even by Orrk standards, but unlike the Therikoltec they do not have a monolithic clergy controlling the nation. Each of the different gods has rival cults, and even a particular god might have many different sects. Recently, new sects have appeared, as exposure to outside influences has caused some Orrks to question their old beliefs. Skirmishes and riots between the various sects are becoming more common and heated, and rumors of civil war are being whispered.

Gods: Death, War, Nature, Magic, Travel

Therikoltec (Ther-IK-ol-chek) - The Therikoltec live in the distant mountains, and as such the Halflings have had little contact with them. It is known that they are ruled by the clerics of the Death god, to whom sacrifices are common. Unlike other Orrk cultures, Therikoltec Orrks usually sacrifice their own, typically volunteers or those chosen through a ritual lottery. They believe that the sacrifice of one of their own is of greater worth than an outsider. This also serves to keep their population under control, which is important as they live in a harsh land incapable of providing much food for large populations. Their army is small, but the last time they suffered an invasion from an alliance of nearby Orrk cities they easily crushed the invaders. They know their land perfectly, and over the centuries have used magic to shape every approach to their cities. Their warriors are some of the best in the Orrk kingdoms, and are expert ambushers and archers. Therikoltec also has a large following of the god of Magic (often cleric-wizards), giving them an edge over their less arcane inclined neighbors.

Therikoltec is in many ways the diametric opposite of Telochiltadar. The power of clerics in Therikoltec society is absolute, even the nobility bends a knee to them and many of the Therikoltec rulers are descended from clerics. The merchant cast is considered to be a necessary evil and few outsiders are allowed to remain within its borders, further reducing the Halfling's desire to trade with them. The Therikoltecs have built a few major roads in their territory but nothing extensive and no road comes within a dozen miles of their borders. Because of its isolation and distance from the coast, Therikoltec was spared the worst physical effects of The Weeping, but many were left wondering how they had offended the gods and what caused the gods to send The Weeping in the first place.

Gods: Death, Magic, Nature, War, Travel
Telochiltadar (Tel-oh-CHIL-ta-dar) – This nation represents the most absolute success of the national movement within the Orrk lands. Its city-states lack any real power aside from enforcing local laws, as the clergy have little influence over the nobility, and even their grip on the elites has been weakened. The real power in Telochiltadar rests with the Merchant caste and their attitudes reflect it. Telochiltadar has established an extensive series of roads within its own borders and connecting it to the other nations. Telochiltadar military patrols are frequently seen on these roads. This kingdom has perhaps the smallest military of any of the Orrk Nations, but is still quite able to adequately defend itself. Telochiltadar benefited greatly from its position close to the sea, and most Halfling captains would rather make port at a Telochiltadar city than anywhere else. While the clergy has little power, the people are still very spiritual, and after The Weeping appeared religion has experienced a bit of a resurgence. But real political power remains out of their reach. Telochiltadar was hit hardest by the plague but has also been amongst the quickest to recover.

The Telochiltadar people revere the god of Travel most of all, and altars are a common sight on roads and in ports. The appearance of the Halflings has catapulted the merchant caste to prominence, and they have proven themselves to be shrewd traders. So shrewd, in fact, that it has sometimes made the Xerikotol ports more popular with the Halflings, as they can often get better prices there.


Xencotengor (Chen-ko-TEN-gor) - The concept of the independent city-state never really died in the Xencotengor territories, and while a central government exists that supposedly controls all the lands, the real power is held by the individual city-states, which are ruled by whoever is the strongest in each one. If the military is powerful, they rule. If the military has recently been defeated in battle, one of the other factions may take control, so it is common to find cities ruled by the clergy, the magi or even by the peasants after an uprising. Each city-state goes its own way with little consideration as to how its actions affect its neighbors. In times past some Xencotengor city-states have plunged into famine and were left on their own by their supposed countrymen. Very often Xencotengor city-states will engage their own neighbors in mock sacrificial wars that very often degrade into actual wars. Stability lasts only as long as a strong leader does, and if any one city should grow too strong, the others will rise up against it. The constant chaos this causes, and the poor farming techniques employed in Xencotengor, means that famines and disease are common, and often result in peasant uprisings. The Weeping was barely noticed in Xencotengor; it merely resulted in an increase in the number of conflicts being waged, as each city-state sought more sacrifices for its gods. The Weeping only made the situation in the fractured nation worse, and wiped out some city-states while others were dangerously weakened and were raided by their neighbors for sacrifices. Prior to The Weeping, travel in Xencotengor was hampered by the lack of any real roads, or really any attempt to tame the wilderness. Today such travel is almost suicidal, with Plaguetouched wandering the countryside and some cities completely overrun with them.

The god of nature receives more respect here than it does in most other Orrk cultures, as most of the nation is a great jungle. However, the nature god pales in comparison to the god of war, whom all pay tribute to. It is the influence the War god that has resulted in the constant chaos. These Orrks see outsiders as a good source of steel weapons, but they hate foreign clerics, who they see as heretics. While they are willing to pay well for weapons and armor, few Halflings are willing to trade with them, as they are also very unpredictable.

Gods: War, Nature, Magic, Travel, Death

Unassociated Tribes: Other settlements of Orrks lie beyond the borders of the Orrk nations. Primitive and lacking many steel tools or weapons, these small villages are found
deep in the jungles, the swamps, the mountains, or underground. They are usually ruled by druids or shamans, and are often the sources of Orrk barbarians.

Orrk Castes

**Nobility** - The nobility is the smallest caste in Orrk society, made up of the ruler of the nation and the leaders of each City-state along with their immediate families. Titles are traditionally handed down through families, typically to the eldest child but occasionally the line of succession is broken, due either to infertility, revolution, or coup. In these cases the clerics will select a new ruler from the warrior caste who then ascends to the nobility. The power of the nobility is typically only matched by the church, and outsiders often mistake the form of government of the Orrk nations as a monarchial theocracy.

**Clergy** - The clergy wields almost as much power as the nobility does and often the high clerics of a city's patron god have more control over what happens in the city that the local nobility does. For all their power, the clergy is also completely dependent upon the other castes. They take in offerings and tithes from the commoners, are protected by the warriors, and receive goods from the merchants. The clergy grows by selecting Orrk children at a young age, usually between six and twelve, though occasionally as young as newborns. Orphans and children older than twelve must often be obtained from retired members of the warrior caste. This adoption policy is nominally voluntary, although the clergy is not above coercion to obtain a particularly desired child. This policy is also responsible for the solidarity of the clergy; since initiates are taken so young it is rare for one of the other castes they compete with (typically nobility and merchant) to slip an agent in among their ranks. The clergy's strongest supporters are typically the warriors, who receive divine aid from them. The ranking of the clergy varies from city to city with the ruling cleric of the city’s patron god assuming leadership of the caste in that city and the other positions based on the rank of each clergy's god in that city.

**Warriors** - The Warrior caste is a bridge between the nobility and the clergy, taking orders from both, though the degree varies by nation. Tradition has separated the Warriors into a pair of sub-castes, one subject to the other. At the lowest level are the “Unbloodied.” These are volunteers from other castes who have received rudimentary training in the arts of war. These are used in the sacrificial wars and until they are bloodied or captured they remain in the lower half of the warrior caste. However, if an Unbloodied manages to capture an opponent in a sacrificial war they not only gain great honor but also are inducted into the ranks of the elite warriors. These inductees are given clerical training at the temple of their god and then are returned to the warrior caste. The elites are responsible for the protection of the nation from all threats to its security. Elites who distinguish themselves in combat may be inducted into one of the advanced regiments of the elites, the Myrytochian or Catzacyitli, who perform services above and beyond those expected of other elites. These elites may be elevated further into the ruling class of the warrior caste, the Paladins. While the warriors supposedly report only to the nobility, their close ties to the clergy are difficult to ignore. In general the group that commands the greatest warriors controls the nation.

**Merchants** - Considered a necessary evil by the clergy, a source of equipment by the warriors, and a source of power by the nobility, the merchants are the caste that has benefited most from the nationalist movement. With the recent influx of Halfling trade, the wealth and size of the merchant caste is growing rapidly, and with it their power and clout in Orrk society. The merchant caste is composed of merchants and traders who thoroughly
enjoy their increased influence in Orrk society and who are using it to push for more stability and openness. These are seen as vital if they are to increase trade both between the nations and with the newly discovered outsiders. The merchants serve as a bridge between the all the castes including nobility, clergy, warriors and the commoners.

**Commoners** - Out numbering all the other castes combined almost ten to one, the commoners make up the bulk of Orrk society. Encompassing everything from the lowly farmer to the best weapon smith, commoners are the engine that drives Orrk society forward. Despite this they have almost no political power and they rely upon the merchant class – whose success is derived from having happy commoners – to ensure that their voices are heard in the upper levels of Orrk society.

**Slaves** - The sixth “caste,” though no Orrk would ever dignify it with such a name, are the slaves. Made up of disgraced clerics, prisoners unfit for sacrifice, and humanoids captured for manual labor, the slave caste is extremely varied. The inability of all the subgroups who make it up to cooperate is the main reason that there has never been a slave revolt in Orrk history worth mentioning. While the slaves are numerous, their numbers aren't so great as to displace the commoners out of their jobs.

**Orrkish Life and Customs**

Ullamaliztli, or Ullama for short, is a ball game played in Orrkish communities, it is one of the oldest continuously-played sports in the world, and is also notable for the fact that it is the oldest known game using a ball and a playing field, predating even the Giantkin Rugger.

Ullama games are played on a temporary court called a tlachtli, or “ballcourt.” The bounds of these long narrow courts are made by drawing or chalking thick lines in the dirt. Courts are divided into opposing sides by a center line, called an analco. A ball that is allowed to cross the end line, the chichi or chivo, will result in a point for the opposing team. Rayas, or “Points” are gained in various ways. The scoring system also provides for resetting the score to zero upon certain conditions, which can make for lengthy games.

The game has three main forms:

- **Ullama de cadera**, or hipullama. A hipullama team has five or more players, wearing loincloths with leather hip pads for some protection against the heavy 7 lb. ball.

- **Ullama de antebrazo**, or forearm Ullama. Played on a smaller field, with teams of one to three players and a lighter ball, the game requires the players to return the ball using their wrapped forearm. Women often play this form of the game.

- **Ullama de mazo or Ullama de palo**, in which a heavy 13-15 lb. two-handed wooden paddle strikes a 1 lb. ball down the field, usually with teams of 3 or 4.

The object of the game is to keep the ball in play and in bounds and get it across the other team’s end line. Depending on the score – and the local variant of the rules – a team scores a point when a player hits the ball out of turn, misses the ball, knocks the ball out of bounds, touches the ball with anything other than the hip, lets the ball stop moving before it reaches the end line, or gets the ball over the opposing end line. In some versions, even failing to announce the score after they have scored a point allows the other team a point.

The team that first scores eight points wins. If both teams end up having the same number of points after a turn, both sides begin again from zero. One record-setting game reputedly lasted for eight days, but most modern games are stopped after about two hours.
The ballgame is a ritual deeply engrained in Orrkish culture and in ancient times served purposes beyond that of a mere sporting event. One story tells of a King who played against three rivals with the winner to rule all four kingdoms. Some believe that the ballgame once served as a way to defuse or resolve conflicts without genuine warfare. Over time, the ballgame's role expanded to include not only mediation of national conflicts, but also the resolution of conflict within the society as well. Today, gaining fame as an Ullama player is highly regarded among the Orrks, and a champion is revered almost as a Hero.

The World Beneath

There is another world beneath us, a world of darkness and danger. It is largely hidden from those on the surface, and many still doubt its existence. To those who study and explore it, it is known simply as “The Beneath.”

The Beneath

Only two entrances are said to exist, one of which is mentioned in the legends of the Gnomes as their path to their current homeland. The Gnomes claim that a ship can sail into The Beneath from the Bay of Macdeetowon by using the proper cave and tunnel entrances. The other entrance is said to exist at the bottom of the abyss below the ruins of Mournglym. Bards recount tales of those who have found other, lesser known ways into that realm, some of whom found fortune and others who survive only through the Bards. The most common written record is from the tome, “Tales of a Halfling Captain:"

"To enter the Famed Beneath by sea is a difficult and dangerous thing to do. But it is profitable beyond belief to find yourself in a Gnomish city. If you manage to navigate your vessel back to the surface world, that is.

To find the Beneath you have to first enter the Bay of Macdeetowon when the tides are right, and sail up the river that leads to the Kyrovin lands. Watch the steep northern riverbanks for a number of caves beyond count. Some are hundreds of feet up in the air and it makes the area famous just for the spectacular waterfalls. Much more dangerous, though, are those that are underwater.

Your hardship is not over once you have finished your business in the Gnomish city. Travelling down stream in darkness is as dangerous as any dragon. I'll tell you that! Sharp turns and desperate evasive maneuvers to avoid rocks and small islands makes for more excitement than my nerves can endure more than once. But the profit! I got enough from that one trip to buy myself this lovely island, complete with mansion and all. But how that happened is an entirely different story."

~From "The Tales of a Halfling Captain" by Admiral Jerbois b'Avare, the “Red Admiral”

The Mysterious Gnomes

Gnomes are viewed with fear and suspicion by those unlucky few who have encountered them. Most surface-dwellers know of them only through rumors of plundered graveyards and ancient cities deep underground. Nearly everyone has a talkative friend or an eccentric uncle who claims to have seen an Aethergnome Skyship belching smoke as it cut through
the clouds, but few can honestly claim to have seen or spoken to a Gnome. Only the most potent of wizards seek out their hidden city deep in **The Beneath**, and what dealings they have with these secretive masters of arcane lore are theirs alone.

Like Halflings, Gnomes travel in ships. But in the silent caverns of **The Beneath** there is no wind to fill a sail. Instead, Gnomes have found a way to build ships able to navigate both the tunnels of **The Beneath** and the skies far above. Scholars have noted, however, that the ships seen flying through the sky are quite unlike the ships that travel the tunnels of **The Beneath**. They theorize that the different designs indicate a schism in the Gnomish ranks, perhaps where one faction tired of life below ground and made their way back to the surface. A handful of scholars have hinted that the dispute is over some obscure point of religious doctrine. The truth of this, as with so much else about Gnomes, may never be known. The most powerful Nethergnome Clans are Maqtar ("mack-TAR"), Kalmat ("KAL-matt"), and Qaqq ("Kack"). Other clans also exist, although little is known of them.

**The Maqtar**

The Maqtar are the most serious minded of the Gnomes, with most living in a city that represents a melding of iron and stone unrivalled in all the history of Ursoule. **Maqtarum**, the “City of Iron,” is in the center of a massive vein of iron that reaches for untold distances – indeed the end of it has not been found. Not only iron, but mithril, adamantium, and other metals are also present in substantial quantities. The city itself is ancient, as all the Gnome cities are. Maqtarum appears to have been molded out of the very iron that gives the city its name. The metal bridges and buttresses common throughout the city do not have any detectable seams with the surrounding rock. It is as if the city was planned when the vein was created, and then the iron left in place to form the bridges and walkways. Yet for all its hardness, it seems to have been built using a delicate hand.

The Maqtar themselves are the most stern and dour of the Gnomes, their personalities matching the hard surfaces and edges of their buildings and ships. But while the Maqtar may be brusque, they are also solid, dependable, and trustworthy. Other Gnomes have a saying, “the walls of Maqtarum would collapse before the word of a Maqtar would fail.”

The Maqtar primarily study Evocation, and are the defenders of the realm. Non-casters choose professions such as weaponsmith, armorsmith, mason, or the like. Adventurers are most likely Wizards, with some fighters, warriors, or similar classes. Evokers will commonly further specialize in the Evocation sub-school of Admixture.

Maqtar Deepships are an extension of the clan more than any other Gnome vessels. They are metal-clad monstrosities, beautiful only to their crews. These ships are by far the best protected and most powerful in the Gnome fleet, but there is no subtlety about them at all. They are loud (due to the metal pieces vibrating and hitting each other while the ships are in motion) as well as more polluting than any other Gnome Deepship due to the larger engines needed to move the greater bulk.

While each vessel is individual in design and shape, most are larger than any other Nethergnome ship. It is common for Maqtar ships to be twice as large as any Qaqq or Kalmat ship. Most appear as long metallic cylinders, tapering to a point at the front with a large glass or crystal portal for a pilot window. They often have some sort of landing skids or claws, which are usually very large. Some vessels have “claws” or “arms” that can extend, retract, and grasp objects or creatures. They are a mix of ancient technology and Gnome ingenuity,
allowing both cargo manipulation and combat capabilities. Exhaust comes from large holes in either the top or rear of the ship and belches a thick, black smoke.

**The Kalmat**

The Kalmat are everything the Marqtar are not. Evasive where the Marqtar are forthright, subtle instead of overt, and hidden instead of overt. Based in their city of Kalmatu, the “Hidden City,” the Kalmat are a close knit clan where subtlety and guile are prized above overt strength, and bloodless victories are celebrated.

Kalmatu is not blessed with the same mineral riches that Marqtar has. Indeed, the area where Kalmatu is located is completely unremarkable geologically. Without natural resources to benefit their clan, the Kalmat have learned that the most efficient path to victory happens often without a battle. The Kalmat are devious, subtle, evasive, insightful, and inquisitive. Clan members study Enchantment magic and non-casters often become rogues, bards, or similar classes. Casters often specialize in the Enchantment sub-schools of Controller or Manipulator.

Kalmatu itself is a wonder of design. The architecture lends itself to the subtle ways of its inhabitants. Entrances and exits are often hidden from the view of an observer within a room. Passages are cleverly hidden from view. Even doorknobs and hinges are masked within the carvings and flowing lines of the buildings in the city. As is common to all Gnomish cities, the effect is otherworldly to those who are unaccustomed to it.

Kalmatu Deepships have been described as large beetles, with landing gear “legs,” “feelers” extending from the front, bulbous “eyes” to allow pilots a view, and a shimmering surface that could easily be mistaken for chitin. In profile, they appear ovoid or egg shaped, with crystal eyes, and legs that can be retracted into the hull. In general, they are the smallest ships in The Beneath. Kalmat ships are much quieter than other Nethergnome Deepships, due to the smaller engines needed for the lighter hulls. Special care is also given to details such as muffling parts of the ship that could make noise and betray their presence. For obvious reasons, these ships are often used for missions that require “delicacy,” which to outsiders means “stealth.” The Kalmat make frequent use of the “feelers” to grapple targets, allowing them to hold “conversations” with those who would otherwise not wish to be encountered by them.

**The Qaqq**

Some scholars believe that Qaqqadu, the “City of Bones,” is the basis for the legends of The Beneath where the of the damned go after they die. These legends are so similar throughout the various surface races that it has led some scholars to theorize there was some ancient progenitor race, perhaps the Massu-abba, present during the earliest times which caused some common elements to appear among them.

Qaqqadu is a geological oddity. Granite, basalt, and other igneous rocks common to The Beneath are present, but the entire area is criss-crossed and streaked with pure sandstone. It is this sandstone that gives the city its unique properties.

The enormous cavern where Qaqqadu is located resembles the cavity of some long dead, colossal god. Massive “ribs” arch overhead, meeting at a central “breastbone.” All the
buildings are of the same pattern, built to look like huge skulls, mimicking the skeletal motif. Entryways appear as open jaws, windows are eyes, and walkways are skeletal arms and legs stretched over the roads below. As with all Gnome architecture, there are no seams visible, no sign of carving or cementing. Yet it all appears natural and created with a delicate touch. The overall effect can be quite unsettling to any outside visitors.

There were some actual skeletons found when the Gnomes first discovered this city. They appeared to be from some massive four-legged creatures much larger than any found elsewhere. No complete skeleton was ever found, so no other conclusions were drawn about these creatures, but several titanic skulls were removed for further study. Scholars believe this was either an ancient graveyard, or a place of worship, or perhaps both. Based on this, some scholars theorized that the skeletons were guards set here by the residents to keep this “holy place” safe. Unfortunately, no other remains of the former residents have ever been found.

The Qaqq primarily study Necromancy. Most are quiet and reserved, content to pursue lives of study and reflection. This clan is home to the more scholarly Gnomes in The Beneath, and many become teachers, scholars, and experimenters. Adventuring casters will often specialize in the Necromantic sub-school of Life. Non-wizards tend to be clerics and oracles.

More than any other, Qaqq Deepships have been influenced by their surroundings and are designed to match them. Most Qaqq ships have a skeletal motif, centered around a large skull forming the prow of the vessel, with the pilots seeing through the eye sockets. The hull of the ship often has the appearance of a ribcage, continuing the skeleton motif.

These ships are usually made of bleached wood or polished stone, but very rarely one of the skeletons found in the city will be used in the construction of a vessel. The most common design used is that of a skeletal dragon. In addition, many Qaqq ships have a magical horn placed within the mouth of the “skull,” which when sounded emits a frightful presence (60 feet, Will DC 18, shaken 5d6 rounds or panicked if under 4HD, mind-affecting fear effect).

Nekrazzabar

For all the awe that the clan cities inspire, they all pale compared to the Gnome capital, Nekrazzabar, the “City of Colors.” Even the briefest glimpse can reduce the hardest soul to tears. Housed deep within an ancient dormant volcano (possibly in the Fire Wolf Range, though only the Gnomes know for sure), Nekrazzabar is said to have been an ancient capital of some unknown race. It was certainly their crowning glory, and their lasting legacy.

Entry to Nekrazzabar can be made through multiple tunnels that run to other parts of The Beneath, or by entering through the top of the volcano, or through water passages that the original Gnomes used to find the city. Those who enter the city behold a truly magnificent (and to the Gnomes, divine) sight.

The first thing is the color, the most brilliant and purest forms imaginable and all the colors of the rainbow, bright and clear. The city is brightly lit, equivalent to a Daylight spell, so that any surface dweller would be able to clearly view the splendor. High above the city a giant circle of energy rages with an intense fury. Legend says it is a portal to other worlds, and it provides both light and heat to the city below. The buildings, walkways, and even the ground are no ordinary stone. Dwarves and those with ranks in Appraise can tell that all of the structures and features are made of various types of crystal. The closest examination will detect no flaw. Another feature a visitor to Nekrazzabar will notice is the statues. There are a large number of statues of Gnomes, also made out of crystal, similar to the structures,
but translucent. Any Gnome who is asked about them says only that they are the reflections in crystal of those who have “passed on.”

The city is located within a spherical cavern approximately two miles across with buildings lining the interior. Deepships dock on the bottom hemisphere, while Skyships moor in the upper reaches. A wide circular platform sits on giant crystalline buttresses at the equator of the sphere, upon which sit the Temple of Magic, the Council Chambers, and the Dragon’s Aerie. Below these are the The Lyceum, the center of Gnomish learning and their primary storehouse of arcane knowledge, and a wide, bottomless pit far below.

Above the platform, and centrally located above the Temple of Magic, is The Portal. It hangs at a point in space approximately ¼ mile above the platform, directed towards the apex of the sphere. The Spire of the Temple rises to just beneath it, with spindles of crystal rising to the bottom of the Portal and then extending outward in multicolored arms. These are believed to control the Portal’s energy, allowing control of heat and light output. Any light source (torch, daylight spell, etc.) is reflected and transmitted across the crystal, making the city seem to glow with a feeling of soothing warmth, as if sitting beside a comfortable fire. The skill of the builders was such that no shadows appear within the city, as light emanates from every surface, eliminating them. All exterior walls are translucent, and all interior walls are opaque.

The crystal buildings lining the sphere are all similar, yet organic, as if inside of a two-mile wide geode. They generally conform to vertical standards, but some appear to have grown (or been built) radially outwards from the center on both sides of the central platform.

The central platform holds the heart of all that is Gnomish in Ursoule. The Temple of Magic is both a center of learning and place of worship, as magic IS religion to the Gnomes. Within this cathedral of crystal, all manner of study and experiments are undertaken. The original builders designed the walls to have magical properties of their own, and the different colors can be induced to give magical effects. In the more important areas, Prismatic Walls or Spheres are used to contain the darker, or more dangerous, secrets found in The Beneath.

The Legend of Umuk Damu and the Kimazzuk

Legends say that Umuk Damu was the most recent ruined city found by the Gnomes. It was settled equally by each clan in an effort to avoid the conflicts that were arising elsewhere. Its residents called themselves the Damuzhan, or “Damu-born.” Their leader, a Qaqq named Nikurtu, worked secretly on a new fuel for their Deepships. This “fuel” was diluted from corpses, and Nikurtu used any he could find, including Gnomes. When this was discovered, the other clans were livid, and sent a force to take control of the city and arrest Nikurtu.

Nikurtu had expected this, and gathered his followers onto a small fleet of Deepships and fled the city, leaving a terrible trap for his enemies. As the Gnome forces entered the city, an explosion that some say was felt on the surface utterly destroyed Umuk Damu, leaving its survivors blind and sickened for the rest of their days. Today Umuk Damu is only rubble, with a few small towers newly built by the Gnomes on its outskirts. It is used as an outpost and for experiments deemed too dangerous for other Gnome cities, and is mostly forgotten.

The renegade Damuzhans became known as the “Kimazzuk” Clan, or “Lost Blood.” No Gnomes are believed to still be alive who were directly part of that incident, but memories are long and weigh heavy on the Gnomes. Relations between Kimazzuk descendants and other Gnomes are at best strained, but by Draconic decree all Gnomes are permitted to come to Nekrazzabar in peace to maintain some form of contact with their cousins. What
fate befell Nikurtu is unknown, although some legends and rumors are told in secret among the Gnomes. Some scholars also point to this time as the origin of the Aethergnomes, although their Skyships would not be reported by outsiders for many centuries afterward.

**Aethergnomes**

Aethergnomes have only recently appeared in the skies above Ursoule, and their origin and purpose remain a mystery. They appear to be stock from all the Nethergnome clans, and they seem to revere the Gnomish Travel god, Halkrunimor the Unknown, over Currindor. Whether this is why they appeared, or is a result of it, is unknown. Their Skyships do not belch smoke or fumes quite as bad as the Nethergnome Deepships, yet seem capable of incredible speeds. On a darker note, many stories are told of Skyships seen stopped over graveyards, battlefields, and other places of mass death. Their purpose remains unknown, although reports are that they are graverobbing. Their ruler is reportedly a Half-dragon.

Aethergnomes are even more xenophobic than their subterranean cousins, which may also explain why they left. What is known is that they seem to have a penchant for all things Alchemical and Astronomical. They believe that certain stellar conditions can either augment or subdue certain arcane powers. This may also explain why they sail in Skyships high overhead, in order to be closer to these influences. Only the Aethergnomes know for sure.

**Aethergnomes and the Star Shapes**

A strange phenomenon has recently appeared in the writings of some scholars. In the fields of grain, and possibly in other areas as well, strange shapes are being found in trampled crops. Some designs are simple, while others are so complex that even describing them is a challenge. Patterns include circles, lines, spirals and geometric shapes. The first scholars who studied them wrote that they “looked like constellations, descended from the night sky onto the firmament of Ursoule.” This led to them being referred to by the term “Star Shapes.” Some scholars attribute them to Aethergnomes, though they remain a mystery.

**The Many Levels of The Beneath**

Many regard the Dwarven strongholds to be the topmost layer of The Beneath. It is true that the Dwarves built their lairs deep into earth and stone, but just how deep they went is a matter of speculation. Dwarves have been around for a long time, and like many parts of The Beneath, some Dwarven halls are a combination of many other cultures’ work built up over thousands of years with a Dwarven origin claimed over all. Many Dwarven homelands have changed hands over the years, while some Clans claim that theirs has existed for ten thousand years. Some may have just recently been wrestled back from an ancient enemy, only to fall to a new foe. There may be hundreds of miles of long-abandoned tunnels which the Dwarves forgot about centuries ago, and yet more are being carved out even now. Underground castles (or "Undercastles") and halls ("Underhalls") can be found both occupied and ruined. Travellers should be aware that not all occupants of Dwarven strongholds are Dwarven.

Below the Dwarven lands, The Beneath is a world almost unto itself. Beyond the crust of the surface, there are parts so alien as to almost be another world. There are tunnels both large and small, both natural and created. There are chambers and caverns full of wonders and dangers, and ancient ruins of forgotten and unknown races. In this world travel the Nethergnomes in their Deepships, but there are many parts of The Beneath that even they have not explored. Some say that the Elemental Planes can be reached using
We came across a mysterious journal written by a man long dead warning any who found it to turn back. It warned us to avoid the madness of a cavern we had recently found in The Beneath. The cavern was shrouded in fog, and the writer spoke of a tentacled horror hidden within. Our group, being skeptical and greedy, thought nothing of it and continued on. Such was the end of our group.

Ancient stone tablets found in the Haunted Pyramids tell of a place called The Boneyard, a necropolis at the bottom of The Beneath. It is described as a massive graveyard with cyclopean edifices and odd glyphs covering every surface. Translations disagree on exactly what it is. Some say it is an ancient battlefield of the gods, and the final resting place of those ancient gods, while still others say it is something best left alone. One cryptic Baran translation calls it the "Tomb Where 10,000 Dragons Lay Sleeping."

Rumors abound of terrible monsters and alien civilizations living so deep in The Beneath that one might think they are on a different plane – and perhaps in some sense they are. The deepest known are the Duergar, who live between earth and fire in what some consider the deepest depths possible for life to exist. Below them, Duergar legends say, the world is crushed together into a colossal furnace known as "The Forge of the Gods."

The Aberrations

Aberrations have been reported in the farthest reaches of The Beneath for centuries. Rumors circulate of Neolethids ("Eaters of the Mind") invading upward as far as some Dwarven Undercastles. All manner of sinister schemes have been blamed on this underground activity, including as the source of The Weeping.

Remains have been recovered from deep areas of The Beneath that make one wonder exactly what kind of world it is down there. They also make one thankful that what lives in The Beneath stays there. One recent find appeared to be a winged aberration, like a giant wyvern with gills. What colossal underground cavern must have been its lair is unknown.

Many strange aberrations are said to lurk in the depths of the underground seas in The Beneath. Gnome legends hint at there being a great underground ocean that rivals the Blue Sea in size. The legends also say there being a great Mother of Aberrations found in this dark, watery domain. This may be a reference to an ancient race known as Aboleths.

It is perhaps no coincidence that the Halfling Death-god is a tentacled monstrosity that knows all the secrets of the Dead. The legends from which they conceived this belief may have been influenced by even more ancient Gnome legends of, or contact with, Aboleth. Some records of the Massu contain hints that they warred with the Aboleth. Some suspect that the Gnomes know the true fate of the Massu, and it was tied to the Aboleth Wars.

Though contact with outsiders has been rare, a few details of the Aboleth have emerged. The Aboleth claim that their ancestors came to Ursoule from another world eons ago. They also claim they were created by beings from before the Dawn of Time, beings older than the Five Gods or the Massu. They dismiss the Five Gods as "infant godlings." No Aboleth has been seen on Ursoule in ages, but Neolethids have been reported more recently, and more deadly, as the Dwarves can attest to with the losses of their Underhalls.
Chapter 7: Plague, Progeny, & Planes of Ursoule

The Plague – The Nature of The Weeping

No specific mechanics for The Weeping, such as some type of Save to avoid it, are listed here. A core principle of the Tears of Blood campaign is that no one, NO ONE (maybe not even your DM), knows where The Weeping came from, how it works, or when it will end. At the start of the campaign, it may seem to have stopped and perhaps even started to decline, but that can be nothing more than a plot element for the DM. It is suggested that the players’ characters for some reason are not infected, even after exposure. There is always a small percentage of a population that is unaffected by any disease. This will provide for more normal game play and continuity. Of course, an enterprising DM could decide to have The Weeping affect the party in some way anyway. There are also the Plaguetouched and the Fleshwrought for those players who desire more unusual options.

Some suggested properties of The Weeping are:

- The plague can be transmitted by either contact or by airborne means
- Its incubation period is measured in days, usually around a week
- The plague is unaffected by both mundane and magical healing
- The plague only seems to strike sentient creatures, others seem immune

Some suggested symptoms of The Weeping in order of severity are:

- Mild headaches
- Fever, chills
- Vomiting
- Tics, tremors and loss of coordination
- Degradation of senses
- Massive convulsions
- Complete loss of voluntary muscle control
- Deformed bone structure
- Catatonia
- Bleeding eyes (normally the final symptom)

The exact details are left up the individual DM. The Weeping seemed to strike randomly, killing whole villages while leaving others untouched. Debates raged over why some races were hit so much harder than others. Humans and Feldarin seemed to have suffered the worst, while Gnomes were hardly touched and Giantkin are immune. Recently, the plague seems to have died down, with only some isolated communities still being affected.

The Weeping is not meant to be a thing to be rolled against on a saving throw - it is a tool for the DM to tell a story. As such, it needs to be completely variable according to the needs of the plot and narrative. To paraphrase Babylon 5 creator JM Straczynski, "the weeping moves and infects at the speed of plot." It needs to be mysterious, alien, dangerous and unknown. Giving it numbers takes all that away. It gives the players a mechanism to fight it off or to never catch it. It quantifies something that should be terrifying and unknown.

But if you, the DM, like dice-rolling, you are welcome to develop your own statistics for The
**Weeping**, keeping in mind that it is **The Great Equalizer**. Nothing should offer complete protection from it other than what is mentioned in this campaign setting (i.e., Giantkin).

### The Weeping in the Campaign

Wrath of the gods? Demonic curse? Sign of the end times? Prelude to invasion? Each of these—and many more—suspected causes of **The Weeping** have their adherents. Cults have grown up around these ideas, some to save the world and others to end it. Some blame the Elves for it by allowing the Plague Fiend into the world, although that event was centuries ago. The Feldarin cite the improper and unregulated use of magic, possibly a miscast summoning spell. Many agree that magic is involved, since magic cannot heal the disease. Gnomes fear that it was as a result of one of their magic experiments gone awry, or perhaps because of the pollution their ships produce. Halflings suspect that it arrived on one of their ships that disappeared while exploring far off lands. The truth may never be known, and is left up to individual DM’s to decide for themselves if they so desire.

<table>
<thead>
<tr>
<th>Race</th>
<th>Mortality Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elves</td>
<td>50% fatal; 5% Plaguetouched</td>
</tr>
<tr>
<td>Dwarves</td>
<td>40% fatal; 5-10% Plaguetouched</td>
</tr>
<tr>
<td>Gnomes</td>
<td>30% fatal; 5% Plaguetouched</td>
</tr>
<tr>
<td>Giantkin</td>
<td>Immune</td>
</tr>
<tr>
<td>Humans &amp; Feldarin</td>
<td>60% fatal; 10-15% Plaguetouched</td>
</tr>
<tr>
<td>Halflings</td>
<td>45% fatal; 5-10% Plaguetouched</td>
</tr>
<tr>
<td>Orrks</td>
<td>Unsure, anywhere from 40% to 60%</td>
</tr>
</tbody>
</table>

Suggested **minimum** mortality rates are shown in the table to the left. Compare this to the Black Death of Earth’s Middle Ages which had a near 60% death rate. The impact of **The Weeping** on the Orrks is hard to gauge, as their first reaction to it was to increase their number of sacrifices, causing the number of deaths attributed to the plague to possibly be artificially high.

**The Weeping** and its catastrophic effects can be the primary driving force of your campaign, or it can be used as part of a larger campaign arc. Since it has a mysterious, magical, or unknown source, it could easily appear every so often to decimate the population. There is no known cure, except death. Even using **The Weeping** as nothing more than a backdrop still opens many plots, new races, and other options which are part of the overall setting. How **The Weeping** is woven into your story arc is up to you.

### Progeny – The Elder History of Ursoule

This history should require extensive research, both mundane and magical, for a character to discover. About 10,000 years ago, an ancient race called the Massu-abbah, or “Massu,” began seeding Ursoule with racial stocks that would become all the current known races except for Orrks, who would come later. They placed the Dwarves at the gateways to **The Beneath** to hold back the creatures of that dark realm, and placed Dragons and Giants as guardians of the Portals to other Worlds, and of each other. Giantkin were given the far north to carve a life from its harsh climate. Halflings were made lords of the seas and Gnomes were given lands farthest from the Alarran Basin. The Feldarin and Elves were unknown on Ursoule at that time, although the Feldarin have a similar creation myth and claim to be the “First Born of the First World.” What they mean by “First World” is unknown. The Massu insured the survival of their human “children” by placing them in the Alarran Basin, an area that maximized their chances of survival with its combination of open plains and fresh water. The first human tribe branched out into many descendent tribes, each of which today claims to have been “first.” Since each is descended from one tribe, such claims are unrealistic, if not outright false. Then, sometime between four and five thousand years ago the Massu began to vanish from the world. The exact reason is unknown, some say it was to flee a war, others say it was due to a plague not unlike **The Weeping**. Whatever the
reason, some appear to have traveled to the Orrkish continent of Herektelxun and created the Orrks, who were suited to the tropical climate found there. Ruins found on Herektelxun are very similar to those built by the Massu.

Meanwhile, in the Alarran Basin, the humans began expanding. Several tribes would eventually forge empires and establish themselves as the rulers of their lands. The worst known disaster before The Weeping was around 1000 years ago when a great drought called The Harrowing struck the Al-Barajah peninsula, ending the reign of the Baran Pharaohs. This was an epic cataclysm, a climatic shift which would eventually form the Al-Barajah Desert, while at the same time the Alarran Sea grew in size from the melting glaciers. This climatic shift coincided with the last of the Massu leaving the world. Oddly enough, as the cold northern regions were warming, the Massu left for even warmer climes, almost as if they left for some reason other than the climate. Some sages connect the Massu to The Harrowing, variously crediting them with either starting or stopping it. A theory exists among some scholars that the legendary heroes of Phoedra, and perhaps even the early Pharaohs of the Al-Barajah, were imbued with some of the power of the Massu.

Eventually, time and conflict began to take its toll on the human tribes. They became territorial and protective of their resources. Fish were plentiful on the coasts, and large herd animals roamed the plains. The first sailing vessels appeared at around this time, made of skins stretched across wooden frames. Advances in fishing and farming began generating a reliable food source. Some say this was a “golden age” of human invention and exploration. The various tribes grew and flourished. Conflicts were inevitable, and many are recorded in history. The greatest, and most recent, conflict would have to be the Feldarin invasion, what they call The Landing. They arrived on Terdusas upon a “floating isle” in the sky.

The Feldarin once lived on a world that even they have forgotten. The Albion Elves had perhaps the oldest records, which seemed to indicate that the Feldarin had been on Ursoule once before, in response to an incursion from beyond the barrier between worlds known as The Veil. The Feldarin are sometimes credited with stopping this invasion, but then were themselves cast adrift on a Cursed Isle as a result. The more common story told by Bards portrays the Feldarin as a people who were always trapped on an island that was cursed to drift among the planes for eternity through some unknown disaster of their own making. The Feldarin arrived at Ursoule and took advantage of an opportunity to escape their exile, conquering the tribes of humans they found in sometimes brutal wars. The Feldarin are very secretive about their true origins and intentions. Only two things are certain, the Feldarin Invasion and the Feldarin Empire. Asking a Feldarin directly about either is seen by them as
an insult. One tale admitted by the Feldarin involves the control of their population while they were exiled. The island could only support a limited population. This led to a law that before a child could be born, an adult must die. Though long-lived, people died all the time from accidents or disease. These deaths were recorded and a lottery was held for those who wished a child. The number of “winners” always equaled the number of recorded deaths.

Occasionally a child would be born that was not approved by law. The Feldarin would enter these offspring in the lottery for five years to see if the child could lawfully take an opening created by a death. If, after five years, the child had not won in the lottery, the family of the child was required to enlist an adult relative into a group of explorers, called Trailjacks, who were sent out each year to find a new homeland for the Feldarin. This five year cycle is thought to have had some connection to The Five Gods of the Feldarin.

While setting out to discover a new home did not get recorded as a death, very few of these Trailjacks returned alive, thus creating an opening for the child. There were also a few hardy souls who would volunteer for this duty, thus preventing a family from losing a relative. It was said that the one who found a new home for the Feldarin would be rewarded with the riches of the Empire, leading some to take this path in search of fame and fortune. There are tales that the discovery of Ursoule was by these Trailjacks, but this remains unverified.

Timeline (Feldarin reckoning, BL=“Before Landing”, AL=“After Landing”)

- ~10,000 B.L.: The Fey vanish from the world, Giants and Dragons become rare, Dwarves rise from The Beneath, Massu walk the land. The “Time of Many Wonders.”
- ~5000 B.L.: Gnomes discover the Hidden City, first reports of the Great Mother.
- ~1000 B.L.: The Harrowing, a great drought, begins turning the Al-Barajah into desert. The Codices of Creation are found in the Haunted Pyramids.
- ~500 B.L.: War between the Baran and the Caltan reaches a final battle at the Realmsmark, a valley between the Alarran Sea and the ocean. Ancient Calta falls.
- ~400 B.L.: the Baran build Badul al-Saham on the west side of the Realmsmark.
- ~400 B.L.: Caltan warlord builds Llenwyn Castle on the east side of the Realmsmark.
- 210 B.L.: effects of The Harrowing weaken the Baran; Caltan gain their freedom.
- 200 B.L.: Kvrin Warlords descend upon the Caltan in failed attempt to conquer them.
- 1: The Year of Landing: The Landing begins the Feldarin invasion of Ursoule.
- 5 A.L.: Some Feldarin poets, sorcerers, and scholars openly oppose the invasion.
- ~25 A.L.: The Ritual of the Spheres releases the Plague Fiend; creates the Elves.
- 58 A.L.: Work begins on the Magna Fossa, but is stopped due to hostilities.
- 63 A.L.: Badul al-Saham, the last Baran outpost in Calta, falls to Caltan forces.
- 64 A.L.: Llenwyn Castle and Badul al-Saham both fall to the Feldarin in the Southern War. Continued Caltan and Baran resistance is ineffective. The Feldarin combine the two cities into a single “Canal Zone,” later to be called “Canal City.”
- 70 A.L.: The Caltan south of the Kvrinzemya Mts are pacified through diplomacy. Any who do not submit to the Empire are “eliminated“ (massacred), survivors flee north of the mountains, where Caltan resistance begins to call itself the “Free Caltan.”
- 71 A.L.: The last Baran warlords are defeated. Sultan Araq Shibid-Qorim is captured and executed, and the Feldarin Empire seizes control of all major Baran cities.
- 114 A.L.: Conastinia killed in battle; Emperor Azra I ascends to the throne.
- 116 A.L.: The Magna Fossa (Great Canal) is finished. Llenwyn and al-Saham are Feldarin towns in the shadows of their respective ruined fortresses.
- 143 A.L.: Emperor Azra I is slain in battle against the Free Caltan of the north. His daughter, Jerusha I, ascends to the throne as the Free Caltan gain ground.
• 144 A.L.: Jerusha offers the Free Caltan the right to live in Llenwyn in exchange for peace. Those who do not accept are driven back north of the Kvrinzemya Mts. by Dwarven mercenaries, causing a resurgence of the “Free Caltan” movement.

• 166 A.L.: Emperor Fibeon I ascends to the throne.

• 187 A.L.: Emperor Gaman I (the Just) ascends to the throne.

• 203 A.L.: Former cities of Llenwyn and Badul al-Saham are officially united by Gaman I and renamed Port Conastinium in honor of Empress Conastinia.

• 204 A.L.: Work begins on the Great Western Highway along the northern edge of the Al-Barajah desert. Work begins on the Aqua Al-Barajah Aqueduct.

• 206 A.L.: Formation of the Arch-Duchy of Kvrinzemya.

• 220 A.L.: Chevengrad Fountain is completed. Work on the Western Highway hastens.

• 229 A.L.: Port Conastinium becomes the largest city in the Empire, with a population of 500,000. The Great Western Highway is completed connecting Sharbai with the western cities of Al-Barajah and the Dwarves of the Swachil Mountains.

• 241 A.L.: Emperor Daliach I ascends to the throne. Work on all public projects stops, including the Aqua Al-Barajah. The Empire begins rebuilding its legions.

• 246 A.L.: Daliach launches his first campaign to conquer Phoedra.

• 247 A.L.: Daliach captures Hieronopolis, closest of the major Phoedran cities.

• 248 A.L.: The Halphanos League forms to oppose Daliach's invasion. Founding cities were Coranopolis, Cardith, Parakopolis, and Teionascus. Daliach is defeated at the Battle of Eleussene Pass, retreats to Hieronopolis, ends First Phoedran Campaign.


• 264 A.L.: Daliach is killed in battle, ending the Third Phoedran Campaign; Emperor Gaman II ascends to the throne.

• 265 A.L.: Gaman II pulls most of the Feldarin Legions out of Phoedra and crowns Sulanus Mardas “Regent of Phoedra.”

• 266 A.L.: Gaman II faces difficulties with the Free Caltan located south of the Kvrinzemya Mountains.

• 282 A.L.: Empress Adonilah ascends to the throne.

• 294 A.L.: Mardas, Regent of Phoedra dies of old age. Riots erupt in Hieronopolis when the successor, his son Kouras, is assassinated. Empress Adonilah negotiates a compromise with the Phoedrans that creates the Phoedran Western Regency.

• 308 A.L.: Empress Adonilah completes the Aqua Al-Barajah Aqueduct, connecting Oasis City with the Alarran Sea.

• 309 A.L.: Emperor Sonath I ascends to the throne.

• 343 A.L.: Emperor Judal I ascends to the throne.

• 356 A.L.: Emperor Judal is assassinated sending the Feldarin Empire into civil war.


• 360 A.L.: Emperor Aran I ascends to the throne, ending the civil war, begins the line of “Religious Emperors.” As a follower of the war god, Aran crushes those who resist.


• 390 A.L.: A Feldarin force sent into Pahal to test the defenses ends in failure.

• 408 A.L.: Empress Azubia I ascends to the throne, sends explorers out to seek new lands claiming that the Feldarin have a Divine Mandate to explore the world.

• 432 A.L.: Orrk Continent discovered by Halflings sponsored by the Empire.


• 474 A.L.: Emperor Jedidah I ascends to the throne. Seen as a “Doomsayer” by some.

• 494 A.L.: The Weeping appears briefly; the Great Comet appears.

• 499 A.L.: Emperor Deriah I ascends to the throne, ending the Church’s influence.

• 500 A.L.: The Weeping returns to wreak massive casualties.

• 505 A.L.: Height of The Weeping; Emperor Deriah dies and a Regent takes power.

• 509 A.L.: Last “Year of the Plague.” Few major outbreaks are reported.

• 514 A.L.: Present Day – plague outbreaks become rare, the world slowly rebuilds
Planes – Lands Beyond “The Veil”

The Nature of the Planes

The Planes have been studied for ages by scholars on Ursoule, which is an intersection, or “Crossroads,” of many planes. The Material Plane includes Ursoule, the sun, moons, and stars. The Transitive Planes are the Ethereal and Astral, which allow travel between all the other planes, and Shadow, which allows for swift travel across the Material Plane. The Ethereal connects the Material Plane to the Inner Planes, the Astral connects the Material Plane to the Far Planes. Travellers must cross a barrier known as The Veil to other planes.

Ursoule has both natural and artificial portals to other planes, some possibly created and used by the ancient Massu. Perhaps the best known is a fire portal in the Gnomish capital of Nekrazzabar. Legends say that the portals are guarded by dragons, who are watched over by giants. The dragons have been described as everything from fearsome tyrants to benevolent scholars. Some are even regarded as oracles. One thing is certain, approaching a portal should be done cautiously.

Planar Travel and the Veil

A barrier called The Veil separates the Material Plane from all others, and crossing it can be dangerous. Planar travel is often called “Crossing The Veil,” and spells are unpredictable. Travel to the Far Planes is almost unheard of except in legends of powerful beings. There are places where planes touch, or overlap, making direct travel between them possible. This almost always includes hazardous conditions and other dangers. It is also known that crossing The Veil has gradually become more difficult over the centuries, and has become even more difficult with the appearance of The Weeping, as though some power is blocking travel. Some speculate this is the Five Gods’ way of protecting the rest of creation from The Weeping. Time will tell, perhaps. See Chapter 5: Magic, Pg. 111 for more on the hazards of planar travel. See the Table on Pg. 257 for a diagram of the planes.

The Inner Planes

The elements of Air, Earth, Fire, and Water have become fairly standard in fantasy worlds as the sources of Elementals and similar creatures, as well as some spell effects. The Elemental Planes are connected to both Dragons and Giants, as shown in the table below. More about this relationship can be found in Chapter IX: Bestiary, starting on page 323. More about The Lifestream can be found on Pg. 112.

The Far Planes

Ursoule has five Far Planes which correspond to the Five Gods. Called “Divine Realms,” they are nearly impossible to visit without dying before-hand. Other than as a destination for the souls of the dead, these realms have been described as anything from a pristine paradise to a rotting, fetid abyss. The deities are very protective of their realms. In Pathfinder terms, these are the only known areas of the Outer Sphere of the Great Beyond. Not much is known about these planes except that they embody the ideals for which they are named. The descriptions of each Divine Realm are:

The Realm of Nature is a wild, verdant vista whose flora and fauna often kill intruders. Here you can find creatures both Dire and Legendary, as well as other
strange and unusual life forms. Beware, the God of Nature can be a fickle host.

The Realm of Travel is a confluence of planes, allowing planar travel. A place of impossible scale and distance, one step can take you 3 feet or to another world. The God of Travel rules here, and the failure of travel spells is "permission denied."

The Realm of War is an endless, bloody battlefield. Its inhabitants are constantly fighting and dying, only to be resurrected to fight anew. A dangerous place, though powerful legendary items can be found here by any who prove themselves worthy.

The Realm of Life and Death is a strange mix of undead and those who oppose it. One is as likely to find a powerful undead as they are to find a Celestial hunting that same undead. The God of Life and Death rules this strange land of light and dark.

The Realm of Magic is a place where anything is possible if one can control its raw energy. Many are easily overwhelmed, and spells are unpredictable. Powerful beings live here, some to their detriment. The God of Magic has a hidden, massive citadel.

There are also areas called The Borderlands that exist at the borders between certain Far Planes. The best known ones, with their bordering planes in parentheses, are:

- The Spirit Roads (Astral/Travel): A shining world of brilliant lights crisscrossed by golden paths and the silver threads of those who traverse them. A traveler's paradise, but beware the soul who has lost its way, as it may have been driven mad.

- The Obsidian Path (Astral/Magic): A haunted world resembling Ursoule but with everything gone gray and blurred as though viewed through murky fog. Ghosts and worse live in this strange place between sanity and madness. Travellers beware.

- The Wilds (Magic/Nature): Vibrant and alive, where roots slither and branches grasp and massive beasts roam. You can feel the whole place breathing in and out. All references to "The Upper Planes" are defined in Tears of Blood as this plane and its neighbors, as all good is centered here.

- The Shadowmaze (Magic/Death): Endless dark, twisting tunnels lit by the souls of the dead hide hide the terrors of the world, and is the source of devils and demons. Passing souls appear as small flames moving in the darkness. All game references to "The Lower Planes" are defined in Tears of Blood as this plane and its neighbors.

- The Bloodlands (Any/War): A massive battlefield littered with bodies and wreckage borders the Realm of War. Mortals coming here feel an unquenchable bloodlust. Barbarians are thought to gain their Rage power from this place, and some claim to have glimpsed it while raged. Unlike the Realm of War, death here is permanent.

There are also The Strangelands that exist beyond the known planes but are connected in some way to them. Ancient Massu texts speak of a multitude of planes and dimensions, some benevolent and some deadly. Most are thought to be fabrications or fables. Some of the better known Strangelands are:

- Sidhe, The Fey Realm, a land of perpetual twilight and the home of the Fey. It connects to the Material world at mystic places such as stone circles and idyllic wilds, although for unknown reasons most of these portals no longer work. It also connects to a strange place called The Dreamlands, believed to be made by dreaming mortals.
Yggdrasil is the divine home of Giants, Giantkin, and related creatures, and where their immortal ancestors live. Believed co-existent to Valhalla and very deadly. Legends speak of a sacred “burning bridge” that must be crossed to gain entry.

Valhalla is believed to be co-existent to Yggdrasil and is where Giant and Giantkin souls go when they die and where newborn souls originate. Some say this off-planar origin is what makes Giantkin immune to The Weeping.

The Mirror Realm, also called The Umbra, is a demiplane where light and dark meet in a reflection such as a mirror. Visible, but not generally accessible. A Mirror of Opposition may be a broken portal to this realm of opposites.

Pangaea, also called the “Crucible of Worlds,” is a savage place about which little is known. Legends tell of great beasts living here that shake the ground as they walk. The Orrks call it “Talocan,” the source of their magic and where their gods live.

The Holy Fortress is the Feldarin Citadel on their cursed Isle of Veloc, believed located in a closed demiplane called the “First World.” Legends say it is the location of lost, powerful magics.

The Enchanted Hollow is the Draconic Realm, the source of dragons. Near or co-existent to the Realm of Magic, there is a great Dragon’s Graveyard here, hidden in the mists.

Other “Prime Material” Worlds

The idea of “other worlds” is foreign to most people on Ursoule. They know the Five Gods have their Realms, and are vaguely aware of creatures from “other places,” but are too busy with survival to worry about such things. Scholars, however, are very aware of other worlds. Only the Red Sun Rising Merchant House (see Organizations in the World of Ursoule supplement) has had any off-world contact, due to Ursoule being in a remote area that is simply too far away to matter and – more recently – too dangerous due to The Weeping. In time, this may change.
The Gods of Ursoule and the Plague Fiend

Fear of The Five keeps men honest, the power of The Five tempts men’s souls, and Faith in The Five keeps the world in balance and prevents its destruction. – The Codices of Creation

Divine worship on Ursoule is based on a set of Five Gods who are believed to benefit life and overall existence. These gods affect people’s daily lives in unpredictable, but usually beneficial, ways and are based on five scrolls called the Codices of Creation. Legend says that the scrolls were found over 1000 years ago in one of the Haunted Pyramids of the Al-Barajah Desert. Each scroll detailed a Nameless God who embodied a Divine Concept, and The Five Gods were the result. Some claim that parts of other scrolls were also found, claiming other gods. They were last known to be in a secret chamber in the ruined Caltan capital city of Caltaigne. Whether they are still there, or have been lost, is unknown.

The Five Gods shown below are the original versions defined in the Codices of Creation. Each race now has its own version of these, including names, domains, and rituals, making direct worship of these “Old Gods” rare in current times. Ancient writings and stone carvings frequently refer to one or more of these gods, as well as other, more mysterious, beings.

The modern Religions of each race are detailed in the following sections.

### The Five Gods of the Codices of Creation

<table>
<thead>
<tr>
<th>Deity</th>
<th>Traditional Domains</th>
<th>Common Boon</th>
<th>Symbol</th>
</tr>
</thead>
<tbody>
<tr>
<td>Life/Death</td>
<td>Darkness, Death, Destruction, Glory, Healing, Repose, Judgement</td>
<td>Long life, honor in death, fairness from those in authority</td>
<td>Skull</td>
</tr>
<tr>
<td>Magic</td>
<td>Charm, Knowledge, Magic, Protection, Rune, Strength, Gravity</td>
<td>Higher knowledge,</td>
<td>Fireball</td>
</tr>
<tr>
<td>Travel</td>
<td>Community, Liberation, Luck, Travel, Trickery, Weather, Navigation</td>
<td>Safe travel, freedom from oppression, good fortune</td>
<td>Wheel</td>
</tr>
<tr>
<td>War</td>
<td>Chaos, Evil, Good, Law, Nobility, War, Fury</td>
<td>Settle disputes,</td>
<td>Sword</td>
</tr>
<tr>
<td>Nature</td>
<td>Air, Animal, Earth, Fire, Plant, Sun, Water, Creation</td>
<td>Bountiful crops, fair weather,</td>
<td>Leaf</td>
</tr>
</tbody>
</table>

The modern Religions of each race are detailed in the following sections.

### THE DWARVEN RELIGION

#### THE ANCIENT MARCHMEN

More than any other race, Dwarven folk seem ready and prepared to learn what lies beyond the mortal realm. Centuries of bloodshed have placed each and every Dwarf on the edge of life, and as such Dwarves see The Ancient Marchmen in everything they do.

Art and literature among Dwarves are rare, due mostly to a lack of time, resources and skills that cannot aid in battle. Even the most pious Dwarf Cleric may only have a simple, hand-made holy symbol. This results in faiths that are reasonably uniform among the Clans.

The Dwarves commonly call their gods “The Ancient Marchmen.” They believe these gods created all Dwarves, and each god is shown as a Dwarven warrior with a supernatural appearance. Sightings of the gods as Dwarves – usually preceding some great battle – are not unknown, and are rarely disputed by even the most skeptical Dwarf.

The Ancient Marchmen are sometimes revered by Feldarin and Human soldiers, often in conjunction with the eve of great battles. The Marchmen don’t seem to care, reinforcing the belief of some scholars that the Five Gods are basically all the same.
Establishment and Iconography: Dwarven religion is a highly personal affair, and no overall Dwarven church exists on Ursoule. The holy symbols of the Gods are said to have been delivered to an ancient prophet millennia ago, but stories of his identity can vary even within the same clan. Their holy symbols are consistent and simple to craft, and as such they vary without becoming unrecognizable. The Dwarves have no other known holy icons, relics, or structures, though legends are told of great temples in The Beneath from the time in the ancient past when the Dwarves lived there.

<table>
<thead>
<tr>
<th>Dwarven Five Gods</th>
<th>Sphere</th>
<th>Domains</th>
<th>Favored Weapon</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aulay the Fierce</td>
<td>War</td>
<td>War, Destruction, Law, Chaos, Good, Evil</td>
<td>Battle Axe</td>
</tr>
<tr>
<td>Ivar the Silent</td>
<td>Death</td>
<td>Death, Earth, Healing, Judgement, Repose</td>
<td>Dagger</td>
</tr>
<tr>
<td>Somerled the Guide</td>
<td>Travel</td>
<td>Community, Knowledge, Protection, Sun, Travel</td>
<td>Quarterstaff</td>
</tr>
<tr>
<td>Torquil the Trickster</td>
<td>Magic</td>
<td>Luck, Magic, Rune, Trickery, Glory</td>
<td>Mace</td>
</tr>
<tr>
<td>Ranald the Green</td>
<td>Nature</td>
<td>Animal, Creation, Fire, Fury, Weather</td>
<td>Sickle or Scythe</td>
</tr>
</tbody>
</table>

**AULAY, the God of War**

The Fierce, Allfather, Grand Old Man of the Crossroads, Grandfather Aulay

Symbol: Two bars in an X-shape, as a crossroads or crossed weapons

Alignment tendencies: At different times, Aulay has alternated between Good, Evil, Chaos and Law, and even towards Neutrality. Most worshippers today, however, tend towards Lawful Good or Lawful Neutral

Domains: War, Destruction, Law, Chaos, Good, Evil

Favored Weapon: Battleaxe (some clans prefer the Longsword)

Aulay, the God of War, is an ally who sits at the crossroads, pointing the way to the next battle; a tired old soldier who gives you the courage to go on; the beating heart of the army and the blood that is spilt. He is a Dwarf clad in full armor, and his masked helm has an expression that inspires courage and a strong heart among all Dwarves.

Dogma: War – and the hearts of those who create it – are fickle, so always be prepared to spill blood at a moment’s notice. Killing deserves payment, but killing without reason and then expecting a reward is abominable. Fight only for your life, for your clan, for money, or for honor and call your life or your clan your payment.

**IVAR, the God of Death**

The Silent, The Shadow, Lord of Sleep, The Peace Lord

Symbol: An arrow pointing downwards, towards the final resting place

Alignment tendencies: Ivar represents ultimate judgement, as death cannot be truly cheated, and death will punish all crimes and sins. Good and Evil are of no concern to Ivar, and his followers are just as likely to be either or neutral

Domains: Death, Earth (Ivar promotes burial of the dead whenever possible), Healing, Judgement, Repose

Favored Weapon: Dagger

Ivar, the God of Death is the companion who never leaves; the undisputed lord of the dead and the living; a sympathetic wise man who visits the Clerics’ wagons and leads away the souls of the Dwarves who have finished their life’s battles. He is a very old Dwarf with a frightful face and great muscles, but with sympathetic eyes and the smile of a close friend.

Dogma: Live your life and die well. Do not fear death, as all things will die, and create new life. Aid those who are due to die with the edge of your blade. Ally and enemy alike, let them die swiftly if it is their time to do so, and expect the same back at your time. Do not slay the young, for it is not their time. Shun the undead, for they are beyond their time.
SOMERLED, the God of Travel

The Guide, All-Brother, God of Hope, The Other Side of the Crossroads

Symbol: Two parallel lines, representing a road

Alignment tendencies: More than any other god, Somerled promotes the search for knowledge above all other concerns. While Evil can exist within his view, it generally seeks more fearsome gods with less regard for knowledge. Dwarves believe Somerled has a copy of every map ever made.

Domains: Community, Knowledge, Protection, Sun, Travel

Favored Weapon: Quarterstaff

Somerled, the God of Travel, is the brother of Aulay and a brother to all Dwarves. He is the family you left behind; he is the enemy ahead of you, fighting for no worse a cause than yourself; he is the solder beside you, hoping to still be standing beside you the next day. He has a familiar face, leading the Clan with both glowing hope and grim determination.

Dogma: Wherever you go, there is a Dwarf beside you, behind you and ahead of you. Respect and love them all, for those beside you are your allies, those behind you are your family, and those ahead of you are your enemies, for what is life without enemies. Do not complain about how long the road is, for the journey is often greater than the destination.

TORQUIL, the God of Magic

The Trickster, Bane of Fate, Life Giver, Half-Bastard, Bringer of Bounty

Symbol: A circle, representing nothing and all things, infinity

Alignment tendencies: Chaos lives in the very essence of Torquil’s being. Dwarves distrust magic, for it is a fickle and unknown factor to Dwarves. Chaos, Evil and Good all appear in Torquil’s obscure, Zen-like teachings, and most Evil Dwarves turn to Torquil to some degree.

Domains: Luck, Magic, Rune, Trickery, Glory

Favored Weapon: Mace

Torquil, the God of Magic, is wise and canny, and a deceptive enemy. He delivers your daily needs, yet is just as likely to raise your spirits as crush your wits. He is a dark-faced Dwarf who sits alone, away from the fire, but who brings bounty and joy when invited into a group, usually for a price. He enjoys battle, though more as a chessmaster than a warrior.

Dogma: Accept into your lives everything you fear. Accept your enemy, knowing that they will kill you, and they will spare you. Do not betray your instincts, for they will bring you great luck. Avoid repetition and stagnation. Discover what life has to offer, or you can never realize your potential. Fear nothing, for fear is the greatest enemy of the Dwarves.

RANALD, the God of Nature

The Green, The Golden Hair, Earthfather, Skyfather

Symbol: A semi circle, representing the dome of the sky, a rising or setting moon or sun, or the cradle of the earth

Alignment tendencies: Ranald expresses Neutrality as the crux of Nature, though most of his worshippers tend towards good. On the whole, alignment seldom matters among Ranald’s worshippers.

Domains: Animal, Creation, Fire, Fury, Weather

Favored Weapon: Sickle or Scythe

The God of Nature is a scout who shows the right path; a savage berserker who obstructs your enemy as much as your own army; the Ranger who seeks out whether the fight will lead you to victory or destruction. He is a young but weathered Dwarf who scouts ahead, far
from the calls of any but those he chooses to hear.

**Dogma:** Nature provides for every need, but your enemy is no less worthy of nature's blessing than yourself, so beware. Do not attempt to interfere with nature, as nature will grant any skills needed to the Dwarves that require it. Earth and stone is the realm of the Dwarves, but when you spill blood in the realm of air and water, do not defile it.

**Clan Spirits**

**Aul-Zomer-Var** (Yal-zome-er-var) means, roughly, “the restless dead.” Ghosts of those who were not given a proper burial, they march beside the living members their clan forever until they are put to rest. Clerics sometimes call upon these spirits for aid or information.

**Ran-Aul-Torq** (Ran-ul-tork) means, roughly, “the beast within.” Some Dwarven barbarians call upon the souls of wild beasts to enter their bodies, driving them to great feats of strength or savagery. Barbarians often invoke this spirit before a battle.

**Rhazi,** a Dwarven explorer of legend who devoted her life to discovering the secrets hidden in *The Beneath*. Her followers are known as **Rhazians**, and almost every Dwarven Thane gives an ear to their advice. This group collects “the secrets which lie beneath the stone.” Her following was one of the key elements to the Dwarven survival in *The Beneath*, and the successful survival of many surface battles, due to their convenient advice.

**The Dweorgas – the Dwarven Creation Myth**

This is the story of how the Eternal March began. In the Time before Time, the icy Winds of Chaos blew unceasingly. On these Winds flew the countless Demons of Ice and Snow and Cold. Bitter and chill were their hearts, filled with hatred for the Rock of Law and The Pillar of Law. The Rock and The Pillar had endured for all Eternity, born in the Time Before Time.

And the Demons clawed impotently at the Rock, unable to scratch its flawless surface, till at last, the greatest of the Demons spoke, “Oh Rock of Law, why do You defy us? Do you not know that Chaos is the Only Truth?”

And the Rock of Law spoke, in the Voice of Ivar, “You Lie, oh Demon. For I am Death, and I am the Truth against which all Lies must fail. And this shall be the Truth and the Law for all Eternity: All Things that Live Must Die, and from All Death Shall Come New Life!”

And once the Rock of Law spoke, It chose to Die. And from that Death did come New Life, for such was the Law It had Decreed. And the Rock of Law split open, and from the Rock came Aulay. And Aulay spoke, “My Father Ivar, You have Died, and from your Death I have Sprung! From Death has War been Born, and From War, Death shall be Reborn!”

And Aulay the Fierce stepped forward from the Rock, and as he took the First Step of the Eternal March, He slew the Greatest of all Demons. And from that Life which War did Take, rose Ivar from Death. “From Death Shall Come New Life!” they chanted together.

And Aulay spoke, “You are My Father and My Son, Oh Ivar, for Death leads to War, and War leads to Death.” And Aulay and Ivar the Silent each took another step, and another, and another. With each step they took, Aulay killed another Demon, and with each death, the Power of Ivar, the Father and Son of War, also Grew.

Each step forward created an instant of Time, for Time had begun when Aulay took the First
Step of the Eternal March, the Step in which He Slew the Greatest of All Demons. And with every new Step forward that Aulay and Ivar took, a new land was created, for it is through the Eternal March that the world was made.

And after They had marched forth unceasingly for a Thousand Miles, Ivar said, "Wait, My Father and My Son. The Time to Harvest from your labors has come at last. From the Deaths of Countless Demons, New Life has come."

And Aulay who is War asked, "What Life is this, oh Death?"

And Ivar replied, "Through our Travels, Death has been well served, and so from Death has come the Marchman of Travel. Behold your younger Brother, Aulay, Somerled the Guide!" And Somerled stepped forth from a thousand Deaths. And the Three Gods continued the Eternal March. "From Death Shall Come New Life!" they chanted together.

But now things began to change upon the Eternal March. It became harder and harder for Aulay to find new Demons to kill. Soon he found he could only kill a new Demon with every Second step he took; then he found he could only kill a new Demon with every Third step, then one with every Fourth step. Finally, Aulay said, "Wait. What is wrong here?"

And Somerled the Guide said, "By killing so many Demons, you are teaching them cunning. That is the nature of War. When you defeat the Enemy, you teach your Enemy the lessons which come with being defeated. For defeat grants insight into the minds of the victors."

"So the more victories I win, the harder it becomes to gain more victories?" Aulay said. "I shall change my ways."

So Aulay took another step, and another, but the next time he caught a Demon, he did not kill it. Instead, he said, "I won't kill you, Demon, if you Vow to help me kill other Demons." And the Demon replied, "I will gladly betray other Demons, in return for my own life."

So with the help of the Traitorous Demon, Aulay began again to kill many Demons. Until finally, Ivar said, "Wait, My Father and My Son. The Time to Harvest from your labors has once again come. From the Deaths of Countless Demons, New Life has come."

And Aulay who is War asked, "What Life is this, oh Death?"

And Ivar replied, "Through Cunning and Betrayal, Death has been well served, and so from Death has come the Marchman of Cunning and Betrayal. Behold your younger brother, Torquil the Trickster." And Torquil stepped forth from Death.

Yet suspicion was born in the heart of Aulay, who said, "If this Brother is the Marchman of Cunning and Betrayal, will he someday betray Me?"

And Ivar said, "He may or he may not. Torquil's path is made by His choices." And the Four Gods continued the Eternal March. "From Death Shall Come New Life!" they chanted together.

But once again, it became harder and harder for Aulay to find Demons to kill, for the Demons had learned the lessons of Cunning and Betrayal. Until finally, Aulay said, "Wait. What is wrong here?"

And Torquil said, "We have come to ground that has already been created by the Eternal March." The Gods looked, and saw that this was true.
And Torquil spoke again, "Upon this ground, you may find Enemies to kill besides Demons, oh War." For the Trickster could see the possibilities that others could not see.

And Aulay frowned, and knew doubt as to his Brother's intentions, for War always leads to suspicion. And he said, "Do you prefer that I not kill Demons, Brother? Do you perhaps feel some sorrow for the Demons, Torquil?"

And Torquil shook his head. "I simply state that you may find it more desireable to seek a new Enemy to kill, oh War."

So the Four Gods began to march on ground they had already created, and Aulay did find many new creatures to fight and kill. And finally Ivar said, "Wait, My Father and My Son. The Time to Harvest from your labors has once again come. From the Deaths of countless living creatures, New Life has come."

And Aulay who is War asked, "What Life is this, oh Death?"

And Ivar replied, "By Nature's ways, Death has been well served, and so from Death has come the Marchman of Nature. Behold your youngest Brother, Ranald the Green!" And Ranald stepped forth from Death. And the Five Gods continued the Eternal March. "From Death Shall Come New Life!" they chanted together.

And that is the story of how the Five Gods each began the Eternal March. And they will always continue to March, until the Dark Day when Torquil decides to betray his Father and Brothers. May that Dark Day never come!

**THE ELVEN RELIGION**

**THE BLESSED GROVES**

Since their creation in the **Ritual of the Spheres** that released the Plague Fiend, Elves have diverged from their Feldarin roots and have adopted a new set of Five Gods. Their Gods no longer represent the absolutes of alignment, and have taken on a more natural flavor. This often brings them into conflict with the Feldarin, who are trying to convert the world over to their Imperial version of The Five Gods as absolutes of alignment in the world.

The Nature god Ehmhof is closest to the hearts of most Elves. Some also claim a direct link to the Magic god, Zierapparat, vainly claiming to be his special, beloved children. They see him as a proud parent and mentor. They give all the other gods respect, but aren’t too zealous about it. The Elven gods are said to live on a utopian plane called **The Blessed Groves**, and are a blend of Feldarin and local customs and beliefs:

<table>
<thead>
<tr>
<th>The Elven Five Gods</th>
<th>Sphere</th>
<th>Domains</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Kriegor</strong>, the Tyrant, the Bloodied</td>
<td>The Evil of War</td>
<td>Death, Destruction, Strength, War</td>
</tr>
<tr>
<td><strong>Waheen</strong>, the Healer, the Protector</td>
<td>The Goodness of Life</td>
<td>Healing, Glory, Protection, Repose</td>
</tr>
<tr>
<td><strong>Kaufendor</strong>, the Seeker, the Free</td>
<td>The Freedom of Travel</td>
<td>Community, Luck, Travel, Trickery</td>
</tr>
<tr>
<td><strong>Zierapparat</strong>, the Sage, the Secret</td>
<td>The Power of Magic</td>
<td>Knowledge, Law, Magic, Rune</td>
</tr>
<tr>
<td><strong>Ehmhof</strong>, the Wildmother, the Wild One</td>
<td>The Chaos of Nature</td>
<td>Chaos, Creation, Earth, Water</td>
</tr>
</tbody>
</table>

The **Favored Weapon** of Elven Clerics is the **Elven Curveblade** (see Weapons, pg. 93).

Both the **Vanimar** and the **Ranamar** oppose the Plague Fiend, and take a view of the gods as shown here. Ranamar casters occupy a high status in the Empire, although they don’t appear to be as adept at magic as their Vanimar cousins. Both Vanimar and Ranamar claim
to be descended from those said to be created by the Ritual of the Spheres: The Albion. Morvanima revere the Plague Fiend above all else. They revere the other gods, but do not worship them and seldom become a Cleric. Those who are Clerics claim a direct link to the deity Zierapparat, and usually take the domains of Death, Knowledge and Magic.

No ancestral Albion Elves are known to exist in the world today. Occasionally a tomb or burial chamber is unearthed that claims to be the last resting place of an Albion, and these places are always protected by powerful magic and natural or crafted deadly hazards.

THE FELDARIN RELIGION

THE FELDARIN ORTHODOX CHURCH

Creed: Quinque Antequam Unum – “Five Before One”

The Feldarin Orthodox Church controls the style and substance of all worship in Feldarin controlled lands. Their version of the Five Gods and their Domains are as follows:

<table>
<thead>
<tr>
<th>The Feldarin Five Gods</th>
<th>Sphere</th>
<th>Domains</th>
<th>Favored Weapon</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kriegor, the Warrior</td>
<td>Law</td>
<td>War, Law, Strength, Destruction</td>
<td>Flanged Mace</td>
</tr>
<tr>
<td>Waheen, the Healer</td>
<td>Good</td>
<td>Healing, Glory, Protection, Repose</td>
<td>War-scythe</td>
</tr>
<tr>
<td>Kaufendor, the Swift</td>
<td>Neutrality</td>
<td>Community, Luck, Travel, Trickery</td>
<td>Rapier</td>
</tr>
<tr>
<td>Zierapparat, the Wise</td>
<td>Evil</td>
<td>Death, Knowledge, Magic, Rune</td>
<td>Quarterstaff</td>
</tr>
<tr>
<td>Ehmhof, the Wild</td>
<td>Chaos</td>
<td>Chaos, Creation, Earth, Water</td>
<td>Spears (All incl. javelin)</td>
</tr>
</tbody>
</table>

All Feldarin Clerics are granted proficiency in their deities’ Favored Weapon.

To the Feldarin, the Five Gods represent the absolutes of alignment: Law, Chaos, Good, Evil and Neutrality. While they accept that a mortal can be defined by blending one or more of these moral codes together, the church preaches that all must strive to attain an absolute before one’s death. Those who do not must endure a transitory phase called The Mending.

Effects of The Weeping on the Church

Several Synods, or holy councils, were called in the early years of The Weeping. Each had lower attendance than the one before, and the Church became increasingly desperate. Unable to find, or agree on, a cause for the plague, the Church fractured into a patchwork of factions and sects. The result was a confusing combination of new laws, proclamations and restrictions. Absent an Emperor to take charge, this chaos was seized upon by many nobles who desired to advance their own power. While the Clerics debated whether The Weeping was the result of celestial movements, the anger of the Five Gods, or some new, unknown force, surviving nobles moved to consolidate their power, often seizing neighboring lands left abandoned by death. They enacted their own laws prohibiting travel, trade, and other forms of contact they believed spread the plague. Some were less benevolent than others, and many areas descended into oppressive, even brutal, domains. The Church is slowly emerging from its chaos, recovering as slowly as the world recovers. As they find what the Nobility has done to the Empire, there is sure to be conflict between the Church and Nobility.

Kriegor, The God of Law, is traditionally the most popular Feldarin god, but more respect has lately gone to Waheen, the God of Good, due to The Weeping. With its devastating effect on the church, many places of worship stand empty. Although the top leaders of the church are still Feldarin (though some are only figureheads under the influence of Feldarin nobility), some in the church are advocates of fairness and humane treatment, and use their influence to better the status and living conditions of the native population. They stand in opposition to those nobles who seek to advance their own, sometimes nefarious, goals.
Traditional Church Organization

The Feldarin Orthodox Church is divided into two clerical orders: Pentius and Primus. The Pentius Order serves all Five Gods equally, while the Primus Order is divided into five Chapters, each of which serves one god. Pentius clerics are more numerous, and form the main body of the Church. Most of the faithful get their spiritual guidance from a Pentius cleric, and seek out a Primus cleric only when they need specialized advice or if they are undergoing a pilgrimage to honor one of the gods (generally their patron, if they have one). Primus clerics are often consulted when dealing with a situation within the domain of a particular god. Primus clerics oversee holy places that are dedicated to single gods. Due to the focused nature of Primus clerics, they often have slightly more social influence than Pentius clerics, particularly in purely religious matters. They have managed to maintain a strong grip on the upper positions of the Church, leaving common matters to the Pentius Order. In fact, Pentius clerics often resent it when a Primus meddles too much in day-to-day operations of the Church. Overall, though, the Primus Order sets the path of the Church, while the Pentius Order keeps worshippers moving along the desired path. One often hears of the “Warp and Weft of the Church” when referring to the interaction between Pentius and Primus, as both are intended to reinforce the other and strengthen the Church as a whole. Open conflict, although not unknown, is rare. Ordained clerics of the Church have a variety of titles, responsibilities, and specialized roles. Both the Primus and Pentius Orders use an Ecclesiastic system of organization. In typical Feldarin fashion, the Feldarin Orthodox Church is a tangled web of duties, offices and titles.

Ecclesiastic Ranks

These titles and duties are bestowed upon Clerics of the Feldarin Orthodox Church.

Intercessor (Int.) – The lowest rank of cleric, and the most numerous. Duties include local congregations and holy days. The title Intercessor reflects their duty to intercede with the gods directly on behalf of the faithful. Intercessors are chosen by a Council of Curates.

Pontifex (Pnt.) – A Pontifex leads a parish of several churches in a geographic area. A Pontifex may also have a congregation, but will have an Intercessor who serves as their Vicar and handles their congregation. The title Pontifex reflects their duty as a bridge between local churches and the central Church and are chosen by a Council of Prelates.

Temparch (Tmp.) – A Temparch is the head of a Temple, and are considered an equal authority to a Pontifex, regardless of the size of the temple they head. Temparchs are of slightly higher rank than a Pontifex, but below a Curate. They are non-voting members of the Holy Synod, and are voting members of a Senate Primus, and are chosen by a Hierarch.

Curate (Cur.) – Curates oversee regions called Curatures made up of several parishes. Each Curate has a home parish, and are usually assisted by a Pontifex who serves as their Vicar. Curates are voting members of the Holy Synod and honorary members of the Senate and are chosen by the Potentate. Curates are addressed as “Your Excellency.”

Prelate (Prl.) – Prelates oversee regions made up of several Curatures. Each Prelate also heads a Curature, which provides them with a Vicar and a staff. A Prelate is a voting member of the Holy Synod and an honorary non-voting member of the Senate Primus, and are chosen by the Potentate. Prelates are addressed as “Your Eminence.”

Exarch (Ex.) – Each Prelature also has an Exalted Council made up of five Exarchs, lesser clerics who oversee the faithful and assist the Prelate. Although a Council as a whole and a Prelate are of equal rank, a unanimous vote of a Council can overrule a Prelate. They are
not part of the Synod or the Senate, chosen by ballot, and addressed as “Your Devoutness.”

Hierarch (Hir.) – Hierarchs oversee specific matters related to the Church, such as Relic Recovery and Sainthoods. Hierarchs have voting rights on both the Holy Synod and the Senate Primus, but can only cast a vote in case of a deadlock. They serve as the Exalted Council for the Prelature of Cadothim, the capitol, earning them the sarcastic nickname of the “Low Synod.” They are chosen by the Potentate, and addressed as “Your Greatness.”

Potentate (Ptt.) – The highest ranking Cleric in the Feldarin Orthodox Church and its overall leader. Also known as the Prelate Maximus, a Potentate serves as the head of the Prelature of Cadothim, the capitol, and oversees its Temple of the Five Gods. The Potentate is not a voting member of either the Holy Synod or the Senate Primus, but has veto power over both. Potentates appoint Curates, Prelates, and Hierarchs, and can create church law and dogma by decree. Addressed as “Your Most Holy Eminence,” or “Your Supremacy.”

Ecclesiastic Councils

Two major councils guide the church. These are not standing bodies, instead being called together only under certain circumstances by the Potentate, or as needed by the Church.

The Holy Synod – Composed of Curates, Prelates and Hierarchs, the Holy Synod approves new Emperors and chooses a new Potentates, each requiring a 2/3 majority vote which often means many rounds of voting. It also debates and sets the interpretation of religious texts and church dogma and passes church law. Curates and Prelates each have one vote, while Hierarchs can vote to break a tie. Proxy voting is very common except when voting on an Emperor, when the practice is barred. The Synod is summoned a minimum of once every five years, or to approve a new Emperor or to choose a new Potentate, or to address an immediate concern of the Church.

The Senates Primus – There are five Senates Primus, one for each of the Five Gods. Each Senate is led by a Hierarch, who can vote only to break a tie. Temparchs have one vote in their Senate, while Curates and Prelates are honorary, non-voting members. Majority vote by a Senate confirms new Prelates, Hierarchs and Temparchs. The Senate can even make a direct appointment of a Temparch or Hierarch that can be vetoed by the Potentate. The Senates Primus usually meet at the same time as the Synod does, since most members are in both bodies. Additionally, a Senate Primus might meet whenever its Hierarch calls it together, or to confirm a new one if its Hierarch dies.

Ecclesiastic Offices

These are titles that can be bestowed upon any member of the Feldarin Orthodox Church. These are primarily administrative or special duties within the Church.

Vicar – An office rather than a clerical rank, a Vicar is the administrative aide of a cleric. In addition to the permanent office of Vicar, a Vicar Temporus can be appointed to act as an assistant. Vicars include their superior in their title. A Prelate would have a Prelate-Vicar, and a Pentius would have a Pentius-Vicar. Vicars are chosen by the Clerics they serve.

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### The Gates of the Gods

It is said that the state of the Empire can be told by observing the doors of the local Temple. Feldarin temples feature a rotating Holy Symbol above their outer doors that, together with whether those doors are open or closed, are a quick indicator of conditions. For example, if Kriegor, the God of War, is above the door and the doors are open, the Gates of War have been opened and the Empire is at war. If they are closed, the Empire is at peace. See table below:

<table>
<thead>
<tr>
<th>State of the Empire</th>
<th>Deity</th>
<th>Open</th>
<th>Closed</th>
</tr>
</thead>
<tbody>
<tr>
<td>War</td>
<td>Kriegor</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peace</td>
<td>Waheen</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Danger</td>
<td>Kaufendor</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rest</td>
<td>Zierapparat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Death</td>
<td>Ehmhof</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Storm</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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Augur – An Augur is a personal advisor to a Church leader, Noble, or other person of high social rank. Augurs can be of any profession and are chosen based on how well they can give advice. Feldarin leaders of higher social rank usually have an Augur of high clerical ability, but not always. Most Augurs are skilled with divination, hence the origin of the title.

Militant – Militants are Warrior-clerics who defend the Church through their martial skill rather than by spiritual guidance. Essentially an Order of Knights within the Church, the Militants are small in number and are led by the Militant Primus. Within the church, they are part of the Prelature of Cadothim, and thus under the control of the Potentate. Militants are chosen by a test of skill given once a year in Cadothim, the capital.

Vagrant – Vagrants are wandering clerics not tied to a Parish or congregation. Their origin is in the church’s early days, when itinerant clerics were the missionaries of the faith. Over time, concerns for this independence – which could lead to heretical ideas – led to greater church control, and eventually only trusted clerics became Vagrants. Prior to The Weeping, the Church considered changing the title to “Respected” to indicate that the cleric was a direct agent of the Church. The plague’s chaotic early years caused the Church to expel clerics who fled their Parishes, and Vagrants were promoted to replace them, leaving the Church with fewer missionaries. The church responded by extending Vagrant status to many, giving them a ready supply of unfettered clerics to counter the growing instability. However, Church leaders are growing concerned with this decision, as the Vagrants have become too numerous and too dispersed to keep under proper supervision.

Houses of Worship
The basic place of worship is the Shrine or Chapel, which is a location honoring the Five Gods, or sometimes just a single god. Many are simple roadside markers or minor holy places. Most are unattended except by passing faithful or pilgrims; the largest may have a small chapel and be attended by an Intercessor or a Vagrant Cleric.

Churches are permanent places of worship, some drawing their congregations from many small settlements, while others serve one large town or city. Churches are usually led by Intercessors or Pontifexes, depending on their size. Larger ones are led by Curates.

Cathedrals are the largest and most opulent places of worship, and are led by at least a Curate. Cathedrals are only found in larger towns and cities, and even then not every city is able to boast a cathedral. A Prelate always has a Cathedral as their church and residence.

Temples are places of worship led by a Temparch and dedicated to a single god. They are built on special holy sites for which the church requires permanent oversight, and are often the destinations of pilgrims. A Temple is not tied to any region or population; rather, its location and existence is determined by purely spiritual importance. The Temple of the Five in Cadothim is the most important place of worship in the Church, and under the direct leadership of the Potentate. This temple is located in the Capital of Cadothim on the site said to be the location of the first blood spilled by the Feldarin.

Monastic Orders
In addition to the ordained clergy of the Church, many monastic orders are also associated with the Faith and fall under the jurisdiction of the Church. Most orders report to a Prelate or a Hierarch, except Militant orders who report to the Prelate Militant. A few special orders report directly to the Potentate. Generally an order selects its leaders from within, though the Potentate, the Prelate Militant or appropriate Hierarch can also appoint new leaders.
Some Monastic Orders also take special vows. The most popular are Poverty, Silence and Truth, though these are not universal, and unusual vows such as Cleanliness, Celibacy and Peace are also used by some orders. Members of different ranks within the orders also sometimes add additional vows. *(Your DM may provide additional Vows beyond these)* Some orders are contained within a single monastery, while others encompass several. The location and style of a monastery often depends on the vows of the order – one famous order that takes vows of Celibacy, Silence, and Peace placed their monastery in an isolated cavern, while another that vowed Fasting and Poverty has its main monastery in the heart of the capitol, Cadothim, in a huge building that serves as home of the monks, as well as a hospital and kitchen for the poor.

Some orders, especially those that vow Chastity, are of a single gender, while others are mixed. In some cases, two exclusive orders – one male, one female – will be sibling organizations and share a monastery. A few rare orders require all full members to be married to another member. Male monastics are collectively referred to as Brothers and females as Sisters. Though most are not actually clerics, a few are, and are referred to generally as Hiero-monks or Hiero-nuns (literally, holy-monks or holy-nuns).

**Monastic Ranks**
Each Monk is assigned a rank, or position, in relation to the other members.

**Oblate (Ob.)** – An initiate, or probationary, member of an Order not bound by the Order’s full vows, though violating them will likely result in being asked to leave. Oblates can choose to leave at any time with relatively little stigma. The monastic path is a difficult one, and not right for everyone, even among the faithful. Common people give little respect to Oblates, something most orders see as a way to test the initiates’ true desire to join.

**Friar/Soiar (Fr. Or Sr.)** – A brother (Friar) or sister (Soiar) of the Order, bound by the Order’s vows and given a great deal of respect by the common people. Friars and Soiars are expected to follow the vows of their Order, and leaving – or, worse, being expelled by – an Order after attaining this rank is a significant social stigma. This rank is often called Brother and Sister. Higher ranks include Friar Schema or Soiar Schema, or Archfriar or Archsoiar, commonly referred to as Elder Brother or Elder Sister.

**Maiter/Paiter (Mtr. or Ptr.)** – The head of a single monastery is the Maiter or Paiter, the Mother or Father. Some monasteries have both; most often when two sibling Orders of opposite genders share a monastery rather than an Order of mixed genders. If an Order maintains only one monastery, then its Maiter or Paiter is also the head of the order. A Maiter is often informally called Mother, and a Paiter is Father.

**Archmaiter/Archpaiter (Ar.Mtr. or Ar.Ptr.)** – The overall head of a monastic Order if that Order has multiple monasteries. Very, very few Orders have both an Archmaiter and an Archpaiter, and only in the case of a mixed gender order. In gender specific sibling orders, the Archmaiter and Archpaiter are heads of separate organizations). Informally, Archmaiters and Archpaiters are referred to as Grandmother and Grandfather of the Order.

**Monastic Roles**
In addition to the ranks within a monastic order, some members – or even an entire order – may fulfill a special role. A few of the most common are listed below; others exist but are rarer. Some orders manage to combine several special roles at once; at least one order acts as battle physicians, being both Militant and Hospitaller.
Militant – Like the clerical Militants, monastic Militants serve as defenders of the Church. Most monastic Militants come from a specific Militant Order, though a few non-Militant Orders have special Militant branches or allow individual members to acquire this status. Many Orders combine combat training with their other vows as a way to instill discipline and commune with the gods. Many Militant Orders practice unusual or highly specialized combat forms that require a great deal of training. They are also usually, but not always, organized along military lines and their members may add military rank to their monastic titles.

Oracular – Oracular monastics may be found in any Order, but are generally rare, requiring a special talent with divination. A few specialized Oracular Orders exist, though they are often very small in size, and many have taken vows of Poverty – which can make use of their talents a tricky proposition. However, their insights can be extremely valuable.

Hospitaller – Hospitaller monastics focus on the healing arts, and nearly always take vows of Peace. They minister to the sick or injured as part of their faith, and are loved by the laity for their self-sacrifice and compassion. Hospitaller Orders generally contain a large number of Clerical Hiero-monks and Hiero-nuns, and several also take vows of Poverty.

THE GIANTKIN RELIGION
THE GOHGEMAGOG

Living in the cold tundra of the deep north, the Giantkin are primarily spirit worshipers with druids and shamans in every tribe. This is the land of the Skyfyre (auroras) and ancestor worship. While there is no overall religious organization, some clerics have come to worship other race's gods (or their interpretation of them).

Giantkin rarely worship a single god. Their "gods" are omnipresent – their foot-prints are everywhere in rocks, trees, moss, rivers, stars – and all of them are paid a respect that could be called worship. It is often hard to distinguish between a Giantkin druid and a Giantkin cleric. Certain revered figures have become examples of The Five Gods known to other races, and will appear Giantkin in song and story. The most common are listed below:

<table>
<thead>
<tr>
<th>Sphere</th>
<th>Giantkin Five Gods ( Spirits )</th>
<th>Domains</th>
<th>Favored Weapon</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nature</td>
<td>Amuh, the Souls of the World</td>
<td>Air, Earth, Fire, Water, Creation</td>
<td>Quarterstaff</td>
</tr>
<tr>
<td>Travel</td>
<td>Tuule-am-Tallaja, the Wise</td>
<td>Community, Liberation, Luck, Travel</td>
<td>Boomerang</td>
</tr>
<tr>
<td>War</td>
<td>Saar-en-meesi, the Forger of Days</td>
<td>Glory, Nobility, Protection, War</td>
<td>Dragonspike</td>
</tr>
<tr>
<td>Magic</td>
<td>Tal-van-tarka, the Golden Voiced</td>
<td>Charm, Knowledge, Magic, Rune</td>
<td>Glaive</td>
</tr>
<tr>
<td>Death</td>
<td>Tui-gon-slu, Widow of the Night</td>
<td>Darkness, Death, Judgement, Repose</td>
<td>War-scythe</td>
</tr>
</tbody>
</table>

Nature God: The Giantkin Nature god, Amuh, is also called the "Souls of the World" or "The Many One." The Giantkin word for nature is also the word for world. All that is real is nature. Earth and sky are most closely associated with Nature, but when Giantkin worship, they worship all of Nature. It is the world, above and below. Favored Weapon: Quarterstaff.

Travel God: Every soul is traveling through this life. When the cold time comes, birds travel south. When warmth returns, they return with it. Stars travel the year round. Sometimes they hide behind the horizon, but they always come back. Young Giantkin travel south and return as adults during the Retke. Other ways of honoring travel are speaking to animals, the stars, mighty rivers, the wind, and all things that move. Tuule-am-Tallaja, a god-hero who was cursed to travel Ursoule forever for stealing the Giantkin Book of Wisdom, is considered the “focus” of the Travel sphere. Favored Weapon: Boomerang.

War God: Life is full of struggle and change. Two reindeer fight to decide who mates with a
certain female. Old days are thrown beyond the edge of the world and new ones get forged there. Iron is taken from the ground and smithed into swords that kill, but also into tools and musical instruments. When the sun falls down, Saar-en-meesi, the legendary war god-hero, makes a new one. War is seen in every conflict, and the heart of war is both in the Smithy and on the Battlefield. **Favored Weapon:** Dragonspike (1-handed by Giantkin).

**Magic God:** Song and magic are everywhere. Trees sing, the wind sings, and the sea sings. Mothers sing beside their cradles. Music can change things and bare the inner soul. Indeed, a popular god-hero, Tal-van-tarka, was the best singer that ever existed and his voice could command all the forces of magic. For the Giantkin, music and song are the foremost aspects of magic. They do sense other sides of magic too, since shamans and druids are able to work magic without song. Worship of the God of Magic consists mainly of the worship of song and of all people who are able to sing. **Favored Weapon:** Glaive.

**Death God:** All things come to an end. The cold winter can end many lives. Both Staalu and sickness kill cunningly and secretly. The Seas are deep and hold many souls. Yet death is not a final thing, since the souls of the ancestors come to visit their living families in late autumn to see how they are doing. Tables are set so that the souls of the departed can eat, and fires are stoked to keep them warm. Death and the dead should always be remembered and honored, but they should not dominate the living and they should never come back in living form. Bodies belong only in the living world. That is why some consume their dead. Very few tribes still keep this custom, most either burn their dead or, in case of burial, lay heavy stone trilithons on the corpse so that should the dead awaken, it can't move. The god-hero from the folk tales who represents death is the Witch-queen Tui-gon-slu, Widow of the Night. She lives in the sky and hoards many treasures but is loath to give them away. **Favored Weapon:** War-scythe.

**The Gohgemagog** - The Creation Myth of the Giantkin, as told by a Storyteller-Lord

Before us, indeed before time itself, the Five Gods created our world. It was a careful balance of Nature and Man. The Five Gods saw that Man was curious, and would one day seek out the very powers that held the world in its delicate balance. Left alone, the world itself would be torn asunder, as it had in countless worlds made before. The Five Gods placed guardians at the Gates to the other realms, both to keep Man at bay and to prevent the other realms from entering this one. These guardians are what we know today as Dragons. Then, to guard this world from the Dragons, The Five Gods created the Giants, causing both Dragons and Giants to live near places where the wall between worlds is weak.

But the World is an imperfect place. While our realm is gifted with an abundance of life, others are barren. Some use the energy of the Lifestream to create magic, bending their realm to their own whims. One such place is the Faerie Realm, on the other side of the Shadows. The Fey discovered that the boundary to our world had weakened over time, and a Gate had been left unguarded. When they first appeared, the Fey brought gifts and friendship. Only later was their true nature revealed, that they sought to disturb the balance of the worlds, and to rule over all. Before long, we had lost much of our realm, and many had mistakenly joined with those who would destroy them. The Fey, you see, had touched upon Man's desire for power, and that power had blinded Man to their danger.

Those who sided with the Fey began to use their powers to gain control of others. This led to a war between the Fey and the allied Dragons and Giants. During this time, one Man rose to power who was able to use each side against the other and brought about an uneasy truce. This young Emperor used his inhuman powers on the Courts of the Fey and also on the Great Celestial Dragon to keep both in check, surely the strangest noble Court ever.
Then the Fey attacked the Giants, helped by our Fey counterparts, the Genies. While we Giants were quite capable of piercing the protective veil around Faefolk, our allies were foiled by their protections. Then we learned that iron, untouched by magic or hottest flame, could pierce the Fey magic and serve as a weapon against them. Deep into the mountains we sent our minions, tunneling down to find the ore needed to create this “cold” iron. We forged weapons so resistant to magic that they would pierce the Fey veils and reveal them for who they really were. We drove the Fey back to their realm, but they have a prophesy that one day a child will be born who will lead them back to what they see as their “rightful” place in the universe. The cold iron also affected the gates, and they too began to vanish. This caused the power of the Dragons to wane, and we suffered also, since we both drew strength from the gates. Over time, we had become dependent on their energy, and without it our progeny devolved. Thus were the “lesser” giants brought into the world of Man.

The Giants closest to the portals were the legendary Titans, our enormous ancestors. Those who remained nearby were the True Giants of legend and lore. Those who completely lost their protected gates devolved into Ogres, Ettins, Trolls and eventually to us, the Giantkin. While most of the lesser giants lost their mental acuity, we Giantkin retained ours, and instead we suffered in body what others did in spirit. The True Giants began to disappear as the Gates closed. The Titans, who derived their nourishment entirely from their bond to the Gates, seem to have vanished entirely. This was at least partially true of Dragons as well. But some dragons stayed in the world of Man, always near a Gate when possible. A dragon that has been too long away from a Gate will soon become a ravenous beast, plaguing the land, seeking to fill the bottomless pit caused by the loss of its sustaining magic. Such was the role of Giants in the creation of the world.

THE GNOME RELIGION
THE FOLLOWERS OF CURRINDOR

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<th>Domains</th>
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<tr>
<td>Idiminu, Lady of the Deep</td>
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<tr>
<td>Erimimoth, Master of Fate</td>
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<td>War</td>
<td>Chaos, Fury, Glory, Rune, War</td>
<td>Spiked Gauntlet</td>
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</tbody>
</table>

Gnomish religion is seen by some as second only to the Feldarin Orthodox Church in complexity. The Holy Ruler of the Church is the Great Mother. While Gnomes may revere any of the Five Gods, the Great Mother expects all to worship Currindor. Clerics of the others, while rare, are not unknown. Directly under her are the Elder Clerics and Elder Wizards of the Eight Clans. Each clan specializes in the study of one school of magic, called a Ministry, ruled by its Elder Cleric. Elder Clerics, together with the most powerful Elder Wizards, compose a ruling Grand Council of Gnomes that governs from Nekrazzabar. They meet monthly, or whenever summoned by the Great Mother. The Ministries of the Gnome Clans, in order of divine importance, are:

- **The Ministry of Evocation**: Controlled by Maqtar Gnomes, the “Defenders of the Race”
- **The Ministry of Enchantment**: Controlled by Kalmat Gnomes, who keep testing the Maqtar for control of the Church
- **The Ministry of Necromancy**: Controlled by Qaqq Gnomes, they developed the hybrid “Neo” engine used in Deepships and Skyships. Chieftain is reportedly a Half-dragon Lich
- **The Ministry of Conjuration**: Controlled by Agar Gnomes, they do medical research, and are responsible – since The Weeping – for preventing its spread in Gnomish society
- **The Ministry of Divination**: Controlled by Antas Gnomes, they control the Courts and
ensure that laws are being followed. Paladins are commonly from this branch.

**The Ministry of Transmutation**: Controlled by Kuzaz Gnomes, commonly multi-classed.

**The Ministry of Abjuration**: Controlled by Sala Gnomes, dedicated to the protection of the Church and of Gnomish society.

**The Ministry of Illusion**: Controlled by Uzu Gnomes, shadowy aspects of Gnome life.

**The Five Gods of the Gnomes**

While Currindor is the most revered, each of the Five Gods has its followers. Each Gnome Clan has an **Elder Cleric** who, together with the Clan’s **Elder Wizard**, form the Grand Council at Nekrazzabar. The Grand Council rules at the mercy of the Great Mother. The Five Gods are listed here in order of “**Divine Importance**” as decreed by the Great Mother.

**Currindor, God of Magic**

**Symbol**: Dragon (Nethergnomes) or a Lightning Bolt (Aethergnomes)

**Domains**: Magic, Knowledge, Law, Luck, Trickery, Healing

**Favored weapon**: Javelin

**Appearance**: Currindor appears as a robed and crowned Gnome with a raised hand holding either a wand (Nether) or a lightning bolt (Aether), or as a Gnome wreathed in cloud and lightning, or sometimes as a Half-dragon (types vary) Gnome with wings and claws.

**Personality**: An elusive, crafty, master of words but even more so of silence and deceit, who sees through things but is not himself seen. He is the master of all that is magic.

**Dogma**: Magic takes both long study and a logical mind. Only with both of these can magic, and thus the rest of existence, be mastered. Magic should be passed on to worthy students, but kept from the unworthy. Magic allows you to make your own destiny, but woe to those who fail to respect the laws of magic, or one who is more powerful in its ways. Any who fail to understand this have no place in the world. The gods of other races are mere obstacles on the path to power, and should be shunned, their worshippers killed or enslaved.

**Clerics**: While clerics are not as common as wizards in Gnomish society, clerics of Currindor can be found on nearly all Gnomish ships, in research facilities, and on the ruling council. They fill many of the same roles as wizards, but they are less independent, both supporting and benefiting from the complicated structures of Gnomish society. Most Gnomes are followers of Currindor, the God of Magic, either directly or indirectly by focusing on Magic as the explanation for all things in the universe. While this is an aspect of the Magic god, it is upmost to the Gnomes. They accept the other four gods, and give praise when appropriate. They just see them as inferior to Currindor.

Every Gnomish cleric of Currindor is required to take the Magic Domain.

**Halkrunimor the Unknown, God of Travel**

**Symbol**: A small white circle in the center of a much larger black irregular shape – representing the parts of a map which aren't filled in

**Domains**: Travel, Community, Navigation, Protection, Sun

**Favored weapon**: Crossbow

**Appearance**: An androgynous Gnome in obscuring grey clothing, almost totally hidden by shadow. Aethergnomes depict a male Gnome holding a map and compass.

**Personality**: Halkrunimor is said to be the mountain suddenly looming in front of you that wasn’t on the chart, the unmapped chaos of the oceans (above and below ground), the unstable tunnel for which the safe route changes every month, if there even is one. Is there purpose behind these hazards, or merely chaotic malice? None but clerics of Halkrunimor
know, and they tend to substitute their own reasons for such hazards.

**Dogma:** Magic is limited, for there are times and places it fails to work, there are things it cannot foresee. No being nor society can be aware of everything. The world is too large and change is too swift. Power is not in knowledge, but in filling the gaps in that knowledge. If a theft is hidden, or a lair is not locatable, this is better than all the magical defenses in the world. Therefore, learn the ignorance of your enemies and use it against them. Understand what they fail to know, and what they cannot know, and you will have true power.

**Clerics:** Halkrunimor has very few clerics, and no open places of worship in normal Gnome society. However, rogues, bandits, and those exiled for various crimes are still in need of clerics, and those of Currindor simply won’t do. Those on the fringes of society, or using it for their own purposes, sometimes turn to the worship of the one they call the true Master of Secrets. These clerics do not play the role of leader, but rather of trusted counselor when on offense, and safe refuge when on the run.

Aethergnomes place Halkrunimor above Currindor, something grudgingly accepted by the Nethergnomes. Every Gnomish cleric of Halkrunimor is required to take the Travel Domain.

**Idiminu, Lady of the Deep, Goddess of Nature**
**Symbol:** A waterfall, called “The Source”
**Domains:** Creation, Animal, Charm, Plant, Weather
**Favored Weapon:** Longspear
**Appearance:** Idiminu is a large female Gnome with long black hair flowing down her back, a great longspear, and a cloak made out of a waterfall (or sometimes of shadows).

**Personality:** Idiminu embraces things most Gnomes avoid: nature, the deep earth, swift waters, and diversity. She is the strength of the earth and the swiftness of the waters.

**Dogma:** Idiminu takes a very long view of things, seeing at the same time the breadth of both time and space which nature encompasses. When seen that way, everything else is relatively unimportant. Learn the strengths of the natural world, learn the whole story and not just what is happening right now, and you will be properly grounded to face anything.

**Clerics:** Idiminu has few followers among civilized Gnomes, but remote Gnomish tribes have produced more than a few of her clerics. They act as keepers of history and trainers of the young, though like all savage Gnomes they are warriors and hunters in their own right.

Every Gnomish cleric of Idiminu is required to take the Creation Domain.

**Erimimoth, Master of Fate, The Binder, God of Death and Life** (Aethergnome)
**Symbol:** Spider in a web, called the “Binding Web”
**Domains:** Death, Destruction, Evil/Good (Aethergnomes), Darkness, Repose
**Favored weapon:** Sickle or Scythe
**Appearance:** A Gnome with midnight black eyes, skin, and cowl wielding a sickle, or a great black spider. Aethergnomes depict a blue-eyed Gnome shrouded in clouds.

**Personality:** Cold, uncaring, calculating, weaving great histories from many unnoticed, smaller events.

**Dogma:** Fate cannot be controlled or avoided. Death is unavoidable, and we must accept the consequences of our actions. We must live a life of acceptance. This takes planning, skill, patience, and discipline. A single Gnome may be swept away by the forces of chaos,
but working together over many long years, with all the resources of the world, together the Gnomes can forge order from the chaos in the world. When disasters strike, this is but part of the intricate plan of Erimimoth, delivering into Gnomish hands the tools for victory and dominance over the survivors. Never forget that the cold darkness of death awaits all.

**Clerics:** There have always been few worshippers of Erimimoth, and his clerics have been even rarer. Some Gnomes involved in forbidden research have turned to Erimimoth in the past. **The Weeping**, the fear of death, and the chance of keeping live strains of the plague for experimenting on other Gnomes, have all enlarged the ranks both of Erimimoth’s clerics.

Every Nethergnome cleric of Erimimoth is required to take the Death Domain. Every Aethergnome cleric of Erimimoth is required to take the Repose Domain.

**Gudibir of the Many Faces, the Gatherer of Enemies, God of War**

**Symbol:** A clenched fist

**Domains:** War, Chaos, Fury, Glory, Rune

**Favored weapon:** Spiked Gauntlet

**Appearance:** Usually as one of the main enemies of Gnomes, especially an Aboleth, or a single many-headed creature representing all Gnome enemies. Gender, gear, and weaponry all vary, and the worship of Gudibir tends towards the use of many images, or none.

**Personality:** Spurned by the Gnomes who worship the other four gods rather than him, Gudibir hates everything Gnomish, but especially Currindor and his clerics. Gudibir’s goals are the destruction of Gnomish society, revenge on Gnomish spellcasters, and the alliance of all Enemies of the Gnomes. Once that is done, he promises to start a “new” Gnomish society with himself as the major, or perhaps only, deity.

**Dogma:** To know how to kill a Gnome, learn from their enemies and use that knowledge. Who better to learn from than the great lords of the enemies of all Gnomes. Gnomes have kept their place through great cunning and skill, so both skill and treachery are needed if one is to fight them. Learn how your enemy has survived so long, and how his enemies have survived so long, and you will be able to crush him utterly.

**Clerics:** Few in number, but long ago a group of Gnomes in a battle against the other races of **The Beneath** felt betrayed by their commanders, and began a cult aimed at getting vengeance on Gnomish society. Many exist as paid assassins in various Gnomish intrigues.

Every Gnomish cleric of Gudibir is required to take the War Domain.

**From the Book of the Great Mother – The Power of Magic**

*It is through the Power of Magic that we shape and understand the world.* – Great Mother

In the beginning, there was Chaos. Blind, irrational forces swept across Reality, randomly altering and changing the Cosmos. Change was the only constant, as all existence shifted constantly though countless permutations. Time after time, complex patterns emerged, only to be swept out of existence by the next wave of chaos. After uncounted eons, this chaos created a Mind. And that First Mind was able to shape Reality through Its Intellect and Will. The Mind’s ability to shape Reality, which we now call the First Magic, allowed that Mind, which we now call the Great Mother, to organize Space and Time within this infinite Chaos.

Thus was created the Sphere of Law, the first Sphere.
As the Time which had been created began to pass, the Great Mother became aware of changes within the Sphere of Law. She realized that she knew what the Sphere had contained in the first instant of Law’s existence, what the Sphere had contained in the second instant, and so on. She realized that a continuing awareness of past events was itself a new sphere within the Sphere of Law. By existing within the passage of Time, she had discovered another sphere. This was the Sphere of Knowledge, the second Sphere.

Once she mastered the Sphere of Knowledge, she knew that the Spheres could be altered to allow other complexities besides Herself to exist within Space and Time. Thus did the Great Mother invent the concept of Complexities. Over the eons she began creating Complexities.

The First Complexity she created was Energy. She studied Energy, and found ways to transmute it into various Forms, which she called Fire, Air, Water, and Earth. She used her First Magic to shape Fire into a gigantic sphere, which we now call the Sun. She placed smaller orbs composed of Air, Water, Fire and Earth in rotation around the Sun. These are the moons and planets. Our own world of Ursoule is composed of Air, Water, Fire and Earth. She also created other spheres of Fire, which to us are the distant stars of the night sky.

The Second Complexity she created was Life. She combined Life and Energy to form Plants and Animals. But She soon saw that Life had the potential to act in ways that disrupted the laws and would allow Chaos to exist within the Sphere of Law. Life disrupted the Magical nature of the Spheres, allowing small amounts of Chaos and Law to interact. This interaction created Five new Minds, which we now know as Nature, Travel, War, Death and Magic.

Nature allowed Life to grow chaotically. Travel allowed Life to move chaotically. War allowed Life to compete chaotically. Death allowed Life to be destroyed chaotically. Magic allowed Life to control the other four minds, bring order to the chaos, and to bend it to one’s will.

As these Five Minds began to spread their influence though the cosmos, Chaos began to increase dramatically. The Great Mother’s Knowledge allowed Her to predict that unless something was done, the Sphere of Law would soon collapse, and uncontrolled waves of Chaos would once again destroy everything, including Herself and the Five Minds. But the Five Minds lacked the Knowledge of the Great Mother’s Magical origins, and so could not comprehend the danger they were in. And so She devised a plan to save the world from the Five Mind’s ignorant meddling. She invented the Complexity of Trickery.

The Great Mother spoke to the Five Minds, saying, “Let us together create a Greater Complexity, and call it the Soul. And let us then combine the Soul with Energy and Life, to create new living creatures with the capacity to reduce the Chaos within the world.” And Death then said, “Why should we want to do that? Your Magic neither created nor sustains the world. You claim that the rise of Chaos within the Sphere is a threat to all of Us, but We prefer that there be more Chaos within the Sphere than You do, and since We are Five and You are One, We shall prevail.” And Nature, Travel and War agreed with Death. Magic stood neutral, impartial, not seeming to care which way the world went.

Then the Great Mother used Trickery for the very first time in the history of Time itself. And She said, “Yes, but consider what I am suggesting, that all Five of You combine Your powers to create living beings with Souls. Then these beings will be able to understand each of You: Magic, Nature, Travel, War, and Death. They would be five times more likely to behave in a way that each one of You would prefer, rather than in one way the five of you would not.”

Nature, Travel, War and Death then agreed with Her proposal, but Magic remained neutral. And Magic said, “If this great thing you are offering will benefit Us, why do you offer it?
Won’t our agreeing to this allow you to rule over Us?”

And so the Great Mother used Trickery for a second time: “Obviously the only way this could work to Your disadvantage, Magic, is if there was a reason for the Souls to prefer Nature, Travel, War or Death over Magic. And that is preposterous. After all, Magic created the world, would it not be the most desired? So there is really no reason at all for you to be suspicious of My idea, and there is a very good reason why You should accept it.”

And Magic was overcome by the power of Her Trickery, and agreed. And all Five of the Minds, whom we now call The Five Gods, joined their powers together and created the Third Complexity, called the Soul.

And the Five Gods combined the Complexities of Energy and Life and Soul together, and created many different types of life, some of which they placed on the world of Ursoule. And they also placed other forms of life on other worlds The Great Mother had created. But the Gods of Nature, Travel, War and Death were not pleased by the actions of the intelligent life they had created. For though some of the creatures did follow the Ways of Nature, Travel, War and Death, the ones that followed the Way of Magic seemed to have more influence, and the amount of Chaos in the Sphere decreased more than they liked. Then the four Gods resolved to weaken the followers of the Way of Magic, not realizing that by doing so they threatened their very own survival. But Magic had given to his followers new gifts in addition to those they had already received. They gained Knowledge, Luck and Trickery, and became loyal followers of Magic. And thus were you, the chosen of Magic, were allowed to grow and learn. Order overcame chaos, and the Great Mother was well pleased.

And it is your duty, my children, to use all of the Gifts of Magic to save the Spheres from the chaotic followers of the ignorant Four Gods. Only in that way can the threat of Chaos be controlled, and the Destruction of All Complexity be prevented.

THE HALFLING RELIGION
SEEKING THE NOBLE JOURNEY

Halflings honor Andmere, the God of Travel, above all. Each Halfling ship is believed to have a spirit housed within its figurehead, and it’s the job of the Ship’s Cleric to lead the crew in religious services that keep the ship’s spirit in good standing with the Travel god.

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<td>Death, Animal, Charm, Destruction, Knowledge, Madness, Water (Chaos, Evil)</td>
<td>Javelin</td>
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Knowledge is one of the greatest assets that any Halfling Ship’s Captain has, especially the knowledge of navigation. Just what is the best trade route? Where in a particular passage are the undersea rocks that could tear out a ship’s bottom? On which islands can one find fresh water? Knowledge spells like Divination, Find the Path, and Discern Location are of direct relevance to any Captain trying to gather this sort of knowledge. Their experience as Ursoule’s greatest trading culture has also made them more familiar with the religions of other races than any other culture. They sometimes have trouble understanding that there are only Five Gods, who assume different Aspects among the different races.

Halfling legends tell of their Gods meeting the Gods of the races they trade with, and of course they thoroughly outsmart the foreign Gods in some way. Their creation legend is a series of deceptions of an earlier race of gods. Another legend mentions that Andmere’s Cutlass originally belonged to the Dwarven God of War, and she got it in trade from him in return for a wave and a song. The Halfling Five Gods are described as follows:

**Andmere, the Captain Eternal, God of Travel**

*The Evermoving; Captain Eternal; Mother of Ships; Lady of the Red Banner; Healer/Harrier*

**Symbol:** A Full Sail colored red, or a Red banner

**Domains:** Travel, Knowledge, Community, Healing, Protection, Commerce*, Strategy*

**Favored Weapon:** Captain’s Cutlass (a masterwork Cutlass with gems or other valuables)

Andmere the Evermoving is the Halflings’ chief deity, and the epitome of a Halfling captain: flashy, impulsive, ruling with personal charisma rather than by force of arms. As the Captain Eternal, she oversees routes, trade, and society, leaving day-to-day affairs mostly to her First Mate, Goureaux. She is the protector and leader of all Halflings, whom she regards as her “crew.” She encourages change and growth; inspiring travel and exploration as well as training and development. Competition – in arms, song, speed, wit, and all forms – is under her purview as well, as she leads her “crew” into a new Golden Age.

As a captain, Andmere is skilled at using her crew’s talents, rather than always relying on her own. This makes her somewhat more group-oriented than most Chaotic deities. All Halflings who don’t reject her are part of her “crew,” and receive loyalty from her in return for their fealty. In all other ways, though, she is tremendously chaotic: she is gutsy, brash, self-centered, and often values individual Halflings over the race as a whole. All Halfling sea-going ships are the “children” of Andmere and her lover Cielrois, the Wave Lord. This makes Halflings wary of using ship-to-ship weapons on each other, preferring to close to individual combat rather than slay their deities’ Children. This union is also why almost all Halfling ceremonies take place onboard a ship (except marriage; see Ecmotain).

She appears in Halfling art as a lithe female Halfling with long red hair; dressed simply in sea-green shirt and breeches, with a long black captain’s coat and a red sash. Her cutlass and a map of the universe are belted at her waist.

**Temples and Clergy**

Andmere’s clerics are encouraged to roam freely. Beginning clerics are attached to a Cleric of Goureaux. Then, when the high cleric of the First of First Mates thinks an Andmeran cleric is ready, they are taken to the nearest port and placed on the first departing ship. Forever after they roam at will; if they need to form a hierarchy amongst themselves, they do so in an ad hoc fashion. Clerics of Andmere are responsible for naming and “Ensouling” Halfling ships, and also serve as judges and troubleshooters for Halfling enclaves in other lands.

Andmere keeps no permanent temples. Each Halfling port will have a tiny dockside shrine to
her, but permanent buildings are left to the Church of Goureaux. However, each Ensouled Halfling ship counts as a “permanent fixture” to Andmere for the purposes of spells like consecrate and hallow. Andmere grants her clerics the spell Ensoul Ship at first level.

Clerics of Andmere tend toward flash and glamour in their dress, though they don’t let style get in the way of stealth or diplomacy. Many of them will dye their hair red or wear a red sash, and naturally red hair is seen as a blessing of Andmere. Her divine casters pray at either dawn or dusk, and may not pray for spells in the same place twice in one week. Her clerics tend to multiclass as rogues, sorcerers, and bards.

**New Spell: Ensoul Ship**

**Transmutation**

**Level:** Andmere 1 (available only to Clerics of Andmere)

**Components:** V, S, M (DF)

**Casting Time:** 30 minutes

**Range:** Touch

**Area:** 1 water-going vessel

**Duration:** Instantaneous

**Saving Throw:** None  

**Spell Resistance:** No

Treat the target ship as a temple of Andmere for the duration of its voyage; grants those onboard +1 to all Profession (Sailor) checks and allows that Skill to be used untrained.

**Dogma**

The world is to be explored, see as much of it as you can before each sunset. A good leader shares both the work and the glory. Loyalty is a great virtue; choose your crew carefully.

Never sink one of the Goddess’ children, lest the Lurker keep the Ship’s Soul for her own.

Andmere offers two new Domains: **Commerce** and **Strategy**.

**New Domain: Commerce**

<table>
<thead>
<tr>
<th>Commerce Domain Spells:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Comprehend Languages</td>
</tr>
<tr>
<td>2) Eagle’s Splendor</td>
</tr>
<tr>
<td>3) Tongues</td>
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<tr>
<td>4) Sending</td>
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<tr>
<td>5) Fabricate</td>
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<tr>
<td>6) Greater Glyph of Warding</td>
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<tr>
<td>7) Sequester</td>
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<tr>
<td>8) Mind Blank</td>
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<tr>
<td>9) Teleportation Circle</td>
</tr>
</tbody>
</table>

Diplomacy is a Class skill, or gain Skill Focus: Diplomacy as a Bonus Feat if already present.

*Dealmaker* (Ex): You can buy or sell an item with a price greater than a community can support (see the PFRPG Core rules) with a Diplomacy check DC 10, plus 10 for each community size category difference needed for that item. Success (with GM approval) means you can buy or sell that item as if the community had sufficient size. You can use this ability a number of times per week equal to your Charisma modifier.

*Mercari Cognati* (Ex): At sixth level, you have acquired a knack for picking up bits of knowledge similar to a Bard. You gain *bardic knowledge* as a class feature. If you have Bard levels, your Cleric levels stack when using this ability.

**New Domain: Strategy**

You gain *Extend Spell* as a bonus feat, and Perception is a Class Skill.

*Watchfulness* (Ex): During rest periods, you are instantly aware of allies who gain a the dead, dying, blinded, deafened, frightened, grappled or paralyzed conditions. Up to one ally per point of Wisdom modifier can be so monitored, even while you are asleep. If you are
Strategy Domain Spells:
1) Command
2) Augury
3) Clairaudience/Clairvoyance
4) Greater Status
5) Detect Scrying
6) Creature Sense (new spell)
7) Greater Scrying
8) Greater Planar Ally
9) Time Stop

Casting Time: 1 standard action
Range: Long (400 ft. + 40 ft./level)
Area: Circle, centered on you, with a radius of 400 ft. + 40 ft./level
Duration: Instantaneous
Saving Throw: None  Spell Resistance: No

You gain an immediate mental impression of nearby monsters, learning the distance, direction, size, and type (but not subtype) of all creatures within range. You do not learn the specific kind of creature; for example, a minotaur would register only as a Large monstrous humanoid. This spell can be fooled by misdirection, nondetection, or polymorph magic. It can be blocked by a thin sheet of lead, but otherwise penetrates solid earth easily.

Material Component: The brain of a bat.

New Spell: Creature Sense
Divination
Level: Strategy 6
Components: V, S, M

Guiding Hand (Ex): At sixth level you gain Leadership as a Bonus Feat, and are treated as one class level higher than your current level for all Leadership benefits. You can also use your Channel Energy ability to boost the die rolls of all allies within 30 feet by +1 per two cleric levels for one round.

Goureaux, First of First Mates, God of War
First of First Mates; Faithkeeper; Oathforger; Weaponlord (or Cannonlord, if appropriate)
Symbol: A short sword superimposed over a full sail
Domains: War (Law), Community, Destruction, Fire, Protection, Strength, Judgement
Favored Weapon: Short sword

Quiet, competent, and clever, Goureaux is Andmere’s first mate, the Halflings’ god of Loyalty and War. Even more pragmatic and practical than his captain, Goureaux oversees the defense of her fleet and flagship, using all the tricks and skills the Halflings have to offer. As the First of First Mates, he values loyalty above all else, and is said to punish all mutineers and traitors, searing them with fire to burn the treachery from their souls.

While Halfling trickery might seem an odd fit for a deity this Lawful, Goureaux sees no contradiction at all. He is Loyal, and defends to the best of his ability; therefore he uses the strongest weapons he has. He considers ambush, stealth, trickery, and a well-placed backstab to be the Halflings’ best defense against the brute strength of the Lumberers (his name for the taller folk). As Babilitais grows stronger, Goureaux is losing some control over trickery; he will not complain, however, unless the younger god uses the domain poorly. Obviously, he is subordinate in Halfling culture to Andmere, in a way that the other gods are not. However, his fealty is given of his own will, and he is respected as an expert aide, not a servant. Babilitais is contesting Goureaux’ control over trickery, but the Weaponlord is unlikely to object unless the younger god stops serving Halfling interests. He is on speaking terms with Cielrois, though the two are not friendly. Not surprisingly, Goureaux attempts to thwart Ecmotain any way he can.
Temples and Clergy

Goureaux’ clergy are firmly hierarchical; each temple of the First of First Mates is led by a Highlord or Highlady, who oversees the Lords and Ladies, who oversee the Clerics, who oversee the Novices. Loyalty and obedience are the chief values, though initiative is not discouraged – the Highlord sets policy and gives direction, and those below him carry out his policies to the best of their abilities. Goureauxen clerics are often more comfortable with tactics than strategy, and prefer ground-level work to big-picture planning. The Highlord of a temple, therefore, is not envied by his peers, and most cede “the Torture Seat” to another Lord or Lady within two years. Rarely, a high level Andmeran cleric will serve as Highlady, until the Evermoving bids her move on; these are often banner years for a temple. Goureauxen clerics often serve as sheriffs and judges in Halfling enclaves, and train Halfling soldiers and fighters. Rather than military academies, in the Feldarin style, the Faithkeeper’s combat schools take the form of small groups of Halflings under a Goureauxen cleric, who train as a team. The bonds of loyalty formed in these groups often last a lifetime, and it is not uncommon for an entire team to sign onto a particular ship, or adventure together for years after their training.

Goureaux’ temples are solid, practical buildings, and one could almost mistake them for Dwarven design. They generally double as a town hall in Halfling cities; and even when Halflings are among other races, their central gathering point is probably a temple to Goureaux. These buildings are tremendously defensible, and (unless local topography prevents it) will always have at least two secret exits.

Clerics of Goureaux usually dress in dark colors, as if to fade into the background. The Highlady or Lord of a temple is required to wear a silver circlet as a sign of office. Clerics of Goureaux pray for their spells at dawn, after cutting themselves on a short sword as a renewal of their loyalty oath. These clerics often multiclass as fighters or wizards; a huge percentage of Halfling paladins and monks begin their careers as Goureauxen clergy (and can multiclass freely between cleric and paladin or cleric and monk). Older clerics of Goureaux will sometimes have rogue levels.

Dogma

Never break your oath, unless you must to keep another. Loyalty keeps Halflings alive, and traitors must burn to protect the community. Obedience aboard a ship honors the gods and the crew. Do not hesitate to fight in defense of your people, your ship, or your friends; when you fight, give no quarter until your goal is won.

Babilitais, the Lucky Bastard, God of Magic

*The Thief of Spells, Deathschild, the Lucky Bastard, the Lucklord, the Boastful*

**Symbol:** Trio of Dice

**Domains:** Magic, Knowledge, Liberation, Luck, Rune, Trickery (Chaos), Audacity*, Illusion*

**Favored Weapon:** Lucklord’s Wand (Staff)

The result of a tryst between Ecmetain and Cielrois (before he took up with Andmere), Babilitais is a cheerful braggart who oversees those Halflings gifted with magic (sorcerers in particular). He also oversees the Halfling arts and entertainment, and has been known to enter story-telling contests incognito to pick up a new tale or to inspire a down-on-their-luck town. Widely called the Luckiest Halfling (Barely) Alive, he flaunts his luck dangerously – his dominion over wizardly magic came when he stole the First Spellbook from his mother’s trove (which earned her extremely grudging respect).
He usually appears as a silver-haired Halfling, dressed flamboyantly in silver-and blue silk, so that he almost seems regal. He never stands when he can lean, swing, hang upside down, or crouch; he never walks when he can saunter, tumble, or leap. Small items tend to disappear and re-appear continually in his vicinity, even if he's too far away to touch them.

Babilitais is a show-off, always fighting to earn the respect of his fellows – an attitude that resonates with his Halfling followers fighting the Feldarin and the Humans. His ego is tremendous, but he can usually laugh at himself. As long as he laughs first, others can laugh at him as well. He serves neither the Captain Eternal nor the Lurking Lady, but is often willing to hire out to them. Cielrois, his father, does not recognize him as a son, and so the Lucky Bastard delights in tweaking the laws of Nature with his magical talents.

**Temples and Clergy**

Babilitais' faith, as one might expect, is almost anarchic. His clergy owe no obedience, even in theory, to anyone but Babilitais himself – and even that is subject to pragmatism, opportunism, and even whim. Individual clerics are entirely likely to find themselves opposing fellow clerics during any given conflict. The church builds no official temples, recognizes no ranks, and observes no ceremonies except one: the **Undoing**.

Once a year, at the Vernal Equinox when Cielrois’ power is at its height, each follower of Babilitais takes it on himself to twist, warp, or at least try to mock nature as best he can. Weather magic is a favorite tool, as are shape-changing spells, but even non-spell-casters will attempt such things as painting a stag a brightly obnoxious chartreuse, or defacing a rock formation that is well-known as a landmark. The bravest will attempt disruption of Cielrois' worship services on this night.

Clerics of the Lucklord are prone to flamboyance in their dress, and obviously have no uniform habit. They pray for their spells at dusk. They most often multi-class as arcane spellcasters or rogues; for obvious reasons, rangers and druids are rare.

**Dogma**

Life is not to be taken seriously. Laugh when you can, cry when you must, and inspire others to do likewise. Suffer no one to bind you, in chain, in contract, or by magic without dire reason. Babilitais offers two new Domains: **Audacity** and **Illusion**.

**New Domain: Audacity**

You gain Mobility and Spring Attack as Bonus Feats as soon as you meet the prerequisites.

<table>
<thead>
<tr>
<th>Audacity Domain Spells:</th>
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</thead>
<tbody>
<tr>
<td>1) Remove Fear</td>
</tr>
<tr>
<td>2) Fox's Cunning</td>
</tr>
<tr>
<td>3) Good Hope</td>
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<tr>
<td>4) Dimension Door</td>
</tr>
<tr>
<td>5) Charm Monster</td>
</tr>
<tr>
<td>6) Hold Monster</td>
</tr>
<tr>
<td>7) Sense of Timing (New Spell)</td>
</tr>
<tr>
<td>8) Limited Wish</td>
</tr>
<tr>
<td>9) Mage’s Disjunction</td>
</tr>
</tbody>
</table>

**Dauntless** (Ex): Once per day, you may treat a single saving throw as if you had rolled a natural 20. You must declare you are using this ability before (and in place of) rolling the dice. You gain an additional use of this power for every six levels beyond the first.

**Unyielding** (Su): At 8th level, you can use a Channel Energy to make your allies almost impossible to keep down. Target creatures are immune to fatigue, exhaustion, stunning, and sickening; and any such ailments in effect when this power is activated are suppressed for the power’s duration. Target creatures are also immune to non-lethal damage. You can affect up to one ally per three cleric levels, for one minute per point of Wisdom modifier, and all targets
must be within range of your Channel Energy.

**New Spell: Sense of Timing**
Divination
**Level:** Audacity 7
**Components:** V, S, F
**Casting Time:** 1 standard action
**Range:** Touch
**Target:** One creature
**Duration:** 1 round/level
**Saving Throw:** Will negates (harmless)  **Spell Resistance:** No

The creature touched gains a powerful instinct about when attacks are occurring, allowing him to take dangerous or even foolhardy actions in the middle of battle with near-impunity. While benefiting from this *sense of timing*, the target does not provoke any attacks of opportunity for the duration of the spell, regardless of his actions. The target may choose to ignore his senses if, for some reason, he wishes to provoke an attack of opportunity. In addition, the target fights as if he knew the Combat Reflexes feat for the duration of the spell, allowing him to take advantage of openings he would normally miss.

*Focus:* A tiny hourglass, filled with diamond dust, worth 500 gp.

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### Illusion Domain Spells:
- 1) Disguise Self
- 2) Minor Image
- 3) Major Image
- 4) Banality (new spell)
- 5) Persistent Image
- 6) Sensory Overload (new spell)
- 7) Mass Invisibility
- 8) Screen
- 9) Imperceptible (new spell)

**New Domain: Illusion**
Gain Spell Focus: Illusion as a Bonus Feat. Bluff, Disguise and Stealth are Class skills.

*Mislead* (Ex): you are twice as hard as normal to track, even by Scent, and gain double the normal bonus (or protection) for any cover.

*Sophistic Sphere* (Sp): At 8th level, you can use a Channel Energy to make you and your allies look different for a brief time. The area normally affected by a Channel Energy looks to viewers outside the area as whatever you designate, even allowing allies to appear as a different creature, for 1 round per cleric level. The Will save DC to disbelieve this effect is equal to $10 + \frac{1}{2} \text{your cleric level} + \text{your Wisdom modifier}$. The rounds need not be consecutive.

**New Spell: Banality**
Illusion (Phantasm) [Mind-Affecting]
**Level:** Assassin 4, Sor/Wiz 5, Brd 4
**Components:** V, S
**Casting Time:** 1 standard action
**Range:** Long (400 ft. + 40 ft./level)
**Area:** 400 ft. + 40 ft./level emanation centered on you or object touched.
**Duration:** 10 min./level (D)
**Saving Throw:** Will partial  **Spell Resistance:** No

You cloud the minds of all creatures in the area, causing them to see you as unappealing and inconsequential. You do not know exactly what they see, but everyone sees their own personalized image of absolute blandness appropriate to the surroundings. For example, while standing in the king’s court others might see you as just another courtier, or while in
an Orrk village you are seen as another unwashed Orrk grunt. This has two direct effects:

- Any creature in the area suffers a –5 circumstance penalty to any checks opposed to your Stealth or Disguise skills, and you can use the Stealth skill with regard to such creatures even when they are directly observing you. They also suffer a –5 circumstance penalty to any Perception check to hear you, as their befuddled mind rationalizes any sounds you make as being normal ambient noise.

- Any opponent attempting to strike or otherwise directly attack you, even with a targeted spell, must make a Will save (with a +4 circumstance bonus if you have made a physical attack against them during the current encounter). If successful, they may attack normally for the remainder of the spell (though they are still affected by the first effect). If the save fails, they are fooled into believing you are too insignificant to waste the energy required to attack you. They cannot follow through with the attack, and do not realize that this decision was not made of their own volition. They are still free to use the action they would have employed against you to take any other course of action, including attacking a different creature. They may also make a new Will save on any subsequent round if they wish to attack you.

You may also cast this spell on an unattended object, which causes it to appear exactly as any other nearby object of the same type. Creatures affected suffer a –10 circumstance penalty to their Perception checks to locate an object emanating banality. This form of the spell can be made the subject of a permanency spell by an 11th level or higher caster.

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**New Spell: Sensory Overload**
Illusion (Figment)

**Level:** Illusion 6

**Components:** V, S

**Casting Time:** 1 standard action

**Range:** Medium (100 ft. + 10 ft./level)

**Targets:** One creature/level, no two of which can be more than 60 ft. apart

**Duration:** 1 round/level

**Saving Throw:** Will partial  
**Spell Resistance:** No

You fill the target creatures’ senses with a kaleidoscope of colors, a cacophony of sounds, and a pungent swirl of odors. Overwhelmed with these impressions, each subject must make a Will saving throw or be stunned and unable to act. Even if a subject sees through the illusion, it is still sickened by the sensory overload for the duration of the spell.

This spell has a particularly insidious effect against a creature using true seeing at the moment it is targeted. Rather than allowing it to ignore the sensory overload, the true seeing actually magnifies the effect, causing the subject to see the truth about everything, all at once. If a subject using true seeing is stunned by this spell, it must make a second Will saving throw or be driven permanently insane by the experience (as the spell insanity).

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**New Spell: Imperceptible**
Illusion (Glamer)

**Level:** Sor/Wiz 9, Illusion 9

**Components:** V, S, M

**Casting Time:** 1 standard action

**Range:** Personal

**Target:** You
**Duration:** 10 min./level (D; see text)

You become undetectable to all senses save touch, even those that are heightened or magically enhanced. You are invisible as if under the effect of *greater invisibility*, and cannot be seen even by creatures using *see invisibility* or *true seeing*. Any object of Fine size or smaller that touches you is turned invisible as well, preventing you from being discovered by *glitterdust*, *dust of appearance*, or similar methods and negating any penalty to Stealth checks from such a source. You remain invisible in the area of any spell that would cancel or reveal it, such as *invisibility purge*, and are immune to *faerie fire*. Discovering your location is more difficult as a result of these subtle improvements; while the Perception DC for noticing your presence remains the same, observers must beat the DC by 30 in order to pinpoint your location (rather than by 20 as normal).

The spell masks all sounds (including sonic effects) from leaving the space you occupy, but does not prevent sounds from entering. This makes you effectively silent to others but does not prevent you from listening to your surroundings. It also does not prevent you from speaking, such as to cast spells with a verbal component, though your voice cannot be heard by any creature not occupying the same space. You cannot be sensed by blindsense, blindsight, or tremorsense, and neither do you register as a “blank spot” to creatures with these abilities. Your odor is completely neutralized, and you cannot be sensed or tracked by a creature using the scent special ability. You leave no footprints or tracks at all, as if under the effect of *pass without trace*.

Your *imperceptible* nature allows you to be ignored by all forms of divination spells and effects that would detect your presence or any information about you, including all *detect* spells, *arcane eye*, *arcane sight*, *clairaudience/clairvoyance*, *discern location*, *locate object*, *scrying* or any similar spell lower than 9th level. You do not trigger any magical effect that would normally react to your presence, such as *alarm* or *glyph of warding*, though you can still activate spells that trigger when read (such as *explosive runes* or *symbol of pain*).

At any point, you may temporarily suppress the effects of this spell as a free action. As long as the spell’s duration has not expired, you may subsequently return to your *imperceptible* state as a standard action.

*Material Component:* The eyeball of a creature capable of using *true seeing*, either as a spell or spell-like ability. The eyeball is swallowed during the casting of the spell.

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**Ecmotain, the Lurking Lady, Goddess of Death**

*Lurking Lady; Dame Shipwreck; She of the Cold Embrace; the Bitter; Mother of Aberrations*

**Symbol:** A Kraken (aquatic serpent of many tentacles)

**Domains:** Death, Animal, Charm, Destruction, Knowledge, Madness, Water (Chaos, Evil)

**Favored Weapon:** Javelin

A bitter deity, Ecmotain is the Lurking Lady, dragging the careless and cautious alike down to her watery realm. While she truly has little command over nature (that being Cielrois’ domain), she is associated in the Halfling religion with predators, whirlpools, and all kinds of violent demise. She especially loathes ships, seeing them as the children of her ex-lover Cielrois and her rival Andmere, and she is the cause of many shipwrecks. She sometimes regrets these decisions, though, leading to occasional survivors of one of her attacks. She has a massive treasure trove in her lair from the ships she has dragged below.

She has the knowledge of every deceased Halfling, as well as any other creature that has...
drowned in the seas of Ursoule. Originally, Magic was her domain as well, until her son Babilitais stole the First Spellbook from her. Since then, she has grown paranoid and secretive, and even her son, the Lucklord, would be hard-pressed to steal from her again. Ecmotain is also the goddess of love, but she has grown bitter at her rejection by the wandering Cielrois. This aspect, however, has kept her from going completely insane, and is why even some good Halflings still revere her. “Ecmotain’s Embrace” is a Halfling pun for both death and falling in love. Her power over love and her hatred of Andmere are two reasons why Halfling weddings are never held on-board a ship.

Ecmotain loathes Andmere for “stealing” her lover, and views Goureaux as a meddling lapdog. Her behavior towards Cielrois is obsessive, alternating between gentle, sweet pursuit and violent destruction – an archetypal scorned lover. Her son Babilitais has her grudging respect, and she will often try to enlist him for some scheme against her rivals. He has no delusions about his mother’s sanity, but will often seem to go along with her plans for his own entertainment, or perhaps a desire to one day finally see her happy again.

Perhaps the most disturbing aspect of Ecmotain is that of Mother of Aberrations. The holy texts upon which this is based are said to come from even more ancient legends of her contact with the Aboleth, a malevolent aquatic race from deep in The Beneath. Ecmotain’s lair is said to be at the “bottom of the deepest ocean,” a description that is strangely similar to that of the Aboleth homeland: “at the bottom of the world, where madness dwells.”

**Temples and Clergy**

Ecmotain has a temple in every Halfling city and in most Halfling enclaves elsewhere. Her religion is very cohesive, with all decisions being made by a bi-weekly meeting of all of the temple’s clerics. Generally, a majority vote carries all decisions. Allowing a marriage to take place under church auspices requires a two-thirds vote, which is often unanimously agreed to, since any disagreements are seen as a bad omen. Ecmotain’s clergy are also notorious archivists, and their interviews with visitors (usually starting with, “Just a few questions...”) sometimes take days to finish due to their obsession with tiny details.

Temples are always on a coast, and will have direct sea access from the temple (a rock stair, elevator, or simply an overlook or a hole in the floor). A temple to the Lurking Lady often has a library, faithfully added to by local clergy. Also common are specially crafted chambers where permanent *Speak with Dead* spells allow the deceased to be interrogated.

Ecmotain’s clergy wear black robes, marking the finality of death and the deepness of love. Rings are common, though not ceremonially required, and gemmed rings are very popular, with darker colors preferred. Ecmotain’s clerics pray for spells at dusk, and often multiclass as wizards or rogues. Bards often revere her for her influence in love, and her influence over death attracts assassins and other dark folk as well.

**Dogma**

All will know the feel of the Cold Embrace someday. Prepare the world wherever you go, knowing that desire and death both have their place. Learn all you can, and record it, so that the Lady will not be caught unaware. Avoid ships, and never help to build or repair one.

**Cielrois, the Wandering Wave, God of Nature**

*Wave-Master, Father Uncaring, the Faithless Tailwind, Rage of Hurricanes, the Unbindable*  
**Symbol:** a Wave  
**Domains:** Nature, Air, Animal, Creation, Earth, Plant, Water, Weather, Stamina*
Favored Weapon: Brawling, clerics gain Improved Unarmed Strike as a Bonus Feat

Cielrois appears as a massive, towering humanoid with a body of swirling blue-and-grey water and a beard and hair of seaweed.

The lusty, wandering-eyed god of Nature looks after his Halflings with a brightly amoral view of life and death. Outgoing and sensualist, he is a provider of both life and opportunity, but refuses to assist in taking advantage of them. He abandons his many children without concern, trusting the strong will survive. He had one child, Babilitais, with Ecmotain, and then abandoned her for Andmere. The children of Cielrois and Andmere are numerous, which Halflings say is a testament to the stamina of both the Captain and the Wanderer. Cielrois is identified with the open Ocean, and less so with land-bound nature. This, and his authority over fertility, is another reason that Halfling weddings occur in waist-deep water.

Though he wanders as much, or more, as Andmere, Cielrois is not seen as a god of Travel; Andmere guards that sphere jealously. He is, however, a believer in natural law, and greatly dislikes the use of magic to interfere in it. His clerics view their spells as expressions of the natural will, since Cielrois gives them their power; obviously, other gods are interlopers to the extent that they affect nature.

Both Babilitais and Goureaux dislike the Wave-Master; the former, because Cielrois refuses to acknowledge his bastard son, and the latter because Cielrois’ rowdy, wandering nature is alien to Goureaux. Andmere enjoys Cielrois’ company, but finds herself fighting to keep the domain of Travel from him; Ecmotain is literally mad for him, and contests his power at sea in a bid for his affection.

Temples and Clergy

Cielrois’ church is organized into packs, ruled loosely by the strongest cleric present. Feldarin encountering these roaming groups of clergy sometimes confuse them with rowdy youth: they are often found sprinting through a town, accidentally knocking over carts and people and otherwise making a ruckus. They officially preside over the first launch from a winter-bound harbor, and while they are rarely called upon to perform weddings, they are frequently invited to bless the couple with fertility. They also seek out any “interference in nature’s laws” and end it – usually by destroying undead and magical crossbreeds, which has been the basis for recent rumors of Cielroisian crusades against Plaguetouched.

Shrines to Cielrois are found outside city walls – often on a high rocky outcropping, or an unsettled cove. They are simple buildings, and their primary purpose is protection from the worst of Cielrois’ power. Worshipers are required to stand in storms for as long as they can at least once a month; the most devout disdain clothing for this challenge. A handful of mystics that worship Cielrois have made it their mission to seek out the most extreme and vicious weather to test their mettle: snowstorms, sandstorms, tornadoes, etc.

Cielrois’ clergy, including druids, wear as little as possible, using seaweed, plants, or (at worst) mud, and pray for their spells at dusk. Traditionally, these prayers are said while standing in water. Some clerics, when lost in a desert or deep underground, have angered their companions by emptying waterskins into a “prayer pool.” Multiclass rangers, fighters, barbarians, and sorcerors are common, while multi-class wizards are almost unknown.

Dogma

Be strong and unapologetic. Obey power, and nature is the most powerful of all, so its laws are to be obeyed by all. Anywhere you go, do not go slyly, nor with hidden malice or a sly
tongue, but go boldly, with open arms and speech. Cielrois has the new Domain **Stamina**.

**New Domain: Stamina**
Gain Endurance as a Bonus Feat. Survival is always a class skill.

<table>
<thead>
<tr>
<th><strong>Stamina Domain Spells:</strong></th>
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</thead>
<tbody>
<tr>
<td>1) Endure Elements</td>
</tr>
<tr>
<td>2) Bear’s Endurance</td>
</tr>
<tr>
<td>3) Heroism</td>
</tr>
<tr>
<td>4) Spell Immunity</td>
</tr>
<tr>
<td>5) Stoneskin</td>
</tr>
<tr>
<td>6) Mass Bear’s Endurance</td>
</tr>
<tr>
<td>7) Regenerate</td>
</tr>
<tr>
<td>8) Greater Spell Immunity</td>
</tr>
<tr>
<td>9) Iron Body</td>
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</tbody>
</table>

*Healing Stamina* (Ex): You gain the Fast Healing special quality, and regain 1 hit point of damage per round, plus 1 point per 3 cleric levels, to a maximum of 5 per round at 15th level. This is just like natural healing.

*Power to Restore* (Sp): Beginning at 6th level you can spontaneously convert your spells into Restoration spells: 2nd level and higher spells may be converted into *Lesser Restoration*, 4th level and higher can be converted into *Restoration*, and 7th level and higher can be converted into *Greater Restoration*. Note that you must be able to cast spells of the given level, and you must have any required material components on hand.

**The Halfling Creation Myth – The Noble Journey**

The world once belonged to an older and wiser race than any that exist today. The Noble Journey of the Halflings brought them into contact with this time, a time when gods walked on Ursoule and shook the earth with each step. The ruins of those people are all that remain of them today, but it was not always so.

These Ancient Gods of the Islands were visited one day by Andmere and the other Halfling gods, who were searching for a home for their people. The Ancient Gods of the Islands asked what Andmere had to offer in return. Andmere tricked the Ancient Gods of the Islands into believing that the Halflings were so small that they would not be noticed and would not be a burden to anyone else. This was The First Trade.

The Ancient Gods of the Islands then asked Andmere why there were so many of her people. Andmere tricked the Ancient Gods of the Islands into believing that there really weren’t that many of her people, it only seemed that way because of how they were being counted. Andmere wrote down on a scroll how the Halflings would be counted, and included complicated formulas for the proper counting of the Halflings. This was The First Contract.

The Ancient Gods of the Islands then asked Andmere why there were Halflings travelling the world and touching so many shores. Andmere tricked the Ancient Gods of the Islands into believing that the Halflings were fleeing from the end of the world, and were merely seeking shelter from the coming cataclysm. This deception was so convincing that the Ancient Gods of the Islands soon left Ursoule, leaving behind their great cities and buildings, to be discovered by Halflings during their travels. This was The First Deception.

And so it was, that the Halflings discovered the ancient ruins and explored them, learning many secrets and lost knowledge. The legendary Lost City of the Island Gods has yet to be discovered, and prophesy tells that when it is, a Great Change will come over the world, and the Halflings will find their destiny, a Golden Age promised them by Andmere.

**The Greatest Deception**

Currindor is depicted as the Trickster God of Gnomish religion, and the primary interface
between the Gnomes and the races on the surface are his Infiltrators. These are Gnomes who can successfully disguise themselves as Halflings. They consider Currindor, as the “Ultimate Infiltrator.” Some Gnomes believe that it is possible that even though Babilitais “seems” to be a Chaotic god, he is actually Currindor in disguise. Almost all the Halflings scoff at this suggestion, but there are some interesting parallels.

Some Gnomes believe that Currindor is so clever that he actually persuaded the Halfling gods into believing that he is one of them. Some have extended this further into believing that Babilitais and Currindor are actually the same god, and that all the differences between them simply show what a master of disguise Currindor really is. Some Gnomes have gone so far as to conclude that Currindor has infiltrated all the other surface religions as well, and is really all the other different Gods of Magic as well.

And if they believe that, then it's quite ironic, for then the Gnomes would have reasoned their way from a faulty set of premises to a correct conclusion. Because, of course, all the different gods of Magic really are just Aspects of the same single God of Magic.

Some Halflings have formed a secret cult based on this belief that portrays Currindor as the real father of Babilitais, and that the Cielrois that Ecmotain joined with to have Babilitais was Currindor in disguise. Believers are considered heretics by almost all other Halflings.

THE HUMAN RELIGIONS
THE GREAT MULTITUDE

Humans worship many versions of The Five Gods. The table below shows details for the original Five Gods worshipped by Humans with their Domains and Symbols, sometimes called the “Old Gods.” Most human cultures have modified these into versions of their own.

<table>
<thead>
<tr>
<th>Deity</th>
<th>Traditional Depiction</th>
<th>Domains</th>
<th>Symbol</th>
</tr>
</thead>
<tbody>
<tr>
<td>Life/Death</td>
<td>The Shepherd; The Judge; The Fate Spinner; The Reaper</td>
<td>Death, Darkness, Destruction, Glory, Healing, Repose, Sun</td>
<td>Skull</td>
</tr>
<tr>
<td>Magic</td>
<td>The Master of Mysteries; The Master of Secrets; The Master of the Unknown; The Master Librarian</td>
<td>Magic, Gravity, Knowledge, Protection, Rune, Strength</td>
<td>Fireball</td>
</tr>
<tr>
<td>Travel</td>
<td>The Seeker of Horizons; The Endless Wanderer; The Eternal Companion; The Protector</td>
<td>Travel, Creation, Gravity, Liberation, Luck, Trickery</td>
<td>Wheel</td>
</tr>
<tr>
<td>War</td>
<td>The Infinite Rage; Ultimate Warrior; The Final Enemy; The Father of Courage</td>
<td>War, Chaos, Charm, Community, Evil, Good, Law, Nobility</td>
<td>Sword &amp; Shield</td>
</tr>
<tr>
<td>Nature</td>
<td>The Mistress of Elements; Mother of Animals; The Mother of Nature; The Sleeping Heart of the World</td>
<td>Animal, Air, Earth, Fire, Water, Plant, Weather</td>
<td>Oak Leaf</td>
</tr>
</tbody>
</table>

The Origin of the Human Species

When asked about the origin of the species, most human scholars tell a similar version of the following account.

In the distant past, long before recorded time or legends told, there was a race of beings on Ursoule with almost limitless knowledge and power. Some say that they were the “First Race,” born at the same time as the world and destined to be its shepherds. They were called the “Massu-abbah,” which roughly translates into “Those Before All.” What is known of them has been pieced together by scholars who interpret their ruins – walls with strange
writing carved into them, monoliths of unknown purpose – and the
distant memories of the Dragons, said to be their first creation.

At some point, generally given at about 10,000 years ago, the Massu-
abbah began to tinker with life. What inspired this is unknown, but each
modern race claims they were the first of the Massu, causing much
debate among scholars which increased with the arrival of the Feldarin,
who claim they were the first of the “new races” to appear anywhere.

When the “Massu” walked the world, their religion had many gods
including the five known today, although there seem to have been
differences from the ones currently worshipped. But there were also
other gods who are no longer known. Both Massu writings and primitive
cave drawings describe beings floating within giant spheres in the air or
riding on long, narrow board-like devices, using staves of power to
change the land around them. Many strange creatures appear to have
been created, only to be remade into yet more creatures.

The Massu chose the Alarran Basin for their humanoid tinkering, as
evidenced by some of the ruins found there. Legends recall when the
Massu walked the land, beneficent and helpful. The Massu also placed
Dragons at the portals to other planes of existence to discourage their
use, while Giants were created to protect Ursoule from the Dragons. In
time, the Alarran Basin proved fruitful for a new race called “Humans.” Seemingly the
closest in appearance to the Massu, humans were adaptable and strong, and several human
tribes began to compete for resources and land.

Then, sometime between four and five thousand years ago, the Massu vanished from the
world. Scholars disagree, some saying that five “god-heroes” remained behind to watch
over the new world they had created. Others say that the Massu fled from some deadly war
or plague. They did fight with the dreaded Aboleth, none of which has been seen in modern
times, and a great war between the Gnomes and an Aboleth in The Beneath was the last
known sighting of one. The Orrks have myths of a race similar to the Massu appearing at
about this time, building and teaching. Their imprint is similar to that of the Massu, but
different enough to leave room for doubt. Still, the last signs of any ancient race to be found
on Ursoule are on the Orrk continent of Herkekelxun.

Scholars claim that the current Five Gods were based on, or at least inspired by, the Massu-
abbah. The gods’ spheres of influence and some teachings would seem to support this. The
Feldarin claim that their “Five Gods” emerged from another world into this one and created
five tribes, one for each absolute alignment of law, chaos, good, evil and neutrality.

As humans grew and developed, they spread out over the land. Knowledge became refined,
and the use of both arcane and divine energy became more common. It was also during this
time that the many versions of the Five Gods began to appear. Each tribe felt that their
version was the only “correct” one, an opinion that can still be found today. The following
sections detail each tribe’s basic Five Gods and dogma.

**Baran – The Five Aspects of the Great God al’Sharesh**

Each Baran city state worships only one god. Unfortunately, each one seems to worship a
different god. Even followers of similar “gods” (such as Nishka, a War God, worshipped in
Asannamah’id, and the Great God of Battles, Barshen, worshipped in Barsha’id) often go to
war with one another over apparently meaningless differences in their beliefs and practices.
Although it seems that the Baran gods are based on the same five worshipped elsewhere, they actually believe in only one true deity, called “the al'Sharesh,” and consider all other gods as splintered parts – or Aspects – of the one true god. Still, each city sees its god as true and all others as false. Even cities who seem to worship the exact same god see their gods differently, one true and the other false. In the Imperial cities along the Alarran Sea the Feldarin Orthodox Church holds sway, though the Baran there still hold a somewhat less than orthodox view of the Five Gods. The Imperial Baran believe that each of the Five Gods is an Avatar of al'Sharesh, who never splintered but instead is a god with five faces. While the Feldarin Orthodox Church finds this interpretation somewhat confusing, they have come to accept it out of both convenience and greed - the Imperial Baran are the wealthiest of the human cultures dominated by the Feldarin, and are known to give great donations to the Feldarin Church to prove their devotion to their gods and their loyalty to the Empire.

The nomadic Al Bah'ahrain tribes of the desert worship one or more of the Five Gods in one aspect or another, but many worship the desert itself. Little is known of this faith, but the wise men of the desert are said to have powers over the sands and a rapport with its native creatures. Some can take on the forms of a jackal or a vulture, or even some of the more exotic creatures of the sands. Little is known of their history or culture, for though they seem able to read and write, no recorded history has ever been discovered.

**The Nature of Baran Religious Belief**

The Baran are unique among the people of Ursoule in their worship of a single deity of five parts. This god, who the Baran call **“the al'Sharesh,”** is said to embody all five aspects of divinity that other cultures divide into five different deities. Different Baran city-states have different local names for the various aspects (for example, al’Sharesh’s martial aspect is called Nishka in Asannamah'id and is known as Barshen in Barsha’id), but it is universally acknowledged that al'Sharesh is the one true, supreme deity.

The Baran depict al'Sharesh as a personal, individual, and caring deity who is intimately involved in the world. Despite his omniscience and omnipotence, al'Sharesh is believed to show concern for each individual worshipper and to intentionally limit himself in order to win the voluntary worship of his followers. But when angered, al’Sharesh’s wrath can be terrible. Baran mythology and holy texts contain many stories of al'Sharesh using natural disasters to punish heretics, or rising up a conquering horde to subdue those who rejected him.

Confronted with the Five-fold religions common in the Alarran basin and the uncountable multitude of Pahali deities, the Baran believe that all deities worshipped on Ursoule are but different versions of al'Sharesh. They believe that al’Sharesh reaches out to people of all races and cultures, appearing in different forms as appropriate to each one, but only appearing to the Baran in his one true form. Baran tend to treat believers in other gods with a degree of condescension, as they would treat a person who believes that the world is flat. This attitude is not normally antagonistic, but is more like slight amusement or, at worst, annoyance of an obvious fact.

Another fundamental aspect of Baran religious belief is the existence of an opposing being

<table>
<thead>
<tr>
<th>Five Aspects (or Avatars) of al'Sharesh</th>
<th>Sphere</th>
<th>Domains</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bolaes, the Shepherd</td>
<td>Death</td>
<td>Death, Destruction, Repose, Darkness, Glory</td>
</tr>
<tr>
<td>Dabbour, Master of Word &amp; Blade</td>
<td>War</td>
<td>Chaos, Law, Good, Evil, War</td>
</tr>
<tr>
<td>Istani, the Great Guide</td>
<td>Travel</td>
<td>Protection, Travel, Trickery, Luck, Creation</td>
</tr>
<tr>
<td>Asifa, the Wild Desert</td>
<td>Nature</td>
<td>Plant, Animal, Water, Fire, Air, Earth</td>
</tr>
<tr>
<td>Mashakil, the Trickster</td>
<td>Magic</td>
<td>Magic, Knowledge, Protection, Rune, Gravity</td>
</tr>
</tbody>
</table>

The Favored Weapon for Clerics of al’Sharesh is the **Scimitar**.
almost equal to al'Sharesh in power and influence. This evil force, known to the Baran as Akasta, is the opposite of al'Sharesh in every way; cruel where al'Sharesh is loving and merciless where al'Sharesh is forgiving. Al'Sharesh and Akasta are locked in a constant state of conflict that profoundly affects the nature and history of the world.

The most holy book in Baran religion is known as the Kit’ab-e-Sitaq, or “Book of Truth,” which the Baran believe to be divinely-written, gifted to them by al'Sharesh. The Kit’ab-e-Sitaq outlines the principles of the Baran religion, addressing such topics as appropriate sacrifices and their procedures, various dietary and behavioral laws, the philosophical and doctrinal underpinnings of the religious system, and a number of historical and educational stories and parables. The Kit’ab-e-Sitaq also contains a number of letters and essays said to have been written by Adil Khalid, the most revered of the early teachers of Baran religion. These writings focus on the proper worship of al'Sharesh.

By far the most extensive section of the Kit’ab-e-Sitaq deals with the legendary Baran Empire that stretched from the southern tip of the Cursed Peninsula in the south to the Kvrinzemya Mountains in the north. According to the Kit’ab-e-Sitaq, this Empire was created and ruled for a thousand years by al'Sharesh himself, manifested in physical form as the ideal Al-Barajah ruler. Supposedly born of humble origins, al'Sharesh led a blameless life as an itinerant teacher, warrior, and religious leader, eventually uniting the various Baran city-states and Al Bah’ahrain clans and leading them to victory over the surrounding peoples.

After ruling a peaceful and prosperous Empire for one thousand years, al'Sharesh suddenly changed, breaking into five equal parts now called the Five Aspects, and became remote and silent. The Pharaohs of the Baran were able to control the Empire for a few more centuries, but infighting led to a weakening of their rule. When the event called “The Harrowing” struck the Baran heartland, the power of the Pharaohs completely collapsed.

The last chapters of the Kit’ab-e-Sitaq prophesy about the return of al'Sharesh and the restoration of the Baran Empire. Baran clerics and sages constantly study these prophesies, hoping to see signs of al'Sharesh’s return in various events. Common people tell stories of al'Sharesh and dream of the day when he will return the Baran to their former glory.

The Kit’ab-e-Sitaq also describes the five moons of Ursoule as the Five Eyes of al'Sharesh, always watching over his children. Since at least one moon is almost always in the sky, it is easy to understand the basis for this belief.

Traditional Caltan Religion – the Five Stages of The Wheel

The greatest difference between traditional Caltan and the rest of Ursoule is in their religion. The Caltan reject the idea of five great divine beings. If these gods exist, they ask, where are they? Why do they not show themselves? If they are as powerful as the clerics claim, why do they not smite the Caltan’s enemies? The Caltan see the schisms and debates of other religions as evidence of the folly of individual deities. They instead trust their fate to the Wheel of Life.

According to this belief, every Caltan soul is reborn multiple times, with each lifetime an attempt to achieve perfection in one of the five Stages of the Wheel. If a soul fails to attain this goal it must repeat that stage again until it does. Those souls that achieve perfection in all five stages are reborn as a superior being, one of the Fey creatures who

<table>
<thead>
<tr>
<th>Ancient Caltan Blessing</th>
</tr>
</thead>
<tbody>
<tr>
<td>May the Judge find you worthy, And the Sage grant you wisdom. May the Bard lift your spirit, And the Warrior guard your soul. May the Herdsman show you the way. And The Wheel be your path.</td>
</tr>
</tbody>
</table>
inhabit Sidhe, the Faerie Realm. Some druids believe that the Fey continue on a similar path, trying to succeed at yet another Wheel.

The five Stages of the Wheel (and their Spheres of Influence) are Nature (Nature), War (War), Justice (Life/Death), Knowledge (Magic), and Freedom (Travel). Each stage has a “Guide,” which appears in Caltan night skies as the constellations the Herdsman, the Warrior, the Judge, the Sage, and the Bard. The Judge is harshest, and only those of the Brehinn Tribe can be Judges in Caltan society. They are the arbitrators and negotiators of the Caltan – and they are also the executioners. Though they are highly respected, theirs is a lonely life, travelling from village to village, bringing both life and death.

The Caltan do not presume to know when or how a soul achieves perfection in one of the five stages. Success in life is no indicator – a wealthy merchant may have to repeat the stage of the Herdsman, while a poor farmer becomes a mighty warrior. However, success is believed to indicate a more developed soul, one who has completed one or more of the Stages of the Wheel. The greatest leaders in Caltan society are thought to have completed multiple stages, and are almost ready to move on to immortality as one of the Fey.

<table>
<thead>
<tr>
<th>Stage</th>
<th>Sphere</th>
<th>Guide</th>
<th>Domains</th>
<th>Symbol</th>
</tr>
</thead>
<tbody>
<tr>
<td>War</td>
<td>War</td>
<td>Warrior</td>
<td>Chaos, Charm, Community, Evil, Good, Law, Nobility, War</td>
<td>Sword &amp; Shield</td>
</tr>
<tr>
<td>Justice</td>
<td>Life/Death</td>
<td>Judge</td>
<td>Darkness, Death, Destruction, Glory, Healing, Repose, Sun</td>
<td>Skull</td>
</tr>
<tr>
<td>Knowledge</td>
<td>Magic</td>
<td>Sage</td>
<td>Gravity, Knowledge, Magic, Protection, Rune, Strength</td>
<td>Fireball</td>
</tr>
<tr>
<td>Freedom</td>
<td>Travel</td>
<td>Bard</td>
<td>Creation, Gravity, Liberation, Luck, Travel, Trickery</td>
<td>Wheel</td>
</tr>
</tbody>
</table>

Caltan Clerics serve as advisors, guiding others through the Wheel of Life. Clerics must choose a Stage and select from the domains listed for that Stage in the table shown above. They guide worshippers by example, so Clerics of War are always great warriors, while Clerics of Freedom excel at travelling. Of special note are Druids, who are part of no stage, yet are part of all. They channel the energy of the Wheel itself, and sit apart from the rest of society. They commune with the Fey, the reborn souls of their ancestors, and entreat the Fey for aid and blessings. But the Fey are unpredictable, and if angered their rage can be terrible. While clerics are respected, druids are revered, and their advice is always heeded.

The Way of the Wheel can still be found in the Empire, but it is kept hidden from the eyes of the Feldarin. Feldarin Clerics say that the Caltan are misguided, deceived by the Fey into worshipping them as false gods, and that the spells of Caltan Clerics come from the Five Gods of the Feldarin. The Free Caltan view this assertion with some confusion (why would Feldarin gods give spells to their enemies?), but hundreds of years of occupation have eroded the traditional beliefs in many areas.

Where it does still exist, the old Caltan faith often appears as half-remembered rituals performed in a language the clerics no longer know. But as The Weeping swept through the lands, more turned to the old ways, and small cults can now be found in even the greatest cities, sometimes sheltering dangerous Fey beings. It is said that Caltan druids have been seen travelling in the Empire of late. Some seek to educate their brethren, teaching them how to deal with the Fey. Others seek to spread the old faith – at any cost.

The “New” Caltan Religion – The Sentinels of the Wheel

The melding of traditional Caltan worship with the Feldarin Five Gods has created a new
religion among the “Imperial Caltan,” those who have been absorbed into the Empire. This new religion recognizes five divine beings, called **Sentinels**, who guard the world. These Caltan describe their Sentinels as existing in what could be called “far planes,” although the number of recorded visits to these places is very low and always the subject of legend. The Sentinels are beyond the reach of mortals, it seems, unless they themselves allow such contact. They are the living guardians and the voices of the Five Stages of **The Wheel**.

Traditionally, when describing the “Five Gods” of the common folk, the Caltan referred to them as parts of a single object, known as **The Wheel**, and lacking individual names. In this new religion, the “Wheel of Life” made of five stages, or journeys, has changed little, but includes the existence of Five individual powerful forces on Ursoule. The arrival of the Feldarin and the devastation of **The Weeping** sparked a desire to believe in greater beings, and created identities for the “Sentinels of the Wheel” in this new Caltan religion.

Though seen as heresy by traditional Caltan, for others it was easier to understand the five parts of the Wheel as distinct beings instead of vague forces that can’t be seen yet make up part of one’s being. Though the idea has gained acceptance among the “Imperial” Caltan, even they stop short of assigning unique identities to any actual “gods.” They are, however, willing to accept five beings of great power, called **Sentinels**, who act as intermediaries between the Caltan and **The Wheel**. According to the new religion, these beings “keep the Wheel turning.” They have no dogma, no worshippers, and no moral code except what they are expected to do by the Wheel itself. Rare appearances by these beings have been recorded, and they are referred to both inside and outside Caltan religion as “The Sentinels of the Wheel.”

**The Sentinels of the Wheel**

The Sentinels don’t generally interact with people, do not grant spells, answer prayers or anything else Divine. They are the powers over the basic elements of creation, and are the powers that make the world go round, or in Caltan terms, “keep the Wheel turning.”

**The Homes of the Sentinels**

Outside the Physical Realm of Ursoule, many cannot grasp the true nature of reality. The Divine Realms have rarely been visited in recorded history, and those who have tried have frequently gone mad or died. They are instead referred to in a metaphorical sense. A person’s mind cannot grasp the truth of the gods and will hide it behind a veil of perception. The following perceptions of each Sentinel’s domain are the most common in current use. Each Sentinel is also sometimes connected to their Sphere using one of the five normal senses - touch, taste, smell, sight, and sound - as allegories of more primal forces.

**The Natural Realm – Home of Ursoula, the Sound of Nature**

Table: The Sentinels of the Wheel (New Caltan)

<table>
<thead>
<tr>
<th>Sphere</th>
<th>Sentinel</th>
<th>Attributions</th>
<th>Favored Wpn</th>
<th>Other Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Life/Death</td>
<td>Damius The Judge, Touch of Life, Touch of Death</td>
<td>Ranseur</td>
<td>Origin of the “Damian River”</td>
<td></td>
</tr>
<tr>
<td>Magic</td>
<td>Existentia The Weaver, Gatekeeper, the Taste of Power</td>
<td>Bladed Scarf</td>
<td>Origin of portals &amp; all magic</td>
<td></td>
</tr>
<tr>
<td>Travel</td>
<td>Allarus The Traveler, She Who Sees All</td>
<td>Longbow</td>
<td>Origin of the “Alarran Sea”</td>
<td></td>
</tr>
<tr>
<td>War</td>
<td>Sapienza The Conflicted, the Thinker, the Scent of War</td>
<td>Kama</td>
<td>Origin of consciousness &amp; war</td>
<td></td>
</tr>
<tr>
<td>Nature</td>
<td>Ursoula The Great Mother, the Sound of Nature</td>
<td>Whip</td>
<td>Origin of the name “Ursoule”</td>
<td></td>
</tr>
</tbody>
</table>
includes the Elemental Planes (Fire, Air, Earth, and Water) which combine with other forces to form a verdant sylvan area. Plants and animals are in abundance, as well as elementals of all sorts. These creatures act on instinct, although advanced types are known to exist.

**Ursoula**, the “Sound of Nature,” holds sway over this realm with her powers echoing forth onto the Physical Realm on occasion. The Lifestream passes across the Natural Realm with Damius’ Underworld beneath it, and the Heavens above. According to the belief, it is she for whom Ursoule was named.

Her home is often described as a tall mountain surrounded by water. Deep inside the mountain is a core of fire and lava. The lava flows forth to mix with water and forms the earth. Some of the water becomes a fog that blends with the air, then mixes with fire to become lightning, all overseen by a shining sun (fire) starting the process all over again. The elements mix to form the flora and fauna of Ursoule.

Caltan Nature clerics commonly have four sects, one for each season or one for each element. Their **Favored Weapon**, the Whip, has four abilities as well (damage, trip, subdue, disarm).

**The Miasma – Home of Allarus, the Traveler, She Who Sees All**

The Transitive Planes compose the Realm known as the Miasma. The Ethereal connects the various Inner Planes while the Astral connects the Far Planes. While entering the Ethereal is relatively easy compared to other planar travel, pressing through to an adjacent Plane is exceedingly difficult. It can be likened to drawing a bow, the farther back it is drawn, the harder the pull. It is difficult to snap the string, but with the proper tool the string can be cut, causing a breach to another Plane. Ethereal travel actually shifts the body to the Ethereal, while most Astral travel leaves the body behind. The Astral is a realm of thought and non-thought that joins the various Far Planes. It is an empty void, populated by stray thoughts and strange beasts. From the Astral Plane, one can peer into the Far Planes darkly. With sufficient willpower, one can enter a Plane and draw energy into a new body.

The Miasma is the home of Allarus, the Traveler, “She Who Sees All.” She doesn’t exist in this realm as much as she is part of it. She is both here and not here, no where and everywhere at once. It is also said that Existentia, The Gatekeeper, holds some sway here, controlling passage between the Planes.

Caltan Travel clerics are called “Zephyrs,” and specialize in movement. Their **Favored Weapon** is the Longbow.

**The Lifestream – Home of Damius, the Judge, Touch of Life/Touch of Death**

This contains the energy planes, both Positive and Negative, as represented by the Lifestream as it passes through all of the other realms. Death and destruction on the Physical Realm releases energy into the Negative end of the Lifestream, causing Entropy. This energy flows through the other realms and is exposed to each, eventually returning to the Physical Realm. The energy is then released back into Physical Realm as new creation. This is called Genesis. Although “living” is technically traveling the Lifestream, attempting to transit it to the other Realms is both dangerous and disorienting. Breaching Entropy is like swimming through a swirling whirlpool full of jagged rocks, and breaching Genesis is like trying to swim up a waterfall.

This is the realm of Damius, The Judge, perhaps best known for the river the Caltan named after him. This metaphor is taken seriously by some, who float their dead
down the river, describing it as passing between the Natural Realm (the Coran Forest) and the Psychic Realm (the Savage Hills) and then out to sea. The Blue Sea then gives life back to the Physical Realm. It is important to remember that the Lifestream is the force that ties together the various Realms in order to make living beings. Damius is often portrayed as the “Touch of Life,” or “Touch of Death.” Caltan Life Clerics are “Flames” who harness creation powers, while Death Clerics are “Shades” who harness destruction powers. Their Favored Weapon is the Ranseur.

The Psychic Realm - Home of Sapienza, the Conflicted, the Scent of War

Sometimes called the Otherworld, or The Confliction, this realm is the source of conscious thought where philosophies and faith are real. It is the source of good and evil, of order and chaos, of genius and insanity, although these terms are rather simplistic. It is a place of Demons and Celestials, of enlightened bliss and ineffable damnation. It is believed that this is the destination of lost souls when they die, forming their own reality around their belief system. The Psychic Realm is located above and below the waves of the Lifestream. Its deepest abysses are called the Underworld, while its upper reaches are the Heavens.

Sapienza governs this Realm, and it extends into the minds of all sapient beings. It is believed to be the collective energy of these minds that brings life to the Psychic Realm. Superficially, Sapienza and the Psychic Realm may seem idyllic and peaceful, but in truth no two people believe exactly the same thing. These differences create the conflicts that are the source of wars, thus connecting Sapienza with the Caltan sphere of War, and resulting in the often used title “the Scent of War.”

Sapienza, in his true form, is all of the collective thought of all the sapient beings in the universe and all of the shades of grey between them. Sapienza appears to others as a reflection of themselves. He is the voice in your mind, your conscience.

Caltan War clerics are “Savants”. Many Savants are also monks, but as a lifestyle more than in any martial arts way. Savants are able to summon divine inspiration to perform great acts. Martial arts style Savants focus on making their body a weapon. The majority of Savants focus on the creation of new beliefs and ideas. These Savants are not generally suitable as PC classes as their powers are subject to the rules of the campaign, basically, GM fiat. If the world needs some bit of technology, it’s concept appears to a Savant in a flash or a dream. Many Savants have esoteric skills, like philosophy, but it is also savants, specialized in Diplomacy, who have kept the peace during The Weeping. The Favored Weapon for all Savants is the Kama.

The Physical Realm – Home of Existentia, the Weaver, the Taste of Power

Some call this the Material Plane, and it includes Ursoule, the world in which the characters live. Some have theorized that there are other, “alternate” realities, such as another reality existing “on the other side of the mirror.” It is known that there is a Shadow plane that is a dark reflection of the Physical Realm. Some claim that the Fey and their servants are from a dark dimension. To date, no one has been able to prove these one way or the other.

It is said that Existentia created the Physical Realm to experiment with the balance of powers, and he mixed a little of each to create what we now perceive as reality. This belief further speculates that alternate Realities are (or were) other experiments, some of which may have failed or become corrupted.

Existentia is sometimes personified as a Weaver, taking threads from the other
realms and weaving them together. As such, he governs the passage between the
realms and defines the rules of what can and cannot happen. Magic is considered to
be breaking those rules, so **Existential**ia is often petitioned for permission to gain
control over its use, a practice often referred to as a “Taste of Power.”

Caltan Arcane Clerics are known as either “Fonts,” who are adept at magic, or as
“Voids,” who are skilled at countering magic. Voids are able to use their spell slots as
a Counterspell. All have the Bladed Scarf as their **Favored Weapon**.

**How Magic Works – Modern Caltan Belief**

**Existential**ia controls all gateways, and thus controls access to arcane power through a series
of rules that determine what is and is not possible for any arcane casting. Through bribery,
study, subterfuge or domination, spellcasters break those rules in order to accomplish
magical effects. This can provide a powerful tool for the DM. It defines magic as restricted
by rules, so any attempt to use it in order to cause some effect beyond what is allowed may
not work. Spells and powers do what their descriptions say they do and nothing more.
 Attempt to abuse that and the caster will find the gateways to their source of power starting
to lock down around them. That also explains why wizards – their power held in check by
**Existential**ia – aren’t ruling the world.

One could suggest that some rules are weaker than others and provide easier access to the
power from our side. This provides DM’s with plot hooks for runaway magic and with
destinations for rituals. Areas of Wild magic could also exist in some places. It is important
to remember that the Realms aren’t some other place; all of the Realms are overlaid on top
of each other. People from the Physical Realm really cannot understand the true nature of
the Realms, so they use metaphors to explain them, and to act as a shield from the true
nature of those Realms. Beholding their true nature, it is believed, would drive mortals mad.

**The Feldarin Connection**

The concept of primal powers being parts of a single entity, with lesser powers acting as
intermediaries, made a brief appearance in Feldarin history with the Reformation ideas of
Emperor Judal. In order to foster peace, Gaman the Just began bonding the various cultures
together by using public works projects. When Judal took power in 343 A.L., he continued
this bonding, but gave it a spiritual side. Judal felt that having specific gods that were seen
as aspects of various concepts was divisive, and he sought out points of comparison that
everyone could agree to. In the Caltan religion he found elements of both specific beings,
the Sentinels, and an overall belief in a single religious process, the Wheel. He used these
concepts to start bonding the Empire together spiritually under one religion. He also
combined the Feldarin church with the military, feeling that having them apart was another
element of division. This had dangerous repercussions. First, removing the need for iconic
“gods” caused a growing feeling that individuals had power within themselves over their
destiny. Second, without the cultural influences of Five Gods, individuals gained that power
with no wisdom to control it. This would be akin to teaching someone how to make a bomb
without also instructing them on the value of life. Lastly, this took power from the Church
and placed it in the hands of the individual. This wasn’t just financial or physical; it eroded
the faith in the Five Gods, which lessened the real power that the Church could wield. Judal
may have had good intentions with the Reformation, but the ramifications were terrible, and
he was assassinated in 356 A.L., spawning the Feldarin Civil War.

**“The Grand Unified Theory of Divinity”**

Some see the new Caltan religion as nothing more than a philosophical exercise. Although

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legends are told of past exploits, no one in modern times has actually travelled to these planes to confirm them, nor has anyone actually seen a Sentinel. Believers say that you wouldn’t be able to comprehend the nature of these things anyway, so your mind would form metaphoric imagery allowing you to cope with it. Since it has little practical use to the common Caltan trying to survive after The Weeping, most don't even think about it.

However, it does provide an explanation about how magic works, what happens when one dies, and why people are different from animals and plants; all the questions that Sages ask but the masses just accept, and a concept the Caltan learned from the Feldarin. Some theorize that the Caltan Sentinels aren't really “beings” per se and don't “live” on Far Planes. It is more acceptable for them to be a part of those planes than of having control over them. They don't interact with people, which implies that people can't interact with them, but some observe how these same Sentinels can be found in everything on Ursoule. The typical Caltan can see how a vase is made out of earth, and thus is a part of Nature. But, it was created by a person, and first existed as a thought, and thus was born of the Magic realm. One can also point out how it changed from soft clay to hard stone, exhibiting the nature of things as they Travel through time. One can hurl it at an enemy, thus demonstrating the nature of War. Finally, it shatters on the ground, demonstrating Death, and piecing it back together into a vase demonstrates Life. A simplistic belief system, but one that works for most Imperial Caltan.

More complicated questions, such as why power is granted to both sides of a conflict; and, if there are gods, why are they so similar (shouldn't they fight it out amongst themselves?) are more esoteric. One can also ask how wizards can do some of the same things as clerics, but apparently do them without divine authority. These, and other questions, are not likely to be answered anytime soon, since in theory everyone has the same Five Gods and thus the same ultimate divine powers. The Five Gods work in mysterious ways...

**Kvrin – the Five Gods of the Mountains**

<table>
<thead>
<tr>
<th>Kvrin Five Gods of the Mountains</th>
<th>Sphere</th>
<th>Domains</th>
<th>Favored Weapon</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balicek, the Judge</td>
<td>Death</td>
<td>Death, Community, Judgement, Law, Nobility</td>
<td>Morningstar</td>
</tr>
<tr>
<td>Choditina, the Bard</td>
<td>Travel</td>
<td>Travel, Animal, Earth, Plant, Water</td>
<td>Rapier</td>
</tr>
<tr>
<td>Koleno, the Warrior</td>
<td>War</td>
<td>War, Glory, Protection, Strength, Trickery</td>
<td>GrtSword/GrtAxe</td>
</tr>
<tr>
<td>Spatsmatka, the Herdsman</td>
<td>Nature</td>
<td>Creation, Chaos, Healing, Luck, Weather</td>
<td>Staff</td>
</tr>
<tr>
<td>Vesimir, the Sage</td>
<td>Magic</td>
<td>Magic, Charm, Knowledge, Repose, Rune</td>
<td>Double Dagger</td>
</tr>
</tbody>
</table>

While once the Kvrin adhered to the religion of the Caltan, they now see the Wheel of Life as a curse rather than a blessing, for the Kvrin believe that one life is more than enough. The Kvrin worship the Herdsman, the Warrior, the Sage, the Judge and the Bard, but if a Caltan saw how they did so they would be shocked and surprised. The Kvrin gods have the same Spheres but they also have individual names, and the Kvrin Druidic order has been made into a single body responsible for tending to all of the Five. Kvrin Druids rarely communicate with the Fey, and only to placate them, for within the peaks of Kvrinzemya live the Sluagh, a Dark Fey horde of both Caltan and Kvrin mythology. Not only do the Kvrin believe it exists, but also that it goes on hunts through Kvrinzemya on skeletal steeds. Many tales are told of frightened peasants who peered from behind shutters as the Dark Horde rode past. Those who do are brave, as most prefer to hide behind their walls. The Kvrin believe in Five Gods, although they view them more as Divine Beings living on Ursoule than as gods living on some remote planar realm.

**Balicek – The Judge, God of Death**
The Arbiter, The One Who Decides Fate

**Symbol:** Balanced scales over a sunburst
**Domains:** Death, Community, Judgement, Law, Nobility  
**Favored Weapon:** Morningstar  
**Dogma:** The Wheel must keep rolling, for it alone allows the universe to exist.

**Description:** Balicek is typically depicted as a brooding man sitting on a throne, hands raised toward the viewer with one slightly higher or lower than the other, as if deciding some matter of great importance. All who die are said to pass before him, and he alone decides how true one has been to The Wheel. On depictions of The Wheel, Balicek is always at the top, with Choditina to his left and Koleno to his right.

**Choditina – The Bardess, Goddess of Travel**  
The “Endless Wanderer,” the Seeker of Ways  
**Symbol:** Lyre  
**Domains:** Travel, Animal, Earth, Plant, Water  
**Favored Weapon:** Rapier  
**Dogma:** The Wheel must keep rolling, for it alone travels the one true path.

**Description:** Choditina appears in most depictions as a beautiful woman wrapped in silks and dancing while strumming a lyre. She is usually shown looking to her right, especially in images of The Wheel, where her place is at Balicek’s left. To her left sits Vesimiir, the Sage. She is always interested in what lies over the next hill, and her followers seldom stay in one place very long.

**Koleno – The Warrior, God of War**  
The Rolling Thunder, The Widowmaker  
**Symbol:** Crossed sword and axe over a Full Moon  
**Domains:** War, Glory, Protection, Strength, Trickery  
**Favored Weapon:** Greatsword or Greataxe  
**Dogma:** The Wheel must keep rolling; those who keep it thus shall be rewarded.

**Description:** Koleno is depicted as a warrior in full armor with a bloody Greatsword in one hand and a bloody Greataxe in the other with a full moon over his right shoulder. Koleno appears to Balicek’s right in images of The Wheel, and he is the one Balicek depends on to keep mortals in line. Spatsmatka sits to his left, and is watchful of the moon. Koleno is sometimes credited with keeping the moon in view, and blamed for when it disappears.

**Spatsmatka – The Herdsman, God of Nature**  
The Origin, The “Sleeping Heart of the World”  
**Symbol:** Staff tipped with a pine cone  
**Domains:** Creation, Chaos, Healing, Luck, Weather  
**Favored Weapon:** Staff  
**Dogma:** The Wheel must keep rolling, to allow it to stop leads only to ruin.

**Description:** Spatsmatka created the world, and appears as an old man with a stern face leaning on a staff. It is said that as long as there is moonlight he remains calm and rather callous towards his creation. In times without moonlight, or when the sun is blocked from the sky, he awakens to become a nightmarish force that brings thunder and lightning, and occasionally earthquakes, to the land. In images of The Wheel he is placed between Koleno and Vesimiir, and some legends say that those are the only ones who can keep him from utterly destroying the world and starting over. Times of calm during the dark of the moons or an eclipse are said to be times when Spatsmatka is “sleeping.”
Vesimiir – The Sage, God of Magic
The “Keeper of the Keys”
**Symbol:** Unfurled scroll showing a bolt of lightning  
**Domains:** Magic, Charm, Knowledge, Repose, Rune  
**Favored Weapon:** Double Dagger (see Weapons, pg. 93)  
**Dogma:** The Wheel must keep rolling, to study The Wheel is to learn one’s purpose.

**Description:** Vesimiir is somewhat of an anomaly, appearing at times as an old man and at other times as a healthy youth. Whatever his choice, there is always a full moon over his left shoulder. In images of The Wheel he is between Spatsmatka and Choditina, with moonlight over the former. Vesimiir and Koleno are said to be the only ones who keep Spatsmatka from destroying the world. Vesimiir is said to have the “Keys” to all things magical, and new spells are often called “gifts from Vesimiir.”

Omeshik – The Five Heavens
The Omeshik practice an ancient ancestor worship in which souls go to one of five different heavens. Many tribes have spiritual totems, some of which are considered artifacts by the Omeshik. It is said that someone who has seen the ghosts of the Omeshik and lived to tell the tale is a blessed individual. Anyone who has been attacked by Omeshik undead are viewed as trespassers on sacred ground and must be properly sacrificed to the spirits.

Omeshik rituals are loosely based on the Yujung, with a great deal of Giantkin influence. Ancestors are seen as guardian spirits, viewing all from their heavenly perches. Only with the proper rituals and sacrifices can one hope for any benefit from them. Both druids and clerics are regarded highly by the tribes, and frequently rise to positions of leadership. Omeshik clerics can choose any **bow** or **blade** as their **Favored Weapon**.

Pahali – The Multiples of The Five
The Pahali have long believed in a plethora of local deities, each with his or her area of power and unique characteristics. The worship of multiple gods has never been seen as a problem. As Pahali society developed and progressed, local deities with similar profiles became associated with one another and began to be viewed as different manifestations of the same deity, usually within a male versus female conflict. Thus, when worship of the Five Gods began in Pahal, the people merely associated their local deities with the relevant member of the new religion and continued with their normal religious practices. Thus, it is seen as perfectly normal to worship a single deity in multiple forms, and new religious faiths are incorporated into the system without too much upheaval. Many households have family spirits that patronize their family and those to whom they are close.
Since worship of the “Five Gods” is a relatively new phenomenon in Pahal, first introduced by Halfling mariners. The Pahali have struggled with recent Feldarin efforts to change the faces of their gods yet again. Where the Pahali have been allowed to adapt on their own, the Five Gods have been welcomed. Conflict has occurred where the Feldarin imposed them.

However, unlike other areas where conflicts between established deities and new religions have resulted in catastrophic conflict, the Pahali have had a more or less peaceful transition.

Day-to-day Religious Practices
Almost every house and every village in Pahal has at least one shrine to a local deity, and many villages have more than one temple or shrine. At these temples, elaborate images of the relevant deity are worshiped by devotees and tended by members of the Vigyaantis.
The Pahali have a very unique method of worshiping their many deities. According to Pahali religious tradition, the plane on which the gods exist is parallel to the mortal plane, and the two are connected at various points. For example, the Pahali believe that, when making offerings to a deity, the planes connect at the image and allow the deity to interact with the worshipper. Additionally, the Pahali believe that the lives of mortals actually mimic the lives of deities in certain ways. Therefore, because they are (in a sense) acting out the lives of the deities, the imperative to righteousness becomes more powerful. To be unrighteous is to betray the trust of the deities and to misrepresent their nature. Unrighteousness is also believed to increase the distance between the divine plane and the mortal plane. Thus, the actions of each individual have divine significance. It is also believed that unrighteousness on the part of a community can break the connection between their local shrines and the divine world. Even the actions of one person (provided that the individual’s actions are unrighteous enough) can disrupt the divine relationships of the entire village.

In addition to the use of images and shrines, the Pahali emphasize the importance of song, dance, and drama as a means of connecting with the divine. Essentially, they believe that acting out the stories of their gods will bring them closer to the divine world and allow them to know the mind of the god and participate in the world of the divine. Pahali religious rituals always feature some sort of performance, be it dance, drama, or a musical performance. These rituals are highly symbolic and vary in nature from huge, elaborate productions put on by major temples for important holy days to individual rituals and monologues. Every Pahali has some sort of individual ritual they perform when worshiping, from a short monologue or mantra they recite to a simple symbolic dance (even sometimes a single motion), to a song they sing or play. It is believed that, by performing these rituals, the Pahali are enhancing the link between the divine world and the mortal world.

### The Benevolent Five Gods of the Pahali

<table>
<thead>
<tr>
<th>Deity</th>
<th>Sphere</th>
<th>Domains</th>
<th>Favored Weapon</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jekhaharti, the Playwright</td>
<td>Life</td>
<td>Community, Destruction, Healing, Knowledge</td>
<td>Rapier</td>
</tr>
<tr>
<td>Khastijit, the Singer</td>
<td>Magic</td>
<td>Magic, Protection, Rune, Strength</td>
<td>Spiked Shield</td>
</tr>
<tr>
<td>Ayudh, the Peaceful</td>
<td>War</td>
<td>Community, Law, Liberation, War</td>
<td>Truncheon (club)</td>
</tr>
<tr>
<td>Hatra, the Wanderer</td>
<td>Travel</td>
<td>Luck, Sun, Travel, Trickery</td>
<td>Longbow</td>
</tr>
<tr>
<td>Narani, the Dancer</td>
<td>Nature</td>
<td>Animal, Plant, Water, Weather</td>
<td>Guisarm</td>
</tr>
</tbody>
</table>

**Jekhaharti** – the Pahali Goddess of Life, The Playwright Goddess
- **Symbols** – A quill pen, a branch, a long scroll, and two masks (one yellow, one gray)
- **Domains** – Community, Destruction, Healing, Knowledge
- **Favored Weapon** – Rapier

Jekhaharti (pronounced je-ka-HAR-ti) is the goddess who writes the script that guides both the mortal and divine worlds. As the creator of this script, she doesn’t seek balance, but rather transcends the play. If a character is supposed to live, they live. If a character is supposed to die, they die. Despite her detachment, Jekhaharti can rarely be convinced to change the script. Jekhaharti opposes the death god Mutrii whenever possible.

Whether or not Jekhaharti’s decisions about future events are based on the present is unknown. Many clerics firmly believe that correct action can make Jekhaharti predisposed in
one’s favor. Many others claim that Jekhaharti is totally aloof from mortal action and the play is revealed as she writes it, regardless of what we do. This debate, however, does not prevent people from trying to gain her favor. Or to predict where the story is headed.

Jekhaharti is most often depicted as a woman seated upon a cushion, immersed in her writings. She often has pale skin and long, black, unkempt hair. She is always depicted as having four arms. In each hand she holds one of her symbols, and with her four arms she is constantly involved in writing. Some images depict the Scroll of the World issuing from her feet instead of held in her hand. In other images, she is in the act of adding a scene to the Scroll. Often, image makers craft the images so that the Scroll of the World tells the story of their patron or of important events in the recent past. She is also often depicted holding the masks up to her face. It is believed that the yellow mask represents characters that need to die and the gray mask represents characters that must continue living. In the few instances she is shown with a weapon, Jekhaharti is shown wielding a rapier (a weapon that can both defend and attack).

**Khastijit** – the Pahali God of Magic, The Holy Singer

- **Symbols** – A lute (or other stringed instrument), or a round shield
- **Domains** – Magic, Protection, Rune, Strength
- **Favored Weapon** – Spiked Shield

Khastijit (pronounced KAS-ti-jit) is credited with singing the song from which all magic springs. His musical exploits are the subject of many an epic, most of which speak about his use of music in times of war. Khastijit is often seen as an aggressive god, actively involving himself in mortal and divine conflicts, using his musical powers to bring about the outcomes he desires. His involvement is often in conflict with that of Rahasyi, and he often intercedes on the behalf of those he favors.

Khastijit is notable in that he is one of the few Pahali deities that don’t differ from the normal humanoid body configuration. He has two arms, two legs, two eyes, etc. He is most often depicted playing his instrument (the actual instrument varies by location) with his shield slung over his back (visible over his shoulders). He is usually seen wearing a thin, translucent scarf over his eyes and a costume consisting of a single piece of fabric wound artfully around his body, the traditional costume of a Pahali temple musician.

**Ayudh** – the Pahali God of War, The Peaceful One

- **Symbols** – a begging bowl, a staff, a stylized eye
- **Domains** – Community, Law, Liberation, War
- **Favored Weapon** – Truncheon (a baton or heavy club, +1 to damage)

Ayudh (pronounced a-YUD) is unique among gods of war in his emphasis on peaceful resolution and negotiation. His focus is on preventing war from occurring and ensuring that, in the unfortunate event that wars do occur, they proceed fairly and according to the rules. He is extremely composed and calm, rarely becoming angry. When angry, however, he turns his back on the mortal world and his anger is manifested by a period of intense conflict. It is often believed that civil wars, genocides, and rebellions happen because Ayudh has turned his back. He opposes the war goddess Kashata at every turn.

Ayudh is most often depicted in the simple garb of the Bhukshai, a begging bowl in one hand and a staff in the other. A truncheon usually hangs at his belt or rests in his lap. Half of his face is usually painted red, the other half gray, representing war’s impact on life and death. On his forehead he has a third eye, with which he is able to see the solution to any problem. This eye, located in the middle of his forehead, is often called “The Middle Ground”
and allows him to relate to both sides of a conflict.

**Hatra** – the Pahali God of Travel, The Wanderer

- **Symbols** – rucksack, sandals, umbrella, zig-zag line on the forehead in yellow pigment
- **Domains** – Luck, Sun, Travel, Trickery
- **Favored Weapon** – Longbow

Hatra (pronounced HAT-ra) is associated with wanderers, merchants, sailors, and those who live by their wits. He is also a consummate storyteller and his power is the power that causes rumors and news to spread, aids storytellers, and helps maintain oral traditions. He blesses those who travel and who help travelers, and curses those who prey on travelers. He is often seen as vindictive and ruthless in his pursuit of those who do wrong to those under his protection. He is quick to anger and equally quick to forgive and to laugh.

Hatra is most often depicted as a young man in the prime of his life. He is often shown with light blue skin and a zig-zag line drawn across his forehead in yellow pigment. He has four legs, one pointing in each direction, indicating the omnipresence of his protection for all travelers. He carries a rucksack over one shoulder and often leans on a great longbow with the other. His four feet are shod in extravagant sandals, each one a different color (usually gray, yellow, blue, and orange). He opposes the travel goddess Pirathi in all her efforts.

**Narani** – the Pahali Goddess of Nature, The Dancer

- **Symbols** – a butterfly, a small drum, a circle formed by a middle finger and thumb
- **Domains** – Animal, Plant, Water, Weather
- **Favored Weapon** – Guisarm

Narani (pronounced na-RA-ni), also known as The Dancer, is the goddess who sets into motion the script written by Jekhaharti. It is Narani that gives life to Nature, from breathing the first breaths into living creatures to governing the motions of the sun and moon to choreographing the dances of rivers and streams. She opposes the nature god Yagshay.

Narani is most often portrayed as a little girl with white hair and brown skin. She has four arms and four legs, with which she performs a wide variety of complex and symbolic dance postures (the specific posture tends to vary by location). Most often, she plays a small hand drum with two of her hands, while a butterfly perches on another. The final hand is always portrayed in a symbolic gesture joining the tips of the thumb and middle finger. This represents the momentary connections between the divine and mortal worlds that can be found through worship. Narani is most often clothed in a bright-colored robe and bare feet.

**The Baleful Five Gods of the Pahali**

These are always portrayed as being at odds with the Benevolent Five Gods.

**Mutrii** – the God of Death, He Who Takes All

- **Symbols** – a hand grasping an hourglass, a vulture, a white cloak
- **Domains** – Creation, Death, Law, Judgement, Repose
- **Favored Weapon** – Scimitar

Mutrii (pronounced MEW-tree) takes the souls of the deceased from their bodies at their last breath. He delights in observing the moment at which each person’s life ends and forces the newly-released soul to observe, in reverse, the events leading to their death. Despite the pleasure he gains from this, he never takes a soul before its time, believing that the longer a soul lives, the more enjoyable its life will be to watch. As much as he enjoys the suffering of the dead, he always takes a soul to its designated location, regardless of where that
soul’s afterlife is located. He is opposed by the life goddess Jekhaharti, who sees Mutrii’s enjoyment as perverted and unnecessary torture.

Mutrii is usually depicted as a small man with yellow skin clad in a voluminous white cloak. Often, this cloak is shown slightly open at the front with a multitude of grasping arms issuing out from behind, grasping at souls. Hanging around Mutrii’s neck is an hourglass necklace that he uses to determine when a soul is ready to be taken. He is sometimes depicted riding upon the back of a great black vulture. He is opposed by Jekhaharti.

**Rahasyi** – the Goddess of Magic, She Who Sees All
- **Symbols** – A spell component pouch, a circle drawn around the bellybutton in green pigment, or an eagle
- **Domains** – Magic, Destruction, Knowledge, Strength
- **Favored Weapon** – Flail

Rahasyi (pronounced ra-HAAS-yi) is the goddess of magic knowledge and the application of that knowledge for personal gain and empowerment. She embodies the search for personal power that is all too often the central motivation of magic users. She seeks to use her magical prowess and the knowledge she gains through spells to achieve dominion over all life, and is the sworn enemy of Khastijit. She also governs the application of knowledge to selfish pursuits, patronizing blackmailers, secret-keepers, and those who start rumors.

Rahasyi is most often depicted as a tall woman with deep red skin. She has two heads, as well as two additional faces in place of her breasts, another on her stomach, and another on her back between her shoulder blades. Her faces are usually depicted each with the eyes looking in different directions. She has six arms, one of which usually hold a flail, another a telescope (often pressed up against one of her many eyes), and the remainder holding spell components or focus items. Often she is depicted riding on the back of an enormous eagle with some of the more gruesome spell components clutched in its talons.

**Kashata** – the Goddess of War, She Who Destroys All
- **Symbols** – a greataxe, a snake, an elephant, a tiger, a horse, a stick of incense
- **Domains** – Chaos, Fury, Trickery, War
- **Favored Weapon** – Greataxe

Kashata (pronounced Ka-SHAA-ta) is the goddess of war, combat, slaughter, and bloodlust. All those who kill, regardless of their intentions, do so in service of Kashata. She is seldom overtly worshiped except by criminals and outcasts, but offerings are often made to her to appease her and prevent her anger from being visited upon the individual making the offering. Offerings to Kashata often take the form of wild, chaotic dances and may include the offering of a figurine of one of her sacred animals (snakes, elephants, tigers, horses), or, in especially important circumstances, the actual sacrifice of one of these animals. Pahali warriors are especially cognizant of Kashata’s influence in the world, and are often devoted to Ayudh in order to counteract the death that her worshippers cause. This has caused Ayudh to become Kashata’s sworn enemy.
Kashata is most often depicted as a muscular giant of a woman with three animal heads: an elephant, a tiger, and a horse. She has 12 arms, each of which wields some sort of weapon (though axes tend to proliferate in images of Kashata). The trunk of her elephant head also wields a weapon. Kashata’s skin is bone white and is often shown speckled with the blood of her victims, who are depicted strewn about her. Her torso is depicted as human, but from the waist down she is always depicted as having a snake-like lower body.

**Pirath** – the Goddess of Travel, She Who Abandons All  
**Symbols** – a worn traveler’s boot, legs of all kinds of animals, centipedes, a quarterstaff, a wheel with six spokes.  
**Domains** – Charm, Liberation, Travel, Weather  
**Favored Weapon** – Quarterstaff

Pirath (pronounced pie-RAT) is the goddess of those who leave their lives behind. She attracts wanderers and vagabonds, bandits and deserters. Her overt worshipers are few and far between, but the actions of many people are influenced by her. As one would expect, she is unpredictable and random, as well as prone to spite, irresponsibility, and over reaction. At times, however, she can be playful and intriguing. Many people who worship Pirath do so because they have experienced mostly this side of her personality.

Pirath is commonly depicted as something like a centipede with the head of a human and pairs of legs from a wide variety of different animals, most often hares, cheetahs, monkeys, and other animals not commonly thought of as level-headed or slow. Her skin is usually depicted as having two colors. These colors vary depending on the region but are never gray or yellow. The colors split down the center of her face and body into a right and a left half, with each half representing a portion of her personality. Pirath is opposed by Hatra.

**Yagshay** – the God of Nature, He Who Grows All  
**Symbols** – a tree, a thin palm leaf, a face carved into a tree trunk, a clay pot, a greatclub  
**Domains** – Animal, Nature, Plant, Protection  
**Favored Weapon** – Greatclub, often made from the trunk of a tree

Yagshay (pronounced (yag-SHAI) is the god of the forests, and is obsessed almost completely with the safety of his domain. He takes little notice of the doings of non-plant creatures, except insofar as they affect his forests. He does, however, govern the process of growth and aging, but in much the same way that a watchmaker determines the actions of a watch. He is opposed by the nature goddess Narani, who sees Yagshay as regimented.

Yagshay is most often depicted as more tree than man, with a torso of dark brown barkskin and thick, knobby branches for arms. His feet are often depicted gripping a rock surface like tree roots, and his hands are usually shown reaching toward the sky in the manner of trees. He has many arms branching out from his shoulders, and even smaller arms branching out from around his wrists, elbows, and forearms. He often holds several leaves and branches from a variety of trees in his hands. Many shrines to Yagshay exist throughout Ahdahmein that contain nothing more than a face carved into the trunk of a particularly ancient tree. These shrines are actually more common than the more formal ones, and most worshippers of Yagshay worship him in this guise. Some even claim that this form has spoken to them.

**Other Important Pahali Deities**

**Bharshii** – The Life Giver, She who Nourishes, Hand of the Rain  
**Symbols** – grey cloud heavy with rain, a drop of water, a plow, a tiger or other large cat  
**Domains** – Plant, Air, Healing, Water, Weather
**Favored Weapon** – Shortbow

**Dogma** - Bharshii is as unpredictable as the weather, but is a benevolent deity and almost always listens to the prayers of her devotees

Bharshii is the Handmaiden of Narani and is the Pahali goddess of rain and water. She sends life-giving rain to the fields of the Pahali ensuring the success of their crops. She is a kind, benevolent goddess who remains close to humanity while many of the other gods stand aloof from the troubles of the Pahali. Additionally, while her general attitude is one of benevolence, her emotions are as changeable as the wind. If she is angered, or if her sacrifices are not completed, she can become capricious and spiteful.

Bharshii is most often depicted as a young woman working in a field, sweating profusely. She is often depicted as having four arms. With two of these arms, she steers a plow through the earth. With a third, she wipes sweat from her brow with a cloth, and with the fourth she wrings out this sweat onto the earth as rain. Her skin is often shown as light blue in color, and she always has a raindrop symbol drawn on her right cheek. Her followers have levels in the Prestige class **Hand of the Rain** (see page 70).

**Phoedran – the Five Gods of the Poleis**

With the exception of the Eastern Regency, much of Phoedra worships the same Five Gods that the Feldarin revere. In the Western Regency, relentless Feldarin missionaries and monetary investment has allowed the Feldarin Orthodox Church to make a powerful impact on the public. By constantly building new temples and taking over old ones, the Church has replaced many local religious practices.

The Eastern Regency is still holding on to the old ways, and while peace has come to the land in a military sense, these traditional churches are under attack. The Feldarin are nothing if not persistent, and a Phoedra united under one religion remains a high priority.

Traditional Phoedran worship portrays the Five Gods as each having a dual male/female aspect which are always in conflict, something outsiders often find confusing. They have also created a “family tree” of sorts to show how all the gods are related to each other and to the creatures of the world. This structure of the Phoedran religion is shown below:

<table>
<thead>
<tr>
<th>Phoedra “Five God” Pairs</th>
<th>Sphere</th>
<th>Domains</th>
<th>Fav. Weapon</th>
</tr>
</thead>
<tbody>
<tr>
<td>Omion, the First Father</td>
<td>Nature (Male)</td>
<td>Sun, Law, Protection, Air, Fire, Weather</td>
<td>Greatsword</td>
</tr>
<tr>
<td>Kybaris, the First Mother</td>
<td>Nature (Female)</td>
<td>Creation, Earth, Plant, Animal, Water, Protection</td>
<td>Dagger</td>
</tr>
<tr>
<td>Aidonaia, the End</td>
<td>Death (Male)</td>
<td>Death, Law, Destruction, Judgement</td>
<td>Longsword</td>
</tr>
<tr>
<td>Elura, the Beginning</td>
<td>Life (Female)</td>
<td>Healing, Protection, Plant, Repose</td>
<td>Longsword</td>
</tr>
<tr>
<td>Glauros, the Surging</td>
<td>Travel (Male)</td>
<td>Travel, Water, Protection, Animal</td>
<td>Trident</td>
</tr>
<tr>
<td>Lemaia, the Dancer</td>
<td>Travel (Female)</td>
<td>Travel, Luck, Trickery, Community</td>
<td>Rapier</td>
</tr>
<tr>
<td>Khoranos, the Teacher</td>
<td>Magic (Male)</td>
<td>Magic, Knowledge, Law, Trickery, Liberation</td>
<td>Quarterstaff</td>
</tr>
<tr>
<td>Ekione, the Weaver</td>
<td>Magic (Female)</td>
<td>Magic, Rune, Evil, Trickery, Charm</td>
<td>Whip</td>
</tr>
<tr>
<td>Teion, the Invincible</td>
<td>War (Male)</td>
<td>War, Destruction, Strength, Protection, Nobility</td>
<td>Greataxe</td>
</tr>
<tr>
<td>Belloris, the Betrayer</td>
<td>War (Female)</td>
<td>War, Chaos, Trickery, Destruction, Evil</td>
<td>Halberd</td>
</tr>
</tbody>
</table>

**Kybaris** (by herself) produced **Omion**, **Glauros**, and all of nature’s creatures

**Kybaris & Omion** produced **Aidonaia, Elura, Khoranos, Teion, Belloris**, and **Lemaia**

**Kybaris & Glauros** produced all Sea animals, water fey, and Merfolk

**Khoranos & Elura** produced **Ekione** and the human tribes

**Kybaris & Aidonaia** produced the non-human tribes

**Glauros & Ekione** produced all the various Sea monsters

**Kybaris & Omion; Teion & Belloris;** and **Glauros & Ekione** are currently consorts with **Lemaia**, the virgin goddess, youngest child of **Kybaris the Mother** and **Omion the King**
Each of the five largest Poleis of the Eastern Regency is dedicated to one god, each with a large and impressive temple. **Coranus (Khoranos)**, the Keeper (Magic) is the patron god of Coranopolis, and his massive acropolis there serves as the campus of the legendary Phoedran Academy of the Arcane. **Teion** the Invincible patronizes Teionascus, a Polis dedicated to the discipline of war. Cardith is patronized by the twin gods **Aidonaia** and **Elura**, representing Life and Death. Parakopolis reveres **Glauros**, the god of Travel, and Kahrabyth is dedicated to the Nature god **Kybaris** and her consort **Omion**.

Several smaller religions and cults also have a presence in the Phoedran Poleis. For example, there are secretive schools of philosophy that study the mysteries of the universe. Many cults claim a tenuous refinement of each of the Five Gods, catering to parishioners with more intense religious needs. And, especially in recent years, a cult dedicated to the Plague Fiend has arisen. This cult (which calls the Fiend "Panokh") believes that he must be appeased with sacrifices in order to stop **The Weeping**. Though not taken seriously by most Phoedrans, they have been influential in turning the public against the Plaguetouched.

**Omion – The First Father**

King, The First Father, The Sky Father, The First Child, The Thunderbolt, Lord of the Air

**Symbol:** Thunderbolt or Solar Disc
**Domains:** Sun, Law, Protection, Air, Fire, Weather
**Favored Weapon:** Greatsword

**Dogma:** The Sky Father watches over us so that we might be protected, and one need only look to the sun for evidence of his presence. Respect authority, particularly male authority, as rulers and fathers are mortal representatives of the god’s power.

**Description:** Omion (OH-mee-on) the First Father is the ruler of the gods in the Phoedran religion. The first child of the earth goddess Kybaris the Mother, he is the male aspect of Nature and – by his mother – the father of the other deities. Omion is a nature god first and foremost, and his portfolio is generally concerned with the inducement of growth by sun and rain. In fouler moods, however, he can be the crash of thunder or a blistering drought. Omion is also a god of law, representing the order of the heavens to which all must adhere. In this capacity, he is seen as the patron of all rulers and lawgivers. Despite his lawful nature, and while he is the consort of his mother Kybaris, he is regarded in myth as somewhat of a philanderer. Great heroes of the past are often proclaimed as his semi-divine children, though the truth remains a mystery. Omion is the patron god of Hieronopolis.

Omion generally appears as a handsome, fair-skinned human male, with shoulder-length golden hair and a full beard. He wears fine gold and silver armor, and seems to glow from within with a divine fire. It is said that to gaze upon Omion in his full splendor is to damn oneself to incurable blindness.

**Kybaris – The First Mother**

The Queen, The First Mother, Mother Love, The Monstrous Womb, The Living Beauty

**Symbol:** Lioness
**Domains:** Creation, Earth, Plant, Animal, Water, Protection
**Favored Weapon:** Dagger

**Dogma:** The earth is our mother, and her word is law. Harm her children only out of necessity, for food and shelter. Hunting for sport is a heinous act, and even our mother’s most monstrous progeny are our brothers and sisters. Honor and respect women, for they are the goddess made manifest in our lives; love is a gift, and lustful crime is a stain on that gift. Sexuality is an integral part of human life, but should not rule it.

**Description:** Born from the primal energies of the universe at the dawn of time, Kybaris
(KIH-bah-riss) is the feminine personification of Nature. A goddess of fertility and love, she craved companionship, and of her own power became pregnant with Omion the King, her first child and later her consort, and Glauros the Surging, god of the sea. With her first son, Omion, she bore the next generation of gods, along with the various animals and monsters of the world. She is very protective of her children, and cares little for any foolish mortal who assaults her bestial spawn. Her male clerics are known to ritually emasculate themselves in deference to her feminine power. She is also the goddess of love, and is said to make mortals infatuated with each other for her own amusement. Kybaris has a dedicated Polis at Kahrabyth, but also shares honors with her husband at Hieronopolis.

Kybaris usually appears as a stunningly beautiful dark-skinned human female, dressed in diaphanous red gowns and possessed of wavy black hair that tumbles all the way to her heels. Her eyes gleam like jewels in the earth, and her voice is said to induce wild passion in even the most stoic of mortals.

**Elura and Aidonaia – the Twins, They who Begin and End**

**Elura – The Beginning;** The Spring Maiden, Lady Grain, Child of the Roses, The Midwife  
**Symbol:** Cornucopia  
**Domains:** Healing, Protection, Plant, Repose  
**Favored Weapon:** Lifegiver (Longsword)

**Symbol:** Blindfolded Skull  
**Domains:** Death, Law, Destruction, Judgement  
**Favored Weapon:** Endbringer (Longsword)

**Dual Dogma:** Death is a necessary transition from one state of being to the next. Do not tamper with the natural order of life and death, for in doing so you violate the primal laws of the universe. All things born must die, but the chill of winter lays waste to the earth only to give it new birth with the springtime. So too will the righteous find new birth in the hereafter. Honor your parents, for they are agents of the gods, and give thanks for healthy children and long life, for they are the gifts of the gods.

**Description:** The eldest children of Kybaris the Mother and Omion the King, creator of the human race with her brother Khoranos, They Who Begin and End is a bipartite deity, with each half representing one end of the mortal life cycle. In the springtime she is Elura (eh-LOO-ra), the joyful maiden goddess of childbirth and plenty. As the months pass and autumn begins, she changes into Aidonaia (AI-doh-NAI-a), the grim King of the Dead. The change marks an obvious change in appearance and demeanor, as well as purpose. While Elura lives to protect and foster the growth of new life, Aidonaia exists to gather and judge the newly deceased. A strong proponent of the natural order, Aidonaia is fiercely opposed to the raising of the dead, an opinion that puts him at odds with Ekione. They Who Begin and End is the patron deity of Cardith.

Elura the Beginning generally appears as a beautiful young human maiden with warm tan skin and long golden tresses. A garland of roses is often about her brow, and she wears thin gowns of pink and white fabric. Elura carries a cornucopia and is always barefoot.

Aidonaia the End is older than his springtime counterpart, and has a more regal bearing. His skin is so pale as to appear bone-white, his raven hair is waist-length and elaborately braided. He prefers to wear black, blue and purple, and often wears an intricate blindfold.
**Lemaia – The Dancer**
**Symbol:** Bird or Rainbow  
**Domains:** Travel, Luck, Trickery, Community  
**Favored Weapon:** Rapier  
**Dogma:** Life is meant to be enjoyed, and should be lived to the fullest. Artistic expression is vital to a healthy mind, and everyone ought to give themselves over to revelry and dancing every once in a while. The world should be seen, and blessed are those who travel merely for the pursuit of life experience.

**Description:** No goddess is more beloved than Lemaia (leh-MY-a) the Dancer, the goddess of artistry and joy. The youngest child of Kybaris the Mother and Omion the King, she is the patroness of travelers, artists and merchants. Lemaia is the goddess most universally honored by mortals, as she serves as a messenger and representative for her extended family. The personification of the rainbow, she is credited with the inspiration of all artistry and the dispensing of all good fortune. She is a virgin goddess, and has no consort. Lemaia is a traveler by her very nature, and therefore does not have a dedicated Polis of her own, though she is honored throughout Phoedra.

Lemaia generally appears as a fair-skinned human maiden with plaited auburn hair and vibrant eyes that change color with her mood. Her most notable feature is the pair of beautiful wings that sprout from her back, with feathers in every color of the rainbow. She carries a lyre and wears a ceremonial crown of leaves.

**Glauros – The Surging**
The Surging, The Fisherman, The Ocean King, Lord of the Deep, Friend of Sailors  
**Sphere:** Travel  
**Symbol:** Whirlpool  
**Domains:** Travel, Water, Protection, Animal  
**Favored Weapon:** Trident  
**Dogma:** Water is the source of all life, for without water, life will wither and die.

**Description:** Glauros (GLAO-ros) the Surging is the god of the sea, the patron of all who travel or make their living by ship. The son of Kybaris the Mother, he is a capricious deity, with little regard for his worshippers or for mortal life in general. It is said that he is the father, with his mother the earth, of sea creatures and merfolk. Glauros's consort is his great-niece, Ekione the Weaver, and her dark nature is far from a good influence on his already volatile temper. With Ekione he is the father of the monsters and aberrations of the deep. Glauros is the patron god of Parakopolis, a large coastal city with a deep harbor. Glauros generally appears as a tanned and dark-haired human male, with attractive but with somewhat weathered and chiseled features. He wears flowing garments in blues and greens, and is often bare-chested. He is never without his ornate fishing spear.

**Khoranos – The Teacher** (some use the modern name “Coranos”)  
The Teacher, The Keeper of Truths, The All-Knowing, The Scholar, Lord of Language  
**Symbol:** Quill and Parchment  
**Domains:** Magic, Knowledge, Law, Trickery, Liberation  
**Favored Weapon:** Quarterstaff  
**Dogma:** Knowledge is the meaning of all life, for without knowledge life has no meaning.

**Description:** Khoranos (kor-ANN-os) the Teacher is the eldest son of Kybaris the Mother and Omion the King, and the creator of the human race with his elder sister, They Who
Begin and End. Coranos is the patron god of the city of Coranopolis, and is considered to be a more “modern” version of Khoranos. All who teach and all who learn owe at least some respect to this god, and especially those who teach and learn magic. His temple complex at Coranopolis serves as the Phoedran Academy of the Arcane. Coranos is said to know the Secret of the Universe, which allowed him alone to create the Humans.

Ekione – The Weaver
The Weaver, The Gatekeeper, Star of the Night, Lady of Fortune, The Witch-Queen
Symbol: Triangle tipped with Stars or Lunar Disc
Domains: Magic, Rune, Evil, Trickery, Charm
Favored Weapon: Whip
Dogma: Knowledge is power, and even the darkest of secrets bear potent force. There is no shame in seeking forbidden truths, for in doing so we lift the veil of our own ignorance. Magic is a gift from above, and no use of it is improper. It has been given to us so that we might bend reality to our will. The gods set time and life in motion, but it is we who shape it. Honor The Weaver in all things and she may show mercy.

Description: Ekione (eh-KEE-oh-nee) the Weaver is the daughter of Aidonaia and Koranos, the product of a brief and regrettable affair. Born from the womb of death, it is no wonder that she is a twisted creature. The personification of the morning star, she inherited a portion of both parents’ Spheres, and is the goddess of destiny, secrets and rune magic. Ekione weaves the fortune of each mortal life, and delights in creating particularly heinous fates. In her role as a goddess of forbidden sorcery, she is the patroness of necromancers and the undead, a position that puts her at odds with her mother. She is the consort of her great-uncle Glauros, and holds much influence over him. Ekione detests Lemaia, whose gifts of good luck undermine her power over the fortunes of men. Ekione does not have a dedicated Polis of her own, but shares honors with her consort Glauros at Parakopolis.

Ekione, like her mother, takes multiple forms. She usually appears as a darkly beautiful human woman with alabaster skin, long black hair, and eyes of gleaming silver. In her capacity as a goddess of fate, however, she tends to appear in tripartite form as three goddesses with similar appearance: a young girl, an adult woman, and an old crone.

Teion – The Invincible
Symbol: Battleaxe and Helmet
Domains: War, Destruction, Strength, Protection, Nobility
Favored Weapon: Greataxe
Dogma: The destruction of one’s enemies is the greatest act that one can do for them.

Description: Teion (TEE-on) the Invincible is the son of Kybaris the Mother and Omion the King, and the twin brother and consort of Belloris the Betrayer. Teion is the patron god of Teionascus. He sometimes shares the Sphere of War with Belloris, usually as a reward.

Belloris – The Betrayer
The Betrayer, The Maiden of Malice, Lady Sin, The Voice of Avarice, The Treacherous One
**Symbol:** Vulture with a Black Mask  
**Domains:** War, Chaos, Trickery, Destruction, Evil  
**Favored Weapon:** Halberd  
**Dogma:** To better oneself at the expense of others is the one truth, the fittest will survive.

**Description:** Belloris (beh-LOR-iss) the Betrayer is Teion the Invincible’s twin sister and consort. She shares his thirst for battle, but has none of his honor. A goddess of chaos and malice, she delights in treachery and greed. Belloris does not have a dedicated Polis of her own, but shares a dais with Teion at Teionascus. Belloris generally appears as a hawkish and slender human female, with sallow skin, curly raven hair, and gleaming scarlet eyes. She wears a suit of gold and silver armor with a plumed helmet partially obscuring her face.

**Phoedran Cults** These cults operate in secret and members can appear nearly anywhere:

<table>
<thead>
<tr>
<th><strong>The Kybarites</strong></th>
<th><strong>The Coranites</strong></th>
<th><strong>The Kardithian Mysteries</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Deity: Kybaris</td>
<td>Deity: Coranos</td>
<td>Deity: Elura &amp; Aidonaia</td>
</tr>
<tr>
<td>Alignment: Any chaotic</td>
<td>Alignment: Any neutral</td>
<td>Alignment: Any lawful</td>
</tr>
<tr>
<td>Base: N/A (Mobile)</td>
<td>Base: Coranopolis</td>
<td>Base: Cardith</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>The Cult of the Tapestry</strong></th>
<th><strong>The House of Sin</strong></th>
<th><strong>The Lemaian Mysteries</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Deity: Ekione</td>
<td>Deity: Belloris</td>
<td>Deity: Lemaia the Dancer</td>
</tr>
<tr>
<td>Alignment: Any evil</td>
<td>Alignment: Any non-good</td>
<td>Alignment: Any non-evil</td>
</tr>
<tr>
<td>Base: Parakopolis</td>
<td>Base: Teionascus</td>
<td>Base: N/A (Mobile)</td>
</tr>
</tbody>
</table>

### Yujung – The Five Paths of the Dragons

The Yujung religion has hundreds of minor gods and spirits organized under Five Dragons each with a philosophical path layered below them. New gods gain adherents but not converts, and become part of the existing structure. While gods and spirits are divided into five categories, it is not unusual for a cleric to draw power from across several of these as needed. The “Five Gods” are represented as one of the metallic true dragons, as shown in the table below. Domains are the standard ones for each Sphere (see Pg. 288).

<table>
<thead>
<tr>
<th>Dragon</th>
<th>Sphere</th>
<th>Domains</th>
<th>Dragon Type and Legendary Location</th>
<th>Favored Weapon</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jyo-kei, the Beast</td>
<td>Nature</td>
<td>Animal, Air, Earth, Fire, Water, Plant, Weather</td>
<td>Ancient Brass in the sandy western beaches</td>
<td>Whip</td>
</tr>
<tr>
<td>Onryo-kei, the Walker</td>
<td>Travel</td>
<td>Travel, Creation, Gravity, Liberation, Luck, Trickery</td>
<td>Wyrm Copper in the warm interior hills</td>
<td>Glaive</td>
</tr>
<tr>
<td>Shinrei-kei, the Wise</td>
<td>Magic</td>
<td>Magic, Gravity, Knowledge, Protection, Rune, Strength</td>
<td>Great Wyrm Gold in the central plains</td>
<td>Double Dagger</td>
</tr>
<tr>
<td>Kijin-kei, the Slayer</td>
<td>War</td>
<td>War, Chaos, Charm, Community, Evil, Good, Law, Nobility</td>
<td>Very Old Silver in the peaks near Lhaxing</td>
<td>Dragonspike</td>
</tr>
<tr>
<td>Oni-kei, the Keeper</td>
<td>Death</td>
<td>Death. Darkness, Destruction, Glory, Healing, Repose, Sun</td>
<td>Ancient Bronze on the swampy eastern shore</td>
<td>Hexflail</td>
</tr>
</tbody>
</table>

Each Dragon has a “path” that must be followed to enter heaven. There are persistent rumors of a darker, alternate belief system that reveres the Chromatic dragons, although if asked, most Yujung dismiss this idea. They claim these legends are something used on disruptive children to keep them in line, and not based in reality. The true nature of the Yujung religion, like the people themselves, is largely a mystery outside the Yujung Empire.

Yujung wars with the Omeshik and Taeshin are well documented, and there are some Omeshik ruins that the Yujung refuse to enter, claiming that they are haunted by vengeful ghosts. Some Yujung clerics consider it a holy cause to cleanse these areas, and do so at
their own peril. The most famous is an ancient, ruined Omeshik Fortress of Wizardry.

The Yujung do have a well known belief in a spirit world, and Bards have several stories of haunted battlefields with their origin in Yujung conquests of years gone by. Outside the Yujung Empire these stories almost always cast the Yujung as the cause of the haunting.

**Taeshin – The God of the Five Seas**

Some Taeshin worship the ancestral Five Gods of the world. Others worship a distilled version of the Yujung religion, using different names for the gods. The Halfling gods Anmerek and Cielrois are revered by some, growing in popularity as a result of contact with the Halflings. Most worship a **God of the Five Seas** for which they have no name. Generally, the Taeshin believe in life and honor, and for the most part they simply meditate on the things in their life that they find good: sea, mountains, honor, family, tradition, and so on. Legends speak of the first hero, “Tae,” from whom the name Taeshin originated. “Taeshin” translates roughly to “people of Tae,” and to swear oaths by his honor is common.

The Taeshin believe that both divine and arcane magic comes from a collective power that surrounds them, a universal aura created by living beings. Those who use it are not necessarily aware of it as a physical force. They also believe that all life has this aura, and only those with special knowledge or ability are able to understand it and use it safely.

The Taeshin believe in an afterlife, and a spiritual Limbo called the **Isle of the Dead** where souls of the dead go who have not been allowed to continue onward. These spirits are variously known as The Unclaimed, The Shunned, or The Unwanted. It is thought that if a soul lies very long unclaimed on the **Isle of the Dead**, it can become a ghost, or worse. Most souls are eventually claimed by one god or another and removed to a higher plane.

The **Isle of the Dead** is generally described as a desolate reflection of the material world. Souls that cross over find themselves in a place where time seems to have stopped and they are the only one left. It is silent, still, and unnervingly lonely. Souls claimed by their god are lucky, for the unclaimed suffer for it and eventually go mad. Anyone who is not supposed to be there, as is possible by some magical means, is subject to these dangerous souls lurking in the silence. Unclaimed souls are hungry and eager to find someone “living” to consume. It is also said that any living creature somehow reaching this place will themselves become a lost soul if they stay too long.

There are legends of Shamans getting people's souls back from that realm, such as with a **True Resurrection**, but the Shaman has to be both knowledgeable and powerful. One legend with Yujung origins that the Taeshin tell describes how a Shaman once put the soul back into a body. The body had been dead for three years, and the Shaman swallowed the bones and then vomited them out. Some flesh had grown on them, so he did it again. Then the body looked as if it had just died the day before. He swallowed it once again and joined it with the soul, which he had swallowed previously, and spat out a living person.

For a **Favored Weapon**, Taeshin clerics can choose any piercing-style ranged or hurled weapon that is directly thrown at an enemy. This includes any **Spear**, the **Javelin**, **Trident**, or **Harpoon** and similar weapons; or they may choose **Cutlass**, any **Net**, or any **Club**.

**THE ORRK RELIGION**

**THE GREATEST SACRIFICE**

"Oak and iron guard me well, 'else I’m dead and doomed to hell.” - Orrk War Chant
Orrks worship Five Gods in a similar way that all sentient creatures do, though the Orrk nations revere very different aspects of them. Orrk Clerics are the single source of divine intervention. The rank and file Orrk, even the nobility, cannot make their own sacrifices or commune with the gods. They all require a Cleric to intercede on their behalf. Regardless of which god each nation reveres, each Orrk city contains temples to all of them, though the most important god to each nation typically has the grandest temple and controls all worship. Sentient sacrifices are an integral part of Orrk culture and are not taken lightly. Sacrifices are usually captured warriors of other nations and they are treated well, since disrespecting a sacrifice to the gods is the same as disrespecting the gods themselves.

Most sacrifices are captured in battle, but there are occasional volunteers, who are highly honored. Their families often receive gifts and the sacrifice is conducted almost as a celebration. Usually one to two sacrifices are made a month and at special occasions like harvest or planting, but occasionally the clerics see fit to conduct an extra sacrifice. These sacrifices are public and usually take place on top of a temple, though the clerics of Nahuaque (Travel) tend to conduct theirs at ground level. If possible, Orrks are sacrificed to their own god, but given the religious differences between the nations this is not always possible. A sacrifice is expected to go to their fate with dignity, and typically they do. Those who conduct themselves poorly aren't sacrificed and become slaves instead, and it is rare for an unworthy sacrifice to survive even a few months as a slave.

Orrk clergy wields almost as much power as the nobility, and often the high clerics of a city’s patron god have more control over day to day activities than the local nobility does. For all their power, the clergy is also completely dependent upon the other castes, receiving offerings and tithes from commoners, protection from warriors, and goods from merchants.

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</table>

Orrks call both their origin and the home of their gods “Talocan” (translates as “The Crucible”), which may be the same plane that scholars call Pangaea, or the “Crucible of Worlds.” Orrk gods are usually depicted with a human body and the head of a Sacred Animal. The Five Gods of the Orrks are described below.

**Hutzilopochtli, the Supreme Warrior [War] (Jaguar or Tiger)**  
**Favored Offering:** Blood  
The Supreme Warrior is the embodiment of all that is martial. Unsurpassed in battle, he is frequently asked for aid before battles both large and small.

**Mitanukehl, the Lady of the Dead [Death] (Vulture or Serpent)**  
**Favored Offering:** Bone or Talons  
The Lady of the Dead is the guardian of the Orrk spirits who have passed on to Talocan. She also watches to make sure no Orrk is sent there before it is their time.

**Nahuaque, the Seeker of Ways [Travel] (Eagle or Stag)**  
**Favored Offering:** Feather or Hoof
The Seeker ("Ekahau" in some tribes) personifies the natural Orrk curiosity about the world around them. Travelers often invoke her name before striking out on journeys.

Nalutais, the Dream Drinker [Magic] (Ram or Hare)
Favored Offering: Fur or Horn
The Dream Drinker draws his power from dreams. He searches the minds of all who sleep, and despises any creature that doesn't sleep. Common Creed: Sleep weary traveler, here drink of this, it will ready you for the journey of the mind and of dreams.

Xochipilli, the Force of Nature [Nature] (Bear or Wolf)
Favored Offering: Water or Wine
The Force of Nature is an unpredictable god who causes the wind to howl and the earth to burn. Depicted as a great bear or wolf with fiery red eyes, Xochipilli cares little for "civilized" Orrks, and opposes all who violate nature. He is the noble protector of the natural world.

Several Orrk Prestige Classes emulate sacred animals through Lycanthropy (see the Orrk Clawed Warrior on Pg. 78 for an example). These Prestige Classes are open only to Orrks, although Lycanthropy itself can affect any humanoid. Lycanthropy in Tears of Blood is more of a possession by primal nature spirits than a curse or infection. Orrks see it as a form of worship and revel in it. Any "control," such as required for entry into the haven Solace on The Moors, is heretical. Orrks who hear of Solace will invariably want to "liberate" it.

The Plague Fiend

Little is known about the Plague Fiend other than a name that is spoken only in hushed whispers to avoid drawing its attention: Salothus the Ancient. There are secret Cults of the Plague Fiend, though worshipping this being is by itself a self-destructive act. A death cult dedicated to the Plague Fiend has recently risen among the Orrks, who call it "Panokh" and offer sentient sacrifices to stop The Weeping. Whatever its name, it is one of the few truly evil beings that exist on Ursoule. Its clerics have access to a new Domain: Pestilence.

Originally it is believed that Salothus was a Celestial of great rank who ages ago came to find that his power grew when there were deaths from disease. As he grew more and more corrupt, he became a creature of the vilest qualities. When the Five Gods saw what he had become, they chose to destroy him.

Salothus, meanwhile, had found that to achieve true power from disease he must sacrifice his Celestial power and become Infernal. Betting that the Gods would destroy him only if he remained a Celestial, and that if he became Infernal he would have new masters to protect him, Salothus chose to forsake his powers and turn completely evil.

But Salothus couldn't just give up his Celestial power. He had to give it away, and for this he found a group of naive Feldarin. They had split away from their race due to a bitter war of conquest with which they disagreed. These Feldarin were not warriors, they were artists and poets, scholars and sages. And Salothus found something in them, something he could manipulate: they were vain. They believed that they were superior to their warlike kin, but they lacked the power to force the wars to stop. They believed that the only way to end the wars was to become more powerful than their brethren and force them to cease hostilities. Salothus appeared to them, offering that power, presenting it as a "reward" from their Five Gods for remaining true to their ways. These renegade Feldarin agreed to perform the required “Ritual of the
Spheres," and as a result they were transformed into a new race, Elves. As is common for such plans, though, it did not go as expected for the former Celestial.

Salothus believed his trick would allow him to gain the Infernal status he desired. But his own vanity made him vulnerable as well, and no Infernal power filled his being. Instead, he was cursed to the Prime Material plane, to the world of Ursoule, forever to wander as an Immortal and never able to attain the power he desired. He became a vile, disease-ridden shell of a creature, malevolent and bitter toward those he believed had tricked him. His one power was that he was still able to gain strength from deaths caused by disease, and so he spread sickness with abandon. Many plagues and diseases spread across the land in the years following the Ritual, causing Salothus to become known as the “Plague Fiend.”

Most Elves retreated to the forests after realizing what they had done, feeling shame for what they had unleashed upon the land. Although no direct connection exists between the Plague Fiend and The Weeping, some Elves believe they're responsible. However, not only was the arrival of each hundreds of years apart, but it could also be noted – by those who care to – that many of the Plague Fiend's victims recover, and are able to become sick once again. Those affected by The Weeping die, and are of no use to the Plague Fiend as a continuous power source. Morvanima Elves revere the Plague Fiend as a deity, and a cult of worship has grown up around their belief that Salothus will one day rule the world, with them as his devoted followers. Whether he cares about them or not is matter of debate.

The Plague Fiend is obsessed with regaining its lost power and taking revenge on the gods. This has caused conflict between its cults and the other religions. While the Plague Fiend has appeared to its worshippers in the past, its current activities are unknown. As the one responsible for the creation of the Elven race, it may still be involved with them, especially the Morvanima. As for what else it may be involved in, almost anything is possible.

**Plague Fiend Cleric in Play**

Plague Fiend clerics constantly work in secret to recruit followers, while the Feldarin Church works to eliminate them. Clerics of the Plague Fiend incorporate a vial of blood from a plague victim into their Holy Symbol, breaking it as a last resort if facing death.

**New Domain - Pestilence**

**Granted Power:** You are a living extension of disease and contagion. Wounds caused by your touch and spell attacks fester with disease. Damage from these attacks does not heal properly and requires magical healing. Without magical healing, this damage (whether hit points or ability damage) heals at only half the normal rate.

**Diseased Touch (Sp):** As a melee touch attack, you inflict a living creature with 1d6 points of disease damage per round, plus 1d6 for every 6 levels in Cleric. This damage persists for a number of rounds equal to 1/2 your cleric level (minimum 1) or until stopped with a Heal check (DC 15 + ½ your levels + your WIS modifier) or any spell or class ability that heals damage. This ability is usable a number of times per day equal to 3 + your WIS modifier.

**Aura of Decay (Su):** At 8th level, you can emit a 30-foot aura as a standard action. Living creatures in this aura (except you) take 1d6 points of damage per round as their flesh rots and also take a cumulative –2 penalty to Strength each round they remain in the aura (Fort save for ½). Once outside the aura, the Strength penalty fades at the rate of 1 per day, but it begins building again if they re-enter the aura. Plant creatures take 2d6 points of damage per round. Undead are not affected. You can use this ability for a number of rounds per day.
equal to your cleric level. These rounds need not be consecutive.


Two of the better known Plague Fiend cults are detailed below. Morvanima Elves worship the Plague Fiend directly.

**Mah’kaari – the Pahali God of the Plague**
The Unclean, Master of Autumn, The Bite of Madness, The Purifier
**Symbols:** Incense burner, Stoppered vial, Leaf, Scarf, drop of Water, Blood on Ash
**Alignment:** Primarily Chaotic, subject to local interpretation
**Domains:** Chaos, Death, Madness, Pestilence
**Favored Weapon:** Light Flail

**Description:** Mah’kaari is most often shown as an emaciated ascetic figure clad in a loincloth made of the leaves of a wide variety of plants, usually important herbs. He is usually seated in a meditative posture upon a stool that rests on the bodies of disease victims. His ten arms each hold a vial or incense-burning device (the exact nature of these implements depends upon location and the diseases common to the area). His hands are usually shown open as he distributes these diseases over the world. His symbols include an incense burner, a stoppered vial, a leaf, a scarf, and a drop of water or blood drawn in ash.

**Alignment:** Mah’kaari is usually regarded as Chaotic with neutral tendencies, with his diseases being nothing more than a part of life, though he spreads them with a wantonness and joy that many find disturbing. As happens so frequently with Pahali religions, this view is not universal. Some factions within the sect regard him as Neutral Evil, the bringer of death and destruction. Others regard him as Neutral Good, one who prevents plagues when properly placated. Mah’kaari’s actual alignment is the providence of the individual DM.

**Personality:** Mah’kaari is most often seen as a dangerous god who must be placated to prevent disease and epidemic. In some dogma he is vindictive and will instigate a plague at the slightest provocation. In others he is more benevolent, seeking to prevent outbreaks of disease but ultimately bound to let them free on occasion. Again, his personality differs from cult to cult. The only universal dogma is the need to placate him, lest disease be set free.

**Background:** The official hierarchy of the Mah’kaarite sect is very small, often only one or two clerics in every cult. It is also widely dispersed and largely unorganized, having at least some presence in almost every town where The Weeping hit, but lacking central direction.

**Tykhidne – the Phoedran Goddess of the Plague**
The Serpent Queen, The Defiler, The Plaguebearer, Lady Venom, The Great Eel
**Symbols:** A Serpent within a Maze
**Alignment:** Primarily Chaotic, with Evil tendencies
**Domains:** Chaos, Destruction, Evil, Pestilence
**Favored Weapon:** Bite (natural weapon)

**Dogma:** There is no escape from evil. Only by offering ourselves to the mercy of the Serpent Queen may we remain free of the taint of The Weeping. Tykhidne once attempted to conquer the universe and was thwarted. After millennia of plotting and gaining strength, The Weeping was her revenge on the gods who imprisoned her. Do not stand in her way, or you shall be destroyed.
**Description:** The plague that has devastated Ursoule has left its people in search of answers. What has caused this catastrophe, and how can it be rationalized as something allowed by the gods? While many of the other cultures of Ursoule curse a being they call the Plague Fiend, seeing him as responsible for their problems, the Phoedrans have identified The Weeping with a figure from their mythology, the monstrous Tykhidne (tye-KID-nee).

Tykhidne is in her truest form a sea monster, one of the children of Ekione and Glauros. She is depicted as bearing the head, arms and torso of a lovely human woman, with hair the silvery grey of sea-foam and eyes of bold cerulean. Her skin is a milky pearl-white, her breasts full and her stomach perfectly taut. Her perfect upper body makes the rest of her body seem that much more grotesque, as below the waist she has the form of an enormous, slime-covered, serpentine snake or eel.

According to Phoedran legend, Tykhidne consorted with a monstrous child of Kybaris, Ephoeus (EFF-ee-us), and together the two attempted to dethrone the gods and wrest control of the cosmos. After a great battle, they were ultimately thwarted by Omion, who destroyed Ephoeus and sealed Tykhidne, who was pregnant, in a prison far beneath the sea, never to see the light of day again.

Until now, say some Phoedrans. Superstitious folk have begun to believe that Tykhidne’s influence, at least, has returned. Omion would not kill her because of the life in her womb, but after centuries of gestation she has birthed no monster. Instead, she has brought forth The Weeping. The plague is her revenge, they say, on the beloved subjects of the gods who imprisoned her so long ago.

Cults of Tykhidne have begun to emerge and grow, offering a “solution” of sorts to the ravages of the disease: pay homage to Tykhidne, and those you love may not fall victim to the plague. These **Cults of the Serpent Queen** are greatly troubling to the clergy of Phoedra, who attempt to stamp out fledgling cults before they grow. Nevertheless, just like the plague, Tykhidne’s rumored influence and worship has spread throughout the region.

**Other Deities and Cults**

Many other cults and religions can, and do, exist on Ursoule. Some of these will be detailed in the *Organizations in the World of Ursoule* supplement, but DM’s are encouraged to come up with their own, or add deities from other sources. The important thing to consider when doing so is what effect The Weeping would have on that religion. Did it appear in response to the plague, or was it already here? How did it start? Other questions may also come up, depending on the deity being considered.

Any new religion must also be described in relation to the Five Gods system of deities currently in place. Is this new god a new incarnation of one of The Five? If so, which one? Or is the new god independent from the Five Gods, and if so, are they allied or at odds?

Some scholars say that once, long ago, there were many more than the known Five Gods, and some great calamity or purge happened to some of them. This would allow for “new” deities to appear who may be the return of one or more of the previous gods. How would the Five Gods react to this? In fact, any deity could probably be incorporated into a **Tears of Blood** campaign with a little work on details and motivations.
Chapter 8: Organizations

The Watchers - The Emperor's “Arcane Police”

Wizards must be licensed, magic items require permits, and Sorcery is illegal in the Empire. The Emperor has secret agents who seek renegade arcane casters and other users of magic to prevent them from becoming a threat to the Empire. The Watchers are soldiers and spies specially trained by the Empire to hunt down and capture any who practice magic without permission, or who use illegal magic items. These mage hunters are often found with Faldarin patrols, and those who have encountered them say they are “hollow” and without emotion. The Watchers are opposed by The Order of the Vigilant (see pg. 67).

Orders of Knighthood

The Knights of the Empire

This Knightly order was created by a commission from Empress Conastinia. Her commission created a Grand Master who is charged with the fulfillment of any military mission that the Emperor deems to be worthy of the attention of his elite knights. This may be the defense of a certain asset, seizing a powerful holy site, the recovery of some relic, or any other purpose. When a purpose of this Order is fulfilled, the Emperor historically grants the Order a reward and a new purpose, sometimes renaming the Order to better suit its new role. The Emperor is also able to choose a new Grand Master if desired. They are currently charged with finding any living relatives of Emperor Deriah for possible ascencion as new Emperor.

The Knights of the Realm

Feldarin (and some other) nobles are allowed to create Knightly orders for their own defense and to protect their interests. These nobles can create a unique Order of elite soldiers to serve as a House Guard. In exchange for the right to create these Knights, each House must agree to contribute them to the defense of the Empire should the Emperor call for it. Normally, the House Guard serves their noble family as elite agents, overseers, sentries, and the all around right hand of their noble house. Often the younger nobles of the house, who are less likely to inherit it, will join their family's Guard, taking lower level positions and performing the duties assigned to them. This teaches them martial prowess and lets them see their land firsthand, making them wise counselors to their siblings, and preparing them should they themselves one day take the house seat.

The Most Holy Order of Vindicators

While almost all of the Knight orders serve the Emperor, either directly or by the proxy of the Nobles of the Empire, the very first Knight Order ever commissioned was the Most Holy Order of Vindicators, formed from the warriors who defended the Feldarin Orthodox Church during the long years on the Isle of Veloc. The Order retains its position as Knights, with all the privileges that come with it, even though they are not vassals of the Emperor. Some Emperors have tried to disband this Order, usually with disastrous results.

Knights of the Holy Order of the Grave

When a character is raised with a Raise Dead spell (or by any means used to duplicate it), restoration is not as full as is described in the spell. The character gains a ghastly pallor and the odor of the grave hangs close about them. These unsettling traits penalize the character with a -2 to any Charisma-based skill checks or abilities. They are identified as Risen with a
Knowledge (Arcane) or Knowledge (Religion) check, DC 15. The existence of the "Risen" is considered heretical by the Feldarin Church, and they must be destroyed. The Feldarin Knights of the Holy Order of the Grave are dedicated to this mission.

The Sacred Order of the White Lion

Only one other Holy Order has ever been created. While they began as a special sect of the Vindicators, the Sacred Order of the White Lion is now its own Order in separate service to the Church. The Order is composed exclusively of Paladins, the divine chosen of the Five Gods. It is a small Order, and while the Potentate does not have the power to create Knightly Orders, the White Lion was an exception granted by Emperor Jedidah so long as its members never held any sort of office of Imperial power, such as holding a duchy or county.

Other Knightly Orders:

Imperial Orders

Order of the Knights of the Weeping, The Bloodknights
Formed to protect a secret ore that claimed to ward against The Weeping, became powerful force for good in and around Chevengrad, known to work with Fangslayers.

Knights of the Wolf
Charged with defending Cadothim and the Imperial family, the Wolfknights have been a fixture of the Imperial capital since the time of the first Emperors.

The Order of Steel
A knightly order that learned secret smelting and mining techniques from the Dwarves. They are known for their masterful arms and armor.

The Sons of Aran
An order of Feldarin Paladins who served Aran I, Emperor from 360 A.L. to 370 A.L. and who legends say will return one day to restore order to the Empire.

House Guards of the Knights of the Realm

The Guardians of the Silver Chalice – House Cafell, current Lady is Teferi Cafell The Host of the Horn – House Midforthian, current Lord is Aearon Midforthian The Crusaders of the Scarlet Lion – House Lyoness, current Ladyship is empty The Order of the Broken Sword – House Cael, current Lordship is empty The Order of the Sunfist – House Telorian, current Lady is Niraniel Telorian The Order of the Wheel – House Marsali, current Lady is Aislynn Marsali (fugitive) The Order of the White Raven – House Verinian, current Lord is Sellion Verinian The Steelguard – House Dornhelm, current Lord is Dholbak Steelfist (Dwarven) The Wardens of the Mistlands – House d’Meglia, current Lord is Tristan d’Meglia The Wardens of the Black Gate – House Teldaron, current Lord is Damon Teldaron

Others, not affiliated with the Empire

The Order of the Sword and Shield, Magical
An order of Gnomish Paladins and Clerics of Currindor, the Gnomish God of Magic

The Stehngaard (Knights of Honor)
Order of Kvrin Human Paladins and Fighters dedicated to fighting oppression.
The Effects of The Weeping
In the chaos and danger of post-plague Ursoule, the general population had very little organized governmental protection from war-bands, brigands, and monsters. Knowing there is safety in numbers, local lords began to hire trained warriors to fend off these threats. These warriors, in turn, were often rewarded with war booty for their service and loyalty. Grants of land were also sometimes made so the warriors would have an income and be able to afford the high cost of outfitting themselves with horses, armor, and weapons.

It wasn't long before some warriors began to treat their land grants as hereditary rights, usually transferring ownership to their eldest son upon death. Thus began the rise of a "landed" class whose importance went beyond simply being military "free-agents." These erstwhile Knights soon found themselves involved in local politics, the dispensation of justice, and numerous other non-military tasks for their sovereign or liege lord.

Holy Order of the Grave – Feldarin Knights who enforce Church "death laws"

Order of the Silver Slayers, or Fangslayers – Chevengrad-based hunter-clerics who hunt the vampires and lycans that roam the Moors and the Kvrinzemya Mts.

Feldarin Military Schools
A system of primary education in Feldarin society. More of a boot camp than a place of academic study, these schools groom young Feldarin in the ways of their ancestors. One is located in each major Feldarin city.

Feldarin Military Academies
A continuation of the military schools, students are instructed in more advanced strategy and tactics, and many who graduate become Officers in the Feldarin military. One is located in each Feldarin provincial capital.

Feldarin Wizard’s College
The Royal Feldarin College of the Arcane is a "prep school" style university, located in the capital, Cadothim. Teachers are mostly Feldarin and the school is seen as very prestigious, hard for humans or other races to get into. There are also several initiation rituals and rules about expected behavior.

Brotherhood of the Five Gates
The Brotherhood of the Five Gates is a monastic order founded shortly before the arrival of the Feldarin, and its true origin is a mystery. According to its dogma, monks must advance through five “gates,” or tests, before they can attain “perfection before the Five Gods.” Each “gate” is a metaphor for some principle of each of the Five Gods. The group is unaligned, other than being lawful, and has been very good at keeping its true goals secret. It has grown from a small group of a few dozen monks in isolated monasteries to a widespread network of abbeys and cloisters all over Terdusas. No location has ever been described as the primary, or overall ruling monastery. Indeed, they all seem to treat each other as equals. Legends tell of a sacred golden cup, or chalice, that travels among the monasteries, but no evidence of it has ever been found. However, some speculate that the constellation The Chalice holds some significance for the monks. What their goals truly are is a complete mystery, and asking them about it is always met with stoic silence.
Halfpint Wholesale Merchant’s Guild

**Location:** This guild can be found across the open oceans, near the Halfling islands, or even as far out as the Orrkish continent. They have some dealings with the Feldarin, the Phoedran peoples, the Yujung on occasion, and also the lowland Caltan people.

**Demographics:** Merchants and sailors (maybe a few pirates), mainly Halflings with a few Humans. Most other races are allowed to buy passage across the ocean, but the Halflings do not truly trust the other races enough to include them on the “inside.” They fear that others may learn the trade secrets that they have fought long and hard to keep for themselves.

**Year Founded:** Originally founded in the year 26 B.L. by the great Captain Rendu B’Marne, the great, great, great, great, great, great grandfather to the current Guildmaster.

**Size:** There are around 6,500 core members of this trading guild, with a fleet of about 100 ships for transporting goods, supplies and passengers across the seas.

**General Description:** The Halfpint Wholesale Merchant’s Guild will usually deal in just about anything that can be bought for a good low cost, while still being of decent quality. For a price, they will usually take passengers from one port to another (race determines the cost). They have been known to travel to the Orrkish continent for trade, though so far, they are not known to have taken anyone there as a passenger. They usually carry around thirty ballista on any one ship, and some ships have more. They have gotten very good at hitting their mark, whether it be a price on merchandise or the seam of another ship’s sail.

**History:** Not much is known about the history of this guild, except that the Halflings once had to fight a long sea war against the Baran Naval forces. Both sides claimed victory.

**Symbol:** A ship, masted and sailed, on a blue field.

**Goals and Motivation:** This guild is primarily motivated by all the basics: Gold, Fame, and even a hope for some Glory. The “rules to live by” for this guild are simple, and to the point, “If the Guildmaster says it, and it ain’t gonna kill us, we do it!”

**Leader:** Guildmaster Admiral Renard B’Marne. A new Guildmaster is always chosen by the previous one. Usually it is a child who has proven they can do the job, and want to. This has jumped a few generations of the B’Marne line, though, when either the children were not interested and a grandchild was, or someone else (not of the line) proved that they could and would hold up the Guild. This method has not only gotten the approval and support of the Guild itself, but also of many of their customers over the years. Usually the new Guildmaster purchases a new flagship to operate from, as the old flagship is retired with the former Guildmaster as his or her retirement home. Advancement is by hard work and a high level of determination to succeed at all odds to get to the top, or to the desired position.

**Allies and Enemies:** This Guild does not have many true alliances, though all Halflings seem to band together when the need is great enough. Some of the Orrks that they deal with would fight very hard alongside them, if they knew that it was needed. There has even been a sighting or two of an Orrk on one or two of their ships. Since the incident with the Baran nation, they are very leery to trust anyone that even looks of Baran descent.

**The Elven Council**

The Elven Lords can call together a group of the highest (eldest.smartest) Elves to give
advice and make decisions for all the Elves in the community. The Council takes place at the Tree of the World, an ancient Albion settlement whose true location is kept secret, even from some of the attendees. The Council is called together only in times of great stress on the Elves. An Elven Lord called a Council after the outbreak of the plague with only mixed results. The Morvanima refused to attend, and many other communities were dealing with the effects of the plague. Another Council is expected to be called again in the near future. To the Elves, few things are more treasured than knowledge. The gods of the Elves instill a love of knowledge into all Elvenfolk. Many Elf lords own cathedral-like libraries, housing aging tomes full of knowledge unknown to many of the mortal races.

In the massive trunk of the Elven Council’s Tree of the World lies the Grand Library and Archive. Taking up nearly one third of the space inside, the Library is impossibly large, suggesting some arcane power at work. The walls are lined with massive shelves, all of which are packed to capacity with books from every era since before the Landing.

Navigating the Library is an impossible feat for many, and many thieves have gone mad (and subsequently perished) attempting to filch one of the many priceless tomes held within. In fact, only three people possess the ability to locate any given work without the aid of one of the Arcane Servants: The High Lord of the Elven Council, the High Priest of Zierapparat, god of Magic, and the Archivist Llewellyn, who maintains the Library.

**The Archivist’s Stair** (by AngelSword, GitP Home Brew Forums)

This green marble disc is intricately carved with a very long, High Elven proverb along its edge. Roughly five feet in diameter, it always hovers a few inches above the ground when not in use.

Crafted as a gift to the Elven Archivists from the Temple of Zierapparat, the stair is able to carry the user to the precise location of any book the user desires. By speaking the name of a book held in the Library, the disc carries its user to the section in which the book is located, and up to its shelf, putting the book at eye level if it lies above the user’s natural reach. In addition, if a user asks for a topic, the stair will bring the user to the three most relevant books on the subject.

(Faint divination; CL 3rd; Craft Wondrous Item, floating disk, locate object; Price 12k GP.)

**The Archivist Llewellyn** (by AngelSword, GitP Home Brew Forums)

**Wizard 10/ Loremaster 10**

Size/Type: Medium Humanoid

Hit Dice: 20d4 - 19 (46 HP)

Initiative: +2 (+2 Dex)

Speed: 30 ft. (6 squares)

Armor Class: 21 (+8 armor, +2 Dex, +1 Dodge)

Base Attack/Grapple: +10/+9

Attack: Llewellyn’s Sword +13 (1d8 + 2)

Full Attack: Llewellyn’s Sword +13/+8 (1d8 + 2)

Space/Reach: 5 ft./5 ft

Special Attacks: None

Special Qualities: Elven traits

Saves: F: +11 R: +12 W: +21

Abilities: Str 8, Dex 14, Con 8, Int 22, Wis 16, Cha 14

Skills: Knowledge (Religion) +30, Knowledge (Arcana) +30, Linguistics +30, Knowledge (History) +33, Perform (Comedy) +6, Profession (Archivist) +26, Spellcraft +35

Feats: Skill Focus: Knowledge (History), Scribe Scroll, Extend Spell, Silent Spell, Spell
Mastery (Legend Lore, Locate Obj, Comp Languages, Tongues, Prying Eyes, True Seeing), Imp Counterspell, Craft Wondrous Item, Improved Familiar, Spell Penetration, Toughness

Gear: Bracers of Armor +8, Robe of the Archmagi (gray), Ioun Stone (clear), Greater Cloak of Displacement, Boots of Levitation, Llewellyn’s Sword (+3 Dancing Longsword)

Archivist Llewellyn is a quiet, studious old Elf, whose only love in life is his beloved Library. It is rumored that he is the original developer of it, but most think this story a derisive jab at his age. Llewellyn is fluent in common, Elven, draconic, Dwarven, celestial, infernal, abyssal, and sylvan.

Since he can locate any book within the Library in a matter of moments, he maintains no spellbook of his own, but has access to nearly every spell put to parchment (any spell that is considered “core” is in the library, and can be prepared as normal; non-core spells have a 50% chance of being in the Library, 35% if the spell appears in a setting specific source).

Combat: During combat, Llewellyn’s first concern is for his Library, and will do anything to keep it from harm. He prefers to prepare spells to disable an assailant, instead of eliminating them, but will always have Time Stop prepared to retreat and lock down the Library should it become necessary.


Greater Lore (Ex): Llewellyn can understand magic items as with the identify spell.

True Lore (Ex): Once per day Llewellyn can use his knowledge to gain the effect of a Legend Lore spell or an Analyze Dweomer spell.

**Ursoule** (center) with its **Five Moons**, sometimes called **The Five Eyes of The Gods**
Chapter 9: Bestiary – Monsters in Tears of Blood

Classic Monsters in Ursoule

Any “monster” can make an appearance on Ursoule, allowing for use of any available Bestiary. Certain “classic” monsters are slightly different, with the details listed here.

Duergar

The Duergar live on the cusp between Earth and Fire, in what any other race would consider the deepest depths. Below them, the Duergar say, the world is crushed together into a colossal Furnace. Above them is only Earth and Water. Able to breath only thanks to a few rare and weak air portals scattered through their deep tunnels, and able to drink only by the dangerous salvaging of water from the oozy intersection between water and earth where the Neolethid “brain eaters” dwell, they subsist primarily on a strange, heat-absorbing plant life found in the depths of The Beneath. Mostly, the Duergar tend their forges and their great machines in the dim red glow of their world, staying out of sight of the other races.

Religion

Duergar do not worship gods as such. Instead, their religion focuses on a long-ago people they call The Ascended, who in their beliefs managed to transcend the ordinary boundaries of flesh, fire and earth to arrive at a higher plane inaccessible to even the mightiest psions or cerebromancers. They believe that some of The Ascended still take an interest in the world where they originated, or one they forged from the raw elemental planes (opinion is divided), and that the Ascended are divided into five “Factions.”

First among these factions in the esteem of the Duergar are The Acamar, who are thought to encourage the taking of the greatest of journeys and breaking barriers between worlds. Second are The Vitalists, who decide the very balance between life and death, and judge the fallen upon their passing. Third are The Ecomar who, by seeding conflict between those who would ascend, seek to forge the Duergar into something stronger. Lastly are two factions the Duergar see as more remote, and the most disinterested, artisans of the world: The Guardians of the Mystical and The Guardians of the Natural.

Duergar religion was deeply shaken by the knowledge that the Plague Fiend, who they believed to be an Ascended who had fallen, apparently bringing a strange roting to the world. Opinion is divided as to which faction this being may have come from. The Descent of this being has also triggered an increase in the ever-high xenophobia of the Duergar, since their barriers with other species were shown to be insufficient against The Weeping.

Relations with other races

The principal homeland of the Duergar is deep beneath the volcanic rifts of the Orrk continent. They have always kept a cautious distance from the lands of the savage Orrks above, believing them to be a source of contamination, a belief which has increased since the Descent of the Plague Fiend. Since Duergar are mistrustful of races who are unable to speak their own secret tongue, the only races with which they have had steady relations are Dragons and, usually unwillingly, Neolethids. Dragons are greatly respected, especially those that guard Fire and Earth portals, as the providers and protectors of the Duergar. The Neolethids are reviled for the joy they take in attacking the Duergar, and feared for the sickening pleasure with which they indulge in eating the brains of these deep Dwarves.
**Geography**

While not generally known, a map of Duergar civilization would show the main cluster of dwellings deep beneath the Orrk continent, with their capital near an ancient city preserved almost pristinely by a long-ago burst from a nearby volcano. This city is a center of Duergar religion and scholarship, but is held as being too holy to dwell within. They believe that long before the city was buried in ash, its inhabitants had vanished as if into nothing.

A second, much smaller cluster lies under the Alarran basin, much deeper than the Gnome territories, and connected to the Orrk continent by a passage that goes beneath the floor of the ocean itself. Side tunnels are said to lead to even deeper and more deadly places.

**The connection between the Duergar and the Dwarves**

What connection may lie between the Duergar and the Dwarves is unclear. The physical similarities are obvious, but the records of neither race contain any history of the other, nor are they generally even aware of the others’ existence. A Dwarf is one of the few outsiders the Duergar might not evade completely nor kill on sight; instead, they might be more likely to seek to capture him and take him into a quarantined prison for further study.

**Dragons of Ursoule**

The Giantkin creation myth, **The Gohgemagog**, states that a creator called “The Weaver” placed guardians at the gates to the other realms, both to keep mortals at bay and to prevent the other realms from spilling into this world. These guardians were the Dragons. Then, to guard the world from the Dragons, The Weaver created the Giants to protect the mortals. How much of this is fact and how much is myth is debatable. It is true that Dragons and Giants are often found near Elemental Portals, and that Dragons seem able to manipulate them, but the real reasons why are a mystery. See the **Table: Elemental Portals, Dragons, and Giants** for the generally accepted view of the arrangement.

There are thought to be several hundred elemental portals throughout the world. Almost all are believed to be natural phenomena that affect their local environments. They do not necessarily link to fixed elemental planes. Those with knowledge of portals, such as Dragons, can sometimes “retune” one to link it to another elemental plane. Some Dragons also have the ability to adjust these portals to alter the local environment to their liking. One wonders if perhaps the world would be more hospitable if the portals were tuned differently, but what the Dragons have set up is what society is used to. This is why the poles are frigid and the equator is warm, and why some places are mountains and some are arid deserts. Different Dragons prefer different environments, and they manipulate their portals to create the diverse environments found across the world.

Most Dragons can only switch the portals between elemental planes. The Dracolich of **The Beneath** is said to be able to link to any portal for rapid travel within the Inner Planes. It is said that this was how she became undead, by switching a portal to the Negative Energy plane and bathing in its energy. Other Dragons have a healthy respect for her and stay out of her way as they squabble among themselves to gain control of more portals and change more of the world to their liking. This results in a series of complex political maneuverings and power

**Table: Elemental Portals, Dragons, and Giants**

<table>
<thead>
<tr>
<th>Element</th>
<th>Lawful Dragon</th>
<th>Chaotic Dragon</th>
<th>Giant</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fire</td>
<td>Gold</td>
<td>Red</td>
<td>Fire</td>
</tr>
<tr>
<td>Water</td>
<td>Bronze</td>
<td>Black</td>
<td>Frost</td>
</tr>
<tr>
<td>Earth</td>
<td>Blue</td>
<td>Copper</td>
<td>Stone</td>
</tr>
<tr>
<td>Air</td>
<td>Green</td>
<td>Brass</td>
<td>Cloud</td>
</tr>
<tr>
<td>Any</td>
<td>Silver</td>
<td>White</td>
<td>Storm</td>
</tr>
</tbody>
</table>
plays. Dragons are long lived, and portals switch hands (or claws) rarely. This is why there hasn't been an ice age or a wasteland on Ursoule in thousands of years.

The Nature of Dragons

Dragons of Ursoule do not follow the typical types, and each color has both Good and Evil examples. The following details offer examples.

BLACK DRAGONS

*Black Dragons are foul-tempered, devious and vengeful.*
– Dragons of Ursoule

Evil Black Dragons are souls tortured by undying, unyielding rage. From the moment it hatches, an evil Black Dragon is filled with anger at the world, soon finding a focus, and woe to any who stand in its way. Hateful and cynical, many remain in secluded lairs, but some appoint themselves champions against the focus of their rage.

Good Black Dragons are champions of holy wrath, obliterating all who practice evil with their unrestrained destructive power. Many good Black Dragons end up turning to the Neutral path later in life, depressed at the ways of the world, tempted by sinister acts of retribution, and unsatisfied with the thanks of the innocent, they fall into self-loathing and despair. Good Black Dragons are considered by some to be truly the most tragic of all Dragons.

Black Dragons generally prefer warm marshes, though some also enjoy hot springs.

BLUE DRAGONS

*Blue Dragons are arrogant and overly protective of their lands.* - Dragons of Ursoule

Evil Blue Dragons are self-centered, even by Dragon standards. They easily accept praise and complements, and modesty does not come easily. They are often so in love with themselves that they regard all others – including other Blue Dragons – as inferior, and often drive other creatures living nearby from their lairs, or ignore them entirely.

Good Blue Dragons are ready to leap to any call to duty, over-confident of their own ability and all too ready for praise at the end of it. Many rarely bother, however, seeing most such tasks as below them except for the plainly impossible or suicidal. Anything less than total devotion from “lesser” creatures, however, is liable to send a Blue into a terrible rage.

Blue Dragons are typically found in deserts with a temperate, or warmer, climate.

BRASS DRAGONS

*Brass Dragons are verbose and outspoken, but beware their charms.* - Dragons of Ursoule

Evil Brass Dragons talk their victims into a false sense of security, or at least submission. At the worst, they have been known to be cunning leaders and generals, able to bring together evil creatures who would ordinarily kill each other on sight. An evil Brass with ambition and motivation can threaten a whole country, or more. It’s powers move and manipulate others.

Good Brass Dragons are famously (or infamously) gregarious. They are entirely selfish, adore the sound of their own voice, and seek out other creatures to talk to. They are aware, however, when being taken advantage of. It is easy to believe that Brass Dragons are harmless talkers, but their powers of suggestion and charm can become sinister.
Brass Dragons are typically found in warm desert climates, and enjoy sunning themselves.

**BRONZE DRAGONS**  
*Bronze Dragons have a strong sense of law and order.* - Dragons of Ursoule

Bronze Dragons are champions of Law for Law's sake. They value perfect order and justice above all other things, and often their lairs are open to all creatures who share this lawful nature. These Dragons are careful, though, and will observe visitors closely and quickly end any breakdown of order.

Such is a Bronze Dragon's obsession with law and order that some become maddened by it, and go down a spiraling path to chaos. The desire to avoid anarchy and cruelty can make a Bronze Dragon a tyrant, unaware of the cruelty and injustice it is causing by removing others' personal freedoms. In time, such Dragons abandon this desire entirely and, made arrogant with their dominion over other beings, begin to believe theirs is the only law.

Bronze Dragons seek out hilly areas in temperate climates whenever possible.

**COPPER DRAGONS**  
*Copper Dragons are known for pranks, jokes, and riddles.* - Dragons of Ursoule

Good Copper Dragons have a naturally superb sense of humor, though their ideas of comedy vary greatly. They love to be the center of attention, performing wildly outrageous jokes and pranks whenever possible. As such, Copper Dragons often have matches of wit against one another that last for centuries.

Evil Copper Dragons delight in using their keen sense of humor to set cruel, vindictive pranks or even bloody traps against their enemies, and the insane cackling of a victorious evil Copper can be heard for many nights afterwards, laughing at a sick joke that only the truly warped could find amusing.

Copper Dragons favor warm hills above all, and frequently lair in caves or underground.

**GOLD DRAGONS**  
*Gold Dragons are alluring, supple and sophisticated.* - Dragons of Ursoule

It is said by many that there is no Dragon purer in heart and deed than the Gold, and this is true, to a point. Gold Dragons are devoted to all things good and just, and often appoint themselves champions of less powerful races. In the eyes of a Gold Dragon, they are the only hope for good and the final defenders against evil, and to them everything is personal.

Occasionally, however, this personal viewpoint goes too far. In some tragic cases, a Gold Dragon's belief in his own power against evil causes his ego to escalate to aspirations of godhood. They will typically acquire followers, from whom no less than total worship is expected. They may torture these worshippers for no other reason than to demand praise for the "good" act of ending their suffering temporarily, and exact terrible revenges on any creatures who fail to recognize the Dragon's so called "goodness." Although some are truly devoted to these evil masters, none can truly live up to the Dragon's high expectations.

Gold Dragons seek out warm climates with open plains where they can roam freely.

**GREEN DRAGONS**  
*Green Dragons are masters of conspiracy, politics and backstabbing.* - Dragons of Ursoule
Evil Green Dragons are shadowy masters of the hidden forces that command the will of all intelligent creatures. They live to gather all knowledge about political and social conditions among both humanoids and Dragonkind, and use this to their own advantage. Occasionally, Green Dragons might be forced to fight, but they much prefer blackmail and deceit, and will abuse or twist any law to their favor.

The rare good Green Dragons don’t forgo double-dealing and trickery, but use these skills to benefit others rather than themselves. To a good Green Dragon, the art of intrigue and guile are reward enough, so less selfish Greens enjoy doing good for those they care about.

Green Dragons are typically found in forests (older the better) with a temperate climate.

**RED DRAGONS**

*Red Dragons are mean.* - Dragons of Ursoule

Like the Blue, evil Red Dragons are unbelievably arrogant, but are far more prone to selfishness and greed. To a Red Dragon, ego is all important and they will go to great lengths to prove their superiority over any other creature. They use great displays of wealth, combat, and any other way they can to prove themselves better than the rest.

Good Red Dragons are extremely rare, mostly because they see all things as a competition, and are not prone to backing down or re-evaluating their methods. However, every so often a Red Dragon will find pleasure in the challenge of doing good deeds, becoming enthusiastic defenders of the weak, whose company, at least, a Red Dragon can tolerate.

Red Dragons enjoy a warm, mountainous environment, soaring high among the peaks.

**SILVER DRAGONS**

*Silver Dragons are very sociable creatures.* - Dragons of Ursoule

Good Silver Dragons are observers of the ways of other races, though they rarely interact unless there is a pressing need. However, it is not uncommon for Silver Dragons to, openly or secretly, "adopt" small groups of other races. These they will watch, and sometimes protect, usually in disguise, for years at a time.

Evil Silver Dragons take this interest too far, sometimes inflicting disasters on these groups intentionally to see how they will react, or setting themselves up as an idol and a leader. Silver Dragons who observe evil creatures for too long will sometimes find themselves adopting those beings' evil ways, and form armies of complete evil and savagery. Good Silver Dragons almost never harm their own people unless it is educating to do so, but those turned to evil have no problem allowing any sort of barbaric atrocity to occur to other humanoids, especially if it amuses their "pets."

Silver Dragons typically lair in temperate to cold mountains, seeking deep caves as lairs.

**WHITE DRAGONS**

Small, simple-minded, and the most savage of the true Dragons. - Dragons of Ursoule

Evil White Dragons are generally savage and uncivilized, and rarely have any dealings with other races outside of the needs of food and territory. They desire only to be alive and to be strong, and it is advised to stay away from them if one also wishes to remain the same.

A good White Dragon is a rare find indeed, as it will have developed a desire to share its happiness with those around it, although sometimes it will have strange ways of showing
this. Good White Dragons also might become loyal to other powerful good creatures, but again, their loyalty can sometimes be shown in unusual ways.

White dragons desire cold environments, preferably in mountains, but icebergs do just fine.

**Giants of Ursoule**

The best known tales of Giants come from their distant descendants, the Giantkin. In the Giantkin creation story, called **The Goemagog**, a creator called “The Weaver” placed Elder Giants to watch over the Dragons who in turn guarded the extra-planar Portals. When the World was threatened from the Outside by the dark Feyworld, the Dragons, and then the Giants, fought against them. Using the secret of cold iron to force them back, the hordes were driven from this world, but at a great cost. Many of the portals were damaged, causing the Elder Giants to devolve into the forms known today: Cloud, Fire, Stone, Storm, Frost, and Hill Giants. From these Giants descended lesser creatures such as Ettin and Ogres. How much of this is true is open for debate, but the Giantkin have been handing down the story for generations with little, if any, change. They seem to believe it, and they are not known as frivolous creatures. It is true that many Giants are still found near extra-planar Portals, and often in the area of Dragons. But then, they are just as often found elsewhere.

If Giants, Dragons, and Portals are connected, the secret may lie in their common physical traits. Also Giants, like Dragons, do not follow the typical alignment models, but they seem to stray from it much less than Dragons. The relationships between Giants, their typical habitats, and Portals with an Elemental connection are shown in the following chart:

<table>
<thead>
<tr>
<th>Giant</th>
<th>Typical Habitat</th>
<th>Trait</th>
<th>Portal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fire</td>
<td>Volcanoes or any area of extreme heat</td>
<td>Fire Immune/Cold Vulnerable (Ex)</td>
<td>Fire</td>
</tr>
<tr>
<td>Frost</td>
<td>Frozen lands, any area of extreme cold</td>
<td>Cold Immune/Fire Vulnerable (Ex)</td>
<td>Water</td>
</tr>
<tr>
<td>Stone</td>
<td>Underground in temperate climates</td>
<td>Earth Mastery (Ex)</td>
<td>Earth</td>
</tr>
<tr>
<td>Cloud</td>
<td>High atop the largest clouds</td>
<td>Cloudwalking (Su)*</td>
<td>Air</td>
</tr>
<tr>
<td>Storm</td>
<td>The highest mountain peaks</td>
<td>Electricity immunity (Ex)</td>
<td>Any</td>
</tr>
<tr>
<td>Hill</td>
<td>Any temperate climate with hills and caves</td>
<td>None</td>
<td>None</td>
</tr>
</tbody>
</table>

* A Cloud Giant can tread on clouds or fog as though on solid ground continuously as desired.

Among the legends about Giants are the existence of a Fire Giant in a volcano on the Orrk continent of Herektelxun who is revered as a god, and a Stone Giant who lives in the hills at the headwaters of the Damian River who is considered an Oracle by some Phoedrans. There is possibly some truth to this rumor, as that area of western Phoedra is the legendary home of many monsters of Phoedran myth and legend.

Many Giantkin also claim to be able to trace their ancestry back to specific Giant types and, in some cases, even to specific Giants as ancestors. Scholars who have studied the Giantkin language have found many similarities to the language of Giants, and agree that there is a relationship of some kind. But not all scholars agree on what that relationship is, or what it means for the Giantkin. Some have gone so far as to connect Giantkin to some Outsider origin to explain their similarity to Giants, and possibly their immunity to **The Weeping**.

**Neolethid** [Neostra Illianniis] (commonly known as “Eaters of the Mind”)

*Ancient texts speak of eldritch evils piercing The Veil into Ursoule through the dark depths of underground seas, and the Neolethid are the progeny of those vile aberrations. They are said to have an Empire deep in **The Beneath**, and are ancient enemies of the Dwarves.*
Lawful Evil Medium Aberration

**Init:** +7; **Senses:** Darkvision 90 ft.; Perception +25

**HP:** 91 (14 HD)

**Speed:** 30 ft.

**AC:** 21, touch 13, flat-footed 18 (+3 Dex, +8 natural)

**Fort** +6, **Ref** +7, **Will** +13

**BAB:** +7/+2 with any Simple weapon; **CMB:** +9 (+11 with a tentacle, +2 bonus on grapple checks per additional tentacle attached to head, +4 to maintain grapple on head); **CMD:** 22

**Full Attack:** 4 Tentacles +9/+7/+5/+3 (1d4+1) or +7/+2 (damage by weapon type)

**Special Attacks:** Grab, Extract Brain, Compelling Thoughts 1/day

**Special Qualities:** SR 25, Telepathy 100 ft, Darkvision, Sunlight Weakness

**Spell-Like Abilities** (CL 9th, concentration +4 from Combat Casting)

At will – *Charm Monster* (DC 19), *Detect Thoughts* (DC 17), *Levitate*, *Mind Blast* (60 ft. cone, Will DC 19 negates, stunned for 3d4 rounds), *Plane Shift*, *Suggestion* (DC 18)

**Space/Reach:** 5 ft./5 ft.

**Abilities:** Str 12, Dex 16, Con 12, Int 21, Wis 19, Cha 10

**Feats:** Alertness, Combat Casting, Improved Initiative, Iron Will, Weapon Finesse, Weapon Focus (tentacle), Spell Penetration

**Skills:** Bluff +19, Intimidate +22, Knowledge (Arcana) +22, Knowledge (Planes) +19, Perception +25, Sense Motive +22, Spellcraft +22, Stealth +21, Use Magic Device +19

**Languages:** Undercommon; telepathy 100 ft., they rarely speak,

**Environment:** Underground, or any moons or other planets of the Ursoulean system

**Organization:** Solitary, Duet (2), Inquisition (3-5), or Array (3-5 plus 6-10 Slave soldiers)

**Challenge Rating:** CR 8

**Advancement:** By character class

**Combat**

Neolethid (Nee-OH-lith-id) fight in organized groups called an Array. They prefer to stay hidden and attack with their Mind Blast to stun their targets and then move in to Grab and Extract Brains. They make frequent use of mind-controlled slaves and other servants to do any combat. Neolethid are proficient in all Simple weapons but cannot use armor or shields.

**Mind Blast (Sp):** This mental attack is a cone 60 feet long. Affected creatures must succeed on a DC 19 Will Save or be Stunned for 3d4 rounds. Neolethid will often use this to stun targets and then move in to Extract Brains or bind and remove victims for later dining.

**Grab (Ex):** If a Neolethid hits with all four tentacles, it deals normal damage and starts a grapple as a free action without provoking an attack of opportunity. This attack can be used on creature up to one size category larger than the Neolethid. Each successful grapple check made during successive rounds automatically deals the damage indicated for the attack that established the hold. Neolethid receive a +2 bonus on grapple checks per additional tentacle attached after the first, and a +4 bonus on combat maneuver checks made to maintain a grapple on a target’s head.

**Extract Brain (Ex):** If a Neolethid begins its turn with all four tentacles attached to a target’s head, it automatically extracts the target’s brain, instantly killing the creature. This ability has no effect on constructs, elementals, oozes, plants, undead or any creature without a definable “head.” It is not immediately fatal to creatures with multiple heads.

**Compelling Thoughts (Su):** Once per day as a Swift action a Neolethid can target a single creature within 60 feet with a thrust of mental energy. The target creature stops whatever it was doing and pauses, as if lost in thought. There is no save against this effect, although it lasts but a single round. Neolethid commonly use this power to stop fleeing targets.
**Sunlight Weakness (Ex):** A Neolethid’s skin and eyes are sensitive to direct sunlight. Indirect exposure causes its skin to dry out and burn, causing the Neolethid great pain, and it becomes Dazzled. Direct exposure to sunlight causes 1d4 Con damage and the Neolethid is Dazed for 1d4 rounds. Each minute spent in direct sunlight causes an additional 1d4 Con damage until the Neolethid dies a painful death as its body turns into a dry withered husk.

*Searing Light, Sunlight* or *Sunburst* cause 1d4 Con damage and the Dazzled condition equal to direct exposure but typically don't last long enough to do any additional damage. The damage such spells inflict can kill a Neolethid, however, as they deal double damage to them and if they miss their save they are Dazed for 1d4 rounds.

**Personality**
Cold, calculating, and ineffable monsters of legend whose cold exterior belays their vengeful fervor within. They view all other races as beneath them, only tolerating Gnomes and Dragons because of ancient bargains, and are particularly hateful towards all surface dwelling races. They envy their closeness of these to the æther, which they hold to be holy, and seek to exterminate the surface dwellers for their desecration of the open spaces.

**Physical Description**
Neolethid are emaciated, spindly, and slight humanoids. Most stand roughly the same height as an average human, but the resemblance to humans ends there. Some have a mostly normal anatomy, although a common variation is tentacled fingers that are able to perform delicate tasks. Their eyes are a pale, milky white and their skin color is commonly pale green, grey, greenish grey, or pale orange. Their most obvious, and most abhorrent, feature is a mass of tentacles around a large, toothy maw that allows them to draw in and grab a victim's head. Their hearing is sub-par and their eyes are sensitive to light (although none have reportedly ever seen natural sunlight). Their strength varies, but physically they are almost never as strong as a human. Their strength is in their minds.

**Relations**
Neolethid are somewhat xenophobic, harboring a special grudge for the races that dwell above them, and for the Duergar who dare to oppose them. They have a treaty of sorts with the Gnomes and sometimes trade with them. Their relations have somewhat soured of late, and the Great Mother is reportedly trying to correct that. They consider the murder of a single Neolethid to be sufficient reason for extermination, and any Neolethid who does so is either banished or, in many cases, enslaved. They consider the term “Eater” to be a slur and treat it as such. They have an extreme fear of Aboleths, for which no reason is known, but they seem to fear them above all else.

**Slaves**
Slaves and servants are important to Neolethid society. Slaves are kept and bred for food, labor, menial tasks and as guards. Goblins are common due to their quick breeding and overall usefulness in small, dark spaces while other races are also used for other tasks.

**Alignment**
Neolethid are predominately evil, and their machinations are intended to result in them conquering the surface of a world and wiping out or enslaving all other races. They have a predilection towards law over chaos, which helps them cooperate with one another.

**Neolethid Lands**
Neolethid control various areas of *The Beneath*, each with a commune in the center surrounded by small "farms" where their young grow in spawning pools and magical experiments occur. They had been in an expansion mode prior to *The Weeping*. Rumors
claim that their true homeland is on a far off world, which they were forced to leave.

**Religion:** Nearly every Neolethid has denounced the mortal gods of the other races and instead pay homage to the base and ancient force that spawned them. Nevertheless many have studied the dogma and writings of the gods of both Travel and Magic, who they consider to merely be beings that are as knowledgeable in these fields as themselves.

**Language:** All Neolethid speak to one another through a form of telepathy. In other races’ minds their voices sound like footsteps in slime or something equally as repulsive. They can mentally shout at a target, causing them to stop and be rooted to the spot for an instant.

**Names:** Neolethid names are generally unpronounceable in any surface dwelling language, and those that are have many s’s, v’s, and y’s. They have a coded written language not unlike Braille with which they use their tentacles to read and write.

**Adventurers:** Neolethid generally do not quest, instead sending their slaves or servants to retrieve items or kill creatures when they cannot. Lower ranking Neolethid sometimes go out into The Beneath to trade, capture slaves, or to establish a new commune. Rarer still are Neolethid who have been banished from their society and seek adventure out of need.

**Na´ashio (Desert Lizardfolk)**

Neutral Medium Humanoid (Reptilian)

**Hit Dice:** 3d8+2 (14 hp)

**Initiative:** +2

**Speed:** 30 ft.

**Armor Class:** 15 (+5 natural) or 17 (+5 natural, +2 heavy wood shield), touch 10, flat-footed 13 or 15 with heavy wooden shield

**Base Attack:** Bite +1 (1d4+1) or Claw +1 (1d4+1) or club +1 (1d6+1) or javelin +2 (1d6)

**Full Attack:** 2 claws +1 (1d4+1) and Bite +1 (1d4+1); or club +1 (1d6+1) and bite +1 (1d4+1); or javelin +2 (1d6)

**Special Attacks:** --

**Special Qualities:** Heat Endurance

**Space/Reach:** 5 ft./5 ft.

**Saves:** Fort +1, Ref +5, Will +1

**Abilities:** Str 10, Dex 15, Con 13, Int 9, Wis 10, Cha 10

**Skills:** Acrobatics +10, Escape Artist +10, Survival +8

**Feats:** Combat Reflexes

**Environment:** Warm deserts

**Organization:** Gang (2–3), band (6–10 plus 50% noncombatants plus 1 leader of 3rd–6th level), or tribe (30–60 plus 2 lieutenants of 3rd–6th level and 1 leader of 4th–10th level)

**Challenge Rating:** CR 2

**Treasure:** 50% coins; 50% trade goods; 1d4 minor magic items

**Advancement:** By character class

Náashio are usually 6 to 7 feet tall and weigh from 200 to 250 pounds with yellow, beige, or tan scales. The tail is used for balance and is 3 to 4 feet long. They speak their own language, Náashio, and sometimes other languages as well.

**Combat**

Náashio fight as unorganized individuals. They prefer frontal assaults and massed rushes,
trying to force foes onto unstable dunes where they have an advantage. If outnumbered or if their territory is invaded, they set snares, plan ambushes, and raid the enemy’s supplies.

**Heat Endurance**: Náashio gain a +4 racial bonus on Fortitude saves made to resist the effects of a hot climate. This replaces the standard Lizardfolk Hold Breath ability.

**Skills**: Náashio have a +2 racial bonus on Acrobatics, Escape Artist, and Survival checks.

**Náashio Racial Traits**
- +2 Constitution, −2 Intelligence.
- Medium size.
- A Náashio’s base land speed is 30 feet.
- Skills: +4 racial bonus on Acrobatics, Escape Artist, and Survival checks.
- +5 natural armor bonus.
- Natural Weapons: bite (1d4+1), 2 claws (1d4+1).
- Special Qualities: Heat Endurance
- Language: Náashio
- Bonus Languages: Baran, Draconic, Lindarin (Elven), Feldarin (Common), Terran.

**Náashio as a Player Race**
- +2 Strength, +2 Constitution, −2 Intelligence.
- Medium size.
- A Náashio’s base land speed is 30 feet.
- Racial Hit Dice: A Náashio begins with 3 levels of humanoid, which provide 3d8 Hit Dice, a Base Attack Bonus of 1+Strength Modifier, and base Saves of Fort +1, Ref +3, and Will +1.
- Racial Skills: A Náashio’s humanoid levels give it Skill Points equal to 12+(3x Int modifier). Its Class Skills are Acrobatics, Escape Artist, and Survival. Lizardfolk have a +2 racial bonus on Acrobatics, Escape Artist, and Survival checks.
- Racial Feats: A Náashio’s humanoid levels give it one feat.
- Weapon and Armor Proficiency: A Náashio is automatically proficient with simple weapons and all shields except tower shields.
- +5 natural armor bonus.
- Natural Weapons: 2 claws (1d4) and bite (1d4).
- Special Qualities: Heat Endurance.
- Level adjustment +1.

**Class Skills**
A Náashio’s class skills (and the key ability for each) are Acrobatics (Dex), Escape Artist (Dex), and Survival (Wis).

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<tr>
<th>Level</th>
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<th>BAB</th>
<th>Fort Save</th>
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**Class Features**

**Weapon and Armor Proficiencies**: Náashio are proficient with all simple weapons and shields (except tower shields).
**Heat Endurance:** Náashio gain a +4 racial bonus on Fortitude saves made to resist the effects of hot weather. This replaces the standard Lizardfolk Hold Breath ability.

**Undead of Ursoule**

Due to a series of events that began with The Weeping, some areas now have “neutral” undead walking around. They are not particularly intelligent, and are able to be controlled in a limited manner. As a result, “normal” Zombies and Skeletons have come to be called “Ferals” and this new, working undead as “Plaguers.” They are usually found in areas where a high percentage of the population was lost to the plague. Some dealt with the sudden loss of labor by the animation of corpses to continue working. It is not unusual in some areas to see undead toiling in fields and at other mundane tasks. Those who live in these areas generally lock their doors at night and try to ward them off, but seem to tolerate them for the most part. If the undead was a family member who died from The Weeping, one might even see the living trying to converse with the undead version of a relative. Some are not so accepting, and see this new form of cheap labor as unclean and heretical. It is also common to see these undead chained and shackled - sometimes a requirement of local law - so that they don’t “cause any trouble.” They will frequently have their mouths stitched shut or their jaws removed. Most are used in farming and mining. Some have reportedly used Plaguers as cemetery workers to bury their dead.

The Feldarin Orthodox Church takes a dim view of anyone who creates undead, no matter how badly the need for labor. A holy order known as the Knights of the Holy Order of the Grave already exists to cleanse the world of those unnaturally risen from the dead. Some clerics have moved for a complete ban on Plaguers, and a final decision by the Feldarin Church is expected soon. Since those who use Plaguers regard them as property, their destruction can cause small-scale conflicts to erupt. Other religions are similarly divided on the issue, with some even believing that they were created in answer to prayers, and are thereby separated from their “feral” counterparts created by mere mortals. Besides the traditional Clerical methods of controlling undead, Plaguers seem able to be controlled in small numbers by anyone who is able to perform the necessary ritual. This frequently requires the removal of the jawbones, which are then planted in the ground to form a perimeter. Within that perimeter, the person who performed the ritual has complete control over these undead. If more are created, they can be added without ill affect.

There are also reports of Fleshwrought who are able to control larger numbers of undead, and for this reason they are sometimes sought out by those who wish to expand the herd, so to speak. A Fleshwrought Necromancer is indeed a formidable ally for a Lord or other noble who sees these undead as little more than livestock. This is most often found in the Phoedran lands, and from the occasional Kvrin or Caltan of questionable morals.

As far as game statistics, “Plaguer” Skeletons and Zombies are identical to the “Feral” types, except that they are always of Neutral alignment and have Low Intelligence. They seldom have more than 1d4 of hit dice and are almost always human or humanoid. The method of their creation is still a mystery, or perhaps is kept a closelyguarded secret.

**New Monsters**

Although the following monsters include statistics based on the Pathfinder RPG, they can be easily modified for use in any fantasy RPG. Most of these were part of the original forum material, and a few new ones have been added.

- **Chrycius:** A Fey twisted by a maddening evil
- **Fextor Luminae**: A small, incredibly fast, spider-like undead
- **Hex Luminae**: A huge undead scorpion - on fire!
- **Haunted Soldier**: undead spirits tied to a ancient battlefield
- **Hoard Golem**: a massive treasure hoard given life
- **Keening Hound**: enormous wolf that prows the Kvrin mountains
- **Mist Rats**: large rats made of insubstantial mist
- **Nexus Luminae**: A large, cold-themed, magical undead
- **Old Man of the Field**: A somewhat mercenary Fey with agriculture-related abilities
- **Pestilence Fog**: A cloud of diseases
- **Plaguer [Zombie or Skeleton]**: undead animated for use as unskilled labor
- **Staalu**: Powerful Giantkin-themed fiends
- **Thiyurik Luminae**: A powerful lightning-based undead
- **Tromuli**: A nightmarish Fey

**Chrycius**
Chaotic Evil Medium Fey (Evil Outsider, Fey)

**Hit Dice**: 12d6+12 (65)
**Speed**: 60ft
**Initiative**: +9
**Armor Class**: 23 (+5 Dex, +4 Deflection, +4 Natural)
**Base Attack/Grapple**: +7/+5
**Attack**: +4 Wounding Spiked Chain +16 Melee
(1d6+3/19-20 x2)
**Full Attack**: +4 Wounding Spiked Chain +16/+11 (1d6+3/19-20 x2)
**Special Attacks**: Withering Touch, Shriek, Spell like abilities
**Special Qualities**: Madness, DR 10/Cold Iron or Law, control dead plants, Unearthly grace
**Space/Reach**: 5x5
**Saves**: Fort +9, Ref +17, Will +16
**Abilities**: Str 8, Dex 20, Con 12, Int 10, Wis 6, Cha 18
**Skills**: Bluff +19, Climb +14, Escape Artist +22, Acrobatics +22, Perception +13, Ride +22
**Feats**: Improved Initiative, Dodge, Acrobatic, Exotic Weapon Proficiency (Spiked Chain), Weapon Finesse

**Environment**: Dead or dying woodlands
**Organization**: Solitary
**Challenge Rating**: 12
**Treasure**: Double Standard
**Advancement**: 12-20(Medium)

You hear a loud screech as the decayed woods fill with laughter and the sound of branches rustling. Perched atop a tree is a beautiful, pale skinned woman. She has a long, thorny vine around her neck. She is the one laughing, as she darts from tree to tree, her cackling almost hypnotic. The trees seem to bend to her will.

**Combat**
Chrycius prefer to stay mobile and fight from a distance instead of going into melee. They lash out at their opponents with their spiked chains (vines covered with thorns). If forced into melee, they will use their bevy of charm and dominate spell-like abilities to keep their opponents at bay, while they retreat to a safe distance.

**Control Dead Plants (Su)**: A Chrycius can control all dead plant matter within her line of sight, meaning she can expand, shrink or move any dead plants, trees or shrubs.

**Madness (Su)**: Chrycius use their charisma bonus for will saves instead of their wisdom modifiers.
Shriek (Su): As a full round action; a Chrycius can utter a horrid screech, causing all beings within a 30ft radius to make a will save DC 20 or suffer a -8 morale penalty on all attack and damage rolls and are treated as flat footed for 2d4 rounds.

Spell Like Abilities (Sp): A Chrycius has the following spell like abilities: Suggestion (DC 18), Charm Monster (DC 17), Hold Monster (DC 21) 3/day; Power Word: Stun 1/day

Withering Touch (Su): A Chrycius' touch is so horrid that it drains the life out of any living thing. When touching any plant, it automatically dies, and when making a melee touch attack against anyone wearing armor, it looses all of its hardness. Any living creature touched must make a Fortitude save DC 17 or receive one negative level. The negative levels stack and will dissipate after three days. Restoration spells are also an effective cure.

Fextor Luminae
Neutral Evil Small Undead (Undead, Luminae)
Hit Dice: 9d12 (58)
Initiative: +13
Speed: 90ft
Armor Class: 26 (+1 Size, +9 Dex, +5 Nat, +1 Haste), Touch 21, Flatfooted 17
Base Attack/Grapple: +4/+2
Attack: Bite +15 (1d4+2)
Full Attack: 2 Bites +15 (1d4+2)
Space/Reach: 5ft/5ft
Special Attacks: Latch, Lumenaic Poison
Special Qualities: Undead traits, Luminae traits, Fast Healing 2, Haste Aura, Telepathy (with Fextor Luminae) 100 ft
Saves: Fort +3, Reflex +13, Will +6
Abilities: Str 14, Dex 28, Con -, Int 12, Wis 12, Cha 10
Skills: Stealth +25, Acrobatics +21, Climb +14, Sense Motive +21, Escape Artist +25
Feats: Improved Initiative, Weapon Finesse, Skill Focus (Stealth), Run
Organization: Solitary, Group (1d8+2)
Challenge Rating: 8
Treasure: None
Advancement: 9-19 Medium, 20-29 Large

As you strain to listen, you hear a skittering sound and a faint squeak as something leaps at you from the darkness.

Fextor Luminae are spider-like undead, covered in spikes that make them look disarmingly cute until they attack with uncommon ferocity for their size. Fextor Luminae are around 3ft tall, and weigh around 50 lbs.

Combat
Fextor Luminae are stalkers and hunters, preferring to ambush their prey rather than confront it outright. With their great speed, Fextor Luminae are masters of guerilla combat, and frequently use such tactics to wear down their quarry before confronting it, leaping from the shadows, attacking, and then skittering away into the darkness.

Latch (Ex): A Fextor Luminae can use it's spines to latch itself to it's quarry. The target must succeed on a DC 23 Reflex save or the Fextor Luminae latches itself to the victims' flesh. A latched Fextor Luminae deals 1d6 points of damage per round to the victim. The victim can move around at a 10ft movement rate without taking extra damage, but for every 5ft above that, a 1d4 of damage is added as the Fextor Luminae’s spines rip and tear
at the flesh. To unattach a Fextor Luminae, a Str check must be made. The Fextor Luminae gets an opposed check to resist getting detached, and gets a +10 on its opposed roll. A Fextor Luminae that is attached to a victim cannot use its bite attack, and loses its Dex bonus to AC.

**Lumenaic Poison (Ex):** Once per round, a Fextor Luminae may make a single bite attack to poison its victim. On a successful bite attack, the subject takes 1d4 Con damage. A successful Fortitude save halves this damage (Minimum of 1). If the initial save fails, the subject takes another 1d4 Con damage every minute. Each time the poison does damage, the subject is allowed another Fortitude save to negate the poison (though whatever damage the poison did still remains. The save DC is 16.

**Aura of Haste (Su):** A Fextor Luminae's Aura of Haste extends for 30 feet outward in a sphere. Within this sphere, all Luminae gain the benefits of the haste spell, including the Fextor Luminae. The effects of this aura are not redundant. The effects of this aura are already included in the Fextor Luminae's statistics.

**Luminae traits:** Fextor Luminae are immune to acid and electricity, and are healed by inflict spells and harmed by cure spells.

**Traits:** A Luminae possesses the following traits (unless otherwise noted in the entry)
- Immunity to electricity and acid.
- Fast Healing 5
- A Luminae is not affected by the auras of other Luminae.
- Unlike normal undead, Luminae can be harmed normally by inflict spells, and cure spells heal them as if they were not undead. However, if a Luminae has an energy aura, spells of the same energy descriptor heal it.
- Attempts to turn and/or rebuke a Luminae have a 25% chance of failing outright due to their nightmarish nature.

**Hex Luminae**
Neutral Evil Huge Undead (Undead, Fire, Luminae)
**Hit Dice:** 24d12 (156)
**Initiative:** +9
**Speed:** 50 ft, 10 ft Burrow
**Armor Class:** 25 (-2 size, +5 Dex, + 12 Nat), Touch 13, Flat-footed 20
**Base Attack/Grapple:** +12/+32
**Attack:** Claw +20 (4d6+10) + 1d8 (fire), Sting +18 (2d6+5) + 1d8 (fire)
**Full Attack:** 4 Claws +20 (3d6+10) + 1d8 (fire) and Sting +18 (2d6+5) + 1d8 (fire)
**Space/Reach:** 15ft/10ft
**Special Attacks:** Spell-like Abilities, Aura of Flame
**Special Qualities:** Spell Resistance 29, DR 15/good, Fast Healing 10, Turn Resistance +6, Luminae Traits, Vulnerability to Cold, Undead Traits, Telepathy 100 ft (Nexus Luminae), Dominance (Nexus Luminae)
**Saves:** Fort +8, Reflex +15, Will +16
**Abilities:** Str 30, Dex 20, Con -, Int 16, Wis 14, Cha 16
**Skills:** Stealth +28, Intimidate +26, Perception +25, Acrobatics +20, Sense Motive +25
**Feats:** Improved Initiative, Improved Natural Attack (Claw) x3, Improved Natural Attack (Sting), Multiattack, Combat Reflexes, Lightning Reflexes, Snatch
**Organization:** Solitary, Group (+1d4 Nexus Luminae)
**Challenge Rating:** 18
In the distance, you see an enormous, scorpion-like creature skittering towards you, moving at incredible speed. As it gets closer, you realize to your horror that the creature has no head, merely a stump with four clawed extensions. The air heats up as the monstrosity grows nearer.

Hex Luminae are dangerous creatures created from violent souls that could not take their rest. The rage of the spirit manifests itself into actual flames, which surround the scorpion-like Hex Luminae. Hex Luminae typically are found alone, but are sometimes encountered commanding the lesser Nexus Luminae. Hex Luminae can telepathically speak with any Nexus Luminae within 100 feet, but cannot communicate telepathically with any other creature. Hex Luminae are typically 20-25 feet in length, and weigh around 8000 lbs.

**Combat**

Hex Luminae love nothing more than to crush their enemies in their claws, and rarely, if ever, show any hesitation in joining melee combat. However, if a Hex Luminae has any Nexus Luminae under its control, it will send them in first to gauge its opponents power. If a Hex Luminae feels that the fight is not going its way, it will grapple as many of its opponents as it can and use its Snatch ability. If this fails to subdue its enemies, it will cast *transmute rock to lava* beneath itself and submerge, while continuing to use its Snatch ability. If this fails as well, it will cast *expeditious retreat* and burrow away at full speed, leaving its opponents inside the magma pit.

**Spell-like Abilities**

**At will:** Burning Hands (5d4), Scorching Ray (3 rays; 4d6 ea.), Expeditious Retreat, Flaming Sphere (3d6)  
**3/day:** Fire Breath, Fireball, Wall of Fire, Fire Storm  
**1/day:** Incendiary Cloud, Transmute Rock To Lava (10 5x5 squares, shapeable, 2d6 per round or 20d6 if immersed; Reflex for half; 2d4 fire damage to creatures within 10 feet and 1d4 points of fire damage to those more than 10 feet away but within 20 feet)

Caster level is 20 for all spell-like abilities with the fire descriptor, all others are cast at 15.  
**Aura of Flame (Su):** A Hex Luminae is surrounded by flames, which deals damage to any creature touching one. In addition, all creatures within 10 ft of a Hex Luminae take 1d8 fire damage per round. Any combustibles within 10 ft of a Hex Luminae immediately catch fire.

**Dominance (Su):** Any command given to a Nexus Luminae by a Hex Luminae is obeyed, even if the order is obviously suicidal. This is otherwise identical to *Dominate Monster*, no save allowed, but the Nexus Luminae retains free will while performing the task.

**Luminae Traits:** A Hex Luminae is immune to acid and electricity, and is healed by spells with the fire descriptor. They are healed by inflict spells and harmed by cure spells.

**Traits:** A Luminae possesses the following traits (unless otherwise noted in the entry)

- Immunity to electricity and acid
- Fast Healing 5
- A Luminae is not affected by the auras of other Luminae
- Attempts to turn and/or rebuke a Luminae have a 25% chance of failing outright, due to their nightmarish nature
Haunted Soldier
Neutral Medium Incorporeal Undead (Undead)
**Hit Dice:** 5d8+10 (40 hp)
**Initiative:** +6
**Speed:** fly, 30 ft, perfect
**Armor Class:** 18 (+3 dex, +4 natural, +1 dodge)
**Base Attack:** +5
**Attack:** Incorporeal touch +6 (1d4 cold plus 1d3 Dex)
**Full Attack:** Incorporeal touch +6 (1d4 cold plus 1d3 Dex)
**Space/Reach:** 5 ft X 5 ft
**Special Attacks:** Dexterity damage, Haunting Bond
**Special Qualities:** Undead traits, vulnerable to *Holy Smite* (+50% damage)
**Saves:** Fort: +3 Ref: +3 Will: +6
**Abilities:** Str - Dex 16 Con - Int 10 Wis 14 Cha 14
**Skills:** Fly +9, Intimidate +10, Perception +10, Stealth +10
**Feats:** Dodge, Improved initiative, Weapon Focus – Incorporeal Touch
**Environment:** Any
**Organization:** Gang (d4+1) Team (d6+5) Horde (d10+8)
**Challenge Rating:** 4

These soldiers were once part of the armies that met on the plains near the Kvrin city of Osijek. Due to the nature of that area, the spirits were unable to continue to the afterlife. They remain, waiting to serve again. Any Conjuration [summoning] spell cast in this area has a chance of summoning one or more of these spirits (See Chapter 5: Magic, Pg. 111). A spell can summon up to four times its caster’s level in HD of Haunted Soldiers (min. 5 HD).

**Haunting Bond (Su):** Once summoned, a link exists with a caster that *detect undead* reveals as one or more ghostly visages standing immediately behind the caster, hand(s) on their shoulder. This creates a vulnerability to undead, and any physical damage or drain by an undead attack requires the caster to make a DC 15 Fortitude save or fall unconscious.

**Persistence (Su):** A haunted soldier cannot be destroyed by damage, and will return in 2d4 days if slain. Even the most powerful spells are only temporary solutions. The only way to permanently destroy a haunted soldier is to determine the task it left undone and finish that task. The task should be created specifically for each haunted soldier, or group of same, by the GM.

Hoard Golem
Neutral Huge Construct
**Hit Dice:** 16d10+40 (128)
**Speed:** 40 ft.
**Init:** +4
**AC:** 35 (-2 size, +23 natural, +4 Dex); touch 12; flat-footed 31
**BAB:** +12; **Grapple** +32
**Attack:** 1 claw +22 melee (4d6+12, 19-20/x2) or Slam +22 (4d6+18)
**Full-Attack:** 2 claws +22 melee (4d6+12, 19-20/x2) or Slam +22 (4d6+18)
**Space:** 15 ft.; **Reach** 15 ft.
**Special Attacks:** Engulf, Grinding Gold
**Special Qualities:** Construct Traits, DR 15/adamantine and bludgeoning, Magic Immunity, Melt, Fluid Form, Hoard
**Saves:** Fort +5, Ref +9, Will +5
**Abilities:** Str 34, Dex 19, Con -, Int -, Wis 10, Cha 1
**Skills:** None
**Feats:** Improved Critical (Claw)
**Environment:** Usually underground
**Organization:** Solitary
**Challenge Rating:** 12
**Treasure:** Triple normal (Gold, Gems, and Weaponry only)
**Advancement:** 17-20 Huge, 21-30 Gargantuan, 31-40 Colossal

Coins go flying as the massive hoard before you rears up, looming terribly over you. With the thundering sound of metal crashing against metal, the treasure rises up, drawn into a towering, shifting form. Glowing gemstones stare down at you as the creature raises a mighty fist, the blades of beautifully wrought swords standing out like terrible claws.

**Engulf (Ex):** A Hoard Golem can engulf Large or smaller creatures as a standard action. It cannot make a slam attack during a round in which it engulfs. The Hoard Golem simply moves over the targets, affecting as many as it can cover. Opponents can make opportunity attacks against the hoard, but if they do so they are not entitled to a saving throw. Those who do not attempt attacks of opportunity must succeed on a DC 31 Reflex save or be engulfed; on a success, they are pushed back or aside (opponent’s choice) as the hoard moves forward. Engulfed creatures are subject to the hoard’s grinding gold ability, and are considered to be grappled and trapped within its body. The save DC is Strength-based and includes a +1 racial bonus.

**Fluid Form (Ex):** A Hoard Golem is composed of many small objects, and, as such, its form is never static. It can fit without trouble through any space that a small or larger creature could fit through, and can squeeze through a space that only a tiny or smaller creature could pass by halving its land speed. It may attack normally when moving through such enclosed spaces, but is limited to a single attack per round.

**Grinding Gears (Ex):** As a Hoard Golem moves, the treasure that comprises its body shifts about, creating an extremely hostile environment. Any creature grappled or engulfed by the Hoard Golem takes 6d6 points of slashing and bludgeoning damage each round.

**Hoard (Ex):** When motionless, a Hoard Golem is almost impossible to distinguish from so much treasure. Short of divination spells, there is no way to determine the presence of the animating force until the creature moves.

**Magic Immunity (Su):** A Hoard Golem is immune to any spell or spell-like ability that allows spell resistance. In addition, certain spells and effects function differently against the creature in its molten form, as noted below.

**Molten (Ex):** If a Hoard Golem would take fire damage sufficient to destroy it, its metallic body dissolves into a column of molten metal. It is restored to its full normal hit points, loses the Grinding Gears ability, and gains the following abilities:

- **Slam (Ex):** A molten Hoard Golem loses its claw attack and instead gains two slam attacks, dealing (4d6+18, 20/x2) damage.
- **Fire Immunity (Ex):** A molten Hoard Golem is immune to fire damage.
- **Cold Vulnerability (Ex):** A molten Hoard Golem takes double damage from cold effects that are able to damage it.
- **Burning Touch (Ex):** A molten Hoard Golem’s slam attacks deal an additional 2d6 points of fire damage. In addition, the victim takes 2d6 points of fire damage each round for the next 1d10 rounds. This fire can only be extinguished by dealing 10 or
more points of cold damage to the victim, and can also be healed normally.

Burning Gold (Ex): Any creature grappled by a molten Hoard Golem takes 6d6 point of fire damage each round the grapple is maintained.

Keening Hound

"A bone-chilling wail splits the still night air as the desperate figure flings himself from the copse of ash trees breathlessly. He stumbles again and again in exhaustion as he blindly runs through brush and bramble, barefoot, over the harsh stony ground. The Mark on his shoulder explodes in icy flames with every inhuman echoing cry. A realization grips his fevered mind... tonight the Beast would have him." ~ Old Kvrin bard’s tale

Keening Hounds roam the lonely peaks of the Kvrin mountains as solitary hunters. There is no more fearsome predator than a Hound that has Marked its prey. The Keening Hound is named for its characteristic high-pitched wail. Often mistaken for dire wolves, the Keening Hound is likely a relation of some sort. Appearing as an enormous wolf or feral dog, they possess exaggerated claws and teeth and have terrible eyes that emit a smoky blue glow.

The Keening Hound hunts by first locating a target, often a lone traveling humanoid, then uses its Marking ability to inflict a Keening Mark from a short distance. The Hound will sometimes make a first, half-hearted, attempt to subdue its prey, but its joy lies in the Hunt itself, so it usually allows its target to escape. A nocturnal beast, the Keening Hound will pursue its prey unceasingly every night from then on, until the creature is dead or it can no longer sense the Mark. It will attempt to kill or avoid any blocking its path, and stories abound of Hounds that tracked their victims for hundreds of miles over many years before finally making the kill. Loss of a target causes a surge of berserker rage to cloud the Hound's mind, leading it to attack the nearest creatures until it has satisfied its bloodlust.

The Mark is indelible and highly resistant to magical removal – burning and glowing through any clothing that attempts to conceal it. Many outside the Kvrin mountains are well-aware of the implications of the Mark and individuals possessing it are immediate outcasts within the Kvrin territory and many places outside. For most who find themselves the target of a Keening Hound, the question is simply how long they can keep running.

Mist Rats
Neutral Tiny Magical Beast
Hit Dice: 2d10 (11 hp)
Initiative: +3
Speed: 30ft., burrow 5 ft., swim 15ft.
AC: 18 (+3 Dex, +2 size, +3 natural) touch: 15, flat-footed: 15
BAB/Grapple: +2/-9
Attacks: Bite +7
Damage: Bite 1d4
Face/Reach: 2 1/2 ft.; 0 ft.
Special Qualities: Dark-vision 60 ft., low-light vision, scent, fast healing 1, Cloudwalking, obscuring mist, gaseous form
Saves: Fort +3, Ref +6, Will +0
Abilities: Str 4, Dex 16, Con 10, Int 2, Wis 11, Cha 2
Skills: Acrobatics +4, Climb -3, Stealth +15, Escape Artist +8, Swim +6
Feats: Weapon Finesse, Stealthy
Climate/Terrain: Any land and cloud islands
Organization: Pack (2-16) or Swarm (20-40)
Challenge Rating: 1
Treasure: None
Advancement:

You look ahead into the mist, and shiver from the damp cold. Suddenly, your foot begins to hurt, then your leg, and your knee. The mist surrounding you slowly forms into menacing rats of unnatural size and substance. They appear quickly, their eyes glinting menacingly in the moonlight. Rats flood the mist as you pull out your sword to deal with the vermin.

Mist Rats appear to be large grey rats made out of insubstantial mist. They dwell in misty areas, often the result of some magical disaster, but they also inhabit substantial cloud islands, often plaguing the domains of Cloud Giants.

Combat
As with other rats, Mist Rats attack with a vicious bite.

Obscuring Mist (Su): When a Mist Rat dies, its body dissipates, producing an effect identical to that of the obscuring mist spell at caster level 2nd.

Gaseous Form (Sp): At will, a Mist Rat can assume a gaseous form as the spell for 1d4 rounds. Mist Rats use this ability to sneak up on enemies, to disguise as mist, or to flee.

Fast Healing (Ex): Because of their easily changed bodies, Mist Rats can heal very quickly.

Cloudwalking: Due to its insubstantial nature, a Mist Rat treats clouds as a solid walking surface. However, speed is reduced to 15 ft. when Cloudwalking. Normal mist and fog can also be walked upon, but it requires a DC 5 Acrobatics check every round.

Familiar: A Mist Rat can become a familiar by using the Improved Familiar feat. All arcane casters with a Mist Rat familiar gain a +1 circumstance bonus to Armor Class.

Summoning: A Mist Rat may be summoned using the spell Summon Monster I.

Nexus Luminae
Neutral Evil Large Undead (Undead, Cold, Luminae)
Hit Dice: 14d12 (91)
Initiative: +7
Speed: 40ft, 30ft Fly (perfect)
Armor Class: 20 (-1 size, +3 Dex, +8 Natural), Touch 12, Flat-footed 17
Base Attack/Grapple: +7/+18
Attack: Tentacle +13 melee (1d8+7)+1d8 (cold)
Full Attack: 4 Tentacles +13 melee (1d8+7) +1d8 (cold) and 2 Slams +11 melee (1d6+3) +1d8 (cold)
Space/Reach: 10ft/10ft
Special Attacks: Spell-like abilities, Aura of Cold, Spines of Ice
Special qualities: Undead Traits, Luminae Traits, Fire Vulnerability, DR 10/good, Fast Healing 5, Turn Resistance +2, SR 23, Uttercold, Immune to Cold
Saves: Fortitude +4, Reflex +7, Will +13
Abilities: Str 25, Dex 16, Con -, Int 16, Wis 14, Cha 16
Skills: Stealth +16, Intimidate +16, Perception +15, Spellcraft +16, Sense Motive +25
Feats: Improved Initiative, Improved Natural Weapon (Tentacle), Multiattack, Combat Reflexes, Iron Will
The air around you goes still and cold as this creature comes near. You shiver, not only from the cold, but from dread fear that this monstrosity instills in you. Lifeless eyes stare at you from under a cloaked head, and flowing robes cover its body. Razor sharp shards of ice pierce the robes as it moves, floating a few feet above the ground, its tentacles dragging...

Nexus Luminae are the physical manifestation of the terror inflicted upon mortals by other mortals, particularly rulers and tyrants. The need to instill fear manifests itself into a Nexus Luminae. Nexus Luminae typically stand 8 to 10 feet tall, and weigh around 600 lbs. Nexus Luminae speak Common, Undercommon, Abyssal, and Infernal, but usually mutter to themselves in Undercommon. It is a rare Nexus Luminae who will speak to anyone or anything, regardless of what language it uses.

**Combat**

Nexus Luminae typically use their spell-like abilities to control combat and eliminate dangerous foes from a distance. If this tactic proves ineffective though, Nexus Luminae have no qualms about wading directly into melee, confident that their aura of cold will subdue their foes, although they typically buff themselves up beforehand. If faced with particularly dangerous foes, Nexus Luminae attempt to disable opponents and assert dominance over the battlefield. If a Nexus Luminae feels that it is significantly outmatched, it will use it's teleport to escape.

**Spell-like abilities:**

*At will:* Hypnotism, Disguise Self, Chill Touch, Obscuring Mist, Shield, Mage Armor

*3/day:* Ice Storm, Resist Energy, Web, Mirror Image, Slow, Cone of Cold

*1/day:* Wall of Ice, Teleport

A Nexus Luminae's caster level is 10th for all spell-like abilities, and 14th for spell-like abilities with the cold descriptor.

**Uttercold (Ex):** A Nexus Luminae is immune to all forms of cold damage, deals half damage to creatures with cold immunity, and any resistance to cold less than immunity is ignored. Creatures with weakness to cold, such as those with the fire subtype, take +100% damage instead of the normal +50%. This condition applies to its attacks, special abilities, and to any spells gained by the Nexus Luminae from a spell casting class.

**Aura of Cold (Su):** Creatures within a 10 ft radius of a Nexus Luminae take 1d8 cold damage per round.

**Spines of Ice (Ex):** A Nexus Luminae can fire shards of ice that jut out of its body at its opponents. This is identical to the spell Ice Knife, but is not subject to spell resistance.

**Luminae Traits:** A Nexus Luminae is immune to acid and electricity, and is healed by spell with the cold descriptor. They are also healed by inflict spells and harmed by cure spells.

**Traits:** A Luminae possesses the following traits (unless otherwise noted)

- Immunity to electricity and acid
- Fast Healing 5
- A Luminae is not affected by the auras of other Luminae
- Attempts to turn and/or rebuke a Luminae have a 25% chance of failing

**Old Man of the Field**

Lawful Neutral Medium Fey (Outsider, Earth)

**Hit Dice:** 10d6+20 (55 hp)

**Initiative:** +6

**Speed:** 30 ft.

**Armor Class:** 14 (+2 Dex, +2 natural armor) touch 12, flat-footed 12

**Base Attack/Grapple:** +5/+7

**Attack:** Touch +5 melee (1d8+5 and Withertouch)

**Full attack:** +5 melee (1d8+5 and Withertouch)

**Space/Reach:** 5 ft./5 ft.

**Special Attacks:** Summon Swarm (murder of crows) (Su), Withertouch (Su), Spiteful Earth (Su)

**Special Qualities:** DR 10/cold iron and fire, Immune to sleep and charm effects, Earth glide (Su), Change Form (Su), Bountiful Harvest (Su)

**Saves:** Fort +10, Ref +15, Will +15

**Abilities:** Str 14, Dex 14, Con 14, Int 18, Wis 18, Cha 20

**Skills:** Bluff +20, Diplomacy +19, Disguise +15, Handle Animal +13, Knowledge (Arcana +12, History +14, Local +15, Nature +12), Perform +12, Sense Motive +18, Spellcraft +14, Perception +16

**Feats:** Alertness, Blind-fight, Improved Initiative, Dodge

**Environment:** Any Caltan

**Organization:** Unique

**Challenge Rating:** 12

**Treasure:** Double items, goods

**Advancement:** None

The Old Man of the Field, who some call Grandfather Crow, is an ancient earth spirit that can provide a bountiful harvest... for a price.

In his humanoid form, the Old Man appears as a human man in his late sixties. He has hair like bleached straw, a darkly creased earthy complexion, and eyes the gray of an autumn rain. He is dressed in the simple garb of a fieldworker, with a wide-brimmed straw hat. Unless he wills otherwise, he leaves clumps of dirt and dried leaves wherever he goes. Grandfather Crow is normally encountered by adventurers after being established in an area for several generations. When he first arrives in a village, he often approaches the farmers during their harvest festival to present his offer. He proposes a contract with the citizens of the farming community: he will provide them with an abundant harvest unlike any they normally enjoy, and they will compensate him to his satisfaction. He usually demands golden objects, books or objects of interest, and a portion of the harvest. Every year the contract is fulfilled and renewed at the harvest festival. Some years his requests are bizarre, however, and he has in the past demanded a child in return for the next year's harvest. Any failure on the part of the people to fulfill their half of a bargain once it has been agreed upon results in the Old Man's wrath, usually in the form of his black-winged namesakes.

An Old Man of the Field is thousands of years old and thus has a distinctly different world view than most mortal beings. He is incapable of telling a lie, though he is very skilled at avoiding the whole truth. He will always carry through on a bargain if he is able. He considers the work he does in delivering the autumn harvest to be an honest trade for the
compensation he demands. During autumn Grandfather Crow likes to wander the dirt roads in disguise, stopping at the farmhouses along the way to catch up on local gossip and observe the behaviors of mortals, who he finds fascinating.

**Combat**
The Old Man prefers to avoid combat, but will defend himself if he or his is attacked or if someone attempts to prevent him from exacting payment.

**Summon Swarm ("Murder of Crows") (Su):** Summons a swarm of around 1000 crows (tiny creatures). The swarm can destroy one acre of crops every half hour if directed to do so. Though the swarm can be attacked and killed, crows that are killed are revealed to be bunches of dried leaves covered in feathers. As such, they take 2x damage from fire and the swarm is immune to mind-altering effects. The Old Man can summon Swarms at will, to a maximum of 4 swarms present at any one time. They can attack creatures as a Swarm.

**Withertouch (Su):** The Old Man can make a touch attack that deals 1d8+5 damage and 2d4 points of temporary strength damage with a DC 19 Fortitude save to negate. The ability damage remains as long as the Grandfather Crow is within 200 feet, and returns at a rate of 1 point every half hour once the victim leaves this vicinity.

**Spiteful Earth (Su):** The victim of this power finds that they've won the ire of the land itself. Roots seem to rise up to trip them, branches seem to grab and rake at them, and the very earth at times seems to shift beneath their feet. Once per day, the Old Man may select any target within line of sight and bestow the Spiteful Earth curse upon them. They receive a DC 21 Will save to negate. For a full day (or until the Grandfather Crow wills otherwise), the target takes a -4 to all skill checks, attacks, and saves while in natural terrain. In addition, while moving through natural terrain, the target’s movement rate is halved.

**Bountiful Harvest (Su):** This performs as the Druid spell Plant Growth's "enrichment" option with an increased yield of 3x normal over a year, and the Old Man can it cast 1/day.

**Personality**
Grandfather Crow will respond to any threat of attack with the Spiteful Earth ability targeted at the ringleader. Any actual attacks will cause him to attempt to use his Withertouch ability to subdue his attackers. If this seems likely to fail, he will summon swarms of crows and use his Earthglide ability to escape. He is willing to bargain with parties that have not broken pacts with him before. Anyone who breaks a contract with him will have him return to exact payment. In the case of his village pacts, he will send his crows to destroy crops if the contract is not fulfilled. Any interference will cause him to confront those responsible.

**Plot Hook:** The party sees a small farmhouse as a cold autumn storm blows in. If they decide to seek shelter, they are immediately invited in. They find their hosts to be overly gracious and desperately generous. When the locals decide that no one in the party is Grandfather Crow in disguise, they reveal a long-standing contract. The land in this area was always very poor cropland, but since the contract the harvests been provided everyone with plenty to eat and more besides. This year, however, the bargain cannot be kept. The Old Man asked for the youngest son of the family as his price. Unwilling to risk famine given the poor soil, they agreed. The family begs the party to intercede for them. (Grandfather Crow is, in fact, quite lonely, and merely wishes to raise the boy as a son and companion.)

**Pestilence Fog**
Neutral Large Ooze
**Hit Dice:** 12d10+36 (102 hp)
**Initiative:** +3  
**Speed:** 40 ft.  
**Armor Class:** 19 (-1 size, +1 dex, +9 deflection), touch 19, flat-footed 18  
**Base Attack/Grapple:** +9/-  
**Attack:** Incorporeal touch +9 melee (1d6+1 plus disease)  
**Full Attack:** Incorporeal touch +9 melee (1d6+1 plus disease)  
**Space/Reach:** 10 ft./5 ft.  
**Special Attacks:** Disease  
**Special Qualities:** Damage reduction 10/magic, ooze traits, spell resistance 21  
**Saves:** Fort +7, Ref +5, Will +5  
**Abilities:** Str -, Dex 13, Con 16, Int -, Wis 13, Cha 16  
**Skills:**  
**Feats:**  
**Environment:** Any  
**Organization:** Solitary  
**Challenge Rating:** 10  
**Treasure:** None  
**Advancement:** 13-23 HD (Large); 24-36 HD (Huge)

A twisted, foul, thickish grey swirl hangs across the ground, spoiling every living thing it touches as it reaches for you.

Pestilence fogs are thought to be a creation of the Plague Fiend, but not much else is known beyond that. It is rumored that the Plague Fiend is sending these creatures out in advance of even more vile creatures. Certain casters have also claimed to occasionally summon one.

**Combat**

Pestilence Fogs are mindless and so have no combat tactics. They will typically attack the nearest living creature, kill it, and move on to the next opponent.

**Disease (Su):** A creature struck by the Pestilence Fog’s touch attack contracts a random disease chosen from the chart to the right. No matter what type of disease is contracted, the initial fortitude saving throw to resist infection is always DC 19. All other saving throws for this disease are as typical for that disease. All creatures (except those immune to Sickening) are also Sickened by the pestilence fog’s touch attack (no saving throw). The infected creature is instantly contagious. Use the normal DC for infections spread from this creature.

Creatures already infected by a disease and creatures normally immune to disease are immune to this attack. DMs are encouraged to develop their own lists of diseases. It is not recommended that The Weeping be included, but that it be rumored as possible.

**Traits:**
- Mindless: immune to all mind-affecting effects (charms, compulsions, phantasms, patterns, and morale)
- Blind (Blindsight, 60ft), immune to gaze attacks, visual effects, illusions, and other attack forms that rely on sight
- Immune to poison, sleep effects, paralysis, polymorph, and stunning
- Not subject to critical hits or flanking. Proficient only with its natural weapons

<table>
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<th>Disease List</th>
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<tr>
<td>1-Blinding Sickness</td>
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<td>7-Shakes</td>
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<td>8-Slimy doom</td>
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Based on the Pathfinder RPG, substitute or modify as needed.
• Must eat and breathe, but does not sleep.

**Incorporeal Subtype:** A pestilence fog can be harmed only by other incorporeal creatures, +1 or better magic weapons, spells, spell-like abilities, or supernatural abilities. It is immune to all non-magical attack forms and has a 50% chance to ignore any damage from a corporeal source (except for force effects, such as magic missiles, and attacks made with ghost touch weapons). A pestilence fog can pass through solid objects (but not force effects) at will, and its attacks ignore natural armor, armor, and shields (though deflection bonuses and force effects work normally). A pestilence fog always moves silently.

**Plaguer [Skeleton or Zombie]**
Neutral Medium Undead

The name given to the undead that were created during and after The Weeping to perform unskilled, mundane tasks and labor. They are generally neutral in alignment and somewhat unpredictable, especially if their controller has perished. They have a low sort of intelligence.

Stats are the same as a standard Skeleton or Zombie. See **Undead** on page 333 for more.

**The Staalu**
Chaotic Evil Large Outsider (Outsider, Cold)

**Hit Dice:** 12d8  
**Initiative:** -1  
**Speed:** 30 feet  
**AC:** 30  
**Attacks:** Slam +13, Bonespear +15  
**Full Attack:** Variable by weapon  
**Space/Reach:** 10 ft/10ft  
**Special Attacks/abilities:** Gaze, Plague Breath, Aurora Borealis Jaunt, Soul Harvesting, Shapeshift, Scent  
**Saves:** Fortitude +12, Reflex +10, Will +16 (+2 vs. Sleep and Charm effects)  
**Abilities:** Str 26, Dex 19, Con 14, Int 17, Wis 18, Cha 7  
**Skills:** Bluff 8, Diplomacy 8, Disguise 8, Stealth 16, Perception 15, Sense Motive 12  
**Feats:** Ability Focus (Plague Breath), Quicken Spell Like Ability (Possess the Dead), Alertness, Uncanny Alertness, Blind Fight, Critical Focus (Slam)  
**Environment:** Tundra, cold forests, swamps  
**CR:** 13 (Variable, some have class levels)  
**Advancement:** By character class

*Staalu have caused feuds between Giantkin and Omeshik tribes, mostly for their own amusement. It is easy for them, because the Omeshik can’t tell the difference between a Staalu and a Giantkin and when a Staalu causes problems, Giantkin are often blamed.*

Staalu at first look similar to Giantkin, but closer examination reveals their true form. Their hair and teeth are grey, they tend to be hunchbacks or malformed in some other way, and their facial bone structure is different. They also are a bit shorter than the average Giantkin. Staalu are large evil extra-planar cold dwelling creatures. Some are powerful Shamans and Witches who can cause great harm to the material plane when they go there.

**Aurora Borealis Jaunt (Su):** Staalu are able to travel between the material plane and their home plane twice (there and back again) when there is an Aurora Borealis in the sky. An Aurora Borealis usually lasts for about two weeks, but they happen rarely on Ursoule.
**Possess the Dead (Sp):** Staalu can possess the bodies of the dead and make them look alive, while at the same time its real body lies motionless. If a Staalu's body is moved while its soul is elsewhere, the Staalu cannot return. Because of this they often hide their real bodies somewhere safe when under this effect. Staalu can remain in the body of the dead as long as desired and while the Aurora Borealis is in the sky. If the possession ends or is broken, the dead body collapses and the soul of the Staalu must rejoin its body before the Aurora Borealis ends. If it can't rejoin its body, it will stay on the material and may die. If the Aurora Borealis persists long enough, it can return home where it will remain bodiless until it manages to steal another body. Staalu use this ability to lure their victims into traps.

**Plague Breath (Su):** When a Staalu breathes into a creature’s face they must make a Will Save against DC 20 or become severely ill. Failure causes headaches, coughing blood and hallucinations (1d6 Con damage) for 1d4 hours. Unless a Fortitude Save against DC 19 is made in the final hour, the creature dies and cannot be resurrected by any means other than True Resurrection, Miracle or Wish. See also **Soul Harvesting** below.

**Soul Harvesting (Su):** If a creature dies from Plague Breath, its’ soul is absorbed by the sleigh of the Staalu that caused it to die, if that Staalu is still on the material plane. If it is not, the soul is free to return to its body using normal means (spell, device, etc). If a Sleigh is destroyed the souls it has absorbed are released and also are free to return to the body using normal means. Staalu use captured souls as slaves on their home plane, driving them until they eventually fade, causing the Staalu to travel to the material plane for more.

**Gaze (Sp):** Meeting the gaze of a Staalu (Reflex, DC 20) has a result similar to spell Charm Person and grants it a +6 bonus to Intimidate. The eyes of the Staalu are cold electric blue.

**Scent (Ex):** Staalu have excellent scent that they use for finding dead bodies.

**Sleigh of the Staalu**
A magnificent sled of Abyssal Bloodiron, ice, and shadow pulled by two great Nightmares, Sleighs traverse the night sky at great speeds during an Aurora Borealis. As dawn breaks, a Sleigh will begin fading, slowing down and descending, landing and vanishing as the first rays of the sun appear. Any creature looking at a Sleigh of the Staalu will be Shaken by its’ intense evil and has a 50% miss chance to attack the Sleigh or its Staalu.

While in the Sleigh, a Staalu gains a +4 Cover AC Bonus. Any non-Staalu coming within 30 feet of the Sleigh suffers 2d4 points of frost damage (Reflex, DC 18 for half) and 2d4 Wisdom damage (Will, DC 20) for each round they remain within 30 feet. Only a Staalu can drive a Sleigh and anyone else attempting it will have their soul absorbed by its magic. The Sleigh flies at 480, or upwards at half speed and down at double speed with average maneuverability. Driving it requires no concentration, allowing the Staalu to attack or cast spells normally. The Sleigh is indestructible and can only be dismissed by a successful Dispel Magic or similar spell against the caster level of the Staalu that summoned it.

Sleighs are also used by Staalu to store souls gathered on the prime for use later as slaves. The souls are absorbed by the Sleigh and are packed in Stygian Ice. Dispelling the Sleigh or slaying its Staalu frees the captured souls.

**Thiyurik Luminae**
Neutral Evil Medium Undead (Undead, Luminae)
**Hit Dice:** 15d12+30 (127)
**Initiative:** +11
**Speed:** 40ft
Armor Class: 23 (+7 Dex, +6 Natural), Touch 17, Flat-Footed 16
Base Attack/Grapple: +7/+11

Attack: Claw +11 melee (1d6+4 plus 1d8 electricity) or bite +11 melee (1d6+4 plus 1d8 electric)

Full Attack: 2 claws +11 melee (1d6+4 plus 1d8 electricity) and bite +6 melee (1d6+4 plus 1d8 electric)

Space/Reach: 5ft/5ft

Special Attacks: Static Aura, Lightning Blast, Lightning Charge, Pounce

Special Qualities: Undead traits, Luminae traits, Turn Resist +3, Fast Healing 8, DR 10/good, SR 24, Unholy Toughness

Saves: Fortitude +5, Reflex +14, Will +12

Abilities: Str 18, Dex 24, Con -, Int 14, Wis 16, Cha 14

Skills: Stealth +25, Perception +21, Survival +21, Sense Motive +20, Intimidate +20

Feats: Improved Initiative, Lightning Reflexes, Ability Focus (Static Aura), Ability Focus (Lightning Blast), Ability Focus (Lightning Charge), Track

Organization: Hunt (1d4+2), Pack (1d6+2), Pride (2d8+2)

Challenge Rating: 14

Treasure: None

Advancement: 15-20 Large, 21-30 Huge

The creature standing before you looks like a lion with the maw, body, and tail of a crocodile. It roars, and it's shaggy fur stands on end as the air crackles with energy..

The origins of the Thiyurik Luminae are unknown even to the greatest of scholars, but there is no doubt as to their deadly power. Thiyurik Luminae are around 4ft tall and 6ft long, and weigh 300 lbs. Larger ones are speculated, but if so, no one has ever lived to tell about it.

Combat

Thiyurik Luminae are never found alone, hunting in packs akin to the lions they somewhat resemble. Typically, half their number stays out of melee, attacking with their Lightning Blast, while the other half enters melee, paralyzing enemies with their Static Aura.

Static Aura (Su): All creatures within 10ft of a Thiyurik Luminae take 1d8 Electric damage per round. In addition, any living corporeal creature must make a Fortitude save (DC 21) each round or be stunned for 1d3 rounds due to nervous system overload. With each failed save, the DC increases by 2. If the DC reaches 31, the creature's heart fails and it dies. Plants and Oozes cannot be stunned by this ability, although they still take damage.

Lightning Blast (Su): By taking a full round action that provokes attacks of opportunity, a Thiyurik Luminae can shape its Static Aura into a highly focused cylinder of electricity. The blast hits everything in its direct path (80ft long X 5ft wide) and does 6d8 electric damage. (Reflex half, DC 26). A Thiyurik Luminae that uses its Lightning Blast loses its Static Aura for 1d4 rounds.

Lightning Charge (Su): By taking a full round action that provokes an attack of opportunity, a Thiyurik Luminae can shape its Static Aura into blast of arc lightning. All creatures within 60ft are hit with an arc of electricity that stems from the Luminae's body and does 8d8 electric damage. (Reflex half, DC 26). Creatures within 20ft of the Luminae do not get a save. A Thiyurik Luminae that uses its Lightning Charge loses access to its Static Aura for 2d4 rounds.

Luminae traits: A Thiyurik Luminae is healed by any electric damage done to it on a point for point basis. They are healed by inflict spells and harmed by cure spells.
Traits: A Luminae possesses the following traits (unless otherwise noted in the entry)
- Immunity to electricity and acid
- Fast Healing 5
- A Luminae is not affected by the auras of other Luminae
- Attempts to turn and/or rebuke a Luminae have a 25% chance of failing outright, due to their nightmarish nature

Tromulí
Chaotic Evil Small Fey (Outsider, Fey)
Hit Dice: 6d6+6 (27 hp)
Initiative: +7
Speed: 30 ft.
Armor Class: 16 (+3 dex, +2 natural, +1 size), flat-footed 12, touch 13, 20% miss chance
Base Attack/Grapple: +3/+4
Space/Reach: 5 ft./5 ft.
Attack: Slam +7 melee (1d6+1 plus Bewildering Blow)
Full attack: 2 slams +7 melee (1d6+1 plus Bewildering Blow)
Special Attacks: Aura of Impossibilities, Bewildering Blow, Lunacy, Uncarnate Bridge
Special Qualities: SR 16, Born of dream, low-light vision, phantasm, sleepless
Saves: Fort +3, Ref +10, Will +10
Abilities: Str 13, Dex 16, Con 12, Int 19, Wis 20, Cha 17
Skills: Diplomacy +12, Stealth +16, Intimidate +16, Acrobatics +18, Knowledge (Arcana) +13, Spellcraft +13, Sense Motive +16, Perception +16
Feats: Alertness, Improved Grapple, Improved Initiative, Lightning Reflexes
Environment: Any area where the boundary between Dream and Reality is thin
Organization: Solitary
Challenge Rating: 6
Treasure: None
Advancement: By character class

A Tromuli appears almost Goblinoid in stature; however this is the extent of the resemblance. Their skin is grey and leathery and glistens even in the dark, like fish scales in moonlight. Its physique, though short, is robust, with overly large, powerful looking hands. Their face, in its natural form, is a blurred surface of nothingness that can take on whatever features it desires. Regardless of the features taken, its eyes appear as holes of endless depth, with bits of light floating about and chasing one another within.

The Tromuli are creatures of dream, beings who roam between the worlds of the waking and the sleeping as other Fey roam the forests. Most Tromuli leave dreaming beings alone, content to explore the scenes these mortal minds form, only rarely interacting. However, a rare few are horribly sadistic, terrifying dreamers for extended periods with their powers, returning repeatedly night after night. Many of these particular Tromuli have come to be called “boogeymen” by the common folk. Most stand at about three and a half feet tall and weigh 85 lbs. They communicate via telepathy.

Combat
A Tromuli prefers not to engage in fair combat, hiding if possible until night where it has the advantage. If forced to fight it likes to get in close and pull the opponent’s mind into a dream state if possible. If unable to do this it will release its devastating Lunacy.

Aura of Impossibilities (Su): A Tromuli’s mere presence destabilizes the border between dream and reality, resulting in an aura extending 10 feet in all directions. Any creatures
within this aura must succeed on a Will save (DC 18) to disbelieve for each minute they remain in range. Otherwise anything experienced within this aura seems completely real and the victim is rendered Dazed. The Tromuli will frequently use its Dreamwalk ability to plant false memories. A new check can be made each minute to disbelieve, and moving out of range also ends the effect. The DC is Charisma-based.

**Bewildering Blow (Su):** Those hit by a Tromuli immediately lose their concentration, if any, as do those who successfully strike the Tromuli with a natural or melee weapon. If a Tromuli is the target of a spell, the spell must be cast as if one slot higher or it is lost.

**Born of Dream (Ex):** A Tromuli appears hazy and out of focus, and all melee and ranged attacks against it have a 20% miss chance. This is not the same as concealment and does not preclude the possibility of effective sneak attacks.

**Dreamwalk (Su):** While incorporeal (see Phantasm below), a Tromuli can dive into the mind of an unconscious being or one affected by its Aura. It follows the path the mind has made to enter into the dream. It can also enter into reality using the same means.

**Lunacy (Su):** Once per round as a Swift action a Tromuli can release a 60-foot cone of what appears as silvery moonbeams dealing 3d10 damage, half of which is fire (Reflex half, DC 16), and the other half pure mental energy (Will negates, DC 16). Those that fail their Will save are also rendered Confused for 1 round. Creatures immune to mental affects still take the fire damage, and vice versa. The save DC’s are Charisma-based.

**Phantasm (Ex):** After dusk, in any area of dim illumination, a Tromuli may fade farther into dream and gains the incorporeal subtype. While incorporeal it gains a fly speed of 60 ft. with perfect maneuverability and gains a +1 bonus to all save DCs of its abilities. Its miss-chance from its Born of Dream ability increases to 40%.

**Sleepless (Ex):** A Tromuli has immunity to all dream and sleep effects.

**Uncarnate Bridge (Su):** A Tromuli can transport itself via the minds of living creatures. As a touch attack while incorporeal, it can enter any living creature with an Intelligence score and can then pass to another living creature with an Intelligence score that is within line of sight of the first creature. It literally appears to dive within the head of the creature and pull itself out of the head of the second. If it desires, a Tromuli can destructively exit a creature by becoming corporeal as it emerges, dealing 2d6 points of damage as it leaves.

**Skills:** A Tromuli has racial bonuses of +8 on Acrobatics and +4 on Intimidate checks.

### New Templates

**Dread Fiddler (Monster Template)**
Dread Fiddler is an inherited template that can be applied to any Skeleton made from a creature with at least 2 arms. It is a musical form of undead. The exact way they are created is unknown, some seeming to spontaneously rise from among dead bards, others rising as heralds to something far worse.

**Hit Dice:** +6 HD, +3 BAB, +3 Will, +2 Fort and Ref. Add 2 feats and (12 + 6 x Int) skill points, add Charisma modifier to each HD. All mention of HD refer to the new total.

**Speed:** +10 ft to land speed and a fly speed (perfect) equal to ½ its land speed.


**Armor Class:** Gain a deflection bonus to AC equal to the Charisma modifier.

**Attacks:** As base creature plus can use a fiddle bow as a masterwork rapier.

**Special Attacks:** Cackle, Dance of the Dead, and 1 Song of Dread plus 1 per 4 HD.

**Cackle (Su):** A Dread Fiddler can tilt its head back and release a horrendous cackle as a standard action. Doing so conjures a wind (15 mph) of dark energy, stripping the life from living targets. Living creatures within 10 ft of the Dread Fiddler, + 5 ft per size category of the Fiddler larger than medium, take 1d6 damage per 3 HD of the Fiddler. Half is sonic damage and half is pure malign force which ignores resistances and immunities. A Fortitude save (DC 10 + ½ the dread fiddler’s HD + its Charisma modifier) halves this damage.

**Dance of the Dead (Su):** When a Dread Fiddler plays their fiddle, other undead within 90 ft gain a +2 enhancement bonus to Dexterity and a +10 ft enhancement to their land speed. Animated skeletons within range gain a +4 enhancement bonus to Dexterity, a +20 ft enhancement to speed, an additional attack with their primary weapon each round, and +2 to their HD for the purposes of Turning or Controlling undead (Note: this may cause the loss of control of some controlled undead). In addition, inanimate skeletons of human-shaped or tauric creatures within the area animate as skeletons under the Dread Fiddler’s control for as long as the music is played.

**Songs of Dread (Su):** As a standard action, a Dread Fiddler may play a variety of songs of dread upon their bone fiddle. A Dread Fiddler knows one song plus one per 4 HD:

- *Entrancing Dance:* Living creatures within 30 ft must make a Will save (DC 10 + ½ HD + Cha modifier) or be compelled to do nothing but dance in a circle around the Dread Fiddler for 1 round. This is a mind-affecting compulsion.
- *Countersong:* As the bardic music of the same name.
- *Noisebane Song:* The song seems to suck away at sound within the area silencing everything within 30 ft of the Dread Fiddler except its own song.
- *Song of Terror:* Living creatures within 30 ft. with less HD than the Dread Fiddler must make a Will save (DC 10 + ½ HD + Cha modifier) or be frightened for 1d6 rounds +1 per 5 HD of the Dread Fiddler. This is a mind-affecting fear effect.
- *Draining Dirge:* The woeful tones of this song hang heavy in the air, sapping away at the very essence of those who hear it. Living creatures within 30 ft must make a Fortitude save (DC 10 + ½ HD + Cha modifier) or gain 1 negative level. This negative level remains for 8 hours, never resulting in permanent level loss.
- *Sedentary Song:* The hollow echo of the strings strips movement from the artificial creations of mages. Constructs within 30 ft must make a Will save (DC 10 + ½ HD + Cha modifier) or be rendered helpless for 1d4+1 rounds.
- *Sickening Song:* This screeching, off key tune turns the stomach of even the heartiest warrior. Living creatures within 30 ft must make a Fortitude save (DC 10 + ½ HD + Cha modifier) or be sickened for 1 minute.

**Special Qualities:** A Dread Fiddler retains all the special qualities of the base skeleton, and gains the following abilities:

- **Bone Fiddle:** A violin made of bone and strung with sinew. If this fiddle is lost or destroyed a Dread Fiddler may create another with 8 hours of work. This violin is a masterwork instrument and its bow may be used as a rapier of their size with which they are proficient.
- **Damage Reduction:** A Dread Fiddler with 15 or less HD gains DR 5/magic and bludgeoning,
a Dread Fiddler with 16 or more hit dice gains DR 10/magic and bludgeoning. Immunity to Sonic (Ex): A Dread Fiddler is immune to all sonic damage.

Soundless Spell Resistance (Su): A Dread Fiddler gains SR 10 + ½ HD against any spell, spell-like ability, or psionic power which lacks a verbal component.

**Saves:** A dread fiddler’s saving throws increase due to its increased hit dice (see above) but are otherwise unaffected.

**Abilities:** A dread fiddler’s Dexterity increases by +4, its Intelligence becomes 14, its Wisdom becomes 14, a dread fiddler’s Charisma becomes 13 + ½ its hit dice.

**Skills:** A dread fiddler being no longer mindless gains skill points equal to 12 + 4 times its hit dice. A dread fiddler puts maximum ranks in Knowledge (any one), Listen, Perform (String Instruments), and Sense Motive.

**Feats:** A dread fiddler gains feats as appropriate for a creature with an Int score and has 1 feat + 1 per 3 hit dice as well as any bonus feats it possessed previously.

**Environment:** Any, usually same as base creature.

**Organization:** Solitary or Solitary plus Ensemble (2-12 skeletons).

**Challenge Rating:** As base skeleton + 3.

**Treasure:** 1/2 value in musical instruments (including magical ones).

**Alignment:** Always Chaotic Evil.

**Advancement:** As base creature or by character class.

**Level Adjustment:** None.


**Kvrin Bred Horse (CR +1)**

Kvrin Bred is a template that can be added to any Horse, and uses all of the statistics of the base animal, except as noted. Kvrin Bred horses are slightly larger and heavier than normal.

**Speed:** A Kvrin Bred's base land speed is increased by 10.

**Special Qualities:** A Kvrin Bred gains the following special qualities:

**Surefooted (Ex):** A Kvrin Bred may always "take ten" on any Acrobatics check, regardless of distraction or stress. Also, a Kvrin Bred does not lose its dexterity bonus to AC and is not considered flat-footed while moving in difficult terrain, and fights as if it had 5 ranks in Acrobatics. See the Acrobatics Skill for skill details.

**Altitude Adaptation (Ex):** Kvrin Bred are adapted to life at high altitudes, and thus don't suffer altitude sickness. They are always considered acclimated to high altitudes.
Load-bearer (Ex): A Kvrin Bred takes no penalties for carrying up to a medium load. Carrying a heavy load affects a Kvrin Bred as if it were a medium load.

Skills: In mountainous terrain, Kvrin Bred have a +5 racial bonus to Acrobatics checks.

Feats: Gain Die Hard as a Bonus Feat.

Plaguetouched (CR +1)
Plaguetouched is an acquired template that can be applied to any humanoid creature that was afflicted by The Weeping and survived. It can be applied regardless of level or HD.

The Plaguetouched are not a race themselves, but are the result of The Weeping and its affects on a body. Becoming Plaguetouched is the fate of any humanoids who contracted and survived The Weeping. For unknown reasons they were able to endure the disease and lived. However, this left deformities and mutations that mar their bodies. Plaguetouched call themselves “Tearfolk,” a reflection of the plague. Other races have a variety of names describing the Plaguetouched in their racial languages. The names are shown below:

- Dwarves: “Blodöga” (Blood-eye), Blodsoting (Blood-sick), “Pestramit” (Plague-sick)
- Giantkin: Sairuhs (the sick)
- Baran: Cuzamh (the bloody)
- Feldarin: Kholeam (sick-people)
- Krvyn: Nemocrasa (sick race)

In addition, Plaguetouched are self-sustaining through births. Children of Tearfolk are either Plaguetouched or a member of the base race with no distinguishable difference.

Personality
Plaguetouched often have the same personality as their original race; however, the ordeal they undergo may deeply affect their personality. Many Plaguetouched feel out-of-place in "normal" society; they feel that their appearance disqualifies them from a "normal life," and tend to avoid social contact. Others blame society for their condition and deliberately exile themselves, often leaving their homeland entirely. Some Tearfolk have been known to be psychotically paranoid, to develop a maddening hatred of Giantkin because of their plague-immunity, or even to regress into bestial habits. Occasionally the experience of surviving The Weeping shatters the mind of the survivor causing multiple personalities to develop. Personal reactions to the plague vary widely and are highly dependent on the individual.

Physical Description
Plaguetouched generally retain the shape, size, and basic appearance of their original race. However, mutations are fairly common among Tearfolk. Mutations vary greatly from person to person, the only constant being the bleeding eyes present in all Plaguetouched. More complex mutations may include deformations in legs, arms, skin, or face, as well as more subtle full body changes such as gaining reptilian traits. The Weeping usually left its survivors deformed to the point of appearing ugly, or even hideous, to their original race.

Relations
Interactions between Tearfolk and others are strained at best. The wide range of personality changes in the Plaguetouched, and the variety of individual and cultural reactions to them, create a large set of possible reactions. Plaguetouched, almost as a rule, feel out of place in normal society. Though some attempt to live a quiet life in seclusion, avoiding others and hiding their mutations, many more leave society altogether. These often join to form their
own settlements in remote places. Generally, the reactions to Tearfolk fall into three main categories: fear, sadness, or ambivalence. Many fear them because of their condition, and see them as a possible source of re-infection. Others see them as a reminder of the death and the suffering caused by The Weeping. Lastly, some neither like nor dislike them, often for personal reasons. Some take ambivalence to the point of denying the existence of the Tearfolk, or ignoring the presence of a Plaguetouched, when in their company.

Alignment
The alignment of a Plaguetouched depends entirely on the individual. There are no general trends in Tearfolk alignment because of the vast diversity in the backgrounds and traditions of the individuals. However, the profound effects of The Weeping upon the individual personality may cause a shift in personal outlook resulting in an alignment change.

Lands
Plaguetouched have no lands of their own. There are no Plaguetouched nations, and the settlements they have built are so young that they have had very little chance to become important or even known. Tearfolk settlements are almost always on the fringes of society, and are often geographically isolated. Apart from their settlements, the Tearfolk are spread across the entire area afflicted by The Weeping.

Culture
Plaguetouched culture is still in its infancy. Their settlements struggle to form a community identity, and no single trait has become common. Individual Plaguetouched often retain some or many of the trappings of their former culture, so the settlements are a melting pot of conflicting cultures and ideas. Some individuals despise their home society and have thrown off all its cultural effects. These Tearfolk are generally the people pushing for a united community identity, but also often are the most radical of the Plaguetouched.

Religion
Plaguetouched do not have a religious identity as a people. Religion among the Tearfolk is dependent upon an individual's background and personal views. Plaguetouched range from extremely spiritual to completely atheistic, with every shade in between. They generally worship the same Five Gods as the other races, and there are rumors of a small sect of Plaguetouched who devote themselves entirely to the Plague Fiend for unknown reasons.

Plague Casualties
Plaguetouched are those who contracted The Weeping and survived, and therefore there are no deaths due to the plague among them. Many other races, and some Tearfolk, count all Plaguetouched as casualties of the plague because of the radical physical and mental changes it caused. Tearfolk are immune to The Weeping, and will not contract it again.

Language
Plaguetouched speak any languages of their base creature, and many view it as part of their individual identity. However, because of the need to communicate among people of widely varying backgrounds, Common is largely replacing racial and cultural languages.

Names
Plaguetouched will in general retain the personal names and naming systems of their original races. However, some Tearfolk abandon old names and take on personally constructed names. This is practiced most often by those who have rejected their background and seek to create an entirely new life as a Plaguetouched. There is currently no new and dominant naming system emerging in Plaguetouched society.
Adventurers
Plaguetouched become adventurers for a wide variety of personal reasons. They may
adventure for many of the same reasons as their original race, or for other reasons. Some
seek to right the perceived wrongs that their original society did to them. Others simply
seek a new home that is tolerant of the physical changes they bear.

Occasionally Tearfolk may adventure because they wish for gainful employment and have
no regard for personal safety. A few Tearfolk adventure in order to seek the source of The
Weeping, whether to destroy it entirely or to use it for their own ends. In the end, the
motivation for adventuring is dependent on the individual.

Type - Type remains same as base creature. Add the Plaguetouched sub-type. Size, HD,
Initiative, Speed, Base Attack/Grapple, and Space/Reach are as the base creature.

• These items may be changed, due to the nature of the individual Plaguetouched
mutations. Consult your DM for any changes.

Special Attacks: Same as base creature, and add the following:

• Spell-like Ability: 1/day per 3 HD: Touch of Fatigue (use Class Level as Caster Level)

Special Qualities: Same as base creature, and add the following two Qualities:

Plague Scars (Ex): Select one per 4 Class Levels/HD of the base creature:

• Deformed Bones: -1 penalty to all Strength related Skill checks. Carrying capacity
  is reduced as if you had a Strength score 2 points lower. Gain a +2 to Escape
  Artist checks.

• Troubled Reflexes: Tics, tremors, and loss of coordination; -1 penalty to all
  ranged attack rolls and to all Dexterity related skill checks and saves. Gain +2 to
  AC from being harder to hit due to sudden unpredictable movements.

• Prone to Seizures: Roll an unmodified d20 at the beginning of every turn while
  under stress. On a result of 1 you suffer a massive seizure and lose a move
  action that turn. To cast a spell that turn, you must succeed on a DC 15
  Concentration check. You are immune to Enchantment spells while seizing.

• Mood Swings: -1 to all Charisma related skill checks, +1 to all Will saves.

• Degraded Senses: -1 to Wisdom related skill checks, +1 to all Will saves.

Bleeding eyes: (Ex): A Plaguetouched randomly bleeds from the eyes. Every time a
Plaguetouched fails a saving throw, he must check for bleeding eyes. Roll 1d20. On a 1,
his eyes bleed. The effect usually doesn't last very long, typically 1d6 rounds. However,
while it manifests, the Plaguetouched has a -2 penalty to Disguise checks if the opposing
person can see his face, and -8 further penalty on Bluff or Disguise attempts to appear
as anything other than a Plaguetouched.

Base Saves: +2 to Fort saves to resist disease.

Abilities: +2 Con, -2 Wis. The Weeping leaves its survivors resilient but deeply shaken.

Skills: Same as base creature.

Feats: Upon acquiring this template, 1 Plaguetouched Bonus feat may be selected from the
following list (if prerequisites are met): Blood Magic, Blood Rage, Clawed Hands, Corruption
Sense, Deadly Madness, Deformed Legs, Ever-Bleeding, Fight the Plague, Freak Face,
Healing Blood, Healing Blood - Greater, Near Death Experience, Plague Paranoia, Savagery,
Scarred Skinned, Scary look, Sidewinder, Split-Personas, Survivor’s Song, Tearfolk Companion. See the Feats section for descriptions. One additional Bonus Plaguetouched feat is gained every 4 levels thereafter.

Environment: Same as base creature.

Organization: Same as base creature with the following note. Plaguetouched are typically outcast from their own societies as either horrors or mysteries to be feared, or as reminders of a time of great sickness. They are starting to form new communities of their own kind.

Challenge Rating: Same as base creature +1.

Treasure: Same as base creature.

Alignment: Same as base creature.

Advancement: Same as base creature.
Chapter 10: Running a Tears of Blood Campaign

Vacant buildings picked clean, skittish livestock that runs at the first sign of anything on two legs, bodies of plague victims piled high awaiting burial, and a grim vigilance from anyone you meet – these are the hallmarks of a Tears of Blood Campaign. Although The Weeping seems to have stopped, its aftereffects linger on, like the smell of smoke in a burned out tower years after it was consumed. This is a world in decline, and whether it survives or not may depend on what actions the Player Characters take. The challenges are numerous.

Introducing Ursoule to your Players

First, magic items are very uncommon. Shops that sell magic items don’t exist and shops that do sell anything useful – like spell components – are rare. Also, at least in areas still under Imperial control, one must either pay high fees for “official permits” to own an item of power, OR one must seek the less savory paths where dealing in contraband is the norm. “Unlicensed” magic gear, even components or spell books, can make one a target for “official inquiry” by the Empire and result in trouble with the law.

Second, settlements are more likely to turn away armed travelers than to let them in. Partly due to memories of the plague, and partly because travelers armed to the teeth with steel and spell are seen as dangerous. Sorry, no warm beds for you, and you can also forget about selling your dragon hoard. Have fun sleeping outside while we steal your food. As a corollary to this, any travelers the party might meet out in the wilderness are probably armed to the teeth as well, and benevolent travelers are the exception rather than the rule. The party may find that they can’t be benevolent either, or at least not for long.

Third, society has collapsed on several levels. Due to The Weeping, obviously, but also as a consequence of it, the following circumstances will be encountered frequently:

- Revolutions and wars; conflict is everywhere as society crumbles
- Loss of civil authority and public services (sewers, city watch, etc.)
- No one to work the fields or transport goods due to death or closed borders
- Distrust of both mages and clerics (mages are suspected of bringing The Weeping, clerics are vilified for not stopping it)
- Starvation, sickness, famine, pestilence, and deaths as a result of all these

All of this leads to a very dreary, gray world. The peasants can barely hold their heads up to see more than what is immediately in front of them. Brigands and highwaymen are found everywhere, and nearly all possible places of refuge are shuttered to strangers.

The Recovery of the World

Recovery in this world will be a long and difficult process, hampered by setbacks and unseen challenges. Some of the more “world-wide” challenges are listed here.

Agricultural Recovery: The plague left many fields empty. As they recover, it will be hard to find a labor force. The cities are bursting with refugees, inflating their population and need for food. This recovery is sure to be slow, but some areas are recovering quicker thanks to a new type of undead that is able to follow simple commands and directions.

Societal Recovery: The plague had two effects. The first was to allow people to feel free
for the first time in their lives. The collapse of Imperial rule left much of the Empire free to do as it chose, without the fear of Feldarin lords cracking down. This new-found freedom is intoxicating to some, and they may be loathe to surrender it. The second effect has been the mingling of the races and their being forced to rely on each other to survive. This has made for some odd alliances, even if only temporary. No longer does a farming community see a nearby Dwarven camp as a bunch of drunken louts, nor do the Dwarves see the villagers as stuck up sodbusters. Forced to unite, the Dwarves could provide a valuable defense against raiders, while the villagers could provide grain and livestock for food. A slow but steady change in attitudes might result from this interdependence.

**Engineering Recovery:** If there was one thing the Feldarin Empire was famous for, it was their engineering. Yet, many of their projects need regular attention. As the chaos subsides, the Empire would need a massive program of recruiting and training engineers. Engineers would be needed to build and repair fortifications, utilities, structures, and maintain the whole Empire. The canal system, and especially the Great Canal at Port Conastinium, would need regular maintenance. This recovery could take years, if not decades.

**Physical Recovery:** The plague made people more fearful of disease. It appeared to be magical in nature, but the squalor of the cities and the poor conditions of the people were blamed as well. The almost single minded concentration of both clerics and mages on finding a cure led to a new class of casters dedicated to the eradication of disease, called Plaguebreakers (see Pg. 64). This has led to some cross training between mages and clerics, much to the dismay of traditionalists in the Feldarin Orthodox Church.

**Political Recovery:** After years under the thumb of the Empire, people had little love for nobility. Many now wonder who is in charge. For now, it is the role of the "enlightened" to provide the leadership this new world needs. People have been forced to learn to do more, and the more you know, the more people respect you and the more they expect from you. Replacing the nobles who fell to the plague are sages, scholars, warlords, tradesmen, artisans, merchants and adventurers. Many nobles who survived The Weeping are also beginning to engage in land grabs, seeking to expand their rule and power. Who will win this conflict is very much still in doubt.

**Magical Recovery:** Not everyone blamed The Weeping on magic gone awry. In fact, some view magic as the one thing that may yet keep civilization together in the face of a multitude of new challenges. However, they do not feel that traditional arcane and divine methods are the best suited for this new world. Magic has to become more practical. A movement has begun claiming that magic is the most useful when it is for the people. The more people who are able to use it, the better the chances are for everyone. Naturally, this has caught on better outside the Empire, which still tries to regulate magic use. The end result may be that the most common arcanist won't be an esoteric wizard in a tower, isolated from the world. In the future, it may be a university trained scholar with a more practical view. A true mage of the people who helps rebuild instead of destroy.

**The Empire:** Corruption is rampant. It is common for the law to favor whoever can pay the most. In some cases, the law is simply used as an excuse for a minor tyrant to control an area. Important NPC's (such as BBEG's) may have the local law “on the take,” so that no matter what happens, they are always “right” and the party is always “wrong.”

Any home left vacant for a sizeable amount of time may be deemed abandoned, its owner declared dead in the wilderness. Property in the house could be put up for auction or simply looted from the place. Adventurers returning home from a long journey may find that they have no home to return to, or only a building picked clean of everything.
There is a much less stable, less safe tone to the world. This means that PCs may well not have a "safe place" to return to at all, and the knowledge that there's no safe haven, no home base to go to once the journey is over, can really cause problems. Even if a particular area does offer a place for the PCs to return to, just the underlying feeling of "we have nowhere safe" sets a dramatic tone.

Those who appear to be the least bit unwell are vilified and kept at a distance by the populace. And what with all the rain and cold, it's likely someone will have the sniffles...

**Alignments in Tears of Blood**

This world is in general a "grayer" place than most campaign settings, and absolutes are rare among the general population. Except among the Feldarin, the descriptions of The Five Gods are intentionally vague with regard to alignments. Both the Good and Evil Domains are assigned to the War God, suggesting that there are different means to achieving the same goals. The setting cosmology allows for true absolutes of alignment if desired, as evidenced by The Plague Fiend and the Five Gods of the Feldarin.

The Feldarin have a much more polarized view of the universe. They have five "gods" that are similar to the gods of Ursoule only in their number. The Feldarin divide the cosmos into five spheres, each with an absolute alignment, viewed as Law, Chaos, Good, Evil and Neutrality. This has been a frequent source of conflict between the Feldarin and the native people of Ursoule. The Feldarin Church has frequently attempted to co-opt the local religions by using their Five God system as a replacement. This led to much strife, and its effects can still be found today over certain parts of the Empire. The Caltan are the most overt example of practitioners of the "old religion," although cults and sects are common in other areas as well. Even some Clerics sometimes seem confused which deity they revere the most.

The Feldarin, though, use various combinations of their five absolutes. This results in a more structured alignment system, although if you asked a Feldarin to define himself in this way, he would describe himself as "lawful tending toward good," or as "neutral tending toward evil." The law/chaos/neutrality axis is foremost in the mind of any Feldarin, while the nuances of good and evil are merely a means to an end.

For players, alignment is a tool for developing your character's personality. It should be viewed as a guide rather than a box. Alignments represent a broad range of personality types and personal philosophies in the Tears of Blood Campaign world. Those of the same alignment can be quite different from each other, and those of differing alignments can have similarities. As in the real world, few people are truly consistent day by day, and relationships between characters of differing alignment are best developed over time.

Your character's alignment on the lawful/neutral/chaotic axis should be chosen based on the character's ethics, outlook on life, what makes life worth living and how it is best preserved. Is life best when it is orderly and defined (Lawful), or when it is free and unfettered (Chaotic), or when an equal mix of both is best (Neutral). This is your character's long-term view on life and the world around them. Then, your choice on the good/neutral/evil axis should be made based on what moral decisions and methods your character is most likely to use to create and reinforce their long term outlook on a daily basis. Both choices can change over time, which is one way to distinguish your character from the rest of the world. Most other creatures will not change, or will change only slowly over time. In this way, character alignments are determined more by how they define themselves rather than how others perceive them. This can also be applied to the non-Feldarin Five Gods, in that they use a means to an end, which sometimes creates controversy over the best means.
Detecting Alignment

The Detect spells work as they do in the standard rules, however prospective DMs and players are should note the following:

- The Ursoulean Paladin is concerned more about Law vs. Chaos and not so much about Good vs. Evil. Their powers are also orientated against Chaos rather than Evil.
- Certain areas in the Tears of Blood setting will detect as “evil” due to atrocities that have been committed there. This can sometimes make other auras hard to detect.

Law vs. Chaos in Society

Even Feldarin scholars admit that were it not for existence of Chaos, the world would not have come into being. They quickly go onto say that without Law, the world would have been just as quickly destroyed. Law and Chaos mean different things to different denizens of Ursoule.

Role Playing Ideas

Lawful generally means being truthful, keeping one’s word, respecting authority, honoring traditions, and judging any who fall short of their duties or do not follow the law. You are honorable, trustworthy, obedient to “lawful” authority, and reliable. On the downside, lawfulness can also mean closed-mindedness, stubborn adherence to tradition, judgmental attitudes, and a lack of adaptability. Those who promote lawfulness say that only lawful behavior creates a society in which people can depend on each other and make the right decisions in full confidence that others will act as they should.

Chaotic generally means following one’s own conscience, resenting being told what to do, favoring new ideas over tradition, and keeping promises as much as possible but not being restricted by them. You are a free spirit, adaptable, and flexible. On the downside, chaos can make you reckless, rebellious toward authority, arbitrary, and irresponsible. Those who promote chaos say that unfettered personal freedom allows people to express themselves fully and lets society benefit from the potential that all individuals have within them.

Someone who is neutral has a normal respect for authority and feels neither a compulsion to obey nor a compulsion to rebel. You are honest but can be tempted or misled into lying or deceiving others, and you may regret when this happens. A few espouse neutrality as superior to both law and chaos, and feel that the extremes have their own drawbacks.

Lawful, chaotic or neutral is a conscious choice for players. For the world at large, though, it is something that is perceived rather than chosen. Neutrality on the lawful/chaotic axis is usually a simple non-decision, a state of not feeling compelled toward one side or the other.

### NPC Attitude Toward Law

<table>
<thead>
<tr>
<th>Typical Feldarin (Lawful)</th>
<th>Revere the Church, Honor the Five Gods, obey the Empire and its lawful agents. The Empire is all and society can only survive while it exists.</th>
<th>Heresy at best must be argued against and at worst must be persecuted. Laws must be obeyed, and not challenged unless allowed by lawful means.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Typical Caltan (Chaotic)</td>
<td>Laws are oppressive and stifle the growth of society. Family is the most important social institution and must remain so for us to survive.</td>
<td>Freedom is essential to the survival of society. It is the duty of every Free Man to challenge any unfair law or rule, or those who enforce the same.</td>
</tr>
<tr>
<td>Typical Giantkin (Neutral)</td>
<td>New life arises according to a plan of cycles and natural processes. One must learn these from the world and grow wise from the learning.</td>
<td>Chaos is the stuff from which all life rises and is formed. This is eternal and must be studied so that you may understand it.</td>
</tr>
</tbody>
</table>
**Good vs. Evil in Society**

Good and Evil are much the same in Tears of Blood as they are in standard RPG's. However there are some differences. There are no widespread organizations dedicated to a “fight against Evil.” If you wish to dedicate your life to this fight, you are free to do so with whatever allies you are able to recruit. Finding NPC groups with similar goals may be rare. Dedication to the cause of Evil (sometimes seen as “self-advancement”) will find no shortage of allies in this broken world, but it's possible that they are really looking out for their main chance to get ahead – and that may be through you.

“Good” implies altruism, respect for life, and a concern for the welfare of sentient beings. You will generally make personal sacrifices to help others. “Evil” implies hurting, oppressing, and killing others as the best way to achieve your goals. Both are moral attitudes that frequently have the same goal in Tears of Blood – the survival of Ursoule as a civilized world. Even the Plague Fiend needs victims of disease to survive and presumably would suffer if the whole world died. There are of course zealots on both sides, and those who have no problem killing others if doing so furthers their cause. Only a very few will be found actively pursuing evil, killing for sport, or acting out of duty to some evil force or master. Similarly, only a very few will be found who are completely dedicated to good.

**Customs, Folklore and Daily Life**

While many cultures and races have customs and folklore specific to their peoples, the following are commonly encountered everywhere in the civilized lands.

**The Rule of Salt:** When the master of the house offers a guest salt and they accept and consume it, then none of them may spill each other's blood in the house for three days.

**Trial by Combat:** This is the sort of trial where who is innocent and who guilty is decided by a duel, sometimes called a Judicial Duel. In theory, truth favors the one who is right.

**Hand shaking:** Originally a way of showing that your hand doesn't wield a weapon, which has over time changed into a form of greeting.

**Winter and Summer Solstices:** Most cultures on Ursoule have both a Midwinter and a Midsummer festival, as all are concerned about the cycle of the seasons. These festivals ensure that the gods will provide them with spring and fall seasons at the right time.

A common campfire story involves a ghost ship that can only be seen at certain times. One version claims that the ship’s captain swore to the gods that his ship was the most famous that ever sailed and so would exist forever. The gods heard his oath and set his ship to sail the heavens for all eternity. Halfling bards are known to have many other versions. Darker tales say that the ship has a crew of renegade Gnomes, cursed by the gods. Recent versions of this story feature a ship flying a skull and crossbones with bleeding eye sockets.

A story common to any area with islands tells of a small, magic castle on a tiny island, so small that it goes underwater at full tide and later reappears at another location. The castle can only be entered if the tide is low, and since its position changes every day, you have to be quick, or lucky, to find it. Some stories tell how occupants of the castle came to the aid of a coastal village in trouble. This has caused any appearance of an Islet only at low tide to be seen as a gift from the gods.

From the desert sands comes folklore about a mysterious citadel protected by a sandstorm.
Some stories claim that the citadel can also teleport unpredictably. Since the desert is full of sandstorms, finding the right one is difficult, and someone chasing down sandstorms would probably chase a lot of sand before finding the right one. It is also said that the right storm will be the one that “moans,” making sounds from the wind passing over the hollow turrets of its towers. Then, in addition to traversing a sandstorm, there is almost always one or more tests of skill or knowledge required to gain entrance through the doors.

Each of these examples of folklore almost always includes some hero or protagonist who must overcome the challenge of the story. Sometimes they do, sometimes they don’t, depending on the teller and what effect they are trying to get across.

Weeping Plague Burials
The enormous death toll claimed by The Weeping resulted in altered death and burial practices. The terror of The Weeping caused many to flee the towns and cities, only to die in the countryside. This, coupled with the high death rate, meant that many went unburied. The sheer quantities of dead that resulted from The Weeping required an efficient system to dispose of bodies quickly. This resulted in rushed burials, with bodies less likely to be buried in coffins and instead merely wrapped in a shroud and buried in a crude pit. Many of the dead were collected at night by “Plague Drivers,” often destitute peasants, who would announce their presence with a bell and take the dead away for disposal. The families would sometimes leave a few coins in the victim’s pockets as payment. This was seen as a dangerous job, with many of these workers falling to The Weeping themselves.

Mass Burials
Mass burials had been used prior to The Weeping, such as at a field of battle. However, earlier mass burials had a certain dignity with markers and bodies laid out neatly. During the peak of The Weeping, ceremony was often abandoned in favor of speedy disposal. In big cities, where The Weeping often struck worst, “Plague Pits” began appearing, with their location often hidden or forgotten in remote areas. Near Chevengrad for example, a public park known as the “Quiet Meadow” is now a giant mass grave with up to 5,000 victims.

Daily Life on Ursoule

Daily life on Ursoule is dominated by recovery from The Weeping in a gritty and damaged world. There are shaky governments, with some areas in various states of revolution and anarchy, and borders that exist only on old maps. It is a world where powerful monarchies and class systems are crumbling due to the effects of The Weeping. This is a dark world where the lower classes are on the brink of revolution. Poverty, hunger and survival are the issues of the day. Adventurers are the least important thing to the common folk, and are often treated with suspicion or outright violence.

Dwarves have become obsessed with honor. They fulfill written contracts, hiring themselves out to the highest bidder. This has caused many Dwarves to resort to profit taking. Even their friends become resources to be used to achieve the desired goal. As a result, there have been reports of great atrocities being done by some Dwarven Mercenary companies. Many of the Clans have taken to accepting payment in food instead of coin. Yet, some Dwarves stubbornly hold on to the old ways, longing for their return to the Underhalls.

The Elves have a large number of problems, not the least of which is a guilty feeling about the Plague Fiend. Warranted or not, many Elves feel remorse for their connection to that vile creature. Having Sorcerer bloodlines makes them outcasts in Feldarin lands and regarded with suspicion elsewhere. Most have retreated into the forests in fear and disgust.
The Feldarin have perhaps suffered the most from **The Weeping**, although the Caltan and others they have subjugated would argue that point. The plague almost destroyed the Feldarin structured society, which still exists only in the larger towns and cities. It exists elsewhere only with strong local Feldarin rulers. Some areas have descended into chaos, while others struggle but remain under control. Many see this as an opportunity to cast off their Feldarin rulers and seek freedom. Many despots have taken over vacant rulershops.

The Giantkin of the frozen north are probably the least affected by **The Weeping**, but they are feeling the outcome of its effect on others. They have lost trade routes, supplies, and almost all social contact with outsiders except the Omeshik. They have had to stop travelling into civilized areas for their ritual Retke, or "journey of discovery," due to the reaction most people have to their being immune to the plague. Many a Giantkin has fell victim to examination to determine just why they are immune to **The Weeping**.

Halflings suffer almost the exact opposite condition of the Dwarves: they cannot commit to anything. They have been wandering the seas for so long that they fear being stationary in any way – relationships, homes, faith, etc. The general lack of trust from other races who blame them for spreading **The Weeping** only compounds this feeling. The plague has sharply reduced their shipping traffic, and their access to food and other resources. Many Halflings have turned to piracy to survive.

Most Humans have been victims not only of **The Weeping**, but of famine, civil wars, senseless murder, needless panic and similar disruptions. For example, there might be Plaguetouched in an area or there might not, but if a rumor of one begins spreading, it causes riots, random killings, and more due to paranoia. There is also the Feldarin threat which still looms over the heads of free Humans everywhere as the Empire tries to pull itself back from the brink of collapse.

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**A Morvanima Plaguetouched**
Real World Inspirations

Languages, Races and Their Inspirations

The following table shows the language and cultural inspirations for the Tears of Blood setting. This list can be used to explore the relationships between languages and cultures based on their real world counterparts. It can also be used to research the real world ethnic basis for each race. Some of these inspirations are used in the names and descriptions of Tears of Blood features.

<table>
<thead>
<tr>
<th>ToB Language</th>
<th>ToB Speakers</th>
<th>Real World Speakers</th>
<th>Real World Inspiration</th>
<th>Real World Branch</th>
<th>Real World Culture</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baran</td>
<td>Humans</td>
<td>Arabic</td>
<td>West Semitic</td>
<td>Arabian/Middle Eastern</td>
<td></td>
</tr>
<tr>
<td>Caltan</td>
<td>Humans</td>
<td>Gaelic</td>
<td>Celtic</td>
<td>Celtic tribes</td>
<td></td>
</tr>
<tr>
<td>Dwarven</td>
<td>Dwarves</td>
<td>Germanic</td>
<td>West &amp; High Germanic</td>
<td>Germanic tribes</td>
<td></td>
</tr>
<tr>
<td>Feldarin</td>
<td>Feldarins</td>
<td>Latin</td>
<td>Romance &amp; Semitic</td>
<td>Roman Empire</td>
<td></td>
</tr>
<tr>
<td>Giantkin</td>
<td>Giantkins</td>
<td>Finnish</td>
<td>Finno-Ugric</td>
<td>Traditional tribal</td>
<td></td>
</tr>
<tr>
<td>Gnome</td>
<td>Gnomes</td>
<td>Sumerian</td>
<td>Isolate &amp; East Semitic</td>
<td>Special</td>
<td></td>
</tr>
<tr>
<td>Halfling</td>
<td>Halflings</td>
<td>French</td>
<td>Romance</td>
<td>Western European</td>
<td></td>
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<tr>
<td>Kvrin</td>
<td>Humans</td>
<td>Hungarian &amp; Slavic</td>
<td>Transylvanian &amp; Slavic</td>
<td>Eastern European</td>
<td></td>
</tr>
<tr>
<td>Lindarin</td>
<td>Elves</td>
<td>JRR Tolkien</td>
<td>None</td>
<td>None</td>
<td></td>
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<tr>
<td>N'a ashio</td>
<td>Lizardfolk</td>
<td>Navajo</td>
<td>Athabaskan</td>
<td>Traditional tribal</td>
<td></td>
</tr>
<tr>
<td>Omeshik</td>
<td>Humans</td>
<td>Inuit</td>
<td>Eskimo</td>
<td>Eskimo/polar tribes</td>
<td></td>
</tr>
<tr>
<td>Orrk</td>
<td>Orrks</td>
<td>Nahuatl</td>
<td>Aztec</td>
<td>Meso-american</td>
<td></td>
</tr>
<tr>
<td>Pahali</td>
<td>Humans</td>
<td>Hindu &amp; Dravidian</td>
<td>Indo-Aryan &amp; South-Central Dravidian</td>
<td>East Indian (Asian)</td>
<td></td>
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<tr>
<td>Phoedran</td>
<td>Humans</td>
<td>Greek</td>
<td>Greek</td>
<td>Greco-Roman</td>
<td></td>
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<tr>
<td>Taeshin</td>
<td>Humans</td>
<td>Japanese</td>
<td>Japonic</td>
<td>Oriental/Viking</td>
<td></td>
</tr>
<tr>
<td>Yu Jung</td>
<td>Humans</td>
<td>Mandarin</td>
<td>Chinese</td>
<td>Oriental Imperial</td>
<td></td>
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</tbody>
</table>

Unlike other races, Humans are a divided race. They are divided into cultures, and national and tribal boundaries often divide them again. The Pahali are divided by caste, the Caltan are divided between "Free" and "Imperial," while the Baran are divided by City States, and so on. Despite this division they are also the most versatile and adaptable of races, and sometimes the most stubborn. The Free Caltan have 500 years of hatred built up from the Feldarin Invasion, and feel that everyone has rejected them, or worse, betrayed them.

Other Real World Inspirations

There were many real world inspirations for the Tears of Blood setting. This list is derived from one that appeared in the forums. Entries that had no Comments have been omitted.

<table>
<thead>
<tr>
<th>Inspiration</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;Aliens, Plagues &amp; Epidemics&quot; (TV show)</td>
<td>Ancient Aliens, Season 3 Episode 1, History Channel, 2011</td>
</tr>
<tr>
<td>Army of Darkness (movie)</td>
<td>Classic boneyards &amp; boomsticks movie with Bruce Campbell</td>
</tr>
<tr>
<td>Legend of Beowulf and Grendle (story)</td>
<td>Dark, gritty, and it fits nicely the feel of the ToB world</td>
</tr>
<tr>
<td>Bram Stoker's Dracula (novel)</td>
<td>The classic novel, featuring Vampires</td>
</tr>
<tr>
<td>Braveheart (movie)</td>
<td>Depicts humans living under oppression</td>
</tr>
<tr>
<td>Broadsword (song)</td>
<td>By Jethro Tull</td>
</tr>
</tbody>
</table>
Bartholomeus

Those who have met Bartholomeus describe him as a tall Feldarin with a talent for the mechanical, the technical, and the practical. Those who have spent time with him will describe some of his quirks: typically intense silence interspersed with bursts of outgoing talkativeness; a curious and able listener; a scholar who mutters to himself while reading, writing, or working; and an able planner with flights of inspiration that border on the fantastical. Few know more than this, as Bartholomeus rarely stays in one place for more than a few months before taking to the road again.

PCs meeting Bartholomeus are likely to meet him along major roadways or in the cities and towns that are found along them. If met on the road, the party will see him on the side of the road reviewing maps from his packs and muttering audibly. Bartholomeus will notice the PCs and be wary of them, especially if they appear to be associated with the Empire. However, as long as the PCs show him no harm or undue interest in his past, he will brighten up and become chatty. His vast array of knowledge can likely clarify or answer a question about a person or place the PCs seek (he can be an excellent wandering plot-hook provider for DMs who want to foreshadow events to come or give the PCs a side adventure and then get them headed the right direction with Bartholomeus' intervention). Unless the DM has other plans, he will suggest they go on ahead and meet him later at the next town, since he'd like them to help him retrieve some important lost texts he believes are in a nearby abandoned church, ancient ruins, or a cavern system.

If met in town, and the PCs are looking for information on something, they are advised to go see "that odd bookish Feldarin from out-of-town who haunts the library [or college, or smithie, or workshop; anyplace fine work is done]" for better information. In this case,
Bartholomeus will be in the middle of something that he deems important to his work, and will resent intrusion and be very wary of Imperial affiliation. He will be more open minded towards Gnomes, Elves, and Halflings. The PCs could placate Bartholomeus with bits of new lore and convince him to talk. When Bartholomeus notices they are adventurers, he proposes they help him retrieve some “lost texts” for a fee appropriate to their level. If at any point the PCs trigger Bartholomeus' suspicious nature by showing too much interest in his past or studies, he begins to mistrust them and will become supremely paranoid. He will still try to get them to help him, but will become more aloof and reserved.

Bartholomeus will insist on taking a day to prepare for the foray, and plan how things should progress, showing the PCs maps and giving them strategic advice should they run into trouble. Bartholomeus will give this advice nonchalantly, passing it off as "because anything can happen, and you never know what Plaguetouched craziness is wandering about." Observant PCs, however, should roll Sense Motive checks against Bartholomeus' Bluff to pick up on his motive: Bartholomeus EXPECTS trouble. Any PC that presses the issue through Intimidation or Diplomacy will draw a confession from Bartholomeus that he knows there are guardians to the “lost texts,” but he does not know exactly what they are, and suspects that magic is involved. Diplomacy will keep Bartholomeus placated, but Intimidation will cause him to become even more reserved and distrustful.

As the adventure progresses with Bartholomeus, he will follow whatever plan was laid out and stick with it, even battling alongside the PCs (trying to avoid obvious spellcasters). If the goal is reached, and the PCs have done nothing to make Bartholomeus' paranoia reappear, they will find him friendly and willing to pay what he promised, parting ways as a friend. However, those who have triggered his paranoia or been too inquisitive about the “lost texts” and his motives will find him quickly becoming dodgy and erratic. He will draw the enchanted bastard sword (or two loaded military pistols) he has refrained from using (unless his own life was at stake and he had no other option) and threatens the one he has figured to be the weakest party member. He will mutter about "Imperial dogs...", and how "I'm just a scholar!" and "...just want to be left in peace...", and "You'll never take my work from me!" PCs who are diplomatic at this point may convince Bartholomeus to become friendly again with a sequence of checks opposed by his BLUFF with a penalty instead of bonus from Charisma [NOT normal Sense Motive...his erratic behavior and secret are affecting his judgement]. Success on three consecutive checks will get Bartholomeus to calm down and beg forgiveness, passing off his behavior as "a misunderstanding with a vindictive professor at an arcane college" (he will carefully avoid mentioning who or where, but will make up details involving a difference of theory).

A failed check will increase the number of successful checks needed by one, and two failed checks in a row cause Bartholomeus to either become intimidating, choose to run or fight, or begin acting crazy. If he fights, Bartholomeus will attack and make an escape attempt using all his resources, trying to get away and hide as quickly as possible. He will remove his disguise and track down the PCs as a human, trying to kill them one by one if possible. If he deems such to be impossible, he will change his name, create a new disguise (still as a Feldarin and very much as his old traits, with some detail changes), and change out all of his distinctive gear and clothing for a different style.

Whether the PCs keep Bartholomeus as a friendly associate or run him off, so long as he is not dead, it is possible for them to run into him again (even under his new guise) under similar circumstances (where Bartholomeus will act as if he has never met the PCs if they ran him off, thinking he is safe in his new disguise). If the PCs prove to be good assets at least twice, Bartholomeus will not mistrust them unless they discover his real secret. Those that do discover him but can calm him down (Diplomacy as above, requires five checks, six if discovered through trickery or betrayal by PC actions) will learn of his past and, "must
promise to never tell anyone! I only want to travel and study, and the Empire would prove
so much trouble if they found me out!" Those who promise will put Bartholomeus at ease,
and he will help them in the future with knowledge, disguises, and discounted spellcasting.

The truth about Bartholomeus, while far from sinister, is a well kept secret. Bartholomeus
the Feldarin is in truth a human wanderer named Benedictus born in the winter of 490 A.L.
and raised in Kvrin. It was clear to both Benedictus and his family from an early age that he
was far from typical and did not fit neatly into Kvrin society. From a young age, Benedictus
trained under the metal-smiths of his hometown and when not learning the metal trades
could often be found in the small library, reading and re-reading what little there was. He
arranged to create a collection of his own in the same library, saving avidly to purchase
material from passing merchants and expanding his knowledge base. At the young age of
sixteen he found that a traveling merchant was actually a Feldarin mage named Ismena.
She was glad to find an open and curious mind, especially after having lost her apprentice
to The Weeping just a year before, and took Benedictus on as her new apprentice. While
his family missed him, the town was glad to have their local oddity away from them.

He took to the arcane with the same energy as his other studies, and quickly mastered the
basics. Traveling with his mentor Ismena, he had spent time in all of the universities in both
Human and Feldarin lands by the age of 20. It was at this point that his mentor died of The
Weeping and he began to travel on his own, developing the skills to travel the world in
relative anonymity. Now, at the age of 24, Benedictus travels as “Bartholomeus,” a Feldarin
persona he created to gain access to Feldarin colleges. He seeks to expand his knowledge of
both the world and the arcane, continuing to wander both because it is practical to keep
searching in different places and because he does not want to risk being discovered by the
Empire as a human posing as a Feldarin. He lives in great fear of the Empire accusing him
of terrorism and espionage, or even the murder of Ismena.

Benedictus hides his magical talent in the guise of Bartholomeus, posing as a Feldarin with
only rudimentary arcane knowledge and multiple professions [an expert/rogue/scholar that
dabbled in magic but didn't stick to the path with the right dedication, in other words].

**Bartholomeus, Wandering Scholar**
Neutral Human Rogue 3/Wizard 3/Warrior 1
Initiative +2
Languages: Common (Feldarin), Halfling, Dwarf, Lindarin (Elven), Giantkin

**Defense:**
AC 17 (+5 Armor, +2 Dex)
HP 25 (3d6+3d4+1d10)
Fort +2 / Ref +6 / Will +5
Special: Evasion, Trapfinding, Trapsense +1

**Offense:** (campaigns that use firearms can use the items in brackets/parentheses)
Speed 30ft.
Melee +4 (+5 with bastard sword [1d8+1 slashing, crit 19-20/x2])
Ranged +6 (+7 small pistol [2d4 piercing, reload 1S/DC6, crit 19–20/x3, range 40 ft.] or
+7 military pistol [2d6 piercing, reload 1S/DC8, crit 19–20/x3, range 80 ft.])
Space 5ft. / Reach 5ft.
BAB +4 / Grapple +4
Attack Options: Sneak Attack +2d6, Spells (10% spell failure)

**Abilities:** Str 10, Dex 14, Con 10, Int 19, Wis 12, Cha 14
**Feats:** Exotic Weapon Proficiency - Bastard Sword (or Small Arms), Silent Spell, Eschew

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Bartholomeus' self-disguise is carefully prepared, always having taken 20 to apply his disguise (which lasts for a week at a time, barring combat), which is minor details only but a separate race. His effective Disguise score is assumed to be 25. When using a spell to enhance his disguise because he has become suspicious, this rises to 30.

Equipment: +1 bastard sword, +1 Twilight Chain Shirt, spellbook, traveler's outfit, backpack, waterskin, one week's traveling rations, donkey, pack saddle, saddlebags, masterwork disguise kit, smith's tools, 3 torches, flint/steel, 20ft. hemp rope, 3 pages parchment, map cases with maps, books, inkpen, 2 vials ink, bedroll, 100gp on hand (optional: 2 pistols in place of bastard sword)

Spells Prepared (typical day):
0- Gentle Repose, Mage Hand, Open/Close, Ray of Frost
1- Expeditious Retreat, Obscuring Mist, Reduce Person
2- Invisibility, Rope Trick

Spellbook: 1st - Animate Rope, Charm Person, Detect Secret Doors, Disguise Self, Expeditious Retreat, Identify, Obscuring Mist, Ray of Enfeeblement, Reduce Person
2nd - Alter Self, Invisibility, Locate Object, Rope Trick

Note: Bartholomeus' armor has the Twilight enhancement, which is a +1 armor enhancement that reduces spell failure chance by 10%

**The Free City of Thirnak**

An ancient mythical city ruled by a Vampire named **Valorn**. Legends say this city has existed since the dawn of history, and even ancient texts refer to its location. Perhaps surprisingly, the city is not one of evil, nor of war. Thirnak, in a long forgotten tongue, means “peace,” and that is what the walls of Thirnak provide. Within its walls live all manner of beings from Giants to Kobolds and all have one thing in common: they co-exist peacefully. Ancient wards prevent anyone within the walls – or even near the city – from drawing weapons, fighting, stealing, or anything that could cause pain and conflict. It is, in short, a paradise.

Legends say that those who visit Thirnak may leave as they please though most choose to stay, since the wards protect only those who have sworn an oath to the city. Outsiders who enter are trusted that they will cause no harm while there. Those who break this trust are quickly dealt with by being Paralyzed (Will save DC 40+ to avoid, if saved reduce the effects to that of an Entangle while within the warded area and weapons may not be drawn or used) by the wards. Those who have sworn the oath may not harm outsiders unless this trust is broken, and the wards seem to know regardless of how subtle the act. It is said that the wards are generated by an artifact that is all that remains of an ancient god whose people were destroyed by war. It is also said that no magic, short of another god, has a chance of achieving anything within the wards that this artifact generates.
The myths surrounding Thirnak are ancient, and some may have an origin in the Massu civilization that once existed on Ursoule. Most of the stories portray the population as formerly evil beings who grew tired of war. Those who wish to be accepted by the city must recite an oath (see inset on previous page), which binds them to the city’s wards.

Many stories also involve those who sought the city to use the wards to protect themselves and still continue their former lives. They are said to pay a heavy price for such foolishness. The consequence of seeking amnesty from the city, and be protected from being attacked or harmed, is that they may never again leave the walls of Thirnak once they swear the oath. One legend told by the Bards is of a criminal who found his way to Thirnak and swore the oath. His pursuers considered this to be the same as being captured, so they stopped pursuing. It is also said that any children born in the city may leave, but everyone else is forever a prisoner within its walls.

Anyone who has visited Thirnak will supposedly have a mark or symbol on their right hand that cannot be hidden, and appears on top of whatever is used to cover it. The legends differ on what this symbol looks like, but they all agree that it is impossible to conceal. Whether the city of Thirnak even exists is open to speculation. Many scholars, adventurers, and rogues have searched for it, but none have returned with any useful information.

**Regalia of the Dwarf Lords**

Legend speaks of a powerful trio of artifacts created by the Massu-abbah that were once proudly held by the Dwarven Clan Foehammer. These artifacts were a helm, a shield, and a pickhammer (war hammer with a heavy pick on the opposite head). Legends say that these items become even more powerful when wielded together, and that the warrior who wields them with a stout heart can never fall.

They were last seen together at the Fall of Foehammer Hall, wielded by Clan-Father Garn Foehammer. Foehammer struck down all that opposed him, and the shield and helm kept him safe from harm. Then, just as the last of the non-combatants were escaping, the Clan-Father had a moment of fear as a great dragon reared up to challenge him directly. Both fell instantly between blow and fire.

The story goes that one of the Dwarven Clan-Chiefs was able to gather at least some of the items before retreating from the Hall, but the details have faded over time. Various bards speak of the different items being sighted in different areas of Ursoule, or that they were all hidden within the Hall when it was obvious the Dwarves would not be able to make it out alive. Some claim that one or two items made it out, but the third remains hidden away in the Hall, and the true power of the trio cannot be unlocked without all three together. The Foehammer Clan had a prophecy that when all three are reunited, the dark days of the exodus will be over and the Clan can return home. To be decided by the DM:

1) Properties of the items, individually and together
2) Location of Foehammer Hall
3) Exactly who invaded the Hall, and whether any are still there

**A Matter of Law**

A human town on the fringes of Feldarin lands rises up and kills their Feldarin ruler. The local Baron asks the PCs (hopefully including at least one paladin) to resolve the problem.
If the PCs investigate the matter, they discover that the magistrate had been terrorizing the town, extorting money from merchants, abducting children and ransoming them back to their parents, ravishing local women, etc. The townsfolk had petitioned the Baron for help but had gone unanswered.

If the PCs return to the Baron and tell him this, he will be enraged that they didn’t kill the village's leaders. He will refuse to compensate them and declare his intentions to lead his troops to the town and raze it to the ground. What do the PCs do? Additional incentive can be in the form that only the townsfolk know about some artifact or quest item the PCs want, but will only tell what they know if the PCs somehow stop the Baron from killing them.

**No Refunds Given Here**

A Feldarin noble wants you and your companions to do the unthinkable; you are to overcome a Dwarven mercenary force, over 100 strong, and take back the money that was given them. The Dwarves were hired by this noble to attack his neighbor, but the neighbor has since agreed to settle the noble's claim. Unfortunately, the Dwarves neglected to include an annulment clause in the contract and have decided to keep the money. It is even possible that they still plan to attack the neighboring noble.

**Kidnapped**

A middle aged woman bursts in on the party (wherever they may be) and frantically asks for help. She claims that a pack of Gnolls that lives in the hills to the east have abducted her children and she needs someone to rescue them.

Now, rescuing kidnapped children is just the sort of thing of heroes go for, so naturally the party will accept. What they will learn, however, is that the old woman is actually acting with the Gnolls. She is an evil Illusionist and lures the hapless to the lair of her “pets.” The party will find a well fortified lair with a good number of traps and ambushes as the Gnolls lie in wait for the unwary party.

A week or so after clearing out the nearby tribe of Gnolls that had been harassing the area, the trademark signs are starting to be seen again. Although this time those footprints look a little seem to shuffle a bit more. It seems that a wandering Necromancer happened across that huge pile of Gnoll corpses your party left for the wolves and made himself quite the little army of zombies.

**Beauty and the Beastess**

There have been rumors that an ancient Yujung medicine can restore the Plaguetouched to their former selves. A Feldarin noble, who's once beautiful wife was turned hideous, pleads with the group to venture to far-off Yujung, and bring back the cure.

**Belief is a Dangerous Thing**

Due to the plague, a small group of Orrks gets into the Feldarin Empire and converts (with force) many loyal Feldarin to their religion. A Feldarin Cleric hires the party (possibly members of the church) to eradicate all unbelievers, but when the party arrives at one of the corrupted villages they find one of their loved ones has also been converted to the Orrkish religion, and they are about to sacrifice another NPC the party knows and trusts.
**Family Matters**

Feldarin city guards are arresting anyone suspicious, including any obvious adventurers, and are limiting travel even within the city. It turns out this is a clumsy attempt by a new ruling noble to crush the thieves' guild that stole his family heirloom, a pre-conquest Phoedran wine jar (or some similar art object).

**The Shadows Know**

The party travels to the far north on reports of a village of Humans who claim that a terrible, evil group of Giants have been savaging, harassing and killing them. When the players start investigating, they find a band of Giantkin lumbering around and they look exactly like the Giants described. However, should they make any contact with them, they will find the Giantkin claim themselves totally innocent of any such crimes and say that the Humans have savaged and harassed them. When they study the situation more, the party will learn that a shadowy monster of the Fey that feeds on hate and death has appeared.

**The Weeper in the Dark**

For those more adventurous and enterprising DMs--A real live murder mystery! Port Conastinium is in state of panic not seen since The Weeping plague. A remarkably prolific serial killer has been active almost every night for weeks, brutally slaying and mutilating the citizenry. The first victim was a certain Feldarin noble with a propensity for shady business dealings, discovered by his mistress gutted like a fish. The second was a local innkeeper, found by her husband in several pieces arranged in piles on the kitchen table. The third was a double murder when two lovers were found by the docks entangled in each others' intestines. After these deaths, the count becomes hazy due to the sheer number of deaths. Precious few witnesses were to be found at the start, but they all described a figure dressed in voluminous wine-red robes. Those who got close enough also saw a mask of the smiling Death god with little red tears painted below the eyes. This "Weeper in the Dark", as he came to be known, seems able to strike with impunity wherever he wishes. Aristocrat and prostitute alike have met their end beneath his carving knives. He has captured the imagination of the populace, and sightings of him are becoming more frequent if less believable. Something must be done if order is to be kept. Draconian curfews and patrols by the authorities have been in vain thus far. The party must do something lest the city fall once again into a dark hour of fear and anarchy.

The trick to this one is that there is no real "Weeper in the Dark," at least not exactly. He exists almost solely in the minds of the people, where he is infinitely more potent. The killings (maybe 30 or so thus far) are actually committed by several individuals and groups with differing objectives and reasons. A few ideas are:

- A Feldarin of spotless reputation (perhaps he hires the party) driven mad by his brush with the plague has decided to "take out" his enemies
- An unscrupulous merchant is gathering "parts" to sell in the Fleshwrought ghetto at the edge of town (they are of course blamed anyway)
- A human radical group is taking advantage of the panic to off unwanted nobles and Feldarin sympathizers
- A new plague-cult is making "sacrifices" to the Weeper, who they believe to be a savior figure
- Teenage thrill seeking/disgruntled lover/opportunistic underling copycats
Ideally, many of the killers can be exposed, or at least discovered, by the adventurers. It might make for good storytelling if the original Weeper is never caught or his/her identity is never known.

**Who’s On First**

A member of the party is approached by a Feldarin official and is told that an agent of *The Watchers* has defected and joined *The Vigilant*, the Sorcerer underground. According to the Feldarin, this Sorcerer is a true prodigy, as well as being an amazing leader, and has excessive amounts of charisma and a bit of a rebellious streak. *The Watchers* fear that the defector may lead the rebels to an uprising. This suspicion, along with increased *Vigilant* activity in the past month, has solidified the worry into a certainty in the halls of the Empire. You are asked to find the defector and either capture and return him (or her) or, if necessary, execute a death warrant. They must not remain in the hands of *The Vigilant*.

Meanwhile...

Another party member is approached by an agent of *The Vigilant*, the Sorcerer underground. The agent claims that they have captured a Feldarin Wizard-Lord from the High Council of *The Watchers*. This Wizard-Lord invented new techniques being used by *The Watchers* to brainwash captives, and *The Vigilant* believes that with this information they can begin freeing captives from the brainwashed grip of *The Watchers*. The agent seeks the party's help in getting the wizard safely out of town so they can question him (or her).

What's really going on? Neither agent is being entirely honest with the party. Both groups have heard rumors of the *Orb of Ishagan*, a powerful artifact that can draw sorcerous bloodline power from one creature and transfer it to another. In either group's hands, the Orb would be able to wipe out the opposing group. *The Watchers* tracked down a powerful wizard with information regarding the Orb's location, but a cell of *The Vigilant* managed to seize the wizard before *The Watchers* could question him (or her). If the wizard were returned to *The Watchers*, the information would be given freely, but *The Vigilant* will most likely have to use torture to get the information. His (or her) life hangs in the balance.

For this plot hook, you can: Either get hired by *The Watchers*, or hired by *The Vigilant*, or (and this is the cool one) have the party work for both and find out what's really going on.

**Child of the Swamps**

While traveling through the Trog Swamps, the group encounters a child with a broken sword. He apparently issues a challenge in some unknown language (Imperial Court Yujungese, a variation of the base language) and then takes on an aggressive stance.

The child is possessed by one of the officers from the Yujung/Omeshik clash centuries ago. If they can figure out how to speak with him, he may accept that they are not Omeshik and request that they assist him in his mission. His mission is to return his katana to the Emperor. If the child is killed, the spirit will possess the first person that touches the sword. This quest involves finding the rest of the blade and reforging it, then somehow getting close enough to the Emperor of Yujung with a sword to give it to him.

**Special Delivery**

Your adventuring group is on an assignment from a Feldarin noble. They are to acquire evidence against a Human merchant, whose business is threatening the noble's interests.
One member of your group is having a hard time adjusting to the roughness of the adventuring trade. Informants are bribed, thieves are "dealt with", and the Dwarven guards of the merchant's estate are ruthlessly killed. The party member with second thoughts has a bad gut feeling about it, and after a semi-successful mission, dies horribly at the hands of an assassin sent by the merchant. Grittiness all round, generously administered with a big shovel. No "saving the lady in distress" (there will be one), and no "innocent bystanders" (there will be some). Takes place inside a big Feldarin city in Baran lands.

**Number Five is Alive**

About 60 years ago, during Jecoliah's reign as Empress, the Feldarin University conducted a secret experiment based on research collected at the Haunted Pyramids. In the **Aqua Al-Barajah** at Terminal #5, where the rocky desert of the north becomes sandy in the core of the desert, the engineers installed a device that raised water above the ambient ground level. Although the engineers and professors of the university denied the claim, many accepted it as magic. The secrets for this device were hidden away and it was just easier to let everyone believe it was magic rather than try to explain how it worked. While running, the device had four effects: 1) jets of water shot out of a fountain some twenty feet above ground level; 2) approximately four times as much water was channeled, running into an old service canal at the base of Terminal 5; 3) a loud pulsing sound echoed down the length of the canal as far as the adjacent terminals; and 4) a crystal deep within the terminal (out of view of most) would pulse with light in concert with the sound.

News about this device spread throughout the Baran and they believed that the Feldarin had brought life to the stone structure. For the next few months, the tribal Baran came to the site to witness the miracle, some claiming it was the return of al'Sharesh. Then the Baran caravans stopped suddenly and the rest of the story became shrouded in mystery. What is known is that the pulsing noise stopped and the Baran camp at the base of Terminal 5 vanished without a trace. The arrival of **The Weeping** prevented any investigation. The canal returned to its previous water levels and barge traffic was minimal in those years.

Fast forward to Present day: News has come from terminal 4 (upstream) that they can hear a weird pulsing sound. Also, the water level in the south canal has dropped to the point that it isn't navigable. The canal is periodically drained for maintenance, but this is unscheduled, and no foot patrols sent to investigate have returned. Canal boats are backing up and the merchants are complaining. An old waterworker comes to the party and tells them the backstory, and implores that the device MUST be shut off.

What is really going on? A Baran cult heard the story and is convinced that al'Sharesh came and took all his worshipers away on a religious quest. They have seized control of Terminal 5, blocked the aqueduct, and reactivated the device in the hope of following the previous Baran. The party must go to Terminal 5 and somehow shut it down.

**Side-effect:** Sixty years ago, an unforeseen side effect of the pulsing sound was to attract tremorsensitive creatures to the area, particularly Bullettes (Landsharks). The monsters wiped out a Baran encampment, and the Feldarin shut off the device and covered up the incident, partly over the concern for the Baran, but also due to the risk of the Bullettes undermining the foundation of the aqueduct.

**The Ursoulean Calendar - 514 AL**

Time passes on Ursoule much the same as it does elsewhere: sixty seconds to a minute, sixty minutes to an hour, and twenty-four hours to a day. The Feldarin calendar is in
general use and has 5 days to a week, 5 weeks to a month, and 12 months to a year, making each year 300 days long. Each New Year begins on the anniversary of The Landing on the first day of the year, Lordsway 1st. Each year also has five “Godsdays” observed on the two solstices, the two equinoxes, and a fifth “floating” Godsday that varies by region.

Years in the Empire are counted from a reference point based on the year the Feldarin landed. Two notable exceptions to this are the Gnomes and the Orrks, both of whom have so far been unaffected by the Feldarin arrival on Ursoule. The Landing of the Feldarin on Ursoule marks Feldarin Year 1, with subsequent years Commonly marked as A.L (After Landing) and previous years marked as B.L. (Before Landing). The most commonly used descriptions are listed below:

- **Feldarin Landing** (Common): Before Landing (B.L.); After Landing (A.L.)
- **Feldarin Landing** (High Feldarin): Ante Victora (AV); Secundum Victora (SV)
- **Human Liberation** (Common, Humans): Before Liberation (B.L.); After Liberation (A.L.)

Not all people use the Feldarin calendar, but it is used widely enough to be the standard time keeping system for most civilized lands. The Gnomes use a time keeping system said to be based on the heartbeat of the Great Mother, and the Orrks use a 5 day/10 month/250 day “Ritual Calendar.” Those who have encountered Gnomes say that they seem to be familiar with the Feldarin calendar. In addition, to what extent the Yujung use the Feldarin calendar is unknown.

### Common Days of the Week

The days of the week appear in the following table. Each day has traditionally been used for some ceremonial purpose, although in modern times this has become more sentimental than actually observed.

<table>
<thead>
<tr>
<th>Feldarin Day</th>
<th>Ceremonial Usage</th>
<th>Specific uses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kriegsday</td>
<td>Decrees, Judgments</td>
<td>The day the Empire issues new laws, make decrees, and passes judgments</td>
</tr>
<tr>
<td>Kaufenday*</td>
<td>Travel</td>
<td>A day for travelling, or to begin a quest, or taking a chance</td>
</tr>
<tr>
<td>Waheenday</td>
<td>Study</td>
<td>A day for study, reflection, contemplation</td>
</tr>
<tr>
<td>Ehmday</td>
<td>Creating</td>
<td>A day for creating, planting, and starting new projects</td>
</tr>
<tr>
<td>Zierday</td>
<td>Magic</td>
<td>A day for magic and enchantments</td>
</tr>
</tbody>
</table>

* Kaufenday came to be called “Coffinday” during the early Plague years, and was typically the day that the dead were removed for burial. Some saw this as “travelling,” as the dead were beginning their “final journey.” Clerics of Kaufendor reject this usage.

The “Common” days of the week are based on the Five Gods of the Feldarin: Kriegsday for the war god Kriegor, representing the “Right of the Mighty” to rule; Kaufenday for Kaufendor the traveler, representing travel, community, and luck; Waheenday, the most obvious, named after Waheen who represents knowledge and study; Ehmday, named after Ehmof the Earth Mother, representing creation; and Zierday for Zierapparat, the Master of Secrets, representing magic and protection.

### The Days of the Week in Other Cultures

Each racial group on Ursoule has a calendar with its own names for the days of the week, although some have seen little usage since the arrival of the Feldarin. Dates using these terms may still be found in pre-Feldarin writings and songs, and especially among the
Orrks. Some calculating may be needed to find how a particular date relates to the current Feldarin reckoning. In addition, the Elves have developed their own calendar names. The correlations of the days are shown on the following chart.

<table>
<thead>
<tr>
<th>The Months and Seasons of the Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>The year on Ursoule follows a pattern of four seasons. The names of the months come from many sources and have been incorporated by the Feldarin. The calendar is arranged by months beginning with Lordsway 1, in the month of Frostweave, as shown starting at the top of the following table. There are 5 days to a week, 5 weeks to a month, and 12 months to a year, making each year 300 days long.</td>
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<th>Human</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kriegsday</td>
<td>Gwireth (New Day)</td>
<td>Foreith</td>
<td>Trewsdal (Trees, Nature)</td>
<td>Primday</td>
<td>Moon Day</td>
<td>Imox</td>
<td></td>
</tr>
<tr>
<td>Kaufenday</td>
<td>Cerveth (Cut Day)</td>
<td>Lithe</td>
<td>Hevensdal (Spirits)</td>
<td>Duoday</td>
<td>Candle Day</td>
<td>Guic</td>
<td></td>
</tr>
<tr>
<td>Waheenday</td>
<td>Ivaneth (Gift Day)</td>
<td>Overlithe</td>
<td>Highday (Midweek)</td>
<td>Triday</td>
<td>High Day</td>
<td>Kang</td>
<td></td>
</tr>
<tr>
<td>Ehnday</td>
<td>Nineth (Rest Day)</td>
<td>Solmat</td>
<td>Mersday (Sea)</td>
<td>Quartday</td>
<td>Vigil</td>
<td>Tohp</td>
<td></td>
</tr>
<tr>
<td>Zierday</td>
<td>Noreth (Forge Day)</td>
<td>Afterlithe</td>
<td>Starday (Stars)</td>
<td>Quintday</td>
<td>Sun Day</td>
<td>Huix</td>
<td></td>
</tr>
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</table>

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<th>The Celestial Wintersigns (Frostweave)</th>
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<td>The Hero/Llenwyn (Caltan) – (Lordsway)</td>
</tr>
<tr>
<td>The Talisman (Kvrin) – (Icewylde)</td>
</tr>
<tr>
<td>The Dragon (Gnomish “Great Mother”) – (Dragonrise)</td>
</tr>
<tr>
<td>Low Solstice, Lordsway 20</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Low Solstice</th>
<th>The Short Time</th>
<th>Lowpass</th>
<th>n/a</th>
<th>Honourois (“Honor”)</th>
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<thead>
<tr>
<th>Celestial Wintersigns (Frostweave)</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Hero/Llenwyn (Caltan) – (Lordsway)</td>
<td>An ancient Caltan hero, Llenwyn, who was the first to unify the tribes under a single banner.</td>
</tr>
<tr>
<td>The Talisman (Kvrin) – (Icewylde)</td>
<td>A strange sign, small and bright, considered to be protection from all things dark and dangerous.</td>
</tr>
<tr>
<td>The Dragon (Gnomish “Great Mother”) – (Dragonrise)</td>
<td>Winding across the sky, its tail coils around the base of The Tree. A sign of authority.</td>
</tr>
<tr>
<td>Low Solstice, Lordsway 20</td>
<td>To honor the dead and to fear the longest night, “The Shutting”</td>
</tr>
</tbody>
</table>

<table>
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<tr>
<th>Birthsun (Spring)</th>
</tr>
</thead>
<tbody>
<tr>
<td>The time when trees start budding</td>
</tr>
<tr>
<td>Renewal of strength and courage for the future</td>
</tr>
<tr>
<td>Journeys begin, planting season</td>
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<tr>
<td>A “Godsday,” time to begin planting crops.</td>
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</table>
### Celestial Springsigns (Birthsun)

<table>
<thead>
<tr>
<th>Sign</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Tree (Caltan “Tree of Life”) – (Leafpass)</td>
<td>Ancient sign, said to be a good omen to be born under this sign.</td>
</tr>
<tr>
<td>The Stag (Giantkin) – (Heartsun)</td>
<td>Commonly portrayed as leaping, represents strength and courage.</td>
</tr>
<tr>
<td>The Path (Baran) – (Warmsun)</td>
<td>Both Baran and Halflings consider this sign high in the sky as a good time for travel.</td>
</tr>
<tr>
<td>Low (Vernal) Equinox – Leafpass 20</td>
<td>A widely observed holiday; the time to begin planting crops.</td>
</tr>
</tbody>
</table>

### Hallowsun (Summer)

<table>
<thead>
<tr>
<th>Feldarin</th>
<th>Dwarven</th>
<th>Elven</th>
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<th>Gnome</th>
<th>Halfling</th>
<th>Human</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Highsun (Jul)</td>
<td>Buyopau</td>
<td>Fayman</td>
<td>Skyfire</td>
<td>Addemur</td>
<td>Prairial (“Pasture”)</td>
<td>Highsun</td>
<td>Sun’s shadow crosses The Spire in Cadothim</td>
</tr>
<tr>
<td>Valoring (Aug)</td>
<td>Uzepau</td>
<td>Cerman</td>
<td>Growtime</td>
<td>Nanlur</td>
<td>Messis (“Harvest”)</td>
<td>Kingtime</td>
<td>Remember past rulers</td>
</tr>
<tr>
<td>Herofest (Sep)</td>
<td>Barradov</td>
<td>Angen</td>
<td>The Great Beginning</td>
<td>Gandpur</td>
<td>Fervifore (“Heat”)</td>
<td>Myttime</td>
<td>The Time of Heroes (Phoedran)</td>
</tr>
<tr>
<td>High Solstice</td>
<td>n/a</td>
<td>The Long Time</td>
<td>Highpass</td>
<td>n/a</td>
<td>Genios (“Talent”)</td>
<td>Godday</td>
<td>A “Godsday” and a time to revere the Five Gods</td>
</tr>
</tbody>
</table>

### Celestial Summersigns (Hallowsun)

<table>
<thead>
<tr>
<th>Sign</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Ship (Halfling, “The Tall Ship”) – (Highsun)</td>
<td>Halfing sailors have many tall tales related to this sign, which rules the summer skies and sea travel.</td>
</tr>
<tr>
<td>The Old Man (Yujung) – (Valoring)</td>
<td>Portrayed as an old man on a throne, it is said to be the final resting place of all past Yujung Emperors.</td>
</tr>
<tr>
<td>The Charioteer (Phoedran); The Wagon (Caltan) – Herofest</td>
<td>This sign represents the most popular figure in Phoedran history, The Charioteer, an ancient Hero.</td>
</tr>
<tr>
<td>High Solstice – Highsun 20</td>
<td>A widely observed holiday honoring the Five Gods. Many religions use this time to renew vows and other important ceremonies.</td>
</tr>
</tbody>
</table>

### Hallowfest (Autumn)

<table>
<thead>
<tr>
<th>Feldarin</th>
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<th>Gnome</th>
<th>Halfling</th>
<th>Human</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harvestsun (Oct)</td>
<td>Ignodov</td>
<td>Feyen</td>
<td>The Reaping</td>
<td>Ahoudur</td>
<td>Vindemia (“Wine”)</td>
<td>Croptime</td>
<td>Time to harvest crops</td>
</tr>
<tr>
<td>Omentyme (Nov)</td>
<td>Thetdov</td>
<td>Wayen</td>
<td>The Waiting</td>
<td>Daralur</td>
<td>Fructidor (“Fruit”)</td>
<td>Samhane (Kvrin)</td>
<td>The Time of Omens</td>
</tr>
<tr>
<td>Snowtyme (Dec)</td>
<td>Kiekord</td>
<td>Aneed</td>
<td>Whitesun</td>
<td>Gestel</td>
<td>Brumarie (Fogtime)</td>
<td>Lowsun</td>
<td>Typical Harvest celebration time</td>
</tr>
<tr>
<td>High Equinox</td>
<td>n/a</td>
<td>The Waiting</td>
<td>The High Matching</td>
<td>n/a</td>
<td>Traval (“Labor”)</td>
<td>Godsun</td>
<td>A “Godsday” and begins the time to harvest crops</td>
</tr>
</tbody>
</table>

### Celestial Autumnsigns (Hallowfest)

<table>
<thead>
<tr>
<th>Sign</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Wheel (Caltan) – (Omentyme)</td>
<td>Ancient sign, revered by the Caltan and some others. Great prophecies are said to be revealed - and fulfilled - when this sign is high in the sky.</td>
</tr>
<tr>
<td>The Crown (Feldarin) – (Harvestsun)</td>
<td>A Feldarin sign, its appearance signals that it will soon be time to pay annual taxes and tribute.</td>
</tr>
<tr>
<td>The Cup (or “Chalice”) – (Snowtyme)</td>
<td>A sign whose origin is disputed, used by some Caltan as a sign of celebration for a bountiful harvest.</td>
</tr>
<tr>
<td>High Equinox – Harvestsun 20</td>
<td>A widely observed holiday crop harvesting begins.</td>
</tr>
</tbody>
</table>
Dwarven Reckoning

The Dwarven Calendar

<table>
<thead>
<tr>
<th>Month</th>
<th># Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kandrue</td>
<td>30</td>
</tr>
<tr>
<td>Erlenrue</td>
<td>30</td>
</tr>
<tr>
<td>Harvrue</td>
<td>20</td>
</tr>
<tr>
<td>Ennepau</td>
<td>30</td>
</tr>
<tr>
<td>Bayopau</td>
<td>30</td>
</tr>
<tr>
<td>Uzepau</td>
<td>20</td>
</tr>
<tr>
<td>Barradov</td>
<td>30</td>
</tr>
<tr>
<td>Thetdov</td>
<td>30</td>
</tr>
<tr>
<td>Ignodov</td>
<td>20</td>
</tr>
<tr>
<td>Kiekord</td>
<td>20</td>
</tr>
<tr>
<td>Seracord</td>
<td>20</td>
</tr>
<tr>
<td>Delakord</td>
<td>20</td>
</tr>
</tbody>
</table>

Prior to becoming mercenaries, the Dwarves of Ursoule used a unique calendar that was said to be based on the “heartbeat of the world.” This system was in use for as long as the Dwarves can remember, and appears on all Dwarven writings no matter how old. The year is the same 300-day cycle that is commonly used elsewhere, but the months varied in length as shown in the chart above. Dwarven Reckoning starts 9,000 years before the Feldarin year, so the Feldarin year 514 is 9514 to Dwarves. Few Dwarves still use this calendar, the most notable exception being the Dreadspeaker Clan. Some scholars have also noticed that the lengths of the months roughly correspond to the time it takes to brew certain Dwarven alcoholic drinks. Dwarves generally only smile when this is said, as if it were at least partly true. Dwarven time keeping is extremely important to their contracts.

The Halfling Days of the Year

Each day in the Halfling year has an animal (days ending in 5), a tool (days ending in 0) or a plant or mineral (all other days) associated with it. This is complicated for non-Halflings to learn, a fact that some blame on the Halfling fascination for things that are complicated, such as tides caused by the Five Moons.

Winter

<table>
<thead>
<tr>
<th>Nivôse</th>
<th>Pluviôse</th>
<th>Ventôse</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tourbe (Peat)</td>
<td>Lauréole (Spurge-laurel)</td>
<td>Tussilage (Coltsfoot)</td>
</tr>
<tr>
<td>Houille (Coal)</td>
<td>Mousse (Moss)</td>
<td>Cornouiller (Dogwood)</td>
</tr>
<tr>
<td>Bitume (Bitumen)</td>
<td>Fragon (Butcher’s Broom)</td>
<td>Violier (Matthiola)</td>
</tr>
<tr>
<td>Soufre (Sulphur)</td>
<td>Perce-neige (Snowdrop)</td>
<td>Troène (Privet)</td>
</tr>
<tr>
<td>Chien (Dog)</td>
<td>Taureau (Bull)</td>
<td>Bouc (Billygoat)</td>
</tr>
<tr>
<td>Lave (Lava)</td>
<td>Laurier-thym (Laurustinus)</td>
<td>Asaret (Wild Ginger)</td>
</tr>
<tr>
<td>Terre végétale (Topsoil)</td>
<td>Amadouvier (Tinder polyvore)</td>
<td>Alatern (Buckthorn)</td>
</tr>
<tr>
<td>Fumier (Manure)</td>
<td>Mélézéron (Mezereum)</td>
<td>Violette (Violet [plant])</td>
</tr>
<tr>
<td>Salpêtre (Salt peter)</td>
<td>Peuplier (Poplar Tree)</td>
<td>Marceau (Goat Willow)</td>
</tr>
<tr>
<td>Fléau (Flail)</td>
<td>Coignée (Axe)</td>
<td>Bêche (Spade)</td>
</tr>
<tr>
<td>Granit (Granite [stone])</td>
<td>Ellébore (Hellebore)</td>
<td>Narcisse (Narcissus)</td>
</tr>
<tr>
<td>Argile (Clay)</td>
<td>Brocoli (Broccoli)</td>
<td>Orme (Elm Tree)</td>
</tr>
<tr>
<td>Ardoise (Slate)</td>
<td>Laurier (Laurel)</td>
<td>Fumeterre (Common fumitory)</td>
</tr>
<tr>
<td>Grès (Sandstone)</td>
<td>Avelinier (Filbert)</td>
<td>Vélar (Hedge Mustard)</td>
</tr>
<tr>
<td>Lapin (Rabbit)</td>
<td>Vache (Cow)</td>
<td>Chèvre (Goat)</td>
</tr>
<tr>
<td>------------------------</td>
<td>----------------------</td>
<td>------------------------</td>
</tr>
<tr>
<td>Silex (Flint)</td>
<td>Buis (Box Tree)</td>
<td>Épinard (Spinach)</td>
</tr>
<tr>
<td>Marne (Marl)</td>
<td>Lichen (Lichen)</td>
<td>Doronic (Leopard’s Bane flower)</td>
</tr>
<tr>
<td>Pierre à chaux (Limestone)</td>
<td>If (Yew tree)</td>
<td>Mouron (Pimpernel)</td>
</tr>
<tr>
<td>Marbre (Marble)</td>
<td>Pulmonaire (Lungwort)</td>
<td>Cerfeuil (Chervil)</td>
</tr>
<tr>
<td>Van (Winnowing basket)</td>
<td>Serpette (Billhook)</td>
<td>Cordeau (Twine)</td>
</tr>
<tr>
<td>Pierre à plâtre (Gypsum)</td>
<td>Thlaspi (Penycress)</td>
<td>Mandragore (Mandrake)</td>
</tr>
<tr>
<td>Sel (Salt)</td>
<td>Thimelé (Rose Daphne)</td>
<td>Persil (Parsley)</td>
</tr>
<tr>
<td>Fer (Iron)</td>
<td>Chiendent (Couch Grass)</td>
<td>Cochléaria (Scurvy-grass)</td>
</tr>
<tr>
<td>Cuirre (Copper)</td>
<td>Trainasse (Knotgrass)</td>
<td>Pâquerette (Daisy)</td>
</tr>
<tr>
<td>Chat (Cat)</td>
<td>Lièvre (Hare)</td>
<td>Thon (Tuna)</td>
</tr>
</tbody>
</table>

**Spring**

<table>
<thead>
<tr>
<th>Germinal</th>
<th>Floréal</th>
<th>Prairial</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primevère (Primrose)</td>
<td>Rose (Rose)</td>
<td>Luzerne (Alfalfa)</td>
</tr>
<tr>
<td>Platane (Plane Tree)</td>
<td>Chêne (Oak Tree)</td>
<td>Hémérocalle (Daylily)</td>
</tr>
<tr>
<td>Asperge (Asparagus)</td>
<td>Fougère (Fern)</td>
<td>Trèfle (Clover)</td>
</tr>
<tr>
<td>Tulipe (Tulip)</td>
<td>Aubépine (Hawthorn)</td>
<td>Angélique (Angelica)</td>
</tr>
<tr>
<td>Poule (Hen)</td>
<td>Rossignol (Nightingale)</td>
<td>Canard (Duck)</td>
</tr>
<tr>
<td>Bette (Chard Plant)</td>
<td>Ancolie (Common Columbine)</td>
<td>Mélisse (Lemon Balm)</td>
</tr>
<tr>
<td>Bouleau (Birch Tree)</td>
<td>Muguet (Lily of the Valley)</td>
<td>Fromental (Oat grass)</td>
</tr>
<tr>
<td>Jonquille (Daffodil)</td>
<td>Champignon (Mushroom)</td>
<td>Martagon (Martagon lily)</td>
</tr>
<tr>
<td>Aulne (Alder)</td>
<td>Hyacinthe (Hyacinth)</td>
<td>Serpolet (Wild Thyme)</td>
</tr>
<tr>
<td>Couvoir (Hatchery)</td>
<td>Râteau (Rake)</td>
<td>Faux (Scythe)</td>
</tr>
<tr>
<td>Pervenche (Periwinkle)</td>
<td>Rhubarbe (Rhubarb)</td>
<td>Fraise (Strawberry)</td>
</tr>
<tr>
<td>Charme (Hornbeam)</td>
<td>Sainfoin (Sainfoin)</td>
<td>Bétoine (Woundwort)</td>
</tr>
<tr>
<td>Morille (Morel)</td>
<td>Bâton-d’or (Wallflower)</td>
<td>Pois (Pea)</td>
</tr>
<tr>
<td>Hêtre (Beech Tree)</td>
<td>Chamerisier (Fan Palm tree)</td>
<td>Acacia (Acacia)</td>
</tr>
<tr>
<td>Abeille (Bee)</td>
<td>Ver à soie (Silkworm)</td>
<td>Caille (Quail)</td>
</tr>
<tr>
<td>Laitue (Lettuce)</td>
<td>Consoude (Comfrey)</td>
<td>Géllot (Carnation)</td>
</tr>
<tr>
<td>Méléze (Larch)</td>
<td>Pimprenelle (Salad Burnet)</td>
<td>Sureau (Elderberry)</td>
</tr>
<tr>
<td>Cigüe (Hemlock)</td>
<td>Corbeille d’or (Basket of Gold)</td>
<td>Pavot (Poppy plant)</td>
</tr>
<tr>
<td>Radis (Radish)</td>
<td>Arroche (Orache)</td>
<td>Tilleul (Linden or Lime tree)</td>
</tr>
<tr>
<td>Ruche (Hive)</td>
<td>Sarclor (Garden hoe)</td>
<td>Fourche (Pitchfork)</td>
</tr>
<tr>
<td>Gainier (Redbud tree)</td>
<td>Statice (Thrift)</td>
<td>Barbeau (Cornflower)</td>
</tr>
<tr>
<td>Romaine (Lettuce)</td>
<td>Fritillaire (Fritillary)</td>
<td>Camomille (Camomile)</td>
</tr>
<tr>
<td>Marronnier (Chestnut)</td>
<td>Bourrache (Borage)</td>
<td>Chèvrefeuille (Honeysuckle)</td>
</tr>
<tr>
<td>Roquette (Rocket)</td>
<td>Valériane (Valerian)</td>
<td>Caille-lait (Bedstraw)</td>
</tr>
<tr>
<td>Pigeon (Pigeon)</td>
<td>Carpe (Carp)</td>
<td>Tanche (Tench)</td>
</tr>
</tbody>
</table>

**Summer**

<table>
<thead>
<tr>
<th>Messidor</th>
<th>Thermidor</th>
<th>Fructidor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seigle (Rye)</td>
<td>Épeautre (Spelt)</td>
<td>Prune (Plum)</td>
</tr>
<tr>
<td>Avoine (Oats)</td>
<td>Bouillon blanc (White Mullein)</td>
<td>Millet (Millet)</td>
</tr>
<tr>
<td>Oignon (Onion)</td>
<td>Melon (Melon)</td>
<td>Lycoperdon (Puffball)</td>
</tr>
<tr>
<td>Véronique (Speedwell)</td>
<td>Iкра (Ryegrass)</td>
<td>Escourgeon (Six-row Barley)</td>
</tr>
<tr>
<td>Mulet (Mule)</td>
<td>Bélier (Ram)</td>
<td>Saumon (Salmon)</td>
</tr>
<tr>
<td>Romarin (Rosemary)</td>
<td>Prêle (Horsetail)</td>
<td>Tubéreuse (Tuberose)</td>
</tr>
<tr>
<td>Concombre (Cucumber)</td>
<td>Armoise (Mugwort)</td>
<td>Sucrion (Winter Barley)</td>
</tr>
<tr>
<td>Échalote (Shallot)</td>
<td>Carthame (Safflower)</td>
<td>Apocyn (Apocynum)</td>
</tr>
<tr>
<td>Absinthe (Wormwood)</td>
<td>Mûre (Blackberry)</td>
<td>Réglisse (Liquorice)</td>
</tr>
<tr>
<td>Faucille (Wormwood)</td>
<td>Arrosoir (Watering Can)</td>
<td>Échelle (Ladder)</td>
</tr>
<tr>
<td>Coriandre (Coriander)</td>
<td>Panic (Switchgrass)</td>
<td>Pastèque (Watermelon)</td>
</tr>
<tr>
<td>Artichaut (Artichoke)</td>
<td>Salicorne (Common Glasswort)</td>
<td>Fenouil (Fennel)</td>
</tr>
<tr>
<td>Giroflé (Clove)</td>
<td>Abricot (Apricot)</td>
<td>Épine vinette (Barberry)</td>
</tr>
<tr>
<td>Lavande (Lavender)</td>
<td>Basil (Basil)</td>
<td>Noix (Walnut)</td>
</tr>
<tr>
<td>Chamois (Chamois)</td>
<td>Brebis (Ewe)</td>
<td>Truite (Trout)</td>
</tr>
<tr>
<td>Tabac (Tobacco)</td>
<td>Guimauve (Marshmallow)</td>
<td>Citron (Lemon)</td>
</tr>
<tr>
<td>Groseille (Currant)</td>
<td>Lin (Flax)</td>
<td>Cardère (Teasel)</td>
</tr>
</tbody>
</table>
### Autumn

<table>
<thead>
<tr>
<th>Vendémiaire</th>
<th>Brumaire</th>
<th>Primaire</th>
</tr>
</thead>
<tbody>
<tr>
<td>Raisin (Grape)</td>
<td>Pomme (Apple)</td>
<td>Raiponce (Rampion)</td>
</tr>
<tr>
<td>Safran (Saffron)</td>
<td>Céleri (Celery)</td>
<td>Turneps (Turnip)</td>
</tr>
<tr>
<td>Châtaigne (Chestnut)</td>
<td>Poire (Pear)</td>
<td>Chicorée (Chicory)</td>
</tr>
<tr>
<td>Colchique (Crocus)</td>
<td>Betterave (Beet root)</td>
<td>Nèfle (Medlar)</td>
</tr>
<tr>
<td>Cheval (Horse)</td>
<td>Oie (Goose)</td>
<td>Cochon (Pig)</td>
</tr>
<tr>
<td>Balsamine (Impatiens)</td>
<td>Héliotrope (Heliotrope)</td>
<td>Mâche (Corn Salad)</td>
</tr>
<tr>
<td>Carotte (Carrot)</td>
<td>Figue (Common Fig)</td>
<td>Chou-fleur (Cauliflower)</td>
</tr>
<tr>
<td>Amaranthe (Amaranth)</td>
<td>Scorsonère (Black Salsify)</td>
<td>Miel (Honey)</td>
</tr>
<tr>
<td>Panais (Parsnip)</td>
<td>Alisier (Chequer Tree)</td>
<td>Genièvre (Juniper)</td>
</tr>
<tr>
<td>Cuvé (Vat)</td>
<td>Charrue (Plough)</td>
<td>Pioche (Pickaxe)</td>
</tr>
<tr>
<td>Pomme de terre (Potato)</td>
<td>Salsifs (Salsify)</td>
<td>Cire (Wax)</td>
</tr>
<tr>
<td>Immortelle (Strawflower)</td>
<td>Mâcre (Water chestnut)</td>
<td>Raifort (Horseradish)</td>
</tr>
<tr>
<td>Potiron (Butter Squash)</td>
<td>Topinambour (Artichoke)</td>
<td>Cèdre (Cedar tree)</td>
</tr>
<tr>
<td>Ré séda (Mignonette)</td>
<td>Endive (Endive)</td>
<td>Sapin (Fir tree)</td>
</tr>
<tr>
<td>Âne (Donkey)</td>
<td>Dindon (Turkey)</td>
<td>Chevreuil (Roe Deer)</td>
</tr>
<tr>
<td>Belle de nuit (4 o'clock flower)</td>
<td>Chervis (Skirret)</td>
<td>Ajonc (Gorse)</td>
</tr>
<tr>
<td>Citrouille (Pumpkin)</td>
<td>Cresson (Watercress)</td>
<td>Cyprès (Cypress Tree)</td>
</tr>
<tr>
<td>Sarrasin (Buckwheat)</td>
<td>Dentelaira (Leadworts)</td>
<td>Lierre (Ivy)</td>
</tr>
<tr>
<td>Tournesol (Sunflower)</td>
<td>Grenade (Pomegranate)</td>
<td>Sabine (Savin Juniper)</td>
</tr>
<tr>
<td>Pressoir (Wine-Press)</td>
<td>Herse (Harrow)</td>
<td>Hoyau (Grub-hoe)</td>
</tr>
<tr>
<td>Chanvre (Hemp)</td>
<td>Bacchante (Asarum baccharis)</td>
<td>Érable à sucre (Sugar Maple)</td>
</tr>
<tr>
<td>Pêche (Peach)</td>
<td>Azerole (Azarole)</td>
<td>Bruyère (Heather)</td>
</tr>
<tr>
<td>Navet (Turnip)</td>
<td>Garance (Madder)</td>
<td>Roseau (Reed plant)</td>
</tr>
<tr>
<td>Amaryllis (Amaryllis)</td>
<td>Orange (Orange)</td>
<td>Oseille (Sorrel)</td>
</tr>
<tr>
<td>Bœuf (Ox)</td>
<td>Faisan (Pheasant)</td>
<td>Grillon ( Cricket)</td>
</tr>
</tbody>
</table>

### The Orrk “Ritual” Calendar

The Orrk calendar has 10 months of five 5-day weeks for a cycle of 250 days. Months are divided by five day “Ritual” periods for a total year of 300 days. The cycle is used for divination, foretelling weal and woe, and is also sometimes used to give names to Orrk children. Each five day Ritual period is sacred to one of the Five Gods and has a sacred “focus,” or substance. Seasons on Herektelxun are exactly opposite those on Terdusas.

### History

The exact origin of the Orrk calendar is not known, but there are several theories. The most common is that the calendar was based on the numbers five and ten, which are sacred to Orrks. These numbers can also be multiplied together to equal many “sacred” combinations.

Another theory comes from an understanding of astronomy. The Orrk calendar was first used at a place called Izapa, in southeast Herektelxun before 1200 BL. There, at a latitude of about 35° S, the Sun reaches its southernmost zenith once a year, on the “summer” solstice, and ten large standing stones that mark the path of the Sun were found at this and other sites. Ancient runes seem to indicate that the sacred almanac may well have been set in motion long ago in Izapa.
**Months**

The common calendar is divided into 10 months of five 5-day weeks, with a 5 day ritual between each month. Each month is dedicated to an animal and each ritual is dedicated to a deity as shown in the chart of Orrk Months and Rituals.

**Rituals**

The Orrk Calendar contains ten 5-day Ritual periods called *Xiuhpoloc*. Rituals are important to Orrk society, and commonly include sentient sacrifice. A Ritual “year” begins on the Orrk New Year along with the common calendar. Each 10-day Ritual period has a special focus shown on the chart above. An example Ritual period is The *Xiuhpoloc of Cushanti* (Ritual of the Vultures). Sacrifices are tied to an altar beneath a vulture tree, and at dawn the chants begin, loud and brassy, to rouse the flock. As the birds attack the sacrifice, the shamans watch and chant. When the sacrifice is dead, which can take 5 days, they declare that the gods have accepted the sacrifice and will bless the people for another month.

**Nemontemi, The Five “Unlucky” Days**

There is a group of five “unlucky days,” called *Nemontemi* by the Orrks. Most calendars show them as the last day of odd numbered months, but not all sources agree. It is known, though, that within Orrk tribes these five days are seen as “useless days” or days that are dedicated to no gods, and they have no prognostic power for the coming year. Orrks do as little as possible on these days, and one who is born on one of them is considered unlucky.

**The Ageless Calendar**

The common Orrk calendar can accurately identify any specific date. Another calendar has been found on monuments and in writings that pre-date the current calendar. It was a non-repeating model that identified a date by counting the number of days since a mythical creation date. Though sources disagree over this exact starting date, most agree that the Ageless Calendar could be several thousand years old, and possibly of Massu origin.

**Holidays and Festivals in Tears of Blood – 514 AL**

Many festivals and holidays are celebrated throughout Terdusas. They mark historical events, honor The Five Gods, mark changes in seasons, or are so old that their origin has been lost. Included here is a short list of the most famous days and events organized by the month in which they occur. Some are on specific days, while others are more flexible. If the holiday is only celebrated by certain people, or dedicated to a particular deity, that is listed as well. If there is no cultural reference, it means that it is observed more widely.

There are certain important historical dates that are not widely known or observed, such as the date the Gnomes discovered Nekrazzabar, that are not included here. Further research
in ancient or remote places may reveal other observances. Some have fallen into obscurity, or are part of darker matters, and these for the most part are also not included here.

**The Sluagh (Kvrin/Caltan)**

The **Sluagh** (roughly translated as "horde" or "swarm") is a mass of spirits of the restless dead. The Kvrin believe they are sinners who were refused entry back into the Lifestream. Some beliefs hold that they were so evil they were rejected by the earth itself at the time of burial. They are always depicted as violent and destructive. Kvrin legends describe them variously as flocks of black birds, carpets of foul insects, and spectral riders on ghostly steeds. It is said they try to enter the houses of those near death to carry the soul away with them. Due to a belief that they always come from the west, west-facing windows and doors are kept closed after dark to keep them out. Some believe that The Sluagh also carry the souls of kidnapped innocents. Many attempts have been made to predict when The Sluagh will appear without success. They seem to appear at completely random and unpredictable times, preceded only by an eerie, deathly silence on the darkest nights.

The Caltan believe that **Sidhe**, the **Fairy Realm**, is the source of **The Sluagh**. They are the cursed souls of those who could not complete the **Five Stages** of the **Wheel of Life**.

**Lordsway [Jan]**

1
*New Year Begins*

*Landing Day (Feldarin)*
The Landing of the Feldarin is celebrated on this day across the Empire. It is a time of rest and recreation that commonly extends over several days. Anyone observed conducting business not directly related to Landing Day is subject to arrest and a fine. Most other cultures have a New Year celebration that pre-dates the arrival of the Feldarin, and some of these are known to last several days. The Empire has attempted to co-op these celebrations into its Landing Day with only limited success. Outside the Empire the old traditions continue on unabated.

5
*Unification Day (Caltan)*

Observance of the day when the Caltan Hero-Chieftain Llenwyn united the tribes under one banner for the first time to oppose the Baran invasion. Some Caltan settlements combine this holiday with the New Year for a five-day long celebration.

6
*Judgement Day (Feldarin)*

Commonly the day when criminal judgments and royal decrees are issued.

Fourth Week

*Ancestor Week (Phoedra)*

A time for families to gather and remember their ancestors, ending on the Low Solstice.

20

*Low Solstice*

"The Shutting” (Caltan/Kvrin), **Celebration of Honor (Halfling)**. Longest night of the year. A “Godsday” to honor the dead and to fear the night. The shortest day of the year. After this date, days start to gradually become longer. Several cultures have customs and folklore regarding what to do or how to act on this night, but mostly to stay inside and out of harm’s way. Common customs include setting an extra place for the departed at meal time and keeping a candle or lamp burning all night.
The Shutting (Caltan, Kvin)
Caltan and Kvrin traditions both describe a custom called “The Shutting,” where people shutter their windows and bar their doors on the longest night of the year to prevent bandits, or worse, from entering while they sleep. Its origin is deep in the past in a world terrified by the black of night, when fear ruled the land. Terrors both real and imagined were believed to exist in the absence of light, and nighttime was to be feared. The Kvrin believe that werewolves and vampires rule this night until the constellation The Talisman rises in the east. The Caltan believe that evil Fey and The Sluagh, a dark Fey horde, roam the night, hunting on their skeletal steeds until The Talisman drives them away.

Celebration of Honor (Halfling)
Selected Halflings are rewarded for their merits exemplifying the previous year’s mottos.

Fifth Week
Festival of Fire (Giantkin/Omeshik)
A time for gathering great bonfires and setting them alight to drive away the winter. Observed most notably in Omeshik City where a huge bonfire burns in the town square for several days, tended by locals.

Icewylde [Feb]
1
Night of the Talismans (Kvrin)
The night that the Kvrin believe their talismans have the most power. The constellation The Talisman reaches its zenith on this date, and frequently intersects with the paths of one or more moons or planets.

6
Judgement Day (Feldarin)
Commonly the day when criminal judgments and royal decrees are issued.

8
Havoc on Benat Gessel Plain (Baran)

14
Melar's ithil (Elven)
Translated as “Lover’s Moon,” this date coincides with the first blooming of the Lover's Bells flower. It has become custom for Elven men to give those they are in love with a single Lover's Bell (or a bouquet of flowers if none is available) on this day.

20
Canal Day (Feldarin/Baran)
Date the Aqua Al-Barajah opened in A.L. 308, joining Oasis City and the Alarran Sea. Also the date of the Massacre at Red Creek (Baran/Feldarin), an infamous battle known for its brutality. Both sides claimed atrocities were committed by the other.

25
Calling of the Sun (Giantkin/Omeshik)
This annual ritual is believed to draw the sun back from its southward movement.

Dragonrise [Mar]
1
Night of The Dragon
The constellation The Dragon rises in the east for the first time each year on this date. This
is believed to be a very holy time in Yujung, as that culture venerates dragons more than any other, even to the point of making dragonblood a requirement to be Emperor.

6  
Judgement Day (Feldarin)
Commonly the day when criminal judgments and royal decrees are issued.

8  
Fall of Nargadum (Dwarven)
Date of the Defeat of Falzak II at Nargadum. Falzak and an army of 6000 Dwarves were wiped out by a superior Neolethid-led force. To show that resistance was futile, Falzak and all the survivors were slain.

10  
Defeat at Pedaeus Summit (Feldarin)
The last day of the Phoedran Campaigns in 264 A.L., ending with the death of Emperor Daliach in battle.

17  
Re en' troth (Elven)
Translated as “Day of Truth,” this day offers the opportunity to speak those things you might not otherwise say. Inspired by their ancestors (who, curiously are never referred to as “Feldarin”) who objected to the invasion of Ursoule, it is marked with a stoic solitude broken only by those who feel the need to say something. It is also prohibited to commit any sort of violence on one who speaks, no matter what they may say. Elves have a custom that if one speaks an honest truth on this day, they will have good luck for a full year.

Third Week
Coronation Celebration (Feldarin); Festival of the Five Moons (Others)
A five-day period that marks the ascension of Queen Conastinia Erastus to the title of Empress in the year 37 A.L. This date is used as the public coronation date for all new Emperors. Others mark this as the Festival of the Five Moons, a time when all five moons are in the sky at once, although this also happens at other times for shorter durations.

20  
Fall of Martyr's Hill (Caltan)

Leafpass [Apr]
The Caltan believe that it is a good omen to be born in this month. The Caltan Hero-Chief Llenwyn was born this month, although there is no common agreement on a specific date.

1  
Jester’s Day (Caltan/Kvrin/Halfling)

6  
Judgement Day (Feldarin)
Commonly the day when criminal judgments and royal decrees are issued.

12  
Halphanos Day (Phoedran)
The date recorded for the formation of the Halphanos League, a collective of four Phoedran Poleis who joined to oppose a Feldarin military campaign. Military action would continue for several more years until the Feldarin formed the Phoedran Western Regency, making the
League irrelevant. The cities that formed the Halphanos League continue to celebrate this day as their “victory” over the Feldarin.

15
_Battle of Tassle Bay (Halfling)_

20
_Low (Vernal) Equinox_
A Godsday and the traditional time to plant crops. Day and night are of equal length.

_Babilitais’ Bewilderling Bedevilment (Halflings), Celebration of Virtue (Halflings)_

_Babilitais’ Bewilderling Bedevilment (or The "Wildering") (Halflings)_
Once a year, at the Low (Vernal) Equinox when Cielrois’ power is at its height, each follower of Babilitais takes it on himself to twist, warp, or at least try to mock nature as best he can. Weather magic is a favorite tool, as are shape-changing spells, but even non-spell-casters will attempt such things as painting a stag a brightly obnoxious chartreuse, or defacing a rock formation that is well-known as a landmark. The bravest will attempt disruption of Cielrois’ worship services on this night.

_Celebration of Virtue (Halflings)_
Chosen Halflings are recognized by Clerics of Cielrois for their service to Halflings, including upholding the principles of liberty and democracy, and living according to higher morals.

_Heartsun [May]_
5
_Fall of Brytori Hill (Kvrin)_

6
_Judgement Day (Feldarin)_
Commonly the day when criminal judgments and royal decrees are issued.

10
_Campaign for Gorgon Valley (Feldarin/Phoedran)_

11
_Creation Day (Kvrin)_
Celebrated as the day the Arch-duchy was founded in 205 A.L.

20
_Destruction of Veneva Henge (Phoedran)_

21
_Finder’s Day (Baran)_

25
_Old Ogden Day (Gnomes)_
A mighty feast and offerings to Old Ogden, a Gnomish Hero. A highly religious day to the Gnomes, although who – or what – Old Ogden was or did is unknown except to them.

_Warmsun [Jun]_
1-5
_The Reunion (Omeshik)_
Annual meeting of the Councils of Elders and Bard’s Gathering in the settlement of Omeshik Village.

6
Judgement Day (Feldarin)
Commonly the day when criminal judgments and royal decrees are issued.

10
Defeat at Morgunol (Dwarven)
The destruction of Morgunol Citadel, which marked the end of Dwarven resistance to the Neolethids in The Beneath.

11
Surrender at Wilmots Glen (Caltan)

13
Fight at Laconis Peak (Kvrin)

22
Remembrance Day (Phoedran)
The date recorded for the final conflict in the Battle of Eleussene Pass at the end of the Feldarin “First Phoedran Campaign,” which resulted in the defeat of the Empire’s vaunted Legions by the newly-formed Halphanos League. It marked the end of Emperor Daliach’s first invasion of Phoedra, due in large part to the Cardithian hero Uterra who was nearly invincible inside a suit of enchanted armor known as “Golem Armor.” The armor was never seen again after this battle, yet it gave the Phoedran troops a morale boost and the ability to resist two more Feldarin “invasions.” Rumors still circulate about the fate of the armor.

24
Battle of Wyman Bluff (Kvrin)

Highsun [Jul]
1-5
The Gathering (Giantkin)
Traditional date of the gathering of the Giantkin Storyteller-Lords every five years.

6
Judgement Day (Feldarin)
Commonly the day when criminal judgments and royal decrees are issued.

10-15
Time of Winds (Halfling), Coiasira en' sul (Elven)
This is a time every year that is important to both the Halflings and the Elves. It is during this time that the winds that move the clouds are renewed. This is important to Halflings, as they begin preparing for sea travel, and for Elves, who see it as the world being replenished with clean, fresh air for the coming year.

12
Battle of Delfs Creek (Caltan)

18
Day of the First One (Feldarin)
A day of remembrance for the Feldarin First One, the father of Empress Conastinia.
20
*High Solstice, Celebration of Talent (Halfling), Longest day of the year.*
A Godsdays and a widely observed holiday honoring the Five Gods. Many religions use this date to renew vows and for other important ceremonies. Longest day of the year, from this point forward the days start to get shorter.

_Celebration of Talent (Halfling)_
Talented Halflings are invited to perform in front of large public gatherings (which need not be entirely Halflings). Despite this being the longest day of the year, this celebration typically ends late at night.

**Valoring [Aug]**
First Week
*Week of Valor (Various)*
A week spent remembering the revered rulers and heroes of the past. This celebration predates the Feldarin Empire, though the Feldarin have adopted it and revere their Hallowed Emperors. An unusual number of past Feldarin rulers seem to have been “born” during this five-day period, seen by Phoedrans as a Feldarin attempt at co-opting the celebration. The Phoedran humans consider this Part One of a Two-part celebration. See Herofest [Sep] for details on Week two.

5
*Baladum Remembrance Day (Dwarves)*
Dwarves celebrate the liberation of Morgunol at the Great Battle of Baladum on this date. Dwarven “special troops” infiltrated the citadel secretly and opened the gates for the warriors to pour through.

6
*Judgement Day (Feldarin)*
Commonly the day when criminal judgments and royal decrees are issued.

9-10
*Havoc at Hersman’s Divide (Kvrin)*
The largest war between the Kvrin Barons and the Feldarin Legions, it had no clear winner.

20
*Surrender at Tuluin Henge (Phoedran)*
23
*Defeat at Seidelman Summit (Phoedran)*

25
*Dawnblessing (Kvrin)*
Annual festival celebrating the blessings of Summer.

**Herofest [Sep]**
First Week
*Week of Heroes (Phoedran)*
Part two of a two-part Phoedran festival celebrating the great deeds of past Heroes. See Valoring for details on Week one. The Feldarin do not observe this portion of the festival.

6
*Judgement Day (Feldarin)*
Commonly the day when criminal judgments and royal decrees are issued.
10-13
*Battle at Lorraine Bridge (Phoedran)*
The Halphanos League scored a major victory over the Feldarin in this three day skirmish.

14
*Equorum Probatum (Feldarin)*
Translated as "Approval of the Horses," this annual parade showcases the Imperial Cavalry, which forms a processional down the main avenue in Cadothim, the capital. Other similar observances sometimes occur in other Feldarin cities. It is generally used as an opportunity to show the Empire's military might, and convince the people to remain docile.

19
*Defeat at Perry Creek (Caltan)*

25
*Ambush at DeBlay's Divide (Caltan/Feldarin)*
A Feldarin Legion was ambushed by a Free Caltan Warband deep in the Kvrinzemya Mountains. The Legion was decimated, contributing to the Feldarin later seeking a more diplomatic Caltan solution.

**Harvestsun [Oct]**

3
*Siege Day (Dwarven)*
Traditional date that the Duergar Siege of Kuldum was broken, keeping the city free and independent.

6
*Judgement Day (Feldarin)*
Commonly the day when criminal judgments and royal decrees are issued.

12
*Canal Day (Feldarin/Baran/Caltan)*
Annual festival observing the *Magna Fossa* (Great Canal) opening in 116 A.L. connecting the Alarran Sea with the Blue Sea.

20
*High Equinox
Celebration of Labor (Halflings)*
A Godsdays and the time to begin harvesting crops. Day and night are of equal length, resulting in many religious rituals.

*Celebration of Labor (Halflings)*
Halflings are recognized for their efforts to complete The Noble Journey, and how closer they have brought Halflings to the Golden Age promised to them by Andmere, the God of Travel. The most common feats of labor are often perilous or lengthy ocean voyages of discovery. It was on this date in 505 A.L. that a Halfling presentation to the Emperor was interrupted by the news of another outbreak of *The Weeping*.

21
*Victory on Vanderry Mountain (Kvrin)*

20-25
*Harvest Festival (All), Festival of the Old Man (Caltan)*
Annual renewal of contracts with The Old Man of the Field. More ceremonial than actual in the Empire.
Omentyme [Nov]
5  
Ascendance of The Wheel (Caltan, some others)  
This marks the date on which the constellation The Wheel reaches its zenith (highest point in the sky) at exactly midnight. It has historically been a time for omens to be both revealed and fulfilled. This is also believed by the Caltan, and some others, to be when The Veil is at its thinnest between worlds. Legends say that under the right conditions, travel between the worlds is possible without magic or any other assistance. Most scholars scoff at this, saying that The Veil doesn’t change at all, and those who journeyed out on this night did not “cross over” to other worlds, but instead were the victims of some sort of misfortune or foul play. There does, however, seem to be an odd reverence among Highwaymen for this date.

6  
Judgement Day (Feldarin)  
Commonly the day when criminal judgments and royal decrees are issued.

15  
Omensday (Caltan, some others)  
A date on which omens are said to appear. It was on this date that the Great Comet first became visible.

20  
Tribute Day (Feldarin)  
The traditional date by which those who have agreed to pay a tribute to the Empire must make payment.

Snowtyme [Dec]
6  
Judgement Day (Feldarin)  
Commonly the day when criminal judgments and royal decrees are issued.

20-25  
The Nemontemi (Orrks)  
A five-day period believed to be very unlucky. Orrks attempt very little during this period except to eat and sleep, and most food is prepared ahead of time. Children born during this time are thought to be cursed by bad luck, although modern, non-Orrk, scholars consider this more superstition than actual fact.

Snowtyme 20-Lordsway 20  
The Turning of the World (Caltan)  
A period during which Caltan tribal chieftains traditionally gather to discuss matters affecting the tribes. The meeting itself is called the Gathering of the Chosen, and takes place on the eve of the Low Solstice.

25  
The Whiting (Omeshik/Giantkin)  
The date by which snow has covered the entire land north of the Kvrinzemyan Mountains, including lakes and rivers. Giantkin often begin their Retke, or ritual journey, at this time of year since their Weathervision gives them an advantage over other people. The Omeshik often visit Rahn’s Gravestone on this date for a memorial service.
Ursoulean Almanac – Year 514 AL

The following calendar lists each month of the year with phases of the moons and other celestial events for the Year 514 AL. Moon phases show the moons in order from closest to furthest from the planet. It is assumed that the observer is on Terdusas, the main, and most advanced, continent of Ursoule. All celestial names are Feldarin unless another name is in more common use, and these will be noted. Besides the normal celestial phenomena of comets, shooting stars and meteor showers, the Ursoulean night sky is home to other mysterious phenomena:

“Fireballs” Appearing as giant balls of fire floating across the night time sky, these objects follow a pattern that can be predicted fairly accurately. Scholars are uncertain, however, about what they really are. Some have been found to be little more than paper wrapped around a wooden frame with an opening in the bottom where a firepot or other source of flame burns brightly. The paper often has strange writing upon it that seems to be a date. Mysteriously, some who have investigated these objects have never returned. They always come from the northwest, suggesting a point of origin in the Bay of Macdeetowon or the western Kvrinzemyan Mountains, or even the Yujung lands. They float upon the prevailing westerly winds and slowly drift over the central plains of Terdusas until they disappear over the Alarran Sea. They have never been reported east of there, and what happens to them over the inland sea remains a mystery. Their journey usually lasts several days.

Special “Moons” of Ursoule Several times a year The Mother (also known as the High Moon) appears in different forms that are said to have effects on those whose see them:

- **Blood Moon**: a dim red moon, usually in the autumn but can appear any time, and associated with war. It is said that all who fight under a Blood Moon will die.

- **Ghost Moon**: also called the Bone Moon, usually appears in the month of Icewylde. The Mother is pale white and is associated with famine and death, as those who failed to prepare for the months of Frostweave will likely not survive past this time.

- **Black Moon**: appears when The Mother eclipses the sun and is visible as a coal black disk ringed by fire (the sun). Associated with the Life/Death God as a symbol of dying and renewal. Can appear any time and is a sign or portent of future events.

- **Wild Moon**: so named from The Mother rising between the two tallest peaks of the Greenpeaks as seen from Caltaigne, the ruined Caltan capital. The moon takes on a greenish hue. Possibly connected to the Well of Souls, an ancient Caltan oracle.

- **Raven Moon**: traditional Caltan holy time when shops are closed, alcohol is not served, no competition is allowed, and all killing – even hunting – is forbidden.

The following pages are a calendar for the Year 514, with two months per page, and listing various predictable celestial events.

<table>
<thead>
<tr>
<th>#</th>
<th>Ursoule's Moons</th>
<th>Feldarin</th>
<th>Color</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>High Moon</td>
<td>Selenis</td>
<td>Grey</td>
</tr>
<tr>
<td>2</td>
<td>Low Moon</td>
<td>Nomuquelis</td>
<td>Brown</td>
</tr>
<tr>
<td>3</td>
<td>Second Moon</td>
<td>Curomis</td>
<td>Pale White</td>
</tr>
<tr>
<td>4</td>
<td>Distant Moon</td>
<td>Carunsa</td>
<td>Orange</td>
</tr>
<tr>
<td>5</td>
<td>&quot;Dark Moon&quot;</td>
<td>Mori Ithil*</td>
<td>Black</td>
</tr>
</tbody>
</table>

* The name “Mori Ithil” is Lindarin (Elven), a derivative of Feldarin
Celestial Events

1 - Llenwyn’s Tears begins, signifying the division of the Clans
3 – Curomis eclipsed by Selenis, Nomenquelis visible over Selenis
4 – Llenwyn’s Tears ends;
5 – Unification Day to the Caltan
9 – The Arrow, supposedly shot by The Hero to slay the Master of Cold
17 – Fireball, a glowing object of flame and smoke, crosses the sky
20 – Low Solstice, shortest day of the year

Special
Lordsway 11-14 are called The Darkening. It is the only time of the year when all five moons seem to disappear. Traditionally the week before the first Low Solstice.

Celestial Events

3-5 – Fireballs, glowing objects of flame and smoke, cross the sky
6 – Herald of the Talisman flies across the sky, The Talisman follows
7 – Ramazar (Baran) glows red low in the western sky before sunset
9 – Lunar eclipse of Nomenquelis
10 – The Shard of Zieraparel streaks across the night sky
14 – Aurora visible from Terdusas, the northern continent
16 – Hero’s Lament, a slow moving shooting star takes about 3 hours to traverse the constellation The Hero; the Phoedrans say that no battle should outlast its time in the sky. It is sometimes mistaken for the Fireball due to its fiery nature and slow moving trajectory.
### Celestial Events

<table>
<thead>
<tr>
<th>Day</th>
<th>Event Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Wahenrel appears in the eastern sky, often seen as a bad omen</td>
</tr>
<tr>
<td>6</td>
<td>Eye of the Dragon rises, signals the rise of the constellation The Dragon</td>
</tr>
<tr>
<td>11</td>
<td>Nomenquelis disappears within Selenis’ shadow for several hours</td>
</tr>
<tr>
<td>12</td>
<td>Treeseed, said to herald the coming of Birthsun (Spring)</td>
</tr>
<tr>
<td>14</td>
<td>Watersign, said to herald the coming of the rains (spring showers)</td>
</tr>
<tr>
<td>16</td>
<td>The Great Comet, a long-period body that has heralded past disasters</td>
</tr>
<tr>
<td>18</td>
<td>Istanar (Baran) rises in the eastern sky just before sunrise</td>
</tr>
<tr>
<td>19</td>
<td>Emhofrel appears in the evening sky before sunset</td>
</tr>
<tr>
<td>20</td>
<td>Low Equinox, day and night are of equal length</td>
</tr>
<tr>
<td>24</td>
<td>Ringdust, annual meteor shower believed to be from Ursoule’s Ring, dusty debris that orbits between Ursoule’s third and fourth moons</td>
</tr>
</tbody>
</table>
Celestial Events

6 – Emperor’s Jewell* streaks across the sky from NE to SW
11 – Damius’ Dagger travels across the sky from north to south
14 – The Sunspear streaks across the east sky just before dawn
16 – The moons all appear to be full, as if “gathering”
20 – Zieraparel appears in the evening sky
22 – The Sunseeds, believed to be the seeds of future “suns,” appear in the eastern sky just after sunset
24 – Istanar (Baran) appears in the morning sky for several hours before sunrise

* The Feldarin name. Also variously called “King’s Jewell,” “Pharaoh’s Jewell,” etc.

Celestial Events

3 – Fireball, a glowing object of flame and smoke, crosses the sky
9 – Istanar (Baran) appears briefly in the eastern sky at sunrise
12 – Stardust, a large, long lasting storm believed to be old stars dying and on a journey toward Kaufendor the Traveler
19 – Aurora visible from Terdusas, the northern continent
21 – Ernhofrel appears in the western sky, and remains visible until the High Solstice.
Celestial Events

1 – Selenis passes into the shadow of Ursoule for a brief period
8 – The Seaspears streak across the sky from the SW to NE, as if hurled toward Terdusas by some divine being in the Sea of Five Winds
9 – Moontears, said to be the result of the Seaspear grazing the moons
15 – Little One, a small, fast streak across the sky, seeing it is said to bring good luck, and observers are encouraged to “make a wish”
20 – High Solstice, longest day of the year
20 – The Daybreaker, a large, fiery body that streaks across the sky after sunset and “breaks” the sun’s hold on the world, driving it back toward the southern sky. The days slowly become shorter after this date.

3 – Istanar (Baran) appears briefly in the morning sky at sunrise
4 – Valor’s Tear, Halflings say they are in memory of broken vows
7 – Kriegorel rises blood-red in the west, an omen of future wars
9 – Istanar (Baran) rises in the morning sky, visible for several weeks
10 – Zieraparel joins Kriegorel in the west sky, beginning a “dance”
12-13 – Grand Solar Eclipse, Selenis and Nomuquelis block the Sun
16 – Lesser Solar Eclipse – Curomis passes in front of the Sun
18 – Lesser Solar Eclipse – Carunsa passes in front of the Sun
20 – Shard of Curomis, legends say the sun broke a piece off the moon in anger
24 – Shard of Carnusa, legends say the sun broke a piece off the moon in anger
Both Shards remain visible for several weeks in the night sky
Celestial Events

1 – Wahenrel rises in the west as Kriegorel and Zieraparel pass out of view
3 – “The Teardrop” appears directly overhead, then falls eastward
10 – Bloodsign, said by some to be a shard of Kriegorel due to color
13 – Fireball, a glowing object of flame and smoke, crosses the sky
16 – Kriegorel reappears briefly in the western sky, as if looking for the missing shard, it leaves again within a few days
17 – Istanar (Baran) appears in the eastern sky for several hours before sunrise
22 – Blood Dust, thought to be the blood spray from the blow that cleaved off a part of Kriegorel, this meteor shower does have a reddish tint

* The Feldarin name. Also variously called “King’s Jewel,” “Pharaoh’s Gems,” etc.
Celestial Events
5 - Istanar (Baran) is visible for several days in the east before sunrise
6 – The Crystal, Dwarves believe it is the most pure gem ever made
12 – Emhofrel makes a brief appearance in the western sky at sunset
14 – Ashes of the Fey, a night-long shower of sparkling beauty
15 – The Omenshard, said to foretell the future through Fey spirits
16 – Selenis, Nomuquelis, and Curomis all pass in front of the sun
20 – Nomenquelis vanishes into Ursoule’s shadow for several hours
25 – Fireball, a glowing object of flame and smoke, crosses the sky

Celestial Events
5 – Wahenrel appears in the western sky at sunset and remains visible until the Low Solstice on Lordsway 20
8 – Frostwoe, usually seen as a harbinger of harsh winter weather
13 – Emhofrel joins Wahenrel in the western sky at sunset and remains visible for several days
16 – Kriegorel joins Emhofrel and Wahenrel in the western sky at sunset and remains visible until the appearance of the Snowshard, which seems to “chase” it away
17 – Istanar (Baran) becomes visible at sunrise
18 – Snowshard, believed to be a winter spirit trapped in a shard of ice
21 – Aurora visible from Terdusas, the northern continent
23 – Snowdust, its name comes from its appearance as “snow falling in the heavens”
Appendix – Those Responsible

On January 25, 2009, the administrator of the Giant in the Playground Forums – “The Giant” - made the following announcement in the Tears of Blood Forum:

“On (or sometime shortly after) March 31st, this forum will be locked. After that time, no further posts will be made in it, though it will remain viewable (in a read-only state) for at least a month. Then, it will be deleted.

Why? Well, primarily because we desperately need to reduce the strain on the server that the message board causes, and one of the easiest ways to do so is to reduce the number of forums and sub-forums that exist. This sub-forum services the smallest number of GITP users – really just those dozen or so people still actively participating – and so is first in line on the chopping block.

However, I encourage you to not look at this as an impending failure, but as an opportunity. As near as I can tell, this campaign world is all-but-finished. What it really needs now is for those still working on it to close the deal – to finalize what needs to be finalized and set it down in a PDF.”

At the time of its closing, the Tears of Blood project forum contained over 200 threads, over 14,000 posts and nearly 100MB of pure confusion. At the end there were – as the Giant said – few remaining posters, and those few were unable to complete the project.

The opening post appears to have been made by CaptN on Oct 18, 2004 and the last post appears to have been made by Lappy9000 on Apr 15, 2009. Not a bad run, 5 years long.

List of Major Contributors:

ajkkjjk52, Alarra, Appolo, Armin, Bearofbadnews, C12H22O11, Citizen Joe, Crazy_Imp, Damian Blackclaw, Doshi, Fire_Wolf, Gamebird, killgore, Lappy9000, levi, Lilly, macd21, McMouse, Meat Shield, Mephibosheth, Micah_Davis, MostlyHarmless, puppyavenger, Rockphed, Shneekey The Lost, SilasTheMonk, sktarq, Spuddly, The Giant, The Oz-Man, Tantolian, Trog, Trolof, vegetablevoice, Wunderhund, xtheme

For a complete list of all contributors, see our web page at Tears.of.Blood@planetmail.net

A special thanks to SilasTheMonk for archiving and saving all the material from the original project and to The Giant, for allowing us into his Playground: http://www.giantitp.com/

Cartography contributed by: Tantolian and Levi as part of the Tears of Blood project

Artwork contributed by: Alarra, Bearofbadnews, Brenna, Fire_Wolf, Infernus/Tisaeus, Melantrist and Skyserpent as part of the Tears of Blood original project

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