

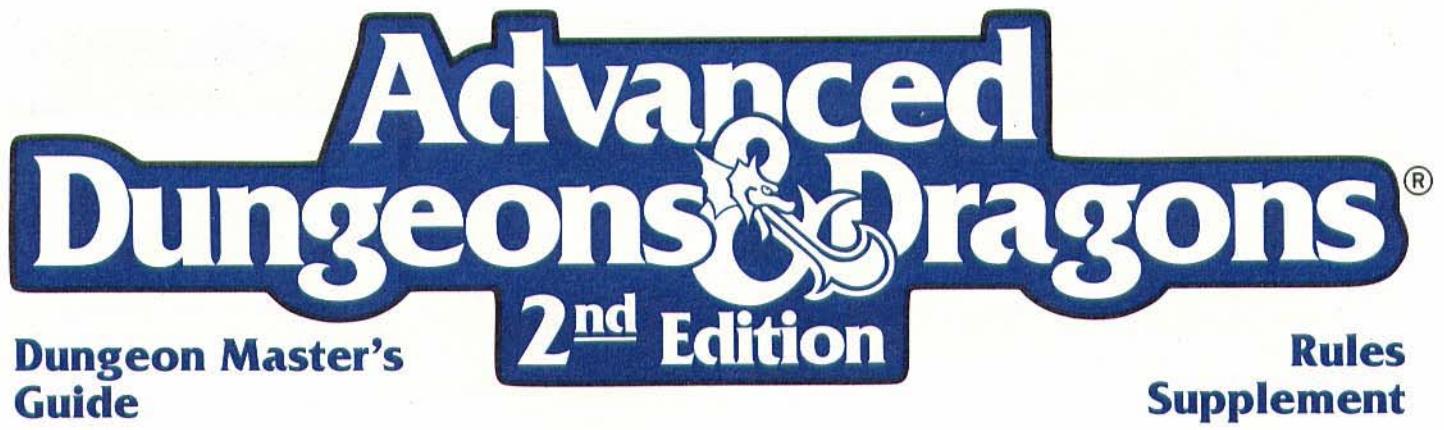
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Monster Mythology





Monster Mythology





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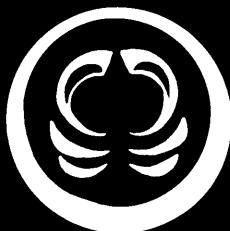
TSR Ltd.
120 Church End,
Cherry Hinton
Cambridge CB1 3LB
United Kingdom

ISBN 1-56076-362-0
2128

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Introduction



Monster Mythology is a companion volume to AD&D® 2nd Edition *Legends and Lore*. *Legends and Lore* provided AD&D game statistics and role-playing details for dozens of deities from the pantheons of eleven different cultures, nine historical and two fictional, and some heroes, magical items, and monsters from those cultures. However, nonhuman pantheons weren't included in *Legends and Lore*, and this book makes good this deficit. *Monster Mythology* is of greatest use to readers who possess *Legends and Lore*, but it is also usable by those who do not. A summary of the important general rules and notes from *Legends and Lore* is given, and expanded upon, here. So not having *Legends and Lore* is no bar to using this book!

Monster Mythology has a similar style of presentation to AD&D 2nd Edition *Legends and Lore*. The revised *Legends and Lore* was a complete rewrite of the original, with an emphasis placed upon role-playing and using the gods (and their avatars and servants) in a fantasy campaign. Likewise each section of *Monster Mythology* describes the societies, cultures and myths of the races who worship the pantheons in question. There are some differences from *Legends and Lore*, however, and the strongest is that the nonhuman deities detailed in this book are not mythos specific in the same way as Greek, Japanese, American Indian or other gods. Rather, the deities here can be thought of as archetypal powers. This means that they exist as deities in any of the established AD&D game worlds or can be introduced into any other game world in which AD&D campaigns and adventures are set. Thus, Amaterasu Omikami is the Japanese sun goddess in a Japanese (based) mythos; she does not exist in any

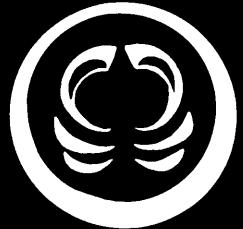
sense in the Aztec pantheon, or that of Rome, or that of Celtic Britain. But Corellon Larethian, the great creator god of the Elven race, is the head of the elven pantheon in all worlds in which elves exist, although how he is worshiped and how his priesthood is organized may differ from world to world. There will always be central themes to Corellon and his worshipers, though, and these themes form the basis for his, and other, entries in this book.

In the revised *Legends and Lore*, entries for gods (or Powers) are significantly lengthier than those in the original AD&D game *Legends and Lore*, and this is true for the 26 (or so) nonhuman deities here which appeared in the original work. However, the large majority of entries in this book did not appear in the original *Legends and Lore*, so there is much that is new here for all readers to enjoy.

When reading and using *Monster Mythology*, keep its intent and purpose firmly in mind. This book is not in any way a judgement on the validity or value of any religion in the real world. Hopefully, this should be obvious from the nonhuman nature of the gods and their followers, but it is as well to make this point quite specific.

Running Divine Beings

When deities in an AD&D® game deign to notice or intercede in the lives of mortal beings, it is the Dungeon Master who must play the roles of the deities or the servants they dispatch to act



on their behalf, of which their Avatars (manifestations of a deity on the Prime Material Plane, to be detailed in depth shortly) are the most important in many ways. Running a deity is a far greater challenge than assuming the role of a sage, merchant or talkative monster. The players will have their characters pay very careful attention to the words and actions of divinities and their most powerful servitors, so the DM must make sure he thoroughly understands his deities and be careful to present them in a special light. Very rarely will a deity itself interact with player characters; its avatar is a much more likely communicator with such humble mortals. But, whether the meeting is with the deity itself or an avatar, certain general considerations should be kept in mind.

The most important principle in using deities in a fantasy role-playing campaign is to use them judiciously and sparingly. It is certainly possible to run a high-level role-playing game in which gods commonly appear for the purpose of helping player characters. But such a campaign would stretch the game's rules to the point where it couldn't be called an *Advanced Dungeons & Dragons*® game at all. The AD&D® game is designed for a more mortal level of play. The player characters are heroic not because of the tremendous powers they might or might not accumulate, but because of the terrible risks they take in the face of awesome dangers, even death or destruction. To use a deity to save characters from these risks time and again is to sully the game.

Likewise, it is absurd to treat deities as super-powerful monsters, set up as ultimate targets for overweeningly powerful player characters. Most deities are capable of destroying a mortal at the merest whim. To set the characters into direct conflict with a deity is, almost always, to ensure a quick and inescapable death for them.

Lastly, any form of game in which deities regularly appear in game play in any capacity blurs the mortal/deity distinction, invites the sin of hubris from mortals, demeans the very special quality of deities, and risks making the sublime mundane.

But, of course, deities are a vital part of a fantasy world. Just as *Legends and Lore* described the historical deities which have been part of every human culture's attempts to explain the mysteries of the world, this book describes the deities which many of the sentient nonhuman races, from dwarves to myconids, regard as part of the basic fabric of their worlds and racial cultures. Names, forms, personalities, and magical powers are attributed to these deities, just as humans do with their gods.

The nature of a race's deities reflect and strengthen their culture. A race's pantheon embodies its world-view, greatly influencing what the race desires, how it behaves, and its motivations for undertaking heroic (and not so heroic) deeds. These deities provide flavor to a campaign, and for the demihuman races they also provide guidelines and motivations for many player characters. Not all elves have to worship an elven deity, but most will do so, and many players will wish to select a deity from the racial pantheons detailed herein for their player characters. The practicalities of this are discussed later in this introduction.

Of course, the presence of deities has a much greater impact on the priest character class than it does on any other. Priests are expected to actively serve their deities, and as with *Legends and Lore*, each entry for a deity contains a special section that delineates just what the deity in question expects from his priests. *Legends and Lore* noted that this fleshing out would make priests a more important part of the campaign, and this process is further strengthened here, since both tribal/clan shamans and witch doctors are added to the options of priest and cleric, providing a wide range of spellcasters dedicated to the service of deities.

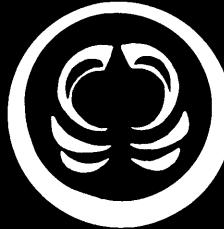
Deities and the Campaign

The relationship between the gods in *Legends and Lore* and *Monster Mythology*, and player characters (or other, similar, mortals) is of the same magnitude as that of men to ants. While the gods are certainly aware of the existence of mortals, and occasionally find them interesting or irksome, such mortals hardly merit all of their attention. This is especially true with archetypal Powers who have involvements in a myriad different worlds in the Prime Material Plane. If a mortal is foolish enough to irritate a god, he is then much more likely to be noticed—and then quickly crushed by the deity's supernatural finger.

Unlike the relationship between men and ants, though, there does seem to be something more vibrant in the association between a god and its worshipers. The exact nature of this connection, unfortunately, remains a mystery beyond the comprehension of mortals and even (some say) of the gods themselves. Suffice it to say that gods need worshipers and will often go to some little trouble to make sure they have a good supply.

An important aspect of the gods is that they cannot be killed by anything save another god of greater stature, or by a god of any stature using a mighty magical artifact. This means that no mortal may ever kill a deity. The mortal might be capable of inflicting enough damage to drive off, banish, or dissipate a deity, especially if the mortal is using an artifact, but the god will always recover from its damage. Needless to say, a god that has been attacked, and especially injured to such an extent, will not be very happy with the responsible mortal. More often than not, he will deal with such fools quickly—and permanently.

Fortunately for such daring and foolhardy mortals, even finding a deity is no easy matter. For the most part, they inhabit the outer planes. They never visit the Prime Material Plane in their true forms, for this plane is the focus of so much divine attention that no deity will dare to enter it, even if it could, for fear of the wrath of other deities who will be certain to work together to destroy the offender utterly. Therefore, heroes wishing to confront a true god must first find a way to travel to the outer planes and then track down the god they wish to find. This latter action is itself almost impossible to accomplish since the gods can move between the planes at will, and they will often take advantage of this ability as they go about their business.



Divine Abilities

There are no statistics for the powers and abilities of true gods listed anywhere in *Monster Mythology*. This is because the power of the gods is such that it is impossible to quantify it. Nonetheless, some gods are more powerful than others and these differences in power have importance in game settings in certain ways. More powerful gods have more powerful avatars, can bequeath superior powers and spells to their priests and worshipers, and the like. These differences are specified in this book. General powers for gods of all kinds, provided purely for reference, are as follows:

Immortality: All gods are immortal and can only be slain as detailed earlier (by other gods).

Teleport: All gods possess the innate ability to instantly teleport without error to any point on the same plane, at will.

Initiative: When dealing with mortals, all gods automatically receive the initiative (and can never be surprised). Of course, the gods can choose to simply wait and see what the mortals opt to do, but they may always act first if they desire.

Comprehend Languages: All gods understand and can speak any language. This includes written and spoken languages as well as other, more unusual, forms of communication like the light and color based language of the will o' wisp.

Telepathy: All gods can automatically read the thoughts of other sentient beings telepathically within 120 feet.

Detection: All gods automatically detect good, evil, invisibility and lies to 120-foot range.

Magic Use: All gods may use spells of any level. This includes the spells of priests and wizards and requires no spell books, prayers, or material, verbal or somatic components. In short, invoking such powers requires but the very slightest act of will on the part of these incredible beings.

These powers are, as noted, really for reference since player characters will be very unlikely ever to encounter the true form of a god. A complete listing of other powers of deities, for reference, is provided in *Legends and Lore* (pp. 7-9) and doesn't require repetition here. However, differences in avatars and priest spell use are important here. These vary depending on whether gods are Greater gods, Intermediate gods, Lesser gods or Demigods. A brief explanation of these terms would be helpful here.

Greater God: These awesomely powerful beings are often the head of a pantheon, a creator god, one ruling many spheres of activity, father or mother of many other gods, etc.

Intermediate God: Lacking the mighty creative powers of Greater gods, these deities are still very powerful and frequently hold major sway over one or two spheres of life on the Prime Material. Individual clans and tribes will often hold an Intermediate god as a patron, even above a Greater god.

Lesser God: A Lesser god may often serve other, stronger gods as a messenger or aide, may be a cast-out god or solitary deity in conflict with others, and so on. Lesser gods are frequently revered by creatures or subgroups which are oppressed, solitary, embittered or which have some particular minority

skill or niche (thievery, some obscure branch of knowledge, etc.).

Demigods: These are the least powerful of all deities and are in some ways similar to Lesser gods. A noteworthy point is that no few demigods were once mortal heroes who have undergone divine ascension.

Avatars and the Strength of Gods

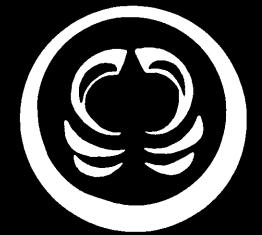
The strength of a god influences how many avatars he may have and how long it takes to replace one if it is destroyed. Greater gods may have up to 10 avatars at any one time. If an avatar is destroyed, it takes but one day to make another. Intermediate gods have up to five avatars at a time. It takes one week to replace a destroyed avatar. Lesser gods may only have two avatars at any one time, and need a month to replace a destroyed avatar. Demigods sometimes have no avatar at all, and never more than one; if their avatar is destroyed, it takes a whole year to fashion another. All gods can move their avatars between the planes at will save for demigods. Demigods cannot move their avatars between the planes at all, unless the avatar has some magical ability allowing this (e.g., access to the *plane shift* spell, some magical item of suitable sort, etc.).

Priesthoods, Powers, and Deity Strength

Greater gods and Intermediate gods can grant spells of any level to their priests (with normal experience level restrictions applying). Lesser gods can only grant priest spells up to 6th level. Demigods can only grant priest spells up to 5th level. Only Greater and Intermediate gods can grant the use of *Quest Spells* (as described in *Tome of Magic*) and no Intermediate god is likely to do so without the consent of the Greater god(s) of his pantheon!

Gods may grant special powers to their most devout worshipers. A special case of this is the permanent special power granted to certain classes—for example, the paladin's laying on of hands power is god-granted. Priests may also receive some special permanent powers, such as immunity to disease or poison, infravision, or some similar talent. Such powers are fully specified in this book and more powerful gods are able to grant stronger powers.

A special case is that, on occasion, a god may grant some temporary special power to a worshiper or priest which is not part of the mortal's normal array of skills and abilities. Thus, an elf warrior beleaguered by a murderous force of orcs might beseech Corellon Larethian, the Greater god of elves, for help. Under very rare circumstances, the god may hear and respond, granting some power to the mortal to defend himself. This power should only be temporarily granted—never for longer than one week—and should not exceed the special powers used by the god's own avatar. If the Dungeon Master decides to have such divine intervention, then the god will use his power to achieve



the desired results as easily as possible. In the case of the elf, Corellon would be unlikely to grant him the ability to *meteor swarm* the orcs out of existence. The elf's existence could be preserved by a simple *teleport without error*, which would also minimize the chances of enraging Gruumsh, the Greater god of the orcs. Granted powers should not be excessive, and should be rare indeed. Perhaps as few as 1% of all such beseechings will be heard, and virtually no mortals will ever receive significant help from a god twice in a lifetime.

A beleaguered racial community may also beseech a deity for help if sorely pressed, and the deity may again respond by endowing a leader of the community with a similar power, by granting a *Quest Spell* to a suitable priest (if you have *Tome of Magic* with these spells), by omens and divinations which lead the community to refuge or reward, or even send an avatar; in contrast, it is extremely rare for an avatar ever to be sent in reply to an individual's plea.

Nonhuman Deities as Archetypal Powers

Legends and Lore contains a section (p. 5) which guides the DM through the art of selecting a pantheon for his player characters. This is often crucially dependent on the choice of game world and setting. Obviously, selecting the Chinese or Japanese pantheon is a step likely only to be taken by a DM who, with his players, wishes to adventure in an Oriental game world and setting. *Monster Mythology* is fundamentally different on this point.

The many deities described in this book are archetypal. That is, versions of them exist in virtually all game worlds where the relevant races are found. The deities of Oerth (GREYHAWK® setting) do not hold sway in Toril (FORGOTTEN REALMS® setting), nor does either group hold sway in the DRAGONLANCE® game world, Krynn. The deities described in this book, however, do not vary greatly from world to world. No matter what the human pantheon, Moradin is the Soul Forger, Great Creator of the Dwarves; no other deity ever holds this place in the dwarven pantheon. Likewise, Garl Glittergold always heads the gnomish pantheon, terrible Gruumsh One-Eye is eternally the First Power of the orcish pantheon, and so on.

There are important consequences of this. The deities described here are specified fairly exactly as far as their alignments, avatars, spheres of concern, and the like are concerned. The explanatory notes at the end of this introduction detail the statistics used to describe the deities, and they are slightly more extensive than those used in *Legends and Lore*. However, they are in some ways rather more flexible. How deities are revered and propitiated is described slightly more generally, although not less exactly, than in *Legends and Lore*. The DM is also urged to make slight modifications wherever he feels this is right, to "customize" the deities and their priests for his own game world. After all, the same deities and religions will differ in details from one world to another. The exceptions (to some extent) are the

demihuman deities in the first major section of this book. Because player characters may be priests of these deities, the DM should stick closely to the guidelines given.

Second, mythos-specific heroes and magical items are treated differently in this book from the way in which they were described in *Legends and Lore*. So far as magical items go, both space considerations and the fact that magical items are the product of individual magical manufacture in specific worlds (and aren't archetypal like the deities) dictate that they aren't detailed here. For heroes, what is described in *Monster Mythology* are archetypal heroic themes, the moral bases of the heroic stories peoples and races tell and re-tell for inspiration and uplift. While heroes of specific races are named and their histories recounted, for the teeming cultures of a race in many worlds, it is the general theme which matters, not the specific individuals. DMs may adapt these heroic tales, changing names and places as they see fit to integrate them into their unique game worlds. Rules for Divine Ascension are the same as in *Legends and Lore* (p. 10), but the demigod created will usually be world-specific, and none such are described in this book.

Third, the deities described in this book are of greater average strength than those in *Legends and Lore* in one way. While there are no more Greater gods than would be found in that volume, most of the others are Intermediate gods and very few are merely Demigods. This is because weaker deities such as demigods tend to be world-specific, and not archetypal powers.

Next, in specific game worlds racial deities and avatars may be described which are not included in this volume (for example, the FORGOTTEN REALMS sourcebook *FR11, Dwarves Deep*, includes certain dwarven deities and avatars not included in *Monster Mythology*). In this case, the specific-world deities are not "generic" or archetypal and are not likely to be found in any other game world.

Finally, and most importantly, there is the issue of fitting racial pantheons to game worlds. For many DMs and players, this will imply some degree of retro-fitting, since the deities described in this book will have to be fitted into established pantheons in ongoing campaigns (such as those of the GREYHAWK and FORGOTTEN REALMS settings). Even if this is not so, the Dungeon Master setting up a new game world and wishing to introduce the new racial deities will need to know how to integrate them with the human deities of the pantheon unique to the game world, be they Celtic, Norse, or the gods of Greyhawk.

Integrating Human and Nonhuman Pantheons

The human deities, and those of nonhumans, will usually co-exist peacefully enough in their separate domains. The human deities take interest in, and to some extent govern, the lives of humanity, orc gods have the same involvement in the lives of orcs, and so on. Even if deities have very similar areas of concern (arts and crafts, knowledge, nature, etc.), this will not usually create conflict if they are deities of different races. This only



happens under certain specific circumstances.

Most obviously, if races are great enemies, their deities (and religions) will be strongly opposed. Gnomish and kobold powers will be hostile to each other, as will those of surface elves and Drow (dark elves). Also, if deities have areas of concern which are in themselves prone to conflict—such as war gods—then conflict is much more likely. Lastly, if a deity begins to “poach” worshipers from another with similar areas of concern, this will cause enmity. For Solonor Thelandira, the elven hunter/archery god, to have a handful of followers among human rangers and hunters will not offend human deities. But if Solonor’s priesthood made a concerted effort to convert human huntsmen to Solonor’s faith, then nature/hunting deities from the human pantheon might take strong exception. Such poaching tends to be unusual, both because of implicit agreements between the deities and because in the case of priesthoods—with whom deities are most concerned—priests of other races cannot become as powerful as priests of the same race as the deity they serve (rules are given below).

So, for most of the time, pantheons of different races let each other be. Even if there are individual squabbles between deities, whole pantheons will not come into conflict (if they ever did, this would literally be a world-shattering event). Likewise, deities of different pantheons may sometimes work together or share resources if they have concerns in common, shared alignment (especially if lawful and/or good), live on the same plane, etc.

Thus, integrating nonhuman pantheons into a human pantheon to complete a full range of deities for a game world presents no major problems in principle. The most likely problem for any DM arises if he attempts to introduce a broad range of non-human deities at a stroke into an existing campaign pantheon which players and their characters have already become accustomed to. How can this be done?

For deities of the demihuman races, where player characters may be of the relevant race(s), it may be necessary to have a “reality shift.” That is, everyone simply agrees that from here on in, the game world shifts to accommodate the new deities which are introduced, with their faiths, in one sudden alteration. Player characters may need some change in their role-playing, especially if (for example) an elf priest who has been worshiping a human deity decides to become a follower of an elven deity instead. If this happens, it’s best to take it head-on and make the change abrupt and complete.

Especially for other nonhuman deities (and possibly for some of the demihuman deities), these can be introduced slowly into game play as and when the player characters encounter the new faiths. There should be no problem, for example, in bringing the gods of Underdark dwellers such as Drow, svirfnebli, and mind flayers into play if the player characters have never been down in the glooms where they live. If a character has never met a Drow, what could he be expected to know of Drow gods? Other deities may only have cult followings, hidden from human scrutiny and the studies of sages. In many campaigns, introducing nonhuman deities will in large part be simplified by the fact that

their introduction can be made gradually, and that they are filling in a previously unexplored area, so they will not conflict with what has already been learned and established in the game world.

Finally, to make the DM’s life easier, an appendix at the back of this volume lists game world-specific deities (from the GREYHAWK®, FORGOTTEN REALMS®, and the DRAGONLANCE® settings) which may have nonhuman followers. Page references for the descriptions of those deities are given for the DM to look up in available AD&D® game products.

Avatars

When a deity has business upon the true Prime Material Plane, he must send an avatar. An avatar is simply a manifestation of the deity upon the Prime Material Plane. This manifestation is not nearly as powerful as the deity itself, and is merely a projection of the deity’s power to the Prime Material Plane. Always remember, there is a great deal of difference between the deity and the avatar. The avatar embodies just a small portion of the deity’s power.

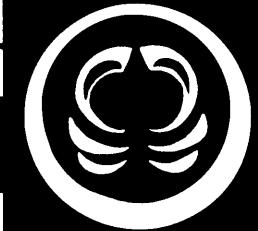
Unlike the deity itself, an avatar can be killed or destroyed, at least in principle. Such destruction of an avatar will never be looked upon kindly by the true deity, and some form of divine retribution may often befall the slayers of the avatar. Although avatars may take many different forms, the number that can be created and the frequency with which they can be replaced depends on the deity’s stature (see Divine Abilities above).

Avatars are unaffected by the restrictions which apply to normal characters. For example, they often have attribute scores over 18, magic resistance, can be of any class without regard to alignment, dual- or multi-class restrictions, and can even possess a character class in humanoid, animal, or other form. Their statistics are usually presented in the form shown below as part of the entry for each deity; these abbreviations and statistics are followed by notes on certain special rules pertaining to them, and to other special abilities possessed by avatars.

Sample Avatar Statistics

Str 18/00	Dex 18	Con 18
Int 18	Wis 19	Cha 16
MV 15 fl	SZ M (6')	MR 15%
AC -2	HD 16	HP 128
#AT 2	THAC0 5	Dmg 1d8 + 4 (sword) + 4

Str	= Strength
Dex	= Dexterity
Con	= Constitution
Int	= Intelligence
Wis	= Wisdom
Cha	= Charisma



MV	= Movement rate: fl = flying, sw = swimming, br = burrowing
SZ	= Size (height in feet, or length in a few cases)
MR	= Magic resistance
AC	= Armor Class
HD	= Hit Dice
HP	= Hit Points (avatars always have 8 hit points per hit die)
#AT	= Number of attacks per round with melee weapon (for missile weapons use the standard ROF from <i>Player's Handbook</i> , p. 69)
THAC0	= To Hit Armor Class Zero (minimum number needed on d20)
Dmg	= Typical damage per attack, with weapon damage followed by weapon type in parentheses, followed by Strength bonus.

Notes on Avatar Statistics

Strength: Avatars receive damage bonuses for high Strength scores in the normal way, but they do not receive bonuses to THAC0. Use the THAC0 value given in the stats. This is almost always the value for a monster with the same HD, except that avatars of deities of war and combat sometimes have superior THAC0 scores to those that might be expected from this formula.

Dexterity: Likewise, Dexterity doesn't give any bonuses to the listed THAC0 for missile fire by an avatar.

Movement: Do not forget that all gods (save demigods) can move their avatars between the planes at will. This means that a deity can move an avatar from one area on the Prime Material to another in but two rounds in most cases (e.g., moving from Prime Material to the Astral, Ethereal or Shadow Planes and back again).

Armor Class: A very few avatars have AC below -10, those of the dragon deities. This isn't a mistake; the *Dungeon Master's Guide* states that AC -10 is "the best," but in the case of these extraordinarily powerful beings, lower ACs are possible (just as with Great Wyrms which can have ACs as low as -12 in some cases).

Attacks and Damage: The number of attacks, and the damage inflicted by an avatar on a successful hit, do not take into account any form of weapon specialization (*Player's Handbook*, p. 52). If this optional rule is used in the campaign—if player characters have the benefit of weapon specialization themselves—then all avatars will be specialized in the use of the weapon listed in their statistical entry and the DM should amend it accordingly. This will not affect THAC0 scores, however, only #AT, damage bonus, and the point-blank range for certain types of bow use. Avatars never suffer any combat penalties for using two weapons. Finally, weapon damage is usually as for the specified weapon from the *Player's Handbook* but may exceed this with giant-size weapons or ones of great potency (for example, Corellon Larethian's avatar uses a longsword inflicting a base 3d10 + 5 damage).

Special Attacks and Defenses: Following the statistical summary, special abilities and magical items used by the avatar are listed in this section. Of course, these are in addition to those from class membership (which is specified for each avatar). Items such as magical weapons are listed here.

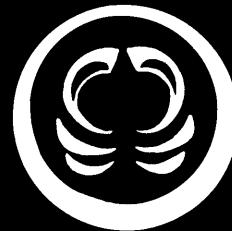
Magical items which are carried by avatars may be used by creatures who manage to obtain them (usually by slaying the avatar). However, there are exceptions to this. Special weapons carried by avatars will *teleport* back to the god within 1d4 rounds of the death of an avatar, as will special magical items of other sorts. Ultimately, this is usually a matter of judgement for the DM. If he considers the item(s) listed a fair reward for characters who have overcome an avatar, he can allow them to retain the item. If the magical items would unbalance the campaign, the DM may have them teleport away (or send another avatar to reclaim them!). Singular magical items and weapons used by avatars of Greater gods always teleport away, however.

Spellcasting by Avatars: Many avatars have the ability to cast spells. Such avatars can cast spells while in any form, even that of an animal or a cloud of vapor or a shadow. Avatars do not need to make any gestures, use any material components, or speak any words to cast spells (thus a spell such as *silence 15' radius* will not prevent an avatar from spellcasting). When an avatar decides to cast a spell, it simply happens.

The spheres (for priest spells) and schools (wizard spells) to which the avatar has access are listed in his description. An avatar always has access to any spell in the school or sphere, providing the avatar's experience level in the relevant class is high enough to permit use of that spell. In addition, the avatar may only cast the number of spells of a given level that a wizard or priest of the same experience level would be able to cast. For example, an avatar with the abilities of a 12th level wizard with access to all schools of magic would still only be able to cast four spells each of levels one through five, and one sixth-level spell, per day. Avatars do not require spellbooks to relearn spells. They do not need memorization times to regain spells which they have cast. Avatars regain cast spells at dawn of each game day, if needs be.

Finally, avatars are often listed as being able to cast certain spells (or spell-like effects as innate abilities) in addition to any class-based spell casting ability they may have. As a default, avatars cast spells at the 14th level of experience for purposes of determining range, duration, damage, and other aspects of the spell. If the avatar has a higher experience level listed for either priest or wizard abilities, use this level for all spellcasting instead. Unless otherwise noted, any "bonus spells" of this type can be cast only once per day.

Class and Racial Special Abilities: Avatars always have the special abilities of classes which are listed for them. If an avatar is said (for example) to have as a class "Paladin 15," then the avatar can lay on hands once per day to heal up to 30 points of damage, is immune to disease, and so on, just as a paladin of this level. Avatars will also have the special abilities which their race possesses. The avatar of an elven deity would thus be 90%



resistant to sleep/charm spells, has superior chances for spotting secret doors, has enhanced chances for surprise if not wearing metal armor, and so on (the avatar may actually be superior in some respects to normal racial abilities, and if so this is specified in the avatar's special attacks and defenses). In the case of special abilities such as those of rangers and thieves, these are not numerically tabulated and the DM will need to prepare them (climb walls, hide in shadows, and so on) in advance of play. Certain class/race abilities do affect THAC0 values in some cases (e.g., the elven hit bonuses with certain bows and long-swords). No specific racial adjustments of this kind are made to listed THAC0 values for avatars even if they primarily use an appropriate weapon, and the adjustment should be made by the DM when necessary.

Infravision: All avatars have infravision to 60-foot range (or further, if specified in their individual descriptions) unless otherwise stated (e.g., sun-god avatars). DMs may wish to apply this rule to avatars of deities covered in *Legends and Lore*.

Knowledge and Divination: Avatars will have access to the knowledge of the deity itself; thus, they can be assumed (in effect) to be constantly *communing* (and not just for yes or no answers!). Deities and avatars are very rarely omniscient, so it's always possible the deity/avatar isn't aware of some fact or other. Ultimately, the DM decides what the deity/avatar knows, and what it doesn't.

Turning and Commanding Undead: Avatars will always be able to turn (good-aligned) or command (evil-aligned) undead creatures if the priests (or shamans) of the deity are listed as being able to do so. Avatars always turn or command undead as priests of the level given for them (if they have no priest level, default is 14th level). Neutral-aligned avatars can neither turn nor command undead, unless otherwise noted.

Saving Throws: Avatars always have the best possible saving throws given their class and level combinations. Do not forget that they also count as monsters of their own HD here. Thus, for example, an avatar with 16HD and priest and wizard abilities both at 19th level would have saving throws in the standard five categories of: P,P,D,M = 2 (as priest-19), R,S,W = 5 (wizard-19), P,P = 5 (priest = monster), BW = 4 (monster), Spell = 6 (wizard).

Avatar Charisma

The Charisma score listed for the avatar is applied to interactions with beings of the avatar's own race. This does not mean that the Charisma of the avatar is the same when applied to its dealings with other races.

Because *Monster Mythology* covers dozens of races, it is impossible to give a complete set of rules for how to adjust Charisma for all possible racial combinations (if an elven avatar has a Charisma of 19 to elves, what is it to dwarves? orcs? intelligent fungus beings??). The DM has to make judgements on a case-by-case basis. The following guidelines are designed to make this task somewhat easier.

Charismatic Personality: As a general note, don't forget that what an avatar looks like is only a part of Charisma. Charisma also reflects the sheer force of will of the avatar, and this can impress itself upon viewers of almost any race.

Similar Races: If the races of the avatar and viewers are broadly similar then the avatar will have much the same Charisma to members of the other race. For example, humans and elves have similar notions of beauty (of appearance), conceptions of ethics and morals, and so on; an elven avatar is likely to have the same Charisma to a human as to an elf. But not entirely so; after all, avatars have a quality almost of elemental racial spirit and only beings of the same race can fully respond to this. So, subtract 1 to 4 points from the avatar's Charisma when dealing with broadly similar races (e.g., a bugbear avatar with goblins, a centaur avatar with dryads, etc.). The DM may determine the exact difference as he sees fit. For example, an elven avatar dealing with halflings (who are generally on mutually friendly terms with elves) might lose only 1 point from his Charisma; when dealing with humans, he might lose 2 points.

Special Antipathy: This occurs when races are very broadly similar, but where there is a definite coolness between them. For example, elves and dwarves are broadly similar as demihumans, but there is a lack of real warmth between the underground miners and the dwellers in leafy glades; subtract 5 from the Charisma of a dwarf avatar dealing with elves, and vice versa.

Special Hatred: With ancient and archetypal foes, the Charisma of an avatar is effectively reversed. That is, bonuses from high Charisma should be converted into penalties (the reverse does not apply). Examples would be: an elven avatar with an orcish audience (and vice versa), a kobold avatar faced with gnomes, and so on. Entries for player character races in the *Player's Handbook*, and for the same and other races in various *Monstrous Compendiums*, will make clear which combinations apply here.

What's This Thing Then?: This applies to interactions where the races have virtually nothing in common. For example, a Myconid avatar appealing to a group of wave-frolicking selkie! Under such circumstances—where even mutual comprehension may be stretched—no Charisma bonuses or penalties will apply.

From these guidelines, the DM should be able to judge individual cases on their merits. In the final analysis the DM should simply make what he deems the best decisions for the purpose of advancing the adventure!

Tactics and Avatars

It was noted earlier that avatars can be slain—in principle. But don't forget that they often possess unearthly intelligence and/or wisdom, and will be prepared accordingly. It is certain that an avatar with good wizard spell-casting ability will have spells such as (*limited*) *wish* and *contingency* precast to minimize the chances of such a fate befalling it. Don't forget, also, their ability to be shifted across planes, and be sure that avatars will also use other fast-escape spells (*blink*, *dimension door*,



rope trick, teleport and the like, or *word of recall* for priest spells) to make sure they are not slain.

When the DM prepares an avatar, be sure to maximize the preparation and auxiliary protection an avatar can bring along. To give two examples: An avatar with access to the Animal sphere of priest magic will very likely have used *animal friendship* to acquire a retinue of trained animals. An avatar is a serious enough prospect when angered; if the avatar has a group of lions and/or tigers and/or bears with it, so much the worse for those giving offense! Likewise, if the avatar has access to Summoning and/or Conjuration/Summoning magic, conjured animals, summoned monsters, invisible stalkers, elementals and other entities may accompany it. Avatars expecting combat will not come alone if they have such potential resources! Likewise, avatars will be sure to precast a whole battery of spells in the best possible order for their own offensive and defensive strategies—*projected images, improved invisibility, a bunch of protection (negative plane, from good/evil/fire/lightning, etc.) spells, and detection (good, evil, invisibility, undead; true sight/seeing)* and so on.

For all these reasons, the DM should consider preparing a full tactical avatar specification when he chooses to bring an avatar into game play and combat may be involved. An avatar character sheet will list all spells precast for combat, all conjured/summoned creatures, and the like, together with a listing of the number of spells by level still available for use. The DM can simply ask the question, "What's the optimal advance preparation this avatar can manage given his magical and other skills?" and script the avatar accordingly. In some cases (e.g., very chaotic, super-arrogant, tinkerer-experimentalist, or unwise avatars) there's greater freedom to make mistakes. All this will take some time. However, it's a lot of fun finding out ever more brilliantly fiendish strategies for utterly destroying the avatar's opponents (who may well be the player characters, of course), and since avatar appearances won't be common, it won't be something the DM has to do every day.

Priests and Priesthoods

This section initially explains the role of the specialist priest in terms of his duties and obligations, and the benefits he gains from his service to a deity. Then, clerics, shamans and witch doctors are contrasted with the priest, both in role-playing and rules terms.

Priests receive special powers and the ability to cast spells from the deities they serve, of course. This is balanced by the service deities expect from their priests. First and foremost among a priest's many obligations is the duty to work toward the deity's goals. Thus, if a priest's deity is a god of peace, the priest must strive to promote peace and harmony. The priest must also embody these goals in his demeanor: the priest of a war god should not be ingratiating, submissive and humble. A deity will also expect his priests to expand the influence of the faith, by making converts, expanding territory (in many cases),

conquering and/or proselytizing others (if appropriate), and so on.

Priests are also significant figures within their own communities and the heirarchies of their priesthoods (especially with non-chaotic priesthoods). Priests may have community duties, such as teaching the young, training literacy or fighting skills or developing other talents valued by their deity, and presiding over marriages, contracts, trials, rites of passage, bringing in the harvest, ritual feasting, laying foundation stones for important buildings, and a score of similar "public" events for the community. Likewise, his senior priests may expect the priest gaining in experience to take on administrative duties, training younger priests, and so on. Priests have much more to do than just go adventuring. And even with adventuring priests, a healthy kick-back of acquired treasures is the least a temple and senior priesthood will expect.

In the entries of this book, the "Areas of control" entry for deities specifies their goals very broadly, and the "Duties of the Priesthood" section gives general guidelines on the major demands made upon priests, to which the DM may add specific details to customize the faith for his individual campaign world.

Transgressions by Priests

Priests may occasionally fall away from the worship of their deities. This always results in a loss of powers and spells, at least temporarily. If the priest transfers his worship to another deity, and has been a worthy follower of the first, the second deity is (base) 75% likely to accept the character as a priest—assuming alignment is suitable, of course! Such a transfer is always accompanied by a loss of experience points which places the priest in the middle of an experience level at least one level below his current level. A greater loss of experience is very likely in many cases, especially if the priest crosses a racial divide (changing from a human to an elven god). This does not apply if a "reality shift" has been used to introduce nonhuman deities into the campaign, as described earlier.

Of course, there are many ways for priests to anger their gods other than by a change of loyalties. Behavior violations of alignment codes are always considered at least minor transgressions, usually punished by the temporary loss of low-level spells. Minor transgressions can usually be corrected by an act of penance, such as fasting, meditation, or the gift of a small sum of money or goods to a temple or religious order.

Neglecting to perform the proper rituals or failing to strive toward fulfilling the goals of the deity are examples of moderate transgressions. Such infractions are punished by the loss of granted powers and higher-level spells, and can only be rectified through major penance. In addition to a period of fasting or meditation, and prayer, the priest must give at least one moderately powerful magical item to his temple or order (never to be used by him again) and/or undertake some dangerous quest on the deity's behalf.

Any priest who commits heresy, a second moderate transgres-



sion, or who wilfully disobeys or ignores his deity, has committed a major transgression. Such transgressions are always punished by an immediate and total loss of all priestly powers and spells. If the deity is a neutral or evil one and the offense serious enough, major transgressions may be punished by death (in whatever form the god has power to arrange). Penance, if the deity allows it (and many will not), must be accompanied by a complete sacrifice of all possessions (save one set of clothing, a nonmagical weapon, and a handful of copper for the next meal). Then, the errant priest must undertake a seemingly impossible quest involving a high risk of death, donating all treasure recovered, including magical items, to other priests of the deity's order. Major transgressions by priests are rare, since most of them know the consequences.

These considerations apply to voluntary and knowing transgressions. Transgressions committed in complete ignorance are usually treated more leniently, and acts carried out by individuals under magical duress (*charm/domination* spells, etc.) will almost certainly be treated leniently—which is not to say that a deity will ignore them entirely.

Priests and Clerics

Priests are specialty priests as discussed in the section "Priests of Specific Mythoi" (*Player's Handbook*, p. 34). All priesthoods detailed in this book are of specific (racial) mythoi. Priests are defined in terms of requirements (minimum ability scores and the like), weapons and armor allowed, spheres of spells allowed, granted powers, and ethos, all of which are detailed for each priesthood in this book. We also strongly recommend DMs make the optional rule on level advancement and exceptional ability scores from the *Dungeon Master's Guide* (p. 15) standard now. That is, priests with exceptional Wisdom scores can exceed the racial class and level limits shown in Table 7 of the DMG. Clerics, shamans and witch doctors can never exceed these limits.

Clerics do not perhaps truly have a place in colorful nonhuman pantheons and religions. As the *Player's Handbook* notes, clerics as generic priests are suitable for campaigns where combats lie between "generic" good and evil. But nonhuman pantheons and mythoi are specific; and specialty priests add color and vibrancy to these religions. Clerics of nonhuman deities do not truly belong in such settings.

However, some players may wish to have demihuman player character clerics serving a nonhuman deity, wanting to have the greater freedom and versatility of the cleric as opposed to the more restricted specialty priest (and may not have the minimum stats needed to become a specialty priest of the deity chosen). This may be especially true if the adventuring party has dire need of a cleric with major healing spells and the ability to turn undead (and suitable specialty priesthoods in the campaign do not have both these powers). If the DM decides to allow this, then allow such clerics to exist; but they will not be able to gain higher levels through exceptional Wisdom, and they do not gain

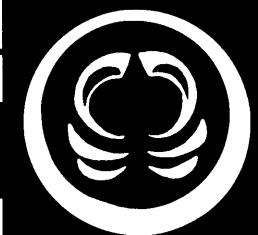
any special (granted) powers other than turning undead. In terms of role-playing, they should be little different from priests: They will have the same restrictions in terms of following goals of the deity, their demeanour reflecting their faith, and the like. They are more likely to be adventurers than specialty priests, however. Likewise, the DM may opt to allow NPC clerics of faiths which also have specialty priests according to these same rules.

Shamans and Witch Doctors

Shamans will always be nonplayer characters, simply because demihuman shamans are rare and restricted to isolated communities from which player characters will not originate. They are distinguished from priests both by specific rules, and in role-playing terms.

In terms of rules, shamans usually have weaker minimum requirements (ability scores) than priests. They have a wider range of weapons and armor to choose from in most cases. However, they are much weaker than the priest. Shamans may only choose spells from up to three different spheres from the list given for specialty priests, and a shaman will not change these spheres during his lifetime; he keeps what he was trained with. These spells are acquired through prayer in the usual way. Shamans almost never advance to maximum race/class level limits; as an example, while specialty elven priests may advance to 16th level (if they have 19 Wisdom), and elven clerics may advance to 12th level, an elf shaman may only advance to 7th level. Shamans never have special (granted) powers as priests do. They gain weaker hit dice as they progress in experience, as detailed for each priesthood entry.

Shamans are also distinctively different in role-playing terms. A core difference is that a priest is primarily committed to the ethos of his god; a shaman, despite adhering to the core tenets of his faith, is primarily concerned with the well-being of his community. At least, this is how the difference is treated here (in anthropology the term shaman is used in a very different sense). Of course, a deity and a community of the same race have a great deal in common, but this basic orientation difference is crucial. Shamans are more common among the ordinary, everyday life of their people. They do not go adventuring (hunting and spying possibly, but not adventuring as such). They have time for consultation for trivial problems of their people. They provide a source of dubious improvised divinations with moth-eaten cards or old bones, sympathy and moral support, basic healing skills and folk medicine, occasional instruction for the young, and much else. This is not to say that priests never concern themselves with such matters, but they are not what the priestly life is centered on. As one sage has put it succinctly, "no shaman would ever live in a temple." Priests serve gods, shamans serve their people. Also, shamans may have to undergo arduous rituals of fasting, initiation ceremonies or adventures of real hardship, danger, or pain, in order to become blessed with their shamanic gifts, which priests do not. Lastly, as a footnote,



shamans can use all magical items which are allowed to the priest class.

In the case of deities who have both priests and shamans, it is ultimately up to the DM's interpretation of racial cultures in the game world setting as to how their roles co-exist. As a general rule, more "civilized," urbanized and intelligent/educated racial groups will be increasingly unlikely to have shamans among them; those called to the faith will tend to be priests. Plus, background is sometimes provided here to make such decision-making simpler. If, for example, in the case of elves, the general background information on the elven gods specifies that shamans may be found among very isolated communities (such as the wild elves of Greyhawk) and unusually undeveloped, feral elf communities (jungle-dwelling elven "lost races").

Witch doctors are very rare shamans (usually found among the goblinoid races and lizard men only) who combine shamanic use of priest spells with minor use of wizard spells. Witch doctors may only use spells from one school (but are not regarded as specialist wizards in any way). They cast spells as wizards of one-half their level as priestly spell-casters, rounded up (thus, a witchdoctor who counts as a 5th-level caster of priest spells can also cast wizard spells as a 3rd-level wizard). Witch doctors need spellbooks to learn and re-memorize their spells. They can use any magical item normally usable by wizards.

Priests of Different Races

Special rules apply to priests of different races (that is, any race other than that of the deity itself). Such priests must obey all the strictures of the faith and requirements of priesthood, but they can advance only weakly in experience. Their level limit is that specified for shamans. If the deity has no shamans, the default is 5th level maximum for these misfit priests (or two levels lower than the maximum for priests of the same race as the deity, if this is 6th level or lower excluding the bonus for high Wisdom). If the deity has only shamans, then no priests or shamans of different races are likely to be encountered. Different-race priests can almost never exceed these limits even if they have exceptional Wisdom, use *wish* spells, etc. A few deities can have priests from more than one race regarded as the same race as the deity. For example, Maglubiyet has both goblin and hobgoblin priests, and both can reach the same maximum level of experience; and half-elves are regarded as the same race as elves for membership of elven priesthoods.

Hit Points and Level Advancements

Priests (including clerics for the following rules) and shamans (including witch doctors for the following rules) gain extra hit points, improved combat abilities, and superior saving throws as they progress. The rules which follow apply to all NPC priests and shamans; player character nonhuman priests follow the rules in the *Player's Handbook* and *Dungeon Master's Guide*.

Priests gain additional hit dice when their spellcasting level

exceeds their racial hit dice number. Thus, orcs have 1 hit die while gnolls have 2 hit dice; an orc priest gains additional hit dice when he becomes a 2nd level priest (and for each level gain thereafter), while a gnoll priest only gains additional hit dice when he becomes a 3rd level priest (and for each level gain thereafter). The nature of the additional hit dice gained depends on the race, and the deity served (a pixie priest of a peaceful deity gains weaker hit dice than the orcish priest of a fierce war god!). There is also a maximum possible gain. It is not possible for any priest to gain more than eight hit dice above his basic racial number. Thus, a goblin priest of Maglubiyet managing to become an 11th-level priest would gain only eight additional hit dice, even though he has ten levels above the racial basic hit dice (one) for goblins.

Shamans also gain hit dice in the same way, but they gain weaker hit dice than priests and can never gain more than four hit dice above their racial base. Thus, an elf shaman may attain 7th level, but cannot gain more than four additional hit dice above his basic one (elf racial basic).

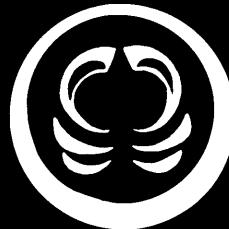
Note that sometimes creatures may have hit dice progressions listed even if they have a racial HD base above maximum spellcasting ability. This is just to provide a reference point for the DM who wants to bend the rules in unique individual cases and have a freak, very exceptional priest or shaman.

Combat gains (THAC0, saving throws) are made by both priests and shamans in the same way. Up to their racial hit dice number, priests and shamans fight as a monster of the appropriate hit dice. When they gain spellcaster levels above this, subtract their racial hit dice base from their level, divide by two and round up, and add this to the hit dice basis. Here are two examples: a 4th-level orc shaman has gained three spellcaster levels above his racial basic hit dice of 1; he fights as a 3 HD monster ($1 + \frac{3}{2} = 1.5$, rounded up to 2). A 12th-level mind flayer priest of Maanzecorian has gained four spellcaster levels above his racial basic hit dice of 8 (the +3 is ignored); he fights and makes saving throws as a 10 HD monster.

Different-race priests gain combat bonuses and saving throw improvements in the same way, but their hit dice gains work differently. They gain the same hit dice as specialty priests of the "right race" only if that hit die is of lower denomination than priests of their own race serving their own gods would gain. Otherwise, they gain hit dice equal to the worst possible option for priests of their own race serving their own gods. Thus, for example, a kobold priest of Gruumsh the orcish god will gain only 1d2 hit points when he becomes a 2nd-level priest (the poorest kobold option) rather than the 1d6 an orcish priest of Gruumsh would gain. Quick and obvious cross-checks should make decisions easy for the DM with these unusual cases: If in doubt, choose the worst possible option!

Deities Included in This Book

Deities included in this book are ones which have worshipers (or at the least, beings which fear them!) in at least one of a wide



variety of sentient races and species other than humanity—from dragons to korreds, and from dolphins to ki-rin. These races all have at least low intelligence; they are capable of at least some form of awareness of the deity and its manifestations. A quick flip through this book will show the wide variety covered. A few races have been omitted for various reasons.

Several creatures which are smart enough to have pantheons have been considered to have a natural home with deities from *Legends and Lore*. Most obviously, titans are considered to have an affinity with the Greek pantheon, and rakshasas with the Indian pantheon. An exception has been made for minotaurs, since this race is of importance outside of Greek settings (for example, in Taladas upon Krynn). Trolls have been excluded because, contrary to prior belief, their instinctual savagery and stupidity bars them from any concern with the divine.

Races and species included in this book are detailed in the first two ("generic") volumes of *Monstrous Compendium*, with a handful of exceptions. For example, Svirfnebli (from MC5, WORLD OF GREYHAWK® supplement) and Derro (from module WGR1, *Greyhawk Ruins*) have been included, because many players and DMs will be familiar with them and they were very well-detailed in the original AD&D® game, so it seemed a pity to leave these colorful Underdarkers out of this book. Likewise one or two sylvan races from the same *Monstrous Compendium* supplement (sprites, etc.) have been referred to in the section on sylvan deities. Such exceptions are rare. Deities of creatures and races which are specific to game worlds (and detailed in the relevant *Monstrous Compendium* supplements) are generally excluded here, since this volume details archetypal powers only.

Finally, some deities are included in one section of this book, but could have been placed elsewhere and have relevance to more than one pantheon—Deep Sashelas is the major god of sea elves, but he also has dolphins, mermen, and a handful of selkies among his worshipers and priests. For this reason, this deity has been included in the section on Gods of the Seas and Skies rather than among the Demihuman Gods. Likewise, gnolls have been placed among giants, as have ogres, since these races often worship giantish gods despite their racial affinity with goblinoids.

Explanatory Notes

In order to provide as much information in as little space as possible, a strict format has been followed in *Monster Mythology*. Most entries are in a standard style, as follows:

Mythos Section Introduction

The introduction to each section gives basic information on the pantheon, their inter-relations, origins, and myths about them. This background information should prove helpful in placing the gods of each section in context. It is slightly less specific than that found in *Legends and Lore*. Nonhuman deities

will need integration with existing human pantheons in game worlds, and full creation myths will already exist for those game worlds. So, entries in this book are frequently details of different races' conceptions of the roles of their gods in the entire process of creation—which may acknowledge the role of other deities, such as human ones, in most cases. What *Monster Mythology* places emphasis on is not world-creation myths, but rather the tales races tell of their own creators and their coming into the world (and often these myths include reference to archenemies!). Note that these different tales are not always consistent with each other, which is quite deliberate (for example, derro and mountain dwarves have differing views of the origins of the derro), and the same race may tell different tales in different worlds in ways described.

Personal Entries

After the introduction comes the entries describing individual deities, and some heroes. Each entry describing a deity is arranged in a similar way:

- Deity name (and stature)
- Deity description
- Role-playing information
- Avatar description
- Duties of the Priesthood

Entries regarding heroes are rather different in style. They often refer to general heroic themes rather than, or as well as, descriptions of individual heroes. Statistical information for heroes is presented in a similar form to that for avatars.

Abbreviations

The following abbreviations are used in *Monster Mythology*, which may be added to those already noted for avatar statistics.

Alignment Abbreviations: lg (lawful good), ng (neutral good), cg (chaotic good), ln (lawful neutral), n (absolute neutral), cn (chaotic neutral), le (lawful evil), ne (neutral evil), ce (chaotic evil).

Deities' Statistics: All deities will have their AD&D® game statistics follow the example below:
AL lg WAL any good AoC sun, weather SY ball of yellow light.

AL = the deity's alignment.

Caused wounds refers to the effects of *cause light/serious wounds* spells.

WAL = alignments of those worshiping the god.

AoC = area of control; in other words, the aspects of nature and the world over which the deity exerts at least some influence.

SY = a short description of the symbol used by the deity's worshipers.



Requirements of the Priesthood

Lastly, we will present information for the deity's priests as well. For deities which have priests (and not just shamans) all of these entries will be formatted as in the following example:

Requirements: AB Wis 15+; AL lg; WP any (mace 1st); AR leather, chain; SP charm, guardian, healing, protection*, time*, wards; PW 1) save against spells at +2, 5) protection from evil 10', double duration, 9) wall of stone; TU turn at -2 levels; LL 13, HD d6, Shamans yes + wd.

In order, these abbreviations denote the following:

AB = minimum attribute score(s) required to become a specialty priest of the deity's order. "Std" means a wisdom of 9 or higher is required (as for a cleric).

AL = acceptable alignments for priests of this deity.

WP = weapons which priests of this faith are allowed to use. The code "any (mace 1st)" means that the priest may use any weapon, but the weapon in parenthesis must be selected as the first weapon proficiency (if you use weapon proficiency rules) and should be used as a first choice by the priest unless wholly unsuitable (e.g., a dagger against skeletons, a melee weapon when missile fire is being exchanged). This applies when a deity favors a weapon as a symbol, but not exclusively so.

AR = armor restrictions for priests of this faith. The following codes are used:

none = no armor may be worn.

leather = only leather armor can be worn.

as thief = leather or elven chain may be worn.

chain = chain mail only may be worn.

metal = metal armors only may be worn (chain, plate).

any = any armor may be worn.

Special cases (priests may only wear magical armor, armor made by other priests of the same faith or even only armor they have a hand in making themselves) will be specified in the description of the deity's priesthood, since these will often be part of an important theme of the deity and his race.

SP = spheres of priest spells to which the deity grants access for his or her priests. A sphere followed by a "*" indicates only minor access to a sphere. A sphere followed by (rev) means that only reversed forms of spells in that sphere may be used. New spell spheres from *Tome of Magic* (Chaos, Law, Numbers, Thought, Time, Travelers, War, and Wards) are included here; for DMs not using this supplement, these extra spheres may be ignored. Likewise, the Elemental sphere will sometimes be broken down (to "Elemental (fire)", "Elemental (earth and water)", etc.), as in *Tome of Magic*. In this case, DMs can estimate easily which spells are included in the subdivisions by a perusal of the full Elemental sphere spell list in the *Dungeon Master's Guide*.

PW = special powers commonly granted to priests (and only specialty priests) by the deity. A number followed by a power is granted when the priest gains that level of experience. Unless otherwise indicated, these powers may be used once per day each. For example, "5) protection from evil 10', double dur-

tion" means that once per day, a priest of 5th or higher level can cast a *protection from evil 10' radius* spell, which will last for double the normal duration, once per day in addition to his other spells.

TU = the ability to turn or command undead, as described on pages 67-68 of the *Dungeon Master's Guide*. Some entries read as, "TU turn at -2 levels," which means that the priest has some ability to turn undead—in this case, he turns as a priest of two levels of experience below his usual level. That is, a 5th-level priest of this deity can turn undead as if a 3rd-level priest, while a 2nd-level priest of this deity would not be able to turn undead at all. Priests of deities of life and death have the strongest influence over undead, but others can have weaker influences (e.g., deities of light and darkness, earth and hidden places) and these weaker influences are accommodated through level differences in turning ability.

LL = level limit for priests of the deity. The entry here always shows the maximum possible level (with 19 or superior wisdom). The maximum for priests with 18 Wisdom is one level lower than this figure, for those with 16-17 Wisdom two levels lower, for those with 13-14 Wisdom three levels lower, and for those with even lower Wisdom four levels lower. Because wisdom scores are not given for *Monstrous Compendium* entries, DMs need some guidance on determining nonplayer character races wisdom scores. Tabulated intelligence as in *Monstrous Compendium* is a good guide; Wisdom scores will be similar. But there is much variation in all races, and ultimately if the DM wants to have an NPC pixie priest with 18 Wisdom, he can. DMs addicted to more random methods should roll 5d6, take the three best dice rolls and add (using the minimum Wisdom from the AB entry, otherwise use minimum = 9).

Shamans = whether the deity has shamans or not. The entry "yes + wd" means the deity has shamans and witchdoctors.

HD = hit dice gained by the priest for each spellcasting level gained above his racial basic number. Thus, an entry of "d4" for an orc priesthood means that the priests gain 1d4 hp per level when they exceed 1st-level spellcaster ability (orcs have only 1 HD as a base).

If a deity has shamans, there is a short entry on requirements for them:

AB, AL, LL, HD, Other.

AB, AL, LL, HD all have the same meaning as for priests; **Other** lists any other requirements, such as armor or weapon restrictions; if there are no other requirements, this entry is omitted.

Note that not all deities will have priests! Some have only shamans, in which case there will be an entry for shamans alone. Some deities have neither priests nor shamans and their influence is exerted on events in the Prime Material in different ways than the work of priesthoods.



Gods of the Demihumans



Introduction

The demihuman races form the most important single group in the game worlds of the ADVANCED DUNGEONS & DRAGONS® game. These races—elves, dwarves, gnomes, and halflings—do not have a shared racial origin by any means, although the dwarven and gnomish peoples are judged by many sages to be closely related. Yet, what unites them is much more significant than what divides them. They frequently face the same enemies, most obviously the goblinoid races. They all stand in the shadow of teeming humanity and are faced with the painful necessities of having to come to terms with this. Alone of all the nonhuman races, their gods have the precious power of conferring returned life through their priests to those who have fallen; the spells *raise dead* and *resurrection* are known only to these priests and those of humanity. Last but not least, they are allied in the service of Good; while there are black sheep amongst all races, and while elves favor Chaos and the others favor Law, the bulk of these peoples are steadfast in defense of the virtues and values of Good. In almost all worlds, these races play pivotal roles in the moral conflicts which inspire true heroism and legend.

The creation legends of all these races stress the bargain made by the gods of humanity and those of their own races in allocating living space within the worlds created. Out of time, when the ancient and greatest of gods created the worlds, Moradin the Soul Forger took the mountains for the dwarves; Corellon chose the forest and woodlands for the elves; Garl Glittergold took the flinty and rocky hills for the gnomes; and Yondalla took the meadows and fertile valleys for the halflings. The protean humans were allowed to live wherever they could find sustenance and reward. The gods agreed, and it was good.

The coming of strife to the world is almost always held to have begun with the violence of Gruumsh, the orcish god, and with fell creatures which emerged from the darkness of the Underdark and the lands below the surface. Here, the myths of the different races diverge and take on individuality. To be sure, the elves speak of the driving of evil ones from their midst into those dark subterranean realms (the origins of the Drow) and the dwarves likewise tell tales of a similar banishment of brethren turned to evil (the duergar and derro). These two races admit the growth of corruption within the hearts of foolish and over-proud members of their own races, and a consequent driving-down of banished offenders into a deep darkness (both spiritually and literally). But gnomes, for example, have a quite different set of myths relating to the underworld, for they feel a strong kindred spirit with their deep gnome brethren the svirfnebli. They hold Callarduran Smoothhands, the god of svirfnebli, to be a benign explorer of the deeper lands below the surface world, a light-bringer rather than an evil repressed below the lands of sunlight and greenery. So, while the racial creation myths are similar from world to world and from race to race, the demihumans certainly have their own tales and myths to tell.

The Elven Pantheon

The elven race always looks to Corellon Larethian as their Creator. For a race which is often derided as over-gentle and almost effete, their establishment is always agreed to have originated in battle and strife. The archetypal tale told and re-told to young elves across the worlds and millennia is that of the great battle of Corellon and Gruumsh One-Eye, the dreadful First Power of the orcish gods. From dawn to dusk combat raged across the battlefield, as the sweep of Corellon's glittering sword countered the corrosive black clouds from Gruumsh's torch and the swift thrusts of his spear. As the day waned, Gruumsh began to strengthen with the oncoming darkness and it seemed as if Corellon would perish. Finally, as dusk fell, Corellon looked up to the moon, and tears fell from it to mingle with his blood as he struck a final mighty blow against the overconfident orc and slashed Gruumsh's face, destroying his left eye (the myths are often illogical here, for Gruumsh is usually referred to as "One-Eye" before this conflict; but myths are rarely consistent). Gruumsh screamed in agony, and was driven down by Corellon, to take refuge in darkness. The elven lord triumphed at the last. In some versions of the myth, Sehanine the Moon Goddess is held to be Corellon's consort, watching helplessly until dusk came and the moon began to rise, whereupon she could help him, distracting Gruumsh with illusions; more usually, Corellon triumphs alone.

Corellon is also held to have banished the dark elves (Drow) from the surface world, after the evil Lolth corrupted some of the elves. The existence of Drow is a source of shame to the surface elves, a counter to any excessive pride they may feel in their prowess and talents, and a moral tale for them (many elven myths stress the need to avoid overweening pride lest they be corrupted again). The corrupting evil without (Lolth) has no power without the seed of corruption within. Corellon's triumph over Lolth and the driving down of the Drow features as an epic massed battle in elven myth. As Corellon drove Lolth into the Underdark, the black clouds of obscurement generated by that hated spider-queen dissipated over the battlefield and allowed the light of the sun to bathe the hitherto darkened plains. The Drow fled in fear, to the dismal lands they now inhabit. Corellon is, to be sure, an artist and poet, a musician and bard, and a patron of magic; but he is ever the warrior. Elves do not forget this.

The other elven deities are always a tightly-knit grouping in elven myth. The precise details vary; for example, sometimes Sehanine is Corellon's consort, sometimes she is sister to Labelas Enoreth, god of time, and the daughter of Corellon. But the elven pantheon is always a harmonious one. All the gods and goddesses, referred to collectively as the Seldarine (a complex term meaning roughly, "the fellowship of brothers and sisters of the wood"), live together in Arvandor, the "High Forest" on one of the planes of Olympus. They are held to be inter-related, although the details of this vary (as noted for Sehanine). Usually, they are held to be the offspring of Corellon, or born from



archetypal/elemental souls/spirits of forests and woodlands. Elven myth can be complex and subtle on this issue. In at least some versions, Hanali Celanil, goddess of love and beauty, is held to have become emergent from the spiritual love of the ancient elves for each other and their homelands. Thus, spiritual and transcendent love is held to be the ground of being for a deity of love which is physical and aesthetic as well as spiritual. Such sophisticated beliefs are typical of the elven race.

Elven deities are unusual in being able to manifest as beings of either sex, and having distinctly androgynous qualities. They are, however, almost always represented in art and myth as having a definitely preferred gender form; thus, Hanali and Sehanine almost always choose female form while Labelas is usually male. Corellon, while being male, is always represented as having a strikingly androgynous beauty (as befits a Creator, incorporating male and female principles).

While many themes are reflected in elven pantheons, those of magic and nature predominate. Elven unity with life and nature is stressed to the point where the very boundary between elves and their environment is blurred. Thus Rillifane Rallathil is at one and the same time a giant oak tree and a green-skinned elf clad in bark armor. Deep Sashelas, of the seas, has a sea-green skin; Aerdrie Faenya is usually depicted as being the same shade of blue as the skies she rules. Erevan Ilesere's many disguises include those of the trees and plants he so frequently hides amongst when he is up to some mischief or other.

Elven deities and theology always stress tolerance for other friendly and Good-aligned creatures, especially those who share the forests and woodlands of the elves, and the sylvan deities and their peoples. Again, this reflects the elves' love of their lands and also their chaotic good nature, respecting every creature's right to existence and the opportunity to live a good life. The pantheon detailed here is extensive, but also relevant are Rillifane Rallathil the Leaflord (included among the Sylvan deities because he is revered by many sylvan races), Deep Sashelas (among the Gods of Sea and Sky) and, of course, the hated powers of the Drow, including Lolth (amongst the Gods of the Underdark).

In summary, the Seldarine concern themselves with nature, magic, dancing and play, love and beauty, time, celestial events, arts and crafts, comedy and delight, chaos and mischief. Few if any represent law, underground phenomena, strife and hatred, darkness, or the love of war.

Priests: note that all priests of elven deities are expected to be vigilant against dark elves and orcs, and to be well disposed to other sylvan races.

Gods of the Dwarves

The dwarven pantheon is always headed by Moradin, Soul Forger, who hammered out the bodies of the Dwarf-Fathers from iron and mithral hewn from the very core of the world. Moradin used his huge magical hammer to beat the bodies into shape, and as he breathed on his creations to cool them, the

souls of the first dwarves were born into the world. In many versions of this myth, the Dwarf-Fathers have to fight their way up from the world's core to the mountains above, overcoming many dangers on the way. These dangers are usually great monsters and physical hazards which the dwarves overcome by strength, combat and physical skill, rather than wit or trickery. These early myths are fully consistent with the way in which dwarven theology stresses the pragmatic and practical. Even the holy symbols used by the priesthoods are often those of tools and crafted weapons and other items. Dwarves have absolutely no place for the arcane or mystical in their myths, legends, and beliefs.

Moradin is the god who has taught the dwarven race the skills of smithing and metalworking. These are the basic skills the dwarven race uses for exploiting the riches of their homes in the mountains, and for crafting the items which allow them further exploration. Both toolmaking and weaponcrafting were taught to the Dwarf-Fathers by Moradin, who watches over these activities still (and many dwarves invoke his name when a crucial stage in their craftwork—tempering metal, for example—is about to occur).

It is an interesting paradox that while the elven deities are chaotic, they live together in harmony; while most of the dwarven pantheon is lawful, they tend to live separately (Moradin and Berronar in the Seven Heavens, Clangeddin in Arcadia, Vergadain and Dumathoin on the Plane of Concordant Opposition, and so on). This may be symbolic and reflective of the dwarves' desire for territory and living space; just as mortal dwarves are ever exploring new territory below the surface world, the deities themselves are scattered.

The dwarven pantheon is notably male, and for all that scholars might claim an equality of females in dwarven societies, the one goddess of importance is one of home, and wife to Moradin (some local pantheons have a goddess of healing also). They are very practical deities, concerned with the earth, metals and minerals, warfare (given the dwarves' constant strife with subterranean goblinoids and other races), craftsmanship, earthquakes and volcanoes, fire, physical strength, and protection of the dead and reverence of ancestors. There are very few cases of dwarven deities governing the sea, plant life and agriculture, atmospheric phenomena (rain, clouds, stars, etc.), woodlands and forests, animals, comedy and pleasure, or arcane and mystical knowledge (Dugmaren Brightmantle is unique on this score).

An oddity of the dwarven deities is that most can if they wish have their avatars appear as of huge stature; up to 20 feet tall in some cases. This has sometimes been ascribed to their having a severe inferiority complex about their height. This seems extremely unlikely, and rather it may reflect an exaggerated sense of self-importance (and also, more fairly, as an inspiration for dwarves on some occasions—for example, when Clangeddin the War God appears as an avatar on a field of battle!). However, equally obviously there are occasions on which it would be unwise of a deity to manifest itself as a 20-foot tall avatar (for example, if it needed to appear in a long series of underground



passageways with an average ceiling height of six feet). So, dual statistics are given for most avatars for SZ—the exaggerated version and that used when the deity wishes its avatar to appear as a normal dwarf (as it were). The physical statistics of the avatar do not change for the different heights and the avatar can change the size of its equipment, weapons, and the like between forms in a single round (the time it requires to change size). The pantheon described here is extensive, but the degenerate deities of the duergar and derro, Laduguer and Diiriinka, are detailed amongst the Gods of the Underdark.

Priests: All priests of dwarven deities are expected to maintain vigilance towards orcs, half-orcs, goblins, and hobgoblins—and this usually means fighting them. All dwarven priests are expected to place a primary value on the notion of community among the dwarven race.

The Gnome Deities

The gnomish pantheon is a small one, dominated by Garl Glittergold. Garl is usually believed to have brought the gnomes to life when, exploring a system of pot-holes, sinkwells, and shallow caverns below a complex of limestone hills, he came across a sealed cavern which his magical battle axe Arumdina detected. The axe whispered its discovery to Garl, who *stone shaped* an entry into the interdicted cavern. Looking around, the god saw the ceiling and walls covered with the brilliance and sparkle of gems unlike anything he had ever seen before. He plucked the gems from the veins of ore which held them, and polished them with his bare hands as he breathed on them (the similarity of this part of the myth with that of the dwarves is obvious, and it is intriguing that both such earthy races equate souls with the element of air and the breath of a god). The gems unfolded in Garl's hands, and tiny forms inside were liberated, to fall gently to the ground and form the first gnomes of the world. In some versions of the myth, a handful of the liberated forms become the svirfnebli, and a very few take flight on a sudden upcurrent of air and fly from the cave, to become the first ancestors of one or other of the minor sylvan races. Often, the first thing which Garl does under these extraordinary circumstances is to tell the first gnomes one of his stock of hilarious jokes. Regrettably, non-gnomes find that these jokes seem to lose a great deal in translation.

Garl has taught the gnomes that they are not a powerful, strong race (like the dwarves) nor a race strong in magic and close to the pulse of life itself (like the elves). Yet, this is no cause for despondency. The taciturn faces of so many dwarves do not suggest that their prowess makes them happy; and the timeless sadness of so many elves faced with a transient world is not something many gnomes would wish for themselves. Rather, Garl has taught his people to value the pleasure of a job well done—and given them skills in smithing and gemcutting which are bettered by no other race. Also, he has taught them the delight and inventiveness of humor, jests, and practical jokes. The basically benign nature of this frippery (as other races see it) is an integral part of the good

alignment of the god and his people. To Garl, to trick an enemy—even a murderous and treacherous one—is superior to dominance through might and force of arms.

Many versions exist of the tale wherein Garl allows himself to be brought, apparently safely bound and subdued, to the dismal cavern of Kurtulmak, the kobold god, in the Nine Hells. After enduring highly tedious and repetitious threats and gloats from Kurtulmak, Garl began a bizarre and ludicrous tale which, despite himself, Kurtulmak found himself listening to (usually because the tale mocks Bahgtru, Gruumsh's son, with whom Kurtulmak had had a disagreement, or for some similar reason involving Kurtulmak's hostility to another goblinoid god). Garl's description of Bahgtru's fury at being tricked, and his tantrums of rage, made Kurtulmak fall about laughing—and then he realized Garl was miming Bahgtru's actions. The gnome god had slipped his bonds (indeed, he had only feigned having been wholly bound in the first place). Kurtulmak's realization came too late; for Garl leapt into the air, retrieved Arumdina from a *portable hole* concealed about him, and sliced through the stone pillars supporting the cavern. Kurtulmak and his entourage were trapped in clouds of billowing stone dust and hemmed in by fallen blocks and boulders. Garl sauntered over, tweaked Kurtulmak's nose, and *plane shifted* away fast. Kobolds and gnomes have not exactly got on well ever since.

Gnomish deities very frequently have at least one companion with them on their travels—Garl Glittergold has his intelligent battle axe, Baervan the forest gnome has Chiktikka the raccoon, Segojan Earthcaller has an intelligent stone golem (although his avatar only creates nonintelligent ones), and other gnomish deities may travel together or in the company of a non-gnome deity of a related sphere. Mythic tales of heroes almost always involve the gnome hero being accompanied for all of a journey by one faithful companion, or receiving significant aid (often in the form of hints and riddles) from a number of well-disposed creatures during it. This reflects the value gnomes place on companionship and sharing with trusted fellow adventurers and travellers, and for those they share living space with (most notably halflings and dwarves).

All of the gnome deities are male, but unlike those of the dwarves there is no sense of machismo about them. They are clever, sensible, and helpful beings, quite unconcerned with their "image" (although several would be alarmed if thought to be boring!). The pantheon as a whole is concerned with the earth, gemcrafting and smithing, protection and guardianship, healing, nature and the world of plants and animals, and with trickery, jesting and fun. Very few ever concern themselves with violence and strife, divination and arcane knowledge, law or chaos. The pantheon presented here does not include Callarduran Smoothhands, god of the svirfnebli, who is included amongst the gods of the Underdark.

Priests: All priests of gnome deities (like those of dwarves) have a primary duty to communities, and especially to their defense through vigilance. While hatred of enemies is not a gnomish trait, all gnome priests will encourage a strong antipathy to kobolds.



Gods of the Halflings

The halfling pantheon is usually a small one, with the distinctions between the gods being occasionally blurred. They are often referred to collectively as "Yondalla's children", and sometimes halfling priests use the same term to refer to their own priesthood and to the halfling race generally. Alone of the demihumans, halflings revere a female Creator Goddess at the head of their pantheon. In a variety of mythic forms, Yondalla is the mother of the halfling people. Sometimes she gives birth to them, sometimes she creates them from disparate elements of fertile nature, and (rarely) she transforms some saddened and solitary sylvan creature (a brownie, in one or two versions) into a halfling, making the race her creation alone. In this unusual myth, Yondalla needs a people of her own as much as the solitary and cast-out mortal creature needs the protection of the goddess. Whatever myth is told, halflings have a deep identification with Yondalla at a physically rooted level.

Yondalla is said to have used her powers of persuasion to have gained the fertile fields and meadows of the lands usually settled by halflings. By complimenting Moradin on his metalcrafting she dispatched him to look for mithral deep in the earth; with honeyed words she described the soul-gems of the first gnomes to Garl Glittergold and he hurried to look for them; she came to an agreement with Corellon to divide the green, fertile places between halflings and elves; and by praising the versatility of the humans and their deities she deprived them of any specific living place of their own altogether.

Yondalla is seen as an all-provider, an eternally-fertile source of protection for her small people. It is doubtful whether any deity is loved in a more all-embracing way than this goddess is by the halflings, who see her as the source of all their blessings in the world—and they feel they have many. Comforts, pleasures, security, friendships, fellowships and protection are all given from Yondalla's hands.

Yet the goddess has a terrible, dark aspect despite her lawful good alignment. She can, by a wave of her hand, restore fertility to any barren land or creature, cause flowers to bloom and crops to grow—but she can take away just as she gives. It takes much to provoke her to this, but if the homes of halflings are threatened she is unmerciful. Halflings themselves will fight with an unbelievable fearless savagery if cornered in their homes and threatened with destruction, for in many ways their homes are their lives; and faced with such threats, Yondalla can age, wither and slay as readily as she can create. Few beings would dare offer the goddess grave offense.

Most of the more powerful halfling deities are female, and Sheela Peryroyl, the wise nature goddess, is the most loved after Yondalla herself. It is also noteworthy that the male deities tend to be concerned with somewhat more peripheral aspects of halfling life than the females; it is the females who rule over home and hearth, friendship and trust, plants and nature. None of them is aggressive (Arvoreen, the closest halflings have to a god of war, is concerned with protection and defense, not violence

offered to others). Halfling hero myths often feature a climax in which a halfling is forced to defend himself and his home (and family) against seemingly impossible odds in combat, but often the hero triumphs because of gifts and help from friends he has made through his own generosity and willingness to share in earlier stages of the mythic story. Halfling deities stress the need to live well with those around; "a happy home has happy neighbors" is a prosaic halfling saying.

More than one deity will often have rulership over an area of halfling life and environment, underlining the unity of this pantheon. This is an important, and powerful, element of this pantheon, and the deities will often travel together or dispatch their avatars as a group because of these common concerns. Even Brandoberis the thief-god, who is usually off filching the latest pretty treasure that has caught his eye (or even goosing a dryad for the fun of it), is always ready to work with his fellows when they so wish it. There is no dissension among these gods.

The pantheon as a whole concerns itself with the spheres of home, friendship, trust, plants, agriculture and nature, as noted, and also with security, youth, play and humor, good luck, peace, love and friendship. Halflings have no deities of evil alignment, nor ones representing war, suffering, fire or water, violent death, strife, and (interestingly) none representing craftsmanship. Halfling deities of arcane, mystical and occult tendencies are also distinctly thin on the ground.

Priests: All halfling priests have a primary duty to halfling homelands and their defense. They will tend to spend significantly less time adventuring than most priests of other demihuman races. They are always enjoined to be on the best of terms with priests of the other halfling deities, and to provide them with food, shelter and material help if they have need, irrespective of alignment differences.

Statistics for the avatars of dwarven deities were previously published in the sourcebook *FR11, Dwarves Deep*. These avatar statistics are not consistent or compatible with the formats and strength levels found in *Legends and Lore. Monster Mythology* presents revised statistics for these avatars to bring them into line with *Legends and Lore*. The versions presented here should be used by DMs who use *Legends and Lore* and other avatars from that, or the present, sourcebook.



Elf Gods

Corellon Larethian (Greater God)

Corellon Larethian is the embodiment of the highest ideals of elvenkind. "He" is the Creator of the elven race; as with all the elven gods, he can assume the form of either sex, but usually appears as a male, and is usually revered in this form.

Corellon is a powerful warrior god, one who has protected his precious creation with hands which have the gentleness of the artist and sculptor—and which wield weapons of unspeakable power when they don his dazzling battle gauntlets. Swift and terrible, Corellon's martial might belies his soft voice and appearance of unearthly beauty. The birth of the elves, people of song and dance and quiet and still places, is believed by them to have originated in the terrible battle Corellon fought with Gruumsh One-Eye, First Power of the orcs. The elves were born from Corellon's blood, and they do not forget this. Likewise, they do not forget the role of Corellon in banishing Lolth and the Drow from the surface world, and in many versions of that mythic battle Corellon instructs the remaining elves to be ever-vigilant in force of arms and might of magic against any return of the banished darkness—and also to be strong in heart against the corruption from within which allowed Lolth to pervert some of the surface elves in the days of the ancients.

Corellon is often referred to as "the protector and preserver of my life" by an elf in peril, reflecting his role as overseer and guardian of the elven people. While other deities may reflect the joy, delights and accomplishments of the elves, Corellon stands as an ever-vigilant watcher over them. Only when it is time for them to pass from the worlds he helped create does he renounce his watchfulness to Sehanine. Corellon is held never to sleep or rest. His life spirit flows from and into the elves and their lands, and while mortal elves daydream and reverie, Corellon never abandons his watchfulness. Here he stands in marked contrast to Sehanine, an antithesis which is emphasized by the myths which place her as his consort.

Yet, while Corellon ever watches over the elven homelands, he is eternally open to learning. It is a typically elven paradox that a god so versed in arts and crafts, and so wise, is always open to learning from mortals. The mythic tale of Lafarallinn and Corellon is a powerful illustration of this property of the god. Corellon's might reinforces a genuine humility, and his humility is one of the sources of his might.

Corellon's role as an artist and craftsman is rooted in his love of life, growth and abundance. Corellon's artistic creations frequently feature prominently in elven myth and they usually have the properties of growth and emergence. Corellon creates magical woodland mazes which reveal deeper secrets to those who are guided to explore them, living sculptures of pure water, knowledge-revealing "illusions" of air and haze, and much else.

Role-Playing Notes: Corellon watches over the boundaries of elven homelands in particular. His avatars wander elven lands and borders, often disguised (frequently as one of the diminu-

tive sylvan races), and he observes the actions of priests and craftsmen. Omens to priests are revealed in the form of falling stars, crystallomancy, sudden inspirations, and a feeling of physical strength alerting the priest to some unexpected danger.

Statistics: AL cg; WAL cg (any non-evil elves); AoC magic, arts and crafts, music, war; SY crescent moon.

Corellon's Avatar (Fighter 19, Wizard 20, Priest 10)

Corellon's avatar takes the form of a male elf of truly unearthly beauty and grace, of androgynous appearance. He appears strong, but above all appears lithe and swift, possessed of incredible speed of reflex. The avatar always appears wearing a sky-blue cloak, and a large amulet about his neck which has a crescent-moon motif within a large circle. He can call on any sphere of priest spells (but never uses reversed forms of spells), and any school of wizard spells.

Str 21	Dex 23	Con 19
Int 22	Wis 21	Cha 23
MV 24	SZ M (7')	MR 70%
AC -5	HD 20	HP 160
#AT 2	THAC0 3	Dmg 3d10 +5 (sword) + 9

Special Att/Def: The avatar cannot be affected by any *hold*, *paralyzation*, *web* spells or others which prevent his free movement. He is immune to caused wounds and energy drains, and to any form of magical mind control (*charm person*, *magic jar*, *domination*, etc.). The avatar wields a +5 longsword which causes 4d10 hp of damage per round to anyone else holding it (double this to goblinoids). Corellon's avatar also uses a longbow +5 which never misses to a range of 1 mile (if the target is within line of sight), and any arrow fired from it causes 2d10 damage. The avatar typically wears a *talisman of pure good*, carries a *wand of frost*, and a crystal statuette which allows him to summon 1d4 16 HD air elementals to do his bidding for 2d4 turns once per day.

Duties of the Priesthood

Priests of Corellon are expected to be leaders of elven communities in many ways. They take a leading role in developing their own, and training others in, combat skills, magic, and arts and crafts (an individual priest is expected to specialize in at least one of these). They are expected to mediate any disputes, and to maintain good relations with priests of other elven and sylvan deities.

Requirements: AB Str 11 Int 11; AL cg; WP any; AR any; SP all, astral*, chaos*, charm, combat, creation, guardian, healing, necromantic, protection, summoning*, sun, thought*, war, wards; PW 1) +2 Charisma to other elves; 5) +2 saving throws versus poison, automatic save against spider venoms; 9) goblinoids make saving throws versus priest spells at -2; TU turn; LL 16; HD d8; Shamans yes.

Shamans: AB std; AL any good; LL 7; HD d4.



Sehanine (Moonbow) (Intermediate Goddess)

Although Corellon Larethian's symbol is the crescent moon, it is the goddess Sehanine whom elves most closely identify with the moon (specifically, the full moon). As moon goddess, Sehanine is one who governs divinations, omens and what is often termed "subtle magic"—*illusion*, elemental (air) magic, *alteration*, and the like. She is also a protector against madness.

Sehanine's second role is shared with Labelas Enoreth, god of time. Labelas granted the elves longevity, and he watches over the unfolding of their lifespans; but Sehanine watches over the passage of the elven spirits from the world, and is thus a protectress of the dead. She is also a guardian and guide to those elves whose days in the mundane world of mortals is done, and who seek to travel from the lands they know and love to distant refuges. These lands are jealously hidden from outsiders, not least by Sehanine's exceptional powers of illusion. In the *Forgotten Realms*, the land of Evermeet is ringed around by the illusions Sehanine spins; in other worlds, there is always a similar place, be it an island in the sea, a spinning cloud island, or a misty land half hidden in an Otherworld. Sehanine governs long journeys, both physical and spiritual. In those elven cultures which proclaim the reality of reincarnation, she and Corellon work together to guide the spirit to its best subsequent incarnation as it works its way towards perfection.

When the time comes for an elf to leave the ordinary lands of mortals, it is common for the individual to spend several days in vivid daydreams and waking reverie. Exactly when this will happen is unknown to any elf, even to Sehanine's own priests. It is usually obvious to other elves when one of their people is undergoing this change, but two marker events are definitive. First, Sehanine sends the elf a vision of where he must go to begin his journey from the world (and guides him by intuition subsequently). Second, within the lens of the elf's eye appears a telltale opaque milky crescent, the "moonbow" of Sehanine's honorific name. When an elf great in wisdom and accomplishment comes to his time to depart, an accompanying full moon may display the moonbow as an event in nature. Rarely, at such a time other elves will join with the one about to depart in a shared trance state, sharing memories and knowledge in a direct telepathic communion.

Role-Playing Notes: Sehanine rarely concerns herself directly with events in the Prime Material, other than her weaving of illusions around the secret elven retreats and guiding those elves coming to those lands. Her omens are usually given in dreams and waking visions, and if she grants unusual powers to her followers these always involve some aspect of an "altered state of awareness"—the power is gained in a trance state, a special spell can only be cast by one who has danced into a trance, and so on.

Statistics: AL cg (ng); WAL cg, ng (any non-evil elves); AoC mysticism, dreams, far journeys, death, transcendence; SY full moon with "moonbow".

Sehanine's Avatar (Illusionist 21)

Sehanine's avatar takes the form of an elf female who is simultaneously youthful and ageless, wearing a diaphanous flowing gown formed of semi-solid gossamer moonbeams. Sometimes, drops of light fall from her gown and form tiny pools on the earth (one per turn); if one is swiftly bottled, it is a *potion of invisibility*.

Str 15	Dex 18	Con 16
Int 18	Wis 21	Cha 20
MV 24 fl 48	SZ M (5')	MR 40%
AC -4	HD 18	HP 144
#AT 1	THAC0 5	Dmg 1d6 + 2 (quarterstaff)

Special Att/Def: Anyone looking at the avatar must save versus spells at -2 or fall into a deep sleep for 1d4 turns. Her gown counts as a *cloak of displacement* and she carries *wands of polymorphing* and *paralyzation*. She can cast a powerful *sleep* spell 3 times a day at a group of creatures within 120' (up to 100 HD; save versus spells at -4 to negate effect). The avatar has *infravision* as far as her range of normal vision, and is unaffected by any spells which cause blindness. Sehanine's avatar may cast *false seeing* at will at any single creature within 120' (saving throw versus spells at -4 to avoid the effect). Saving throws versus the avatar's illusion/phantasm spells are all made with a penalty of -2 (cumulative with any other saving throw penalties which may apply for individual spells). Sehanine's avatar is wholly immune to all illusion/phantasm spells. She only employs her *quarterstaff* +2 if she must, preferring to employ spells and wands and innate abilities to disable enemies if forced to fight.

Duties of the Priesthood

Sehanine's priests are protectors of the dead, enjoined to combat undead creatures, organizers of funeral rites, and also seers and mystics. They help with practical preparations for journeys to the hidden elven lands, but they do not provide any guidance along the journey itself (this is done through direct intuitive revelation by Sehanine herself). Retrieval of lost arcane and magical knowledge, especially if this pertains to illusions and/or divinations, is a prime task for adventuring priests of this cult.

Requirements: AB Wis 13 Int 11; AL cg, ng; WP bow and arrows, javelin, quarterstaff, sickle, sling, staff-sling; AR any; SP all, astral, charm, divination, guardian, healing, necromantic, protection, thought*, travelers, wards*; PW 1) +2 saving throws vs. death magic; 3) *infravision* to 120'; 5) *starshine*; 7) *moonbeam*; 9) *dream* 1/week; TU turn; LL 16; HD d6; Shamans yes.

Shamans: AB Wis 10; AL any good; LL 7; HD d4.



Aerdrie Faenya (Intermediate Goddess)

Aerdrie Faenya is the elven goddess of air and weather. As a rain-bringer, she is revered as a source of fertility. She is, however, perceived as a somewhat distant goddess, and the fact that she is also revered by some aarakocra slightly diminishes the strength of elven devotion to her (as does her definite neutral tendency in alignment). The goddess herself takes delight in the freedom of the skies, the music of wind instruments, and (sometimes) fairly severe and violent thunderstorms. She is friendly to all avians, aarakocra, ki-rin, and lammasu.

Role-playing Notes: Aerdrie is rarely directly involved in elven life. She has an identification with the overly-chaotic, extreme freedom-loving impulse, and may therefore help elves who are oppressed by lawful creatures. She rarely grants omens to her priests, but if they come they arrive as whispering winds.

Statistics: AL cg (cn); WAL cg, cn, ng, n; AoC air, weather, avians; SY cloud with silhouette of a bird.

Aerdrie's Avatar (Druid 16)

Aerdrie's avatar is a tall, slim elf-like female with sky-blue skin, feathered hair and eyebrows, and large wings. Her feathers seem constantly to change color (blue, green, yellow, white). The lower half of her body from hips down vanishes into swirling mist, so she seems never to touch the ground. She can use spells from the spheres listed for druids, and also the Sun sphere.

Str 12	Dex 19	Con 15
Int 18	Wis 18	Cha 18
MV fl 48	SZ M (6')	MR 35%
AC -2	HD 15	HP 120
#AT 1	THAC0 5	Dmg 1d10 + 10 (rod) or 4d4

Special Att/Def: The avatar is immune to missile fire, and no avians will attack her. She can use a 4d4 damage *wind blast* at one creature within 120' at will, else an electrically charged rod in melee. She can summon a 24 HD air elemental to do her bidding 2/day for 6 turns, and 3d4 giant eagles for 6 turns 2/day. She negates all magical flight as she chooses within 120'.

Duties of the Priesthood

Exploration and maintaining good relations with avian races (e.g., giant eagles and aarakocra) are a prime duty for Aerdrie's priests. Development of musical skills on wind instruments, and acquiring magical aids to flight, are also important goals.

Requirements: AB std; AL cg, cn; WP blowgun, bow and flight arrows, dart, quarterstaff, staff-sling; AR leather, elven chain; SP all, animal, charm*, elemental (air), healing*, protection, summoning*, sun, travelers, weather; PW 3) *feather fall*; 5) *fly*; 9) summon 1d4 giant eagles 2/week; 12) summon 16 HD air elemental 2/week while flying; TU nil; LL 16; HD d6; Shamans no.

Erevan Ilesere (Intermediate God)

Erevan is a fickle, unpredictable deity who specializes in shapesh变ing. He is a woodland lover and always wearing green somewhere about his person, but he is a god of thieves and rogues too, and has a definite weakness for fine wines. Erevan is revered by some members of the small sylvan races, such as sprites and pixies. He is a trickster god in some ways, but Erevan really is utterly unpredictable. He simply has a primary love of causing mischief.

Role-playing Notes: Erevan is a law unto himself, but he becomes very dangerous if sylvan races and/or weak elven groups are threatened; he extends his protection to the small and weak. His omens are often sequences of minor misfortunes, the loss and recovery of valued small items, and the like.

Statistics: AL cn; WAL cn; AoC mischief, change, rogues; SY nova star with asymmetrical rays.

Erevan's Avatar (Wizard 12, Thief 18)

Erevan's avatar is of variable appearance: he can change his size from one inch to six feet in height (with his equipment following suit). He can change almost anything else about his appearance with his spells, too. He often chooses to appear as a pixie, sprite or brownie. He uses spells from the abjuration, alteration, enchantment/charm and illusion/phantasm schools.

Str 16	Dex 20	Con 16
Int 19	Wis 17	Cha 19
MV 24	SZ Varies	MR 35 %
AC -3	HD 16	HP 128
#AT 1	THAC0 5	Dmg 1d8 + 4 (longsword) + 1

Special Att/Def: The avatar can summon up to 10 small sylvan creatures to serve him for 3 turns, 1/day. He can use *chaos* at will, and *polymorph any object* (usually into a toy) 3/day. He can become a tree at will. His *longsword + 4* can knock open any lock, door, or barrier by touch. The avatar always carries a "disruptive" magical item such as a *chime of hunger* or *horn of blasting*.

Duties of the Priesthood

Priests of Erevan are utterly unpredictable. Many are priest/thieves. They have minimal "duties" as such, oppose settled interests of all sorts, and delight in upsetting the rule of law, powerful people, and generally creating mayhem.

Requirements: AB Int 13 or Dex 13; AL cn; WP as thieves; AR leather, elven chain; SP all, chaos, charm, creation, guardian, healing*, protection*, summoning*, thought*; PW 1) +2 to saving throws against all magic cast by lawful creatures; 3) add 5% to 1d6 thief skills if priest is dual-classed; 7) *change self* 2/day; 9) *misdirection*, *nonetection*; TU nil; LL 16; HD d6; Shamans yes.

Shamans: AB std; AL cg, cn, n; LL 5; HD d4.



Fenmarel Mestarine (Lesser God)

Fenmarel is something of an outcast among elven deities, dwelling in the plane of Limbo even though he has a home in Olympus—as much by his choice as by any pressure the other elven deities put on him, truth be told. Fenmarel is the eternal outsider, a solitary god. He hates the drow race and fights with the other elf-gods against Lolth and her people, but he collects unto himself elves who have been isolated from the main body of their race and who live in backward or wild, relatively “uncivilized” rural groups. He is their teacher and protector, one who is silent and subtle, instructing his people in skills of camouflage, deception, and secrecy. He has no priests, only shamans (who do gain powers).

Role-playing Notes: Fenmarel frequently dispatches his avatars to patrol the border areas of elves isolated in disappearing woodlands, jungles, and similar environments, not unlike Corillon in more sizeable homelands. He conveys omens and warnings of threats to his shamans through their divinatory rituals (using leaves, animal bones, sticks, and the like).

Statistics: AL cn (cg); WAL any non-evil (elves); AoC feral elves, scapegoats; SY pair of elven eyes in darkness.

Fenmarel's Avatar (Priest 12, Thief 12)

Fenmarel's avatar is an elf clad in leaves and scraps of clothing, with a skin color appropriate to the environment he appears in (usually green-brown), bearing tattoos. He uses spells from the spheres allowed to his shamans, and also Summoning spells.

Str 16	Dex 20	Con 15
Int 17	Wis 16	Cha 16
MV 24 fl 36 sw 18	SZ M (5')	MR 30%
AC -1	HD 12	HP 96
#AT 1	THAC0 9	Dmg 1d4 +4 (dagger) +1

Special Att/Def: Fenmarel's avatar always *passes without trace* and uses *improved invisibility* at will. He can cast *entanglement* once per turn, *plant door* 3/day, and *plant growth* 3/day. Any detection spells are 50% likely to fail against him. He uses a *dagger of venom* +4 and wears a *necklace of missiles*.

Duties of Shamans

Spying, the acquisition of outdoor proficiencies, and learning the preparation and use of poisons are common among Fenmarel's shamans. They are expected to train the young of their communities in such skills, and in camouflage and hiding.

Requirements: AB std; AL ng, cg, n, cn; WP any; AR leather or equivalent; SP all, animal, chaos, charm, elemental (all), guardian, healing, necromantic*, plant, protection, sun, weather; PW 1) track as rangers of same level, hide in shadows 15% / level in rural environments only; TU nil; LL 7; HD d6; Shamans only.

Hanali Celanil (Intermediate Goddess)

Hanali is the elven embodiment of romance, beauty, and love. She has a crystal fountain pool of immense size which she shares only with the goddess Aphrodite, and draughts from the waters are bequeathed by her to her senior priests as *philtres of love*. Hanali is revered by many half-elves as well as elves, in honor of the love which brought their parents together. Hanali is a being of timeless beauty and benign nature, forgiving of minor transgressions, and delighting in rewarding her followers with the bliss of unexpected love and affection.

Role-playing Notes: Hanali delights in seeing the growth of love among elves, and her avatar will often protect young lovers, acting in secret. Her omens appear sometimes as visions and dreams, but equally often as the sudden spectacular blooming of flowers, an abundance of natural fertility, and the guidance of her priests to areas of unspoiled natural beauty.

Statistics: AL cg; WAL cg (non-evil elves); AoC romantic love, beauty; SY heart of gold.

Hanali's Avatar (Priest 16, Wizard 12)

Hanali's avatar appears as a beautiful elf maiden, clad in a short dress or gown of white and gold, and always barefoot while wearing gold anklets and toe-rings. She uses spells from spheres listed for her priests, and spells from any wizard school.

Str 15	Dex 19	Con 18
Int 19	Wis 19	Cha 24
MV 24	SZ M (5'6")	MR 40%
AC -2	HD 16	HP 128
#AT 0	THAC0 n/a	Dmg n/a

Special Att/Def: Any beings within 60' of Hanali's avatar must save versus spells at -4 each round (-8 for males) or be permanently *charmed*, unable to attack her. She is immune to weapons below +2 enchantment. She can *dimension door* at will. The avatar has a *ring of invisibility* and carries a *philtre of love*.

Duties of the Priesthood

Hanali's priests preside over marriages and rites of passage ceremonies for young elves. They must cultivate fine gardens, amass personal (or temple-based) collections of gems, crystal sculptures and the like. They must always be finely dressed. There is no requirement for marriage (despite their presiding over this), since love, not marriage, is Hanali's concern. They must always give shelter and succor to young lovers.

Requirements: AB Cha 13; AL cg; WP bow and arrow, net, mace, mancatcher, quarterstaff, sling; AR leather, elven chain; SP all, charm, creation, guardian, healing, necromantic, plant, protection, sun, wards*, weather*; PW 1) friends; 3) charm person (member of opposite sex); 7) Cha raised to 16 (+1 if 16+) already; 10) can make *philtre of love* 1/week; TU turn at -2 levels; LL 16; HD d6; Shamans yes.

Shamans: AB Cha 10; AL cg, ng; LL 7; HD d4; Other weapon restrictions as for priests.



Labelas Enoreth (Intermediate God)

Labelas Enoreth is the god who conferred on Corellon's creation the gift of longevity at the time of their creation. It is Labelas who decreed that the elves would not have their appearances marked by the passage of time, and thus his cult is on good terms with the cult of Hanali. Also, Labelas cooperates with Sehanine in overseeing the lifespan of elves and their growth away from and beyond mortal realms. Labelas is also a philosopher-god, a patient teacher and instructor.

Role-playing Notes: Labelas concerns himself with transgenerational changes and the growth of learning and wisdom among elves, and thus rarely involves himself directly in the lives of individuals. His omens are given in the form of subtle, hidden, or ambivalent events and signs, challenging his priests to understand the god's signals.

Statistics: AL cg; WAL cg (any non-evil elves); AoC time, longevity; SY setting sun.

Labelas' Avatar (Wizard 12, Druid 16)

Labelas can appear as male or female, but always has silver hair and gray eyes. He wears pale-colored robes of green, blue, white and gray. The avatar uses spells from the druidic spheres (and also Numbers, Sun, Thought and Time), and spells from any wizard school.

Str 15	Dex 19	Con 17
Int 20	Wis 21	Cha 17
MV 24	SZ M (6')	MR 45%
AC -1	HD 15	HP 120
#AT 1	THAC0 5	Dmg 1d6 +1 (quarterstaff)

Special Att/Def: The avatar is immune to all spells which would slow his movement (*slow, hold, paralyzation, time stop, etc.*) and spells from the sphere of Time. The avatar's gaze can place one being per round in *temporal stasis* for as long as Labelas wishes (save versus spells at -4 to negate). His touch ages beings by up to 40 years (no save, no being can be affected twice in its lifetime). All creatures hostile to the avatar within 120' are slowed automatically (no save). Labelas uses a humble *quarterstaff* +1 if he must.

Duties of the Priesthood

Labelas' priests are philosophers and teachers, responsible for educating the young and promoting and acquiring knowledge. They are also record keepers and historians.

Requirements: AB Wis 12 Int 11; AL cg; WP club, dagger, knife, quarterstaff, sling, staff-sling; AR leather, elven chain; SP all, animal, astral, charm, divination, healing*, numbers, plant, protection, thought, time, weather*; PW 1) +2 to saving throws versus spells which affect/inhibit movement; 5) *haste* or *slow*; 9) age at 50% normal rate; TU nil; LL 16; HD d6; Shamans no.

Solonor Thelandira (Intermediate God)

Solonor Thelandira is the elven god of hunting, archery, and survival in wild and harsh places. In his latter aspect, he is worshiped by no few elven fighters, in addition to those rangers, hunters, and woodsmen who revere him. Solonor has a primary concern with the integrity of nature, with the balance between exploitation and agriculture on the one hand and fallow, wild, and undeveloped terrains on the other. His skills of bowmanship are said to be unequalled by any being.

Role-playing Notes: Solonor, like Corellon and Fenmarel, watches over the boundaries of elven lands and may provide help to strong, hardy fighters and hunters trapped in hostile territory. Omens granted by the god always take the form of natural phenomena; unusual flights of birds, strange behavior by wild animals, and also the sudden snapping of bow strings or twigs in woodland.

Statistics: AL cg; WAL cg (non-evil elves); AoC archery, hunting; SY silver arrow with green fletching.

Solonor's Avatar (Ranger 15, Druid 12)

Solonor's avatar appears as a strong, sinuous male elf clad in a great cloak portraying living elves, striding out in search of game and to destroy evil. The avatar has access to all priest spell spheres permitted to druids (and the Sun sphere).

Str 18/76	Dex 20	Con 19
Int 18	Wis 18	Cha 18
MV 24	SZ M (6'6")	MR 30%
AC -3	HD 18	HP 144
#AT 2	THAC0 5	Dmg 1d8 +5 (arrow)

Special Att/Def: The avatar uses *improved invisibility* at will in forests and woodland and is immune to all arrow fire. He uses a +5 *longbow* with quadruple normal ranges, and can create two *arrows of slaying* each day (for any desired creature type). The avatar wears a *necklace of adaptation* and *boots of varied tracks*.

Duties of the Priesthood

Solonor's priests must maintain a natural balance of hunting and culling in wild places, and the integrity of wilderness in nature. They are hunters and providers in far-flung rural communities. They may also preside over initiation ceremonies into adulthood, especially in less "civilized" groups of elves.

Requirements: AB Dex 15 Con 10; AL cg; WP any bows and arrows, dagger, knife, longsword, spear; AR leather or silenced elven chain (see *Complete Thief's Handbook*, p. 93); SP all, animal, elemental (all), healing*, necromantic*, plant, sun, weather; PW 1) +1 to hit with all bows; 3) speak with animals 2/day; 7) +2 to hit with all bows and thrown spears; 9) +1 Dex or Con; TU nil; LL 16; HD d8; Shamans yes.

Shamans: AB Dex 13; AL cg, ng, cn; LL 5; HD d6.



Lafarallinn (Elven Hero)

The tale of Lafarallinn is an archetypal myth told in many forms, and it is, above all, a moral tale. It does not reflect martial might, although Lafarallinn has a role as a protector. It does reflect a primary role for art and craft as a road to spiritual development, and above all it is a tale of wisdom taught by gods to mortal elves—and vice versa. It is an unusual myth, in that neither physical prowess nor intelligence on the part of the hero is his redeeming or prime quality.

Lafarallinn is represented as a powerful elven ranger, one with a long history of protecting the boundaries of elven lands in early times when the race struggled against the predations of many enemies, and in an early time when unearthly evils—the fiends—still stalked the Prime Material. The youthful ranger took as his prime tenet that prosecuting the goals of good meant extirpating evil. If it is not good, it shall be slain so that good may triumph, was the thinking of the young ranger. And evil was ever put to the sword, without remittance. Possessed of a magical ring which unfailingly *detected evil*, the ranger thought himself virtually perfect in locating evil—and slaying it.

Corellon Larethian looked into the elf's heart and saw a lack of mercy within it. And so he determined to teach the mortal a lesson; a cruel one, but no moral diatribe would touch such a heart, the Creator God deemed. Lafarallinn was staying at a tavern between his journeys in the wild, and as he ate his supper his purse was stolen by a young elven thief. Pursuing her down the dark backstreets, he caught the thief as she fell, her breathing ragged from a disease which afflicted her lungs. His ring glowing, he drew his longsword to slay her evil. But his hand was stayed as he looked into her dark eyes, dilated with the terror of imminent death, and in that instant Corellon granted Lafarallinn insight into her heart. The ranger saw the cruelty and brutality of her childhood, the cruelty of her peers, the indifference of her parents, the squalor of her upbringing; and the god made the mortal feel pity for one who could not have become other than she was. And, as the ranger's hands reached out to touch her face, Corellon drew some of the disease within her body into those hands. Lafarallinn wept, and picking up the fragile body of the girl took her to the healers, taking his recovered purse to pay for their ministrations.

Their help did not prevail. The girl died of a racking, consumptive disease, and Lafarallinn was left desolate with his love for her. His hands were crippled, so he could not raise a sword to slay again. Then, Corellon's avatar appeared to him, and told him of the lesson he had been given; that love, mercy and pity divide good from evil, and had not been within Lafarallinn's heart before. Lafarallinn was broken, and too late he lamented his uncaring destructions of the past. Pleading with Hanali Celanil for forgiveness and healing, the goddess could not countermand Corellon's actions, and her tears availed him not.

Many years later, Corellon himself was departing a conclave of elven bards he had secretly observed, when he encountered a hunched, limping, cowled figure making his way home in the

darkness. Something gave Corellon pause; and, as he hesitated, an intuition in the figure made him throw back his cowl and look at the god. Lafarallinn, now in middle age, recognized the god, and silently drew from the folds of his cloak a silken bag. From within the bag, his gnarled and crooked hands drew a crystal sculpture of the girl he had loved, and he held it out before the god, tears in his eyes. Corellon looked into the elf's heart, and saw years of loving work made real in the statuette, and the endless pain of the sculptor's crippled hands. For years, Lafarallinn had suffered torment while bending an unwavering concentration to make the statue, motivated purely by his love.

Corellon stood humbled. His lesson had been learned all too well, and returned unto him. The god realized that he had never shown the mortal the mercy of consideration of his efforts; not once had he looked back to see if Lafarallinn had learned the virtues Corellon had sought to teach him. Gently taking his hands, Corellon called to Hanali to heal him as she had wished to do; and placing a hand gently on Lafarallinn's forehead, he took away all but the ghost of the memories of years of pain. Lafarallinn, in his later years, became a great priest serving both Corellon and Hanali, and a sculptor and artist without peer among the elves. When his time came to depart mortal realms, the myth tells, he donned his armor and weapons and, aided by Corellon, went forth to the very Abyss to claim the soul of his lost love. With Corellon's blessing, the two souls passed to their final resting place in Olympus.

This tale has its sentimental side, as so many elven myths do; but it stresses the value of all life, the need for good to be vigilant against its own failings, and the role of arts and crafts as expressions of highest feelings. It also stresses Corellon's utter lack of aloofness from his creation.

Role-playing Notes: Lafarallinn can appear in "avatar" form as a spiritual guide, and also as a powerful warrior; his last actions, his journey into the Abyss, is a restatement of his valor as a warrior raised to a higher level. He is recognizable still by the silver and opal ring which unfailingly *detects evil* within 120'. He protects elves against evil without—and warns them of the need to protect the virtues within.

Lafarallinn's Avatar (Ranger 19, Priest 16)

Str 18/92	Dex 16	Con 17
Int 17	Wis 20	Cha 16
MV 12	SZ M (6'')	MR 15%
AC -2	HP 94	AL cg
#AT 5/2	THAC0 base 0	Dmg 1d8+3 (longsword) +5

Special Att/Def: Lafarallinn wears *elven chain* +5 and owns a *longsword* +3 with the property of *wounding*. He is immune to disease, paralyzation, caused wounds, energy drains and death magic. In addition to his evil-detecting ring, he carries an amulet which allows him to *cure serious wounds*, *neutralize poison* and *cure disease* 2/day each. He has a +4 hit bonus against orcs.



Gods of the Dwarves

Moradin (Greater God)

Moradin is the Creator God of the dwarven race. A god of formidable strength, his weapons and tools, all of which he crafts himself, are unusable by any mortal beings, and even by most other deities (Clangeddin, the war god, is an exception). Moradin is a god of stone and rock, fire and metal; a stern and uncompromising defender of the dwarven people he created and of the principles of law and good.

Moradin is held in many dwarven creation myths to have been incarnated from rock, stone, and metal, with his soul eternally present in the form of fire. That same fire fueled the forge in which Moradin created the dwarves, and in some myths Moradin breathes fire over the first dwarves to bring them to life. For this reason, forges always burn in Moradin's temples. Should the fire ever be extinguished, and the priests will go to almost any lengths to prevent this happening, the temple must be abandoned, torn down stone by stone, and entirely rebuilt and re-consecrated, usually on a new site.

Moradin is a supremely physical deity. He is strength and force of will embodied, and his weapons, armor and tools are almost extensions of his own incarnate being. Moradin moves through solid rock at will, and in the Seven Heavens Moradin lives within a vast mountain whose secrets no other deity knows (save perhaps for Dumathoin, who senses a few glimpses of them). Dwarves speak in hushed tones of the stonework and craftsmanship within Moradin's home, which far surpasses anything they could ever hope to make. But doing their very best is a basic form of homage to their creator, and such work is never to be rushed.

Moradin rules the other dwarven deities sternly. It is he who banished the derro, the deurgar, and their cowardly gods (as other dwarves see them), smiting them with his hammer and driving them squealing from his own home while his avatars drove the errant races from the lands of the dwarves. Moradin is a harsh, but fair, judge, and he judges dwarves on their achievements. It matters little to Moradin that a dwarf has a good heart, although this is necessary for him to accept one of his people; it is the quality of a dwarf's endeavors which draw the god's approval. Dwarves have many versions of the "pretty is as pretty does" proverb.

Role-playing Notes: Moradin does not often send an avatar to the Prime Material, since dwarves must work for their own place in the world and their own salvation. Only if oppressed by a numerically overpowering enemy will dwarves receive such aid, but prior to battles Moradin may well give such blessings as *strength* spells to favored warriors. Omens from Moradin are often warnings, frequently conveyed as the sudden breakage of an item in its crafting (often a weapon).

Statistics: AL lg; WAL lg (non-evil dwarves); AoC creation, smithing, craftsmanship, war; SY hammer and anvil.

Moradin's Avatar (Fighter 20, Priest 12)

Moradin's avatar appears as a stern-faced male dwarf with powerful musculature, especially in the upper body, and with flowing black hair and beard. He always wears field plate and carries a large shield and a warhammer. He uses priest spells from any sphere.

Str 22	Dex 16	Con 21
Int 19	Wis 18	Cha 20
MV 12	SZ M (5')/H (20')	MR 70%
AC -6	HD 20	HP 160
#AT 2	THAC0 4	Dmg 3d6 + 5 (hammer) + 10

Special Att/Def: The avatar cannot be harmed by any forged metal weapons, and is immune to petrification and paralyzation attacks. If the avatar departs by *plane shifting*, and has been forced to leave combat, a 20' radius area about the point where he was standing is engulfed in an instantaneous vortex of swirling, battering rock and stone (4d10 damage, no save). The avatar can cast *stoneskin* at will, *imprisonment* 3/day by touch, and also *banish* 3/day. He carries a *warhammer* +5, wears *field plate* +5 and a *shield* +2.

Duties of the Priesthood

Priests of Moradin are charged with the advancement of the dwarven race in all areas of life, the founding of new kingdoms and clan lands, and a wide range of formal ceremonies (marriages, consecrations of forges, temples and other buildings, crowning of monarchs, etc.) and the education of the young, especially in the teaching of history. They maintain genealogies and historical archives, cooperating with Berronar's priests. Adventuring is encouraged in the priesthood, but only adventuring which directly serves the interests of the dwarven race.

Priests of Moradin may only use weapons which they have taken a part in smithing and crafting. Even "mundane" weapons so constructed count as +1 weapons for the purposes of determining which creatures may be affected by them (but no hit or damage bonuses apply).

Requirements: AB Str 13; AL lg; WP any, but see above (warhammer 1st); AR any metal armor; SP all, combat, creation, divination*, elemental (earth, fire), guardian, healing, law, necromantic, protection, war, wards; PW 1) +2 Cha to other dwarves; 5) +2 to hit with warhammer; 9) *prayer*, magic resistance of enemies does not negate effect, 1d3 hp of damage cured for all dwarves within radius of effect at the end of spell duration; TU turn; LL 14; HD d8; Shamans yes.

Shamans: AB Str 10; AL lg, ln, ng; LL 6; HD d6; warhammer 1st weapon proficiency, must wear metal armor.



Berronar Truesilver (Intermediate Goddess)

Berronar is Moradin's wife, a defender/protector who is also the dwarven deity of healing. She rules over the affairs of the home, but is no passive homebody. Her protection extends to all of dwarven civilization, and she guards records and archives of dwarven attainments. Berronar is merciful and generous; a lock of an avatar's hair, if cut off, turns into gold overnight, and is worth 2,000 - 8,000 gp. Very rarely, she will give such a gift to a poor but deserving dwarf clan. She also governs marriages and partnerships, her symbol reflected in the dwarven tradition of exchanging rings with those for whom they feel deep trust and love.

Role-playing Notes: Berronar often sends an avatar to defend threatened dwarven clans, especially small clans threatened by events beyond their control. Her omens are suggestion effects to her priests, and illusions which dissolve to reveal a truth (a revealed area, an item of symbolic meaning, etc.).

Statistics: AL lg; WAL lg (good dwarves); AoC safety, truth, home, healing; SY two silver rings.

Berronar's Avatar (Paladin 14, Priest 12)

Berronar's avatar appears as a powerful female dwarf with a beard braided into four rows, wearing chain mail. She can use spells from any sphere listed for her priests (also Summoning).

Str 18/50	Dex 16	Con 19
Int 16	Wis 19	Cha 19
MV 12	SZ M (5')/H (18')	MR 40%
AC -2	HD 18	HP 144
#AT 2	THAC0 5	Dmg 1d6 + 4 (mace) + 3

Special Att/Def: The avatar wears *chain mail* + 5, and employs a *mace* + 4 which kills all evil thieves and those engaged in killing for a living (assassins, mercenaries, etc.) unless they save versus death magic at -4. She wears two silver rings, one of which allows her to automatically *detect lies* within 30' while the other negates all thief skills within 30' (save versus spells at -2 each round to use such skills).

Duties of the Priesthood

Berronar's priests are guardians and protectors of dwarven clans, and maintain lore-records and family histories. They must also heal sick and injured dwarves and those in need.

Requirements: AB std; AL lg; WP battle axe, club, crossbow, mace (1st), morning star; AR any; SP all, animal*, charm*, combat, creation, divination, elemental (earth), guardian, healing, law, necromantic, protection, wards; PW 1) all protection spells cast as priest of 4 levels higher; 5) *detect lie*; 9) cast one *wall (of force, iron, stone)* spell; TU turn at -4 levels; LL 14; HD d6; Shamans yes.

Shamans: AB std; AL lg, ng; LL 5; HD d3 + 1.

Clangeddin Silverbeard (Intermediate God)

Clangeddin is the Father of Battle, the general on the battlefield who leads from the front. He is concerned with war as a way of life, very different to Moradin in this respect. "War is the finest hour of dwarvenkind" is a saying of the god and his priests. He is a strict and ethical deity, however; one who brooks no trickery or deceit. Triumph must be obtained through valor and bravery, and Clangeddin is swift to humble and humiliate any who overcome by cowardly or deceitful means. He abhors cowardice; Clangeddin never backs away from a fight, no matter what the odds.

Role-playing Notes: Clangeddin's avatar is no stranger to battles on the Prime Material. He appears at the site of major, epic battles, and by fighting and singing stirring songs inspires dwarven warriors to victory. Clangeddin rarely bothers with the subtlety of omens, but if he does then these are usually "gut level" events (earth tremors, rockfalls, and "earthblood"—seeping red liquid from newly-exposed veins of ore).

Statistics: AL lg; WAL lg; AoC battle; SY two crossed battle axes.

Clangeddin's Avatar (Fighter 20, Bard 9)

Clangeddin's avatar appears as a craggy, middle-aged, bald, silver-bearded dwarf in chain mail with paired battle axes, powerful and always smiling. He despairs spell use.

Str 22	Dex 15	Con 19
Int 16	Wis 16	Cha 17
MV 12	SZ M (5')/H (18')	MR 40%
AC -1	HD 18	HP 144
#AT 4	THAC0 3	Dmg (1d8 + 4 (axe) + 10) x 2

Special Att/Def: Clangeddin's avatar can touch any metal weapon and *enchant* it to +2 strength for 1 turn, and can mend any damaged metal armor by touch. He wields two mithral *battle axes* + 4 and strikes twice with each, per round. He wears steel *chain mail* + 5. Giants attack him with a -4 penalty even when he appears in his Huge form (which he always does in battle).

Duties of the Priesthood

Clangeddin's priests are most often fighter/priests, and they form an elite warrior caste in many clans. They strive to maintain such a position, and train hard physically. They must always prepare for war, physically, tactically and by acquiring resources. They must attack hill giants whenever possible.

Requirements: AB Str 15; AL lg; WP any (battle axe 1st); AR any metal (no shields); SP all, charm*, combat, elemental (earth)*, guardian, healing*, law, protection, war, wards*; PW 1) *command* 2/day in combat; 5) *strength* (add 1d8 as if fighter); 9) may use one triple-damage battle-axe blow per day; TU nil; LL 14; HD d8; Shamans no.



Dugmaren Brightmantle (Lesser God)

Dugmaren is an errant god in the dwarven pantheon. He is an embodiment of the chaotic and exploratory principle, and his concerns are those of the unknown. He is an inveterate acquirer of "useless" knowledge, an experimenter and fiddler, one who favors knowledge for its own sake rather than for its practical utility. He dwells on the Plane of Concordant Opposition, although he ventures into the planes of Olympus, Elysium and the Twin Paradises. Dugmaren is often considered to be a child of Moradin, a splitting-off of a chaotic element from his father's stern lawfulness, over-favored by his mother Berronar. Dugmaren is a benign, inquisitive, cheerful and optimistic deity, and he is tolerated by the lawful dwarven pantheon because his inventions and innovations have undoubtedly creative aspects.

Role-playing Notes: Dugmaren will sometimes dispatch an avatar to act as an unseen guide for dwarf scholars and travelers, often protecting them in their searches and providing hints on where to look for knowledge. He also provides cryptic omens in the form of riddles, puzzles, and "impossible" objects.

Statistics: AL cg (ng); WAL ng, cg (dwarven scholars); AoC scholarship, discovery, invention; SY open book.

Dugmaren's Avatar (Thief 8, Bard 14)

Dugmaren appears as an old dwarf, slightly hunched, wearing a bright blue cloak, with twinkling blue-grey eyes. He always carries a collection of books with him. As a bard, he uses magic from all schools, often in an experimental, even haphazard, way.

Str 13	Dex 18	Con 15
Int 19	Wis 19	Cha 16
MV 12	SZ M (5')	MR 20%
AC -1	HD 14	HP 112
#AT 1	THAC0 7	Dmg 2d4 + 2 (broadsword)

Special Att/Def: The avatar has a saving throw of 2 against all spells which are mind-affecting (many illusion/phantasm spells, *forget*, *magic jar*, etc.). He wears a *cloak of displacement* and employs a *broadsword +4* which can cast *feeblemind* 2/day.

Duties of the Priesthood

Dugmaren's priests are instructed to travel widely and broaden their minds, especially in scholarly pursuits. They must cultivate the spirit of enquiry among the young. Recovery of lost and/or arcane knowledge is a prime task.

Requirements: AB Wis 13 Int 10; AL cg, ng, n, cn; WP axe (any), bow and arrows, broadsword, crossbow, dagger, knife, sling; SP all, astral, chaos*, charm, creation*, divination, guardian, healing*, numbers, protection, thought, wards; PW 1) gain 1 additional language per 2 levels gained; 3) *augury*; 7) *divination*; 10) *commune* 1/week; TU nil; LL 14; HD d6; Shamans no.

Dumathoin (Intermediate God)

Dumathoin is known as "Keeper of Secrets Under the Mountain", and he hides the secrets of the earth until deserving and diligent dwarves are ready to be guided to them. He lays veins of metals where he feels they will best benefit his followers when they are found. He watches over the safety and security of miners, and has a special role as protector of mountain dwarves. Those revering him often carry a small gemstone in their pockets in the hope of attracting his attention.

Role-playing Notes: Dumathoin often acts by direct placement of metal resources for dwarves, but ensures that only the diligent find them. He rarely resorts to sending an avatar as a guide or protector, unless exploring dwarves face hidden dangers they could not anticipate. Omens take the form of underground rumbling, and the sudden unblocking of obstacles.

Statistics: AL n (ln); WAL any; AoC mining, mountain dwarves, underground exploration; SY gem inside a mountain.

Dumathoin's Avatar (Fighter 16, Priest 10)

Dumathoin's avatar appears as a barrel-chested male dwarf with hair and beard of sculpted gray stone, earth-brown skin, and eyes of silver fire. The avatar can use spells from all spheres listed for his priests.

Str 19	Dex 15	Con 20
Int 18	Wis 19	Cha 15
MV 9 br 9	SZ M (5' 6")/H (18')	MR 40%
AC -2	HD 16	HP 128
#AT 2	THAC0 5	Dmg 1d6 + 6 (mattock) + 7

Special Att/Def: Dumathoin's avatar can see through solid rock to a range of 120', uses all earth/stone/metal based wizard spells as if a 22nd level wizard (and is himself immune to all such spells), and can summon 1d6 16HD earth elementals to do his bidding for 12 turns once per day. He uses a huge *mattock +5* made of solidified magma.

Duties of the Priesthood

Dumathoin's priests often supervise mining operations, and maintain underground safety and security. They are charged with retrieving treasures buried in the earth without being overly greedy, and without marring the beauty of the subterranean realm. They are also negotiators with other, non-hostile, underground races, bargaining to avoid over-exploitation of resources.

Requirements: AB Con 12; AL ln, n; WP any; AR any; SP all, combat*, creation, divination*, elemental (earth, fire), healing*, protection, travelers*, wards; PW 1) *stoneskin*; 5) *stone shape*; 9) *detect gems* underground, 1 turn, 60'; TU nil; LL 14; HD d8; Shamans yes.

Shamans: AB Con 9; AL n, ln, lg, ng; LL 5; HD d6.



Muamman Duathal (Lesser God)

Muamman is the protector of adventurers, travelers, "expatriates" in non-dwarven or mixed communities, and all those dwarves who travel or live far from the dwarven homelands. His is a growing cult in those worlds where many dwarves have become urban dwellers, and he may be evolving into an Intermediate God. His secondary aspect is unique among dwarves: as a god of lightning, which he often uses as an omen. He is on good terms with Dugmaren, and the theme of traveling to gain knowledge is a shared concern of these gods.

Role-playing Notes: Muamman sometimes sends his avatar to act as a guide, or to warn urban dwarves of trouble brewing in the homelands. More often, he sends omens in the form of lightning, subsidence on trails, sudden rockfalls, or by priestly divination through stone-plinging (the pattern of a fist is a common sign).

Statistics: AL ng; WAL any non-evil dwarves; AoC wanderers, "expatriates"; SY mace held in gauntleted fists.

Muamman's Avatar (Ranger 14, Priest 9)

Muamman's avatar appears as a weathered dwarf of nondescript appearance, dressed very plainly. He uses spells from spheres listed for his priests.

Str 18/65	Dex 17	Con 18
Int 18	Wis 17	Cha 15
MV 12	SZ M (5')/L (12')	MR 20%
AC -1	HD 14	HP 112
#AT 2	THAC0 7	Dmg 1d6 + 4 (mace) + 4

Special Att/Def: The avatar can *blink*, *dimension door*, and *pass without trace* 3/day each, and has natural *free action*. He can *water walk* at will and *call lightning* and cast a 10HD *lightning bolt* 2/day each. Muamman carries a *mace* +4 which casts light as Muamman wishes, from a soft glow to a 20' radius. He can create one *quarterstaff* +1 per day, which is sometimes given as a gift to a solitary or beleaguered traveling dwarf.

Duties of the Priesthood

Muamman's priests establish way-places and waymeets along roads and very long tunnel complexes, and outdoors they maintain highways and also mountain trails and passes. The priesthood is a strong wandering and adventuring one. The priests also have a significant role in many urban, expatriate dwarf communities.

Requirements: AB std; AL ng; WP any (mace or quarterstaff 1st); AR any; SP all, animal*, charm, combat*, creation, divination, elemental (air*, earth, water*), guardian, healing*, plant*, protection, summoning*, sun*, travelers, weather*; PW 1) *free action*; 5) *haste*, no aging; 7) 6HD *lightning bolt*; 9) *find the path* 1/week, double duration; TU nil; LL 14; HD d6; Shamans no.

Vergadain (Intermediate God)

Vergadain is the patron deity of dwarf merchants and most non-evil dwarven thieves (some would say this is the same thing). He is something of a poet also, and no one's fool; he can evaluate treasures perfectly, and has the skills of a great con man. He will use any non-harmful trickery to achieve his own ends. He delights in his magnificent collection of *objets d'art* and jewellery, in his mansion on the Plane of Concordant Opposition.

Role-playing Notes: Vergadain may dispatch an avatar to acquire some treasure he fears may fall into the wrong hands, or to guide his priests to that treasure. His omens are runs of bad luck, bad coinage cropping up in one's purse, a snake left in a sack (a symbol of one of Vergadain's own wiliest con tricks), and unexpected fortunate discoveries.

Statistics: AL n (cn); WAL any; AoC wealth, luck; SY a gold piece (circular coin).

Vergadain's Avatar (Thief 14, Bard 16)

Vergadain's avatar is clad in yellow and brown leathers and cloth, below which he wears golden chain. He is handsome, well-groomed, and wears much personal gold jewellery. His spells can be cast from any wizard school of magic.

Str 18/30	Dex 19	Con 16
Int 18	Wis 16	Cha 18
MV 15	SZ Varies	MR 30%
AC -4	HD 17	HP 136
#AT 1	THAC0 5	Dmg 2d4 + 4 (broadsword) + 3

Special Att/Def: The avatar uses *invisibility* at will and *mislead* 1/day, and can *detect invisible* at will within 40'. He can also cast *silence* 15' radius 3/day. His *broadsword* +4 detects treasure within 20', and a magical necklace he wears allows him to vary his size between one foot and 15 feet in height (with his possessions changing accordingly); only Vergadain can use this.

Duties of the Priesthood

Vergadain's priests include thief/priests (at the DM's option). They encourage trade with other races—but always to the benefit of dwarves. They never steal from other dwarves, although "Vergadain's portion" can be appropriated from other races without their permission. The priesthood is expected to be personally wealthy, and to maintain temples in excellent style. It is allowed for priests and followers to hide their reverence on occasion, since few people knowledgeable about this cult are very happy at conducting transactions and deals with them.

Requirements: AB Dex 12 or Int 12; AL n, cn; WP as thieves; AR leather or chain; SP all, charm, creation, divination*, guardian, healing*, protection, time*, travelers*; PW 1) +1 Ch to other dwarves; 5) *invisibility*; 7) *taunt* a lawful creature; 9) know value of goods within +/- 5%; TU nil; LL 14; HD d6; Shamans no.



Abbathor (Intermediate God)

Abbathor embodies the principle of greed which is the major weakness of the dwarven race. He has an insatiable lust for treasure, especially gold. He is tolerated by the other gods because he has sided with them in epic battles of the past, but none trust him. Berronar loathes his deceitfulness, and Dumathoin shields treasures from him, to his fury. He broods in his gold-lined cave in Hades, ever watchful for more treasures to consume.

Role-playing Notes: Abbathor sends avatars to take treasures, just as Vergadain may—but unlike Vergadain, Abbathor uses any means, no matter how evil, to further his ends. He will kill for treasure alone, and may be overwhelmed by lust for gold. His omens to priests and evil thieves are typically malevolent, such as the splitting apart of gems, the tearing of a sack of gold, or the despoiling of treasure (“gone to Abbathor” is a dwarven expression for lost treasures).

Statistics: AL ne; WAL evil dwarves; AoC greed; SY jewelled dagger.

Abbathor's Avatar (Wizard 12, Thief 16)

Abbathor's avatar always appears as a very large dwarf clad in leather and furs, fat and piggy-eyed with a sallow skin. He casts spells from any wizard school save illusion/phantasm.

Str 18/00	Dex 15	Con 19
Int 17	Wis 16	Cha 8
MV 12	SZ L (8')	MR 40%
AC 0	HD 16	HP 128
#AT 1	THAC0 5	Dmg 1d4 +4 (dagger) +6

Special Att/Def: The avatar can create treasure lust in sentient beings within 30', 1/day for one turn; all affected creatures must save versus spells or try to obtain by force the most valuable object they can see (and protect their own valuables). Abbathor's avatar has a jewelled dagger +4 which detects precious metals within 20'. His armor is leather +4 and his shield can cast *blindness* at one creature per round within 30' (save versus spells at -6 to negate, -3 if looking away).

Duties of the Priesthood

Abbathor's priesthood secretly opposes those of Dumathoin and, to a lesser extent, Berronar. They must amass treasures and sacrifice these to Abbathor. A minority are priest/thieves (at the DM's option), but they very rarely steal from other dwarves unless certain they cannot be observed.

Requirements: AB std; AL any evil; WP as thieves; AR any; SP all, charm, combat, creation*, divination*, guardian, summoning, sun (rev); PW 3) detect hidden gems within 10', 1 turn duration; 5) darkness 15'; 9) create treasure lust within 10' (as above); TU command at -4 levels; LL 14; HD d6; Shamans yes.

Shamans: AB std; AL any evil, n; LL 5; HD d4.



Gnarldan Steelshield (Dwarf Hero)

The tale of Gnarldan Steelshield is told in many forms, and illustrates many common themes in dwarven myth and legend. The names and places change from world to world, as do the exact nature of the enemies and dangers faced, but the common themes endure from version to version.

Gnarldan's father was leader of a dwarven clan eking out a living in hard lands, with poor resources. Increasingly, these dwarves were beset by a horde of monstrous giant trolls, with skins thicker than stone, who resisted even the fire the dwarves brought against them. Gnarldan's father was slain by the enormous troll leader, leaving the clan with no great warrior and facing extinction. Gnarldan donned his father's armor and shield, though barely of age, and beseeched Moradin to give him a sign to guide him to the salvation of the clan, offering his own life for this. The god heard, and led Gnarldan into deeper caves than the dwarves had ever explored. Here, the young dwarf found a rich vein of adamantine, enough to make many weapons; but he knew this would not prevail. So he beseeched Moradin once more, even as he broke off a strange spear-shaped fragment of the precious metal.

This time, Gnarldan followed a dream omen which led him to a vast cavern where a huge serpent (sometimes this is said to be a red dragon) resided in a lake of fire, across which stood a forge. Mighty were the dwarf's struggles with the serpent, but he finally slew it, as he struck off its head. That he did not suffer that fate himself was thanks to the shield he carried, which deflected the monster's bite as it bore down on his head. Trusting to his god, the dwarf waded into the lava, and while he suffered dreadful agonies he crossed the lake with his wounds healed as he emerged. There, he lay the adamantine on the anvil, and collapsed in a faint from the exertions of battle.

Gnarldan dreamed; and as he did, he saw a fiery breath play about the forge and the anvil atop it, and he saw the metal he had placed there glow white-hot as it coalesced and began to take shape as an axe. When he awoke, a perfectly-formed battle axe, a single piece of metal, lay on the forge. His left hand was missing, neatly severed and without any wound; so he strapped his shield to that arm and hefted the axe in his weapon hand. As he picked up the axe, he saw the faint outline of a hand etched into the head of the metal handle.

Fighting his way back to the surface, Gnarldan had to overcome many other enemies; in most versions of the tale, these are orcs (even an avatar of Bahgtru himself in the most dramatic story form). He led a small group of his clan to the adamantine, which they in turn crafted into a phalanx of axes to prepare for what they intuitively knew was the final decisive struggle against the trolls. As the battle lines were drawn, Gnarldan looked across the straight rank of dwarven warriors, so pitifully few in number against a merciless enemy; and he breathed. From within his being Moradin drew fire, drawing the dwarf's soul into the flames, and the rich red flames licked along the row of axes which glowed in that unearthly luminance. The axes

sprang into flame from within themselves, and the dwarves charged.

The trolls were slaughtered by the score, Gnarldan breathing time and again to fuel the flames of the axe blades. At the last, he stood toe to toe with the gigantic troll leader, fully four times his height (this is often exaggerated when the tale is told to young dwarves), and severed his limbs—which continued to fight independently of the main body. Only when Gnarldan's axe split the monster's skull straight down the middle did the thing expire. The battle was won.

Yet, the end of this tale is mournful. Gnarldan did not lose his life, as he had offered to Moradin; but much of him was lost in that magical breathing, and while both he and the clan lived out many decades, Gnarldan slowly faded—as did they, in the end. The clan had a golden age of security, but they vanished from the world as their numbers diminished, and the location of their home land is lost even to dwarven scholars.

This myth has many central themes of dwarven life and history: revenge for the slaying of ancestors, an initiation into adulthood which is desperately perilous, a unique twist on the theme of being self-sufficient in creating one's own weapons (Gnarldan gives part of his own body for the axe to be fashioned by the god), and of course many combats with monstrous enemies which feature several highly dramatic climactic scenes. Victory is obtained by force in these combats; magical aid may be employed, but this is a supplement to the use of weapons, not an alternative. The ancestor-theme is repeated, of course, for Gnarldan's struggles to regain his home is reminiscent of the upwards journey of the Dwarf-Fathers. The "lost land" theme is also common among dwarves, whose greatest fear is often the decline into extinction of their race through their low birth rate. A preoccupation with the gloomy, elegaic tragedy of a slow decline is part of the morose quality which other races very readily see in the dwarven people.

Gnarldan's Avatar (Fighter 20)

Str 18/00	Dex 16	Con 18
Int 15	Wis 17	Cha 18
MV 6	SZ M (4' 6")	MR nil
AC -2	HP 137	AL lg
#AT 2	THAC0 1	Dmg 1d8 + 5 (battle axe) + 6

Special Att/Def: Gnarldan wears *chain mail +2 of fire resistance* and carries a *shield +3* strapped to his left arm; this arm has no hand, only a smoothed stump. He uses a *battle axe +5, flametongue*, of purest adamantine, which slays trolls outright on a successful hit.



Gods of the Gnomes

Garl Glittergold (Greater God)

Garl Glittergold, father of the gnomish race, is a benign and friendly deity, one of the most approachable of all greater gods. His mischievous exploits form the basis of entire cycles of stories which are told and retold around the gnomish hearths in the hills. They laugh at the story of Garl bringing down Kur-tulmak's cavern, and fall about at the tale of how Garl dressed up as a deer to lure Grankhul, the bugbear hunter god, out into the open and then trapped him by illusion and left him trussed up like a turkey. Garl steals evil weapons and magic intended for malefic ends from their owners, and does his best to dispose of them. He uses trickery and illusion to overcome physically stronger opponents, and leaves them helpless and humbled, less out of a desire to humiliate them than in the ever-optimistic hope that they might learn a lesson about overweening pride and pomposity. They don't, of course, and Garl has many enemies among the Goblinoid and Underdark gods.

However, while Garl uses trickery and wiles, if forced to fight he is hardly weak. His great intelligent battle-axe Arumdina cleaves through stone as easily as through air, and slices through metal armor as if it didn't exist. Garl's military prowess is virtually always used defensively, but few deities will try to pick a fair fight with him.

Garl is ruler of the gnome pantheon, but is very ready to delegate and share his responsibilities and concerns. Thus, mining and smithing are overseen by Flandal Steelskin; illusions by Baravar Cloakshadow; protection and combat by Gaerdal Ironhand; and so on. The gnomish pantheon is one of exceptional harmony, save for the evil of Urdlen, and all live in the Seven Heavens, Twin Paradises, or Elysium. It is also a pantheon which is unusually active and most involved with its worshipers, as Garl encourages all the deities to be actively preoccupied with gnomish life. As part of the bargain of the creator gods, while other races took strength (dwarves), magic (elves), or versatility (humans), Garl made few demands for the gnomes, but he reserved the right to watch more directly over their affairs than most of the other gods.

Role-playing Notes: Garl watches over cooperation among gnomes at all times; he may send omens, even an avatar, to resolve strife and serious disputes. Omens take the form of gentle proddings through trickery, mischievously telekinetically affected objects bobbing about, or some illusion which makes a gnome appear momentarily foolish. Only if the matter to which Garl wants to alert a worshiper is serious will the omen take a more serious form (spoiling some achievement, breakage of some prized object, shattering of a gemstone, etc.).

Statistics: AL lg (ng); WAL lg (non-evil gnomes); AoC protection, humor, trickery, gemcutting, smithing; SY a gold nugget.

Garl's Avatar (Illusionist 12, Priest 14, Thief 16)

Garl's avatar appears as a handsome golden-skinned gnome with gemstones of ever-changing hue for eyes. He is well-dressed, usually with a flowing cloak of silk, and always with a significant quantity of gold about his person. He uses spells from all spheres listed for his priests and from the illusion/phantasm school of wizard spells.

Str 18/01	Dex 20	Con 17
Int 20	Wis 17	Cha 20
MV 18	SZ S (4')	MR 60%
AC -2	HD 18	HP 144
#AT 1	THAC0 5	Dmg 2d8 + 4 (battle axe) + 3

Special Att/Def: Garl's avatar is immune to all illusion/phantasm spells. He can cast *mirror image*, *glitterdust*, and *improved invisibility* 3/day each, and *taunt* and *Tasha's uncontrollable hideous laughter* one per round at will (saving throws against the latter spell are made at -4). The avatar carries a mithral-steel *battle axe* +4, fashioned after Arumdina, the weapon used by the god himself. The axe can *heal* the avatar (and only the avatar) once per day. Garl's avatar always carries a pouch with 3d4 applications of *dust of illusion* and a *bag of beans*. Within a *portable hole*, the avatar carries many props for his practical joking and trickery.

Duties of the Priesthood

Garl's priests are educators and protectors, even those who choose the thief/priest dual-class option (by no means unusual). In their teaching of the young, they combine a very earthy practicality with a streak of humor which keeps their young charges entertained, and their learning is all the better for that. They are expected to take part in mining, smithing, or gemcrafting work irrespective of seniority. As protectors, the priesthood must maintain a careful vigilance towards hostile races, especially kobolds. Finally, the priesthood must maintain a good archive of jokes, jests and (some would say interminable) tales.

Requirements: AB Int 11 or Dex 11; AL lg, ng; WP any (axe 1st); AR any; SP all, animal, charm, combat, creation, divination*, elemental (earth), guardian, healing, necromantic, plant, protection, sun*, wards, weather*; PW 1) +5% to all thief skills if priest/thief, else hide shadows and move silently gained at 15% each; 5) *Tasha's uncontrollable hideous laughter*; 7) save at +2 versus all illusion/phantasm spells; 9) displacement, 1 turn (as if wearing *cloak of displacement*); TU turn at -2 levels; LL 13; HD d6; Shamans yes.

Shamans: AB Cha 10; AL cg, ng; LL 7; HD d4; Other weapon restrictions as for priests.



Baervan Wildwanderer (Intermediate God)

Baervan is a deity of outdoors, forest-dwelling gnomes and their communities, and also of thievery. He is a good-natured god of mischief, slightly more relaxed in alignment than Garl, and a friend of several sylvan deities and races. He has a strong affinity with forest animals, and forest oaks. His home is close by an ancient oak tree in the Twin Paradises, Whisperleaf, from which his magical spear is taken.

Role-playing Notes: Baervan's concerns, and those of his priests, are very similar to those of druids. Baervan will send an avatar to help repair severe damage to nature, or sometimes just for mischief. His omens take the form of whispering wind in trees, the sudden growth of plants on a well-trodden trail, or small animals behaving oddly (like pelting a gnome with acorns).

Statistics: AL ng; WAL ng (any non-evil gnomes); AoC forests, travel, nature; SY raccoon's face.

Baervan's Avatar (Ranger 10, Druid 10, Thief 14)

Baervan's avatar appears as a middle-aged male gnome, dressed in clothes of wood-brown hues. He uses spells from all spheres permitted to his priests.

Str 16	Dex 19	Con 18
Int 19	Wis 17	Cha 17
MV 15	SZ S (4')	MR 30%
AC 0	HD 15	HP 120
#AT 3/2	THAC0 5	Dmg 1d8+3 (spear) +1

Special Att/Def: The avatar can *animate tree* (as a 12 HD treant with 96 hp) 3/day for 3d4 rounds. He carries an oaken spear +3 and wears a robe of protection +1. He is accompanied by a giant raccoon, offspring of the god's own companion Chiktikka Fastpaws. The raccoon has AC5, MV 15, fights as a 6+ HD monster with 48 hp with two claws and bite (Dmg d6+1/d6+1/d10) and can pick pockets/hide in shadows/move silently 50% each.

Duties of the Priesthood

Baervan's priests are concerned with the protection of nature, and driving off of evil creatures. They are found mostly in outdoors gnomish communities. They often have a raccoon as an animal companion (use statistics for skunk without skunk's special attack).

Requirements: AB Con 10; AL any good; WP bow and arrow, club, crossbow, dagger, hand/throwing axe, knife, sling, spear (1st); AR not metal; SP all, animal, charm, divination*, elemental (earth, water), healing, plant, sun, travelers, weather; PW 1) pass without trace 2/day; 3) cannot be entangled; 7) bark skin gives -2 AC and +2 saves; 9) any animal companions gain +1 hp per die; TU turn at -4 levels; LL 13; HD d8; Shamans yes.

Shamans: AB std; AL cg, ng; LL 7; HD d4; Other weapon restrictions as for priests.

Baravar Cloakshadow (Lesser God)

Baravar is a sneaky, sly gnome deity. While he is a protector of the gnome race, his protections are actively rooted in deceit—illusions, traps, ambushes, and the like. His jests and tricks may cause no little discomfort to the victims. Baravar has a genuine antipathy for deities of many goblinoid races and, unlike the other gnome gods, he is none too restrained about expressing this. He is also a thief, albeit not a very good one, and enjoys using illusions to confuse creatures before robbing them. Often, he steals out of boredom as much as for any other reason.

Role-playing Notes: Baravar sends avatars to defend gnomes oppressed by goblinoids, and often sends one to harass goblinoids from a distance even before the gnomes are threatened ("do unto them before they have a chance to do unto you"). His avatars may be sent on thieving missions also. His omens are almost invariably illusions of diverse kinds.

Statistics: AL ng (n); WAL ng (any non-evil gnomes); AoC illusions, protection, deception; SY cloak and dagger.

Baravar's Avatar (Illusionist 16, Thief 8)

Baravar's avatar appears as a dark-haired, beady-eyed, very alert and vigilant young gnome, always dressed in dark clothes.

Str 15	Dex 18	Con 15
Int 17	Wis 15	Cha 15
MV 12	SZ S (4')	MR 20%
AC 0	HD 12	HP 96
#AT 1	THAC0 9	Dmg 1d4+4 (dagger)

Special Att/Def: Baravar's avatar has 75% magic resistance versus illusion/phantasm spells. The avatar can become invisible at will, and can use dimension door and rope trick at will. His magical cloak has properties of blending and displacement, and can also cast 1d4+2 mirror images as shadowy duplicates of the avatar within a 60' radius. His dagger +4 drips paralyzing venom.

Duties of the Priesthood

Baravar's priests must adventure and conduct magical experiments to find or make magical items controlling illusions. Many are illusionist/priests. Proficiencies in disguise, camouflage, hiding and the like are encouraged. They are sneaky, smart gnomes, and have a role as spies and investigative agents.

Requirements: AB Int 15 or Dex 15; AL any good, n; WP as thieves (dagger 1st); AR leather; SP all, astral*, charm*, creation, guardian, healing*, protection, travelers*; PW 1) use illusion/phantasm wizard spells as if priest spells of same level; 3) +2 to saves versus illusion/phantasm spells; 5) invisibility; 9) 1d4+2 mirror images; TU nil; LL 13; HD d6; Shamans yes.

Shamans: AB Dex 12 or Int 12; AL any good; LL 6; HD d4; Other leather armor only, dagger 1st weapon.



Flandal Steelskin (Intermediated God)

Flandal Steelskin is the gnomish god of mining and smithing, an excellent craftsman with an unerring nose (of great size!) for finding metals in the earth. He is physically strong, and no stranger to battle. He helped forge Arumdina, and so often has the ear of Garl. He is also concerned with the skills of gnomes working as artisans and craftsmen of all kinds.

Role-playing Notes: Flandal will, rarely, send an avatar to instruct gnomes in some very tricky smithing process, or to guide them to untapped metal ores. He may also send an avatar to deal with any disputes between gnomes and fire-dwelling creatures. His omens are always fiery, involving sudden flares of fire in forge or hearth or small jets of flame moving around on a bare floor or earth. Pyromancy is practiced by many of his priests.

Statistics: AL ng; WAL ng (any non-evil gnomes); AoC mining, smithing, fitness; SY flaming hammer.

Flandal's Avatar (Fighter 10, Priest 10)

Flandal's avatar appears as a balding, slightly ageing, huge-nosed gnome with skin the color of blue mithril steel, and his eyes appear as flaming coals. His hair and beard are brilliant blue-silver. He wears a leather apron over his other clothing.

Str 18/76	Dex 17	Con 18
Int 16	Wis 16	Cha 14
MV 9	SZ S (4')	MR 20%
AC -1	HD 15	HP 120
#AT 3/2	THAC0 5	Dmg 2d4 + 4 (hammer) + 4

Special Att/Def: The avatar wears an *aprion of fire resistance* and can cast *stoneskin* 2/day. Once per day, he can summon 1d4 16 HD fire elementals for 6 turns. His axe-backed *hammer* +4 shoots a 6 hit dice *fireball* 6/day and does double damage to all cold-using and cold-dwelling creatures; it can speak the languages of all fire-using creatures (red dragons, chimerae, etc.).

Duties of the Priesthood

Flandal's priests are inveterate miners and smiths, developing wide proficiencies with underground detection skills, and looking after the safety of gnomish miners, as well as being fine weapon craftsmen. They are expected to undergo strength and stamina training (a sight often hilarious to other races).

Requirements: AB Str 12 or Con 12; AL any good; WP any metal-bladed or metal-headed weapon (hammer 1st); AR any; SP all, creation, divination*, elemental (earth, fire), guardian, healing*, protection ; PW 1) *resist fire* 2/day; 4) +1 to Str or Con; 7) detect metal ore (vein) within 40' through solid rock 1/week; TU nil; LL 13; HD d8; Shamans no.

Gaerdal Ironhand (Lesser God)

Gaerdal Ironhand is the only gnomish deity who could possibly be considered stern. He remains unsmiling at gnomish tales and pranks (save those of Garl himself). The other gnome deities say he chuckles in private, but this is deeply uncertain. Gaerdal has only a small following among gnomes as a result, but his prime role as a protector deity is one which inspires devotion from those few and respect in other gnomes.

Role-playing Notes: Gaerdal will often send an avatar to assist gnomes in preparation for battle. He is somewhat hostile to Baervan, disliking deceitfulness, and may have an avatar thwart Baravar's plans if he learns of them. Gaerdal's omens are rather bombastic and a little exaggerated: underground rumblings, a statuette cracking very loudly, rocks detonating, and the like.

Statistics: AL lg (ln); WAL lg, ln (any non-evil, non-chaotic gnomes); AoC protection, vigilance, combat; SY iron band.

Gaerdal's Avatar (Fighter 15)

Gaerdal's avatar appears a stern, strong gnome in the prime of life, clad in chain armor, with thick, sleek brown hair and brown eyes.

Str 18/40	Dex 16	Con 18
Int 15	Wis 15	Cha 17
MV 12	SZ S (4')	MR 20%
AC -2	HD 15	HP 120
#AT 2	THAC0 5	Dmg 2d4 + 4 (hammer) + 3

Special Att/Def: The avatar can create a *wave of telekinesis* in a 60-degree arc with a sweep of the hand 3/day, the effect lasting 2d4 rounds. He can create *walls of iron* and *stone* 2/day each. He wears *chain armor* +3, a *shield* +1 and carries a *hammer* +4 which, when it strikes, utters a loud ringing sound (all creatures within 10' must save versus spells or be deafened for 1d4 rounds).

Duties of the Priesthood

Gaerdal's priests are as close to being a warrior caste as one could find among gnomes. They are not common; many are fighter/priests. They are rather moralizing, much less given to levity than most gnomes, and may often be administrators, judges, and the like. Their role as protectors is of major importance. The priests usually erect small statues of Gaerdal at the major entrances to gnomish settlements. Making life difficult for Baravar's followers is also important to these priests.

Requirements: AB Str 13; AL lg, ln; WP any (hammer 1st); AR any metal; SP all, combat, divination*, guardian, healing*, protection, war*, wards*; PW 1) *strength*; 5) *protection from evil* 10'; 9) *cloak of bravery*; TU turn at -2 levels; LL 13; HD d8; Shamans no.



Nebelun (The Meddler) (Lesser God/Gnome Hero)

Nebelun is a restless, wandering god, one who has grandiose schemes which never seem to work. He is a technologist of sorts; he loves to build complex machines and apparatus and tinker with them. They don't often work as intended, but they are rarely wholly useless. He is also something of a thief/trickster, as shown by his unusual symbol, which hails from the time he stole the tail of Semuanya the Lizard Man god, skinned it, and built the first gnomish blimp by sewing it up and inflating it with hot air using a massive bellows contraption.

Role-playing Notes: Nebelun will very rarely send an avatar into the Prime Material unless he needs some special resource for his own experiments. His priests are expected to develop their own ingenuity, but rarely he will send help in the form of sudden inspirations ("Nebelun's head" is roughly equivalent to "Eureka!") and sometimes omens such as rearranged items in a toolbox, leaving a trail of tools leading to some item which can give the symbolic solution to a thwarting practical puzzle, or some equally indirect clue to solving a pressing problem.

Statistics: AL cg; WAL cg (any non-evil, non-lawful gnomes); AoC inventions, good luck; SY bellows and lizard's tail.

Nebelun's Avatar (Wizard 14, Thief 9)

Nebelun's avatar appears as an old but spry, white-haired gnome wearing a black frock-coat and top hat, with glasses, and carrying a black leather bag filled with strange and bizarre tools and items (but his magical hat allows him to vary this).

Str 15	Dex 18	Con 15
Int 19	Wis 14	Cha 14
MV 12	SZ M (5' 6")	MR 40%
AC 1	HD 12	HP 96
#AT 1	THAC0 9	Dmg 1d4 + 3 (mace)

Special Att/Def: Nebelun's avatar can *blink* at will (choosing the direction), and may re-roll a saving throw, once per throw, 1d6 times per day. His *mace +3* will stun anyone struck for 1d4 rounds (save versus spells to negate), and it also doubles as a *wand of wonder*. He wears a *top hat of disguise*.

Duties of the Priesthood

Nebelun's priests are inveterate tinkerers and experimentalists. They are forever trying to devise newer and more complicated ways of doing things. Their temples are complex workshops, and they must amass treasure and rare items for "research", so adventuring is important. They may not use "simple" weapons (clubs, quarterstaffs) and must have had at least some role in making the weapons they employ.

Requirements: AB Int 13; AL cg; WP crafted (see above); AR any save plate; SP all, chaos*, charm*, creation, divination, guradian*, healing*, protection*, thought, time; PW 1) can re-roll any one d20 roll each day; 5) *free action*; 9) may use wizard

spells from the Alteration school (up to 3rd level) as if priest spells of same level; TU nil; LL 13; HD d3 + 1; Shamans no.

Nebelun's Heroic Career

Nebelun is a mortal gnome who has become a deity through divine ascension and actually progressed to the status of Lesser God, and his own efforts have taken him there. This is a great source of inspiration to any gnome who ever picked up a tool or wondered whether some practical task could be accomplished with more style or panache, if not necessarily more simply...

Nebelun has other qualities as well as his inventiveness: he is fearless to the point of insanity. Few other creatures would just stroll in and steal Semuanya's tail as the lizard god splashed in his favourite pool, and to inflate the thing and fly about in a tiny wickerwork basket haphazardly strapped underneath it is further testimony to Nebelun's admirable spirit. What's more, the blimp didn't crash (although it did explode shortly after landing).

Not that Nebelun's schemes quite work out as planned, but they usually have highly fortunate side-effects. On one famous occasion, Nebelun spent years designing a system of dams on a great Underdark river, hoping to create a reservoir which would provide a stable water-flow for forges, workshops and for less important needs such as drinking. The design was ever so slightly wrong, and the largest dam collapsed, flooding a cavern complex. This fortuitously deluged a large kobold army about to attack the unsuspecting gnome communities, who were forced to retreat, and mercifully Gaerdal Ironfist was on hand to divert the waters away from the gnome burrows with walls of stone and iron.

One could add tales of a more traditional trickster type to this—how Skoraeus Stonebones found the carved rocks he used for rock-throwing contests replaced by a row of metal spheres which made a variety of rude noises when picked up is an old favorite. But most of them have certain things in common.

These various tales are often confused so far as timing is concerned. Sometimes, Nebelun is a mortal hero when he performs these admirable actions; sometimes he is already a demigod able to travel the planes. This distinction doesn't truly matter to the spinner of the yarn; after all, Nebelun is a deity now, and gnomish deities are close to their people (there is no hubris in this). Also, practical details don't matter too much (just how Nebelun managed to escape with something the size of Semuanya's tail without the lizard god noticing is rarely explained). But what's truly important is that the tales are fun. Imagine those poor wet bedraggled kobolds sniffing and wiping their noses all the way back home! Just imagine the look on Semuanya's face!

Also, as a hero Nebelun is not a warrior, not mighty, and not typified by strength. Curiosity, humor, a sense of fun, and playful tinkering characterize his actions.



Segojan Earthcaller (Intermediate God)

Segojan is a nature deity, but unlike Baervan, who is a deity of outdoors, plants and forests, Segojan's concern is the deep earth and the creatures within it. It is he who gifted gnomes with their ability to communicate with burrowing animals, and he is known to be on excellent terms with Calladuran, god of the deep gnomes (svirfnebli). Segojan burrows easily through earth, clay and even stone. In some pantheons, he is also the gnomish god of magic, but usually either Garl or Baravar has this role.

Role-playing Notes: Segojan is only likely to send an avatar when the affairs of gnomes underground, deep gnomes, and/or Underdark races are brought into conjunction. He attempts to defuse and avoid conflicts if possible. As earthy and pragmatic a deity as Segojan rarely sends omens; if he wishes to communicate with a priest, he does so straightforwardly, or sometimes by sending a burrowing animal to deliver the message for him.

Statistics: AL ng; WAL ng (any non-evil gnomes); AoC earth, nature; SY glowing gemstone.

Segojan's Avatar (Druid 14, Bard 7)

Segojan's avatar appears as a grey-skinned gnome who wears armor made of grass and roots. As a bard, he uses elemental (earth), illusion/phantasm and alteration spells.

Str 17	Dex 13	Con 18
Int 18	Wis 17	Cha 13
MV 12 br 6	SZ M (4')	MR 35%
AC 1	HD 15	HP 120
#AT 1	THAC0 5	Dmg 1d10 +3 (rod) +1

Special Att/Def: The avatar is immune to acid and petrification attacks, and can summon 1d4 16HD earth elementals once per day to serve for 6 turns. The *quartz rod* +3 he fights with can be touched to stone to bring forth a stone golem, once per day, which stays for the whole day to serve Segojan. His strange covering counts as *leather armor* +4.

Duties of the Priesthood

Segojan's priesthood works together with that of Flandal to supervise mining and oversee safety and protection. They go further than others in actively seeking to watch over boundaries with the territory of Underdark races, and tunnels deeper underground than gnomes usually explore. They have particularly good relations with svirfnebli, and often negotiate with them and share information.

Requirements: AB Con 12 ; AL any good; WP any; AR any; SP all, animal, divination*, elemental (earth), guardian, healing*, plant, protection, sun*, travelers*, wards*; PW 1) *meld into stone*; 5) summon (8HD) earth elemental for 6 turns; 9) *stone tell* 1/week; TU turn at -4 levels; LL 13; HD d6; Shamans no.

Urdlen (Intermediate God)

Urdlen is an outcast, an epitome of the evil impulse which somehow rules a few gnomes and is feared by the rest. It is telling that gnomes have no myths of how this evil arose, but they fear Urdlen's vicious, life-hating evil and bloodlust. Urdlen is considered sexless although referred to as "he"; his life-hate renders any conception of gender (and by implication procreative ability) irrelevant. Urdlen is a half-mad, blindly destructive impulse; the blindness of his chosen avatar form is very tellingly symbolic.

Role-playing Notes: Urdlen can strike almost anywhere, anytime. The nature of his plans to bring evil into the hearts of gnomes are not understood even by the other gnome deities. His avatar may appear in a despoiling role almost anywhere. His omens take the form of blood bubbling from the earth, claw marks in rock, and severe nosebleeds among his priests (lose 1d4 hp).

Statistics: AL ce; WAL ce (any evil gnomes); AoC greed, blood; SY white mole.

Urdlen's Avatar (Wizard 12)

Urdlen's avatar appears as a huge, dead-white furless mole with claws of steel. He uses destructive and damaging spells from any school of wizard magic he chooses.

Str 18/01	Dex 17	Con 17
Int 15	Wis 15	Cha 1
MV 12 br 12	SZ L (8' 6" long)	MR 40%
AC 0	HD 15	HP 120
#AT 2	THAC0 5	Dmg 4d4 (claws) +3

Special Att/Def: Urdlen's avatar has a permanent *blur* spell in operation, is immune to acid and paralyzation attacks, and can breathe a *stinking cloud* up to 60', 3/day. He can create a *cloak of fear* about himself 2/day. If both Urdlen's claws strike the same target in a melee round, the effect is that of *wounding* for 1d4 rounds, during which time Urdlen goes into blood frenzy (+2 to hit and damage, -2 AC, always attacks bleeding target).

Duties of the Priesthood

Urdlen's priests must appease their god by pouring the blood of creatures they kill into the ground and burying it. They must also sacrifice gems and valuable metal goods to the god, often after breaking or defacing them. They must oppose priests of other gnomish deities. Many are priest/thieves.

Requirements: AB std; AL ce; WP any edged weapons; AR any; SP all, animal*, chaos*, combat, elemental (earth), healing (rev), necromantic* (rev), summoning*, sun (rev); PW 1) *stinking cloud*; 5) *cloak of fear*; 9) *confusion*; TU command at -2 levels; LL 13; HD d6; Shamans no.



Gods of the Halflings

Yondalla (Greater Goddess)

Yondalla is a strong, proud goddess, head of the halfling pantheon. In the Seven Heavens she shares her home with most of the other halfling deities, a place of rolling valleys and meadowland known simply as the Green Fields. Yondalla is physically small, and her persuasiveness and charm are qualities she has always used first when arguing the case of her people with the other gods.

However, when she is roused to ire Yondalla is a truly fearsome goddess, for all her apparent gentility and diminutive stature. She is a fertility goddess, but with but a wave of her hand she can take life, health and years from creatures, and she possesses both a powerful shield (her motif) and shortsword. Halflings do not truly have a war god, but Yondalla is a warrior other deities do not seek to challenge. They are aware that halflings in their lairs, or whose backs are pushed against the wall, will fight more savagely than one would think possible. Since their homes are their lives to many halflings, this is not so surprising.

Yondalla's two major roles as a goddess are the Protector and Provider. As a goddess of protection, Yondalla fends off evil influences and intrusions from the homes and lives of halflings. Her protection is surely part of the very souls of her creations, for of all the demihuman races the halflings have most rarely succumbed to evil. Yondalla gives her people the strength of character and the determination to defend themselves. As a provider, Yondalla is a goddess of fertility and growing things, of birth and youth. She can make barren places and creatures fertile, and increase the growing rate of plants and animals, almost as she chooses, although she uses such powers sparingly and will almost never confer such benefits on other demihumans or humans for fear of giving offense to their gods.

Yondalla is a kind and merciful goddess to her people. Although she brooks no evil, she despises no part of her creation, and always seeks to guide halflings who have lost their way in the world, physically or spiritually, back to their homes and friends. She is tolerant of the thieves among her people; she does not approve of them, and tries to have her priests guide such errant folk to use their skills more usefully, but appropriating an extra share for oneself from the "big folk" is no great sin if no real harm or damage is done.

Rather like Garl Glittergold, Yondalla shares her spheres of concern with the other deities. Thus, Sheela Peryroyl co-rules agriculture and nature with Yondalla, and Cyrrollalee co-rules homes and protection with the greater goddess. The majority of the other gods have a protective aspect.

Role-playing Notes: If a community of halflings is faced with extermination, Yondalla is very likely to send an avatar to prevent this from happening. She will not send one to attack enemies in their homes and lands, but she defends her own people with utter determination. This is usually a last resort, since she

will use omens (changes in nature) and direct revelations to her priests, and usually allow Arvoreen to act first, before sending an avatar. If she does do this, she will fight within the area of the halfling communities and homes rather than venture attacks outside of that area.

Statistics: AL lg; WAL lg (all non-evil halflings); AoC protection, fertility; SY shield.

Yondalla's Avatar (Paladin 14, Priest 16, Wizard 12)

Yondalla's avatar appears as a strong female halfling, proud and determined of bearing, dressed in green, yellow and brown, and always bearing a shield.

Str 18/95	Dex 19	Con 18
Int 19	Wis 19	Cha 22
MV 12	SZ S (4')	MR 65%
AC -4	HD 16	HP 128
#AT 2	THAC0 5	Dmg 1d6 +4 (shortsword) +5

Special Att/Def: The avatar is immune to caused wounds, energy drains, paralyzation, gaseous attacks, blinding, deafness and disease. By a wave of her hand, Yondalla's avatar can age a creature by 10% of its natural life span or affect it as if striking it with a *staff of withering*; no creature can be affected by each power more than once in its lifetime. She can cast *plant growth* and *animal growth* at will, and if amongst a community of halflings can cast each of the Bigby's hand spells 1/day. She radiates a permanent full-strength *protection from evil*, 20' radius. Her *shield* +3 reflects all bolt spells back at their caster, and her *shortsword* +4 is a vorpal weapon which glows silver when it strikes.

Duties of the Priesthood

Priests of Yondalla are concerned with all spheres of halfling life, save thievery. They are protectors, watchers over home and fields, and community leaders. They officiate at weddings and funerals (the latter together with Urogalan's priests). Some use proficiencies and spells to protect agriculture, together with Sheela Peryroyl's priests. More light-heartedly, they organize the great feasts of the halfling year, and many are superb cooks!

Requirements: AB std; AL lg; WP any (shortsword 1st); AR any, but must always carry shield; SP all, animal, combat, creation, divination, elemental (air, earth, water), guardian, healing, law, necromantic, plant, protection, sun, wards, weather*; PW 1) *shield* (can function with non-metal armor); 5) *bless*, double duration; 7) *create food and water*; 9) may negate 1d4 energy drains during remaining lifetime; TU yes; LL 12; HD d6; Shamans yes.

Shamans: AB std; AL lg, ng; LL 6; HD d4; Other must use shield.



Arvoreen (Intermediate God)

Arvoreen, "The Defender," is the nearest thing to a halfling war god. He is a deity of "active defense," believing in aggressive preparation for incursions into halfling lands and being ready to repulse hostile creatures at the first sign of trouble. He dwells in the Seven Heavens with "the Keepers," an elite group of souls of halfling warriors who have died in battle (fighters of 6th-9th level). Here, the god feasts and celebrates, and plans defenses with them.

Role-playing Notes: Arvoreen is anxiously protective of the halfling race. He is the most alert to impending dangers, and is less carefree and joyful than most halfling deities. He sends avatars to defend and patrol halfling communities very readily. Arvoreen may reward warriors who have defended halfling communities with a minor magical item, even if of another race. His omens to his priests are usually direct warnings of impending danger and the need for battle readiness.

Statistics: AL lg; WAL lg (good halflings, all non-evil halfling warriors); AoC protection, vigilance, war; SY 2 shortswords.

Arvoreen's Avatar (Ranger 15)

Str 18/25	Dex 17	Con 17
Int 17	Wis 16	Cha 17
MV 12	SZ M (4' 6")	MR 30%
AC -2	HD 16	HP 128
#AT 2 (4)	THAC0 5	Dmg 1d6 + 4 (shortsword) + 3

Special Att/Def: Arvoreen's avatar suffers only half damage from weapons below +3 enchantment. He is always accompanied by one of the Keepers, and can summon 1d4 others 1/day (arrive in 1d4 rounds, stay for duration of combat). He has a *shortsword + 4*, and a *dancing shortsword + 4* which gains his strength bonus to damage in combat. He wears *chain mail + 3* which can cast all *cure wounds* spells on him 1/day each.

Duties of the Priesthood

Arvoreen's priests may be multi-class fighter/priests (at the DM's option). They are protectors and defenders, constructing defense barriers, signalling systems, beacons, and traps. They procure weapons for halfling communities, and adventure to gain magical weapons and defensive items of all kinds.

Requirements: AB Str 12 or Con 12; AL lg; WP any (shortsword 1st); AR any; SP all, combat, guardian, healing, law*, necromantic*, protection, summoning*, sun, war, wards; PW 1) hide in shadows as ranger of same level; 5) lay on hands, 1 hp/level; 9) *haste* spell, personal only, no aging, for combat only; TU nil; LL 12; HD d8; Shamans yes.

Shamans: AB Str 10 or Con 10; AL lg, ng; LL 5; HD d6; Other shortsword 1st weapon proficiency.

Brandobaris (Lesser God)

Brandobaris is the master of adventure and misadventure. The moral lesson of many of his journeys and scrapes is that it's better not to dash off unprepared into danger; but Brandobaris is an agreeable, friendly rascal. In myth, he always manages to escape from the awful situations he finds himself in. This is typical of halfling lesser gods, demigods and heroes of the trickster variety, who are numerous in local halfling pantheons.

Brandobaris concerns himself with the affairs of halfling adventurers, who he sees almost as proxy versions of himself. He is ever mischievous, and concerns himself with the behavior of halflings rather than their formal alignments.

Role-playing Notes: Brandobaris is always on the lookout for a worthy risk and challenge for his avatar to face. His avatar may even seek out high-level halfling thieves for fellow adventuring. Omens take the form of footprint marks, and objects disappearing from (or appearing in) one's pockets.

Statistics: AL n; WAL any; AoC stealth, thievery, adventuring; SY halfling's footprint.

Brandobaris' Avatar (Wizard 7, Thief 16)

Brandobaris' avatar appears as a cheeky-faced young halfling dressed in smart leather jerkin, silk blouse and cotton pants. His wizard spells are taken from the alteration, enchantment/charm, and illusion/phasm school.

Str 16	Dex 19	Con 15
Int 18	Wis 16	Cha 18
MV 12	SZ S (4')	MR 35%
AC 0	HD 12	HP 96
#AT 1	THAC0 9	Dmg 1d4 + 3 (dagger) + 1

Special Att/Def: The avatar is totally silent to mortals if he pleases, and has permanent powers of *free action* and *spider climbing*. He has 90% magic resistance against all detection spells (e.g., *detect invisibility*). He has a *rope of climbing*, a *ring of invisibility*, and a *dagger + 3* which can transform into a *sling of seeking + 2* if Brandobaris so wishes.

Duties of the Priesthood

Brandbaris' priesthood are active adventurers (and, at the DM's option, may be thief/priests). They are expected to take significant risks during their adventures. Stealth and subtlety is expected of the priests at all times.

Requirements: AB Dex 13; AL ng, n, cn; WP as thief; AR leather, silenced elven chain; SP all, animal*, charm, combat*, creation, divination*, guardian*, healing*, protection; PW 1) *spider climb*; 3) *silence 15'*; 5) *invisibility*; 8) *deppockets*; TU nil; LL 12; HD d6; Shamans yes.

Shamans: AB Dex 10; AL ng, n, cn, ne; LL 4; HD d4; Other weapons and armor as thieves.



Cyrollalee (Intermediate Goddess)

Cyrollalee is a protective deity, like Yondalla, but she is specifically a goddess who protects the home, and many invocations to her are day-to-day minor oaths and fussing by busy halflings. She is also a deity of trust and the spirit of good fellowship and friendship, and for this reason is the halfling deity who has the largest number of good relations with deities of other races. She is most offended by those who betray the trust of hosts, or who break into the homes of halflings to steal from them. She is also an enemy of oath-breakers. She expects her followers to protect themselves and their friends, and to keep a benignly watchful eye on the homes of their neighbors.

Role-playing Notes: Cyrollalee does not often send her avatars into the Prime Material; this is usually only done in response to a major oath-breaking, to punish the offender. She may send omens to those about to be burgled or cheated, and may force someone to speak the truth before one of her priests if offended by their dishonesty.

Statistics: AL lg; WAL lg (any good or ln halflings); AoC friendship, trust, home; SY open door.

Cyrollalee's Avatar (Priest 12)

Cyrollalee appears as a humble female halfling of homely appearance, the brown of her peasant's clothing matching that of her hair. She uses priest spells from those spheres listed for her priests, plus Summoning.

Str 15	Dex 18	Con 16
Int 18	Wis 19	Cha 17
MV 12	SZ S (4')	MR 35%
AC 0	HD 14	HP 112
#AT 1	THAC0 7	Dmg 1d6 +1 (quarterstaff)

Special Att/Def: Cyrollalee's avatar is immune to weapons below +2 enchantment, can *detect lies* automatically, and has a permanent *Serten's spell immunity* in operation. She carries 2 pairs of *iron bands of Bilarro* (half usual escape probability), and usually fights with a humble *quarterstaff* +1.

Duties of the Priesthood

Cyrollalee's priests are specifically defenders of the home. They oversee drawing up of contracts and agreements of all kinds, and also look after and educate young halflings. The priesthood is quite a homely and prosaic one, not an adventuring priesthood.

Requirements: AB std; AL lg; WP blunt weapons (including sling, staff-sling, etc.); AR any; SP all, animal, combat*, creation, divination*, guardian, healing, necromantic*, plant*, protection, sun*, wards; PW 1) *detect evil, protection from evil*; 3) *detect lie*; 7) *emotion (friendship or hope)*; 9) +3 saves versus fear; TU turn at -4 levels; LL 12; HD d6; Shamans yes.

Shamans: AB std; AL lg, ng, ln; LL 5; HD d4.

Sheela Peryroyl (Intermediate Goddess)

Sheela Peryroyl is the halfling goddess of nature and weather, and also of agriculture. She balances the concern for wild, untamed land and habitats with a strong role as a goddess of cultivation, seasons and especially harvests. She is a goddess of revelries, feasting, and often of romance. Sheela is sometimes credited with creating many species of flowers, and has a strong aesthetic sense. When she sings she causes flowers to bloom, trees to bud, and seeds to sprout, and living plants grow and flower in her wake as she walks along the earth.

Role-playing Notes: Sheela will dispatch an avatar to counter any main threat to halfling land (not just halfling people or homes). She is greatly angered by wanton despoiling of nature, and her avatar will pursue offenders in order to punish them. Her omens are gently revealed to followers as sudden plant flowering, playful behaviour by small woodland animals, and benign weather changes (sunbeams through clouds, very localized dewfall, etc.).

Statistics: AL n (ng); WAL n, ng (non-evil halflings); AoC nature, agriculture, weather; SY daisy.

Sheela's Avatar (Druid 16)

Sheela's avatar appears as a pretty halfling maiden dressed in garlands of wildflowers. She uses spells from the standard druidic spheres, and also Sun and Travelers.

Str 15	Dex 18	Con 18
Int 16	Wis 19	Cha 19
MV 12	SZ S (4')	MR 35%
AC 0	HD 15	HP 112
#AT 1	THAC0 5	Dmg 1d6 +4 (club)

Special Att/Def: Sheela's avatar travels freely on all terrains (*pass without trace, water walk*, etc.), and cannot be entangled. She *regenerates* 3 hp/rd if her feet are on bare earth. She has a *staff of the woodlands*, and a *club* +4.

Duties of the Priesthood

Sheela's priests are concerned with nature and agriculture, with the balance between cultivation of fertile lands and the need to leave some areas wild and in a pristine natural state. They are the major celebrants at seed-sowing and harvest festivals. They must oversee the integrity of halfling land at all times.

Requirements: AB std; AL n, ng; WP bow and arrows, club, crossbow, dagger, dart, quarterstaff, sling, staff-sling; AR any; SP all, animal, charm*, creation, divination*, elemental (air, earth, water), guardian*, healing, necromantic*, plant, protection*, sun, travelers, weather; PW 1) *speak with animals* 3 / day; 4) *entangle*; 7) *plant growth*; 9) *speak with plants*; TU turn at -2 levels; LL 12; HD d6; Shamans yes.

Shamans: AB std; AL any non-evil; LL 5; HD d4.



Urogalan (Demigod)

Urogalan is the halfling demigod of earth and death. His earthy aspect is one of reverence for the very earth itself rather than concern with natural growth; he is an underground god. His deathly aspect is as a protector of the souls of the dead, and as an adviser-judge with Yondalla. Few halflings worship him, but he is revered as a protector. For all that, halflings shiver at the sight of the god's symbol.

Role-playing Notes: Urogalan sends omens and manifestations of black hounds, including their baying, as premonitions of death, and to garner souls. He has one avatar, which is sent to gather in the souls of great, wise, or exceptional halflings. He may also dispatch his avatar underground to watch over perils which may come from within it.

Statistics: AL n (In); WAL n (all halflings); AoC earth, death; SY black dog's head silhouette.

Urogalan's Avatar (Wizard 10, Priest 10)

Urogalan's avatar appears as a slim, dusky-skinned halfling, dressed in a pure white robe (death aspect) or brown robe (earth aspect). His wizard spells come from all schools, and his priest spells from those spheres listed for his priests.

Str 14	Dex 16	Con 16
Int 15	Wis 18	Cha 13
MV 12	SZ S (4')	MR 20%
AC 0	HD 12	HP 96
#AT 1	THAC0 9	Dmg 2d4 +4 (flail)

Special Att/Def: Urogalan's avatar can see in magical darkness and cannot be blinded or deafened. Twice per day he radiates a *cloak of fear* if underground. He wears a *ring of protection* +3 and a *double-headed flail* +3. The avatar is always accompanied by a completely silent black hound (AC2, MV 24, HD 6, hp 48, Dmg 2d8, Morale 20 if with the avatar, double damage on a natural 20, MR 15%, radiates *fear* 5', immune to fear).

Duties of the Priesthood

Urogalan is propitiated by many halflings, but his priesthood is very small. They are funeral, burial, and memorial celebrants, and ancestor worship and genealogies are important to the cult. Gravestones often include statuettes of Urogalan. They also have a role in consecrating the foundations or first diggings of buildings and new burrow complexes.

Requirements: AB Wis 13; AL In, n; WP any (flail 1st); AR any; SP all, divination, elemental (earth), guardian, healing, necromantic, protection, time*, weather*; PW 1) *protection from evil*; 3) *invisibility* to undead; 5) *protection from evil* 10'; 7) *dig*; 9) *stone shape*; TU yes; LL 12; HD d6; Shamans yes.

Shamans: AB std; AL In, lg, n, ng; LL 4; HD d4.

Kaldair Swiftfoot (Halfling Hero)

Kaldair is a hero of the bad-boy-made-good school, a common theme in halfling moral tales. A thief and rascal by nature, Kaldair is curious and loves travel (this is both admirable and foolhardy, of course). He evades many hazards by his spying and snooping skills, seeing guards and traps before he can be come ensnared by them. He takes risks, but not blindly. He often uses creatures' weaknesses against them, with these weaknesses reflecting their own lack of moral virtue. Thus he fools the Ogres of the Black Eye with fool's gold and manages to make off with their chest of treasure; he dupes an orc priest into donning *boots of dancing* so he can steal his magical cloak and potions; and so on, through many such tales. The symmetry of the lure and the reward for Kaldair is also a common motif.

Sleight of hand, and acquisition of magic which aids it, are also major strengths of Kaldair. He always has secret places to hide things (a cloak with *deppockets*, a *portable hole*, a *Leomund's secret chest*), and friends who can stash items for him. He also conceals the magic he carries if possible. Concealment is a classic element of a trickster-hero, but Kaldair hides things for good reasons. He is not mischievous just for the sake of it.

Embellished tales told about Kaldair to young halflings always end with the story of the Jute Liche, a fearful undead creature which took its name from its bizarre dress habits. Kaldair wanders unknowingly into the Liche's caverns (moral: always know where you're going), steals some items, and comes up against the Liche. He is struck with fear, but stands his ground, knowing that to attempt to flee is death. He distracts the Liche by screaming "No!" at the top of his voice, making the thing hesitate and allowing his magical sword to stab from behind and immobilize it. This is a trick of sorts, but it is one where raw courage and refusal to run in the face of overwhelming danger are major virtues, a very common end-moral in such tales. Kaldair, of course, returns home, falls head over heels for one of Sheela's priestesses, becomes well-respected in his community and lives happily ever after (happy endings are essential in halfling tales). But he sometimes strays a little way from home, until his wife comes to drag him back to his children...

Kaldair's Avatar (Thief 16)

Str 13	Dex 19	Con 15
Int 18	Wis 13	Cha 17
MV 12	SZ S (4')	MR nil
AC 0	HP 61	AL ng (cg)
#AT 1	THAC0 13	Dmg 1d6 +1-4 (shortsword)

Special Att/Def: Kaldair carries a *dancing shortsword* which paralyzes even creatures normally immune to paralyzation (a normal save at -4 negates). He has a cloak with permanent *deppockets*, a *ring of invisibility*, and a *portable hole*. He has many special thief items such as hollow-heeled boots, special sword-sticks, etc. (see *Complete Thief's Handbook*, Chapter 5).



Goblinoid Deities



Introduction

The goblinoid races are the most important group after the demihumans in virtually all worlds. They are fecund, their short lifespans balanced by a very high birth rate. These races are generally evil and their gods and pantheons reflect this clearly. They compete with all the surface races for living space, and with most of the underground races who live above the Underdark realms also. They are all aggressive and territorial, and they would surely dominate worlds if not for a major weakness: Many are too chaotic to organize well enough to achieve lasting success, and those races which are lawful often factionalize into competing clans who waste resources skirmishing against each other. These races rarely dominate the world around them because they are divided amongst themselves.

The term "goblinoid" needs definition: For the purposes of looking at their gods, this refers to orcs and ogres, goblins and hobgoblins, bugbears, kobolds and urds. Mongrelmen are also included here, because they usually have mostly goblinoid blood and their god attracts a handful of followers from the other goblinoid races. Most goblinoid gods are clearly of a specific racial type, although Maglubiyet rules goblins and hobgoblins both, and their specific racial deities, and the entity known simply as Stalker does not appear to have any specific racial origin. Gnolls are often considered to have a similar racial origin to the goblinoids, but most revere a tanar'ri lord with Undead affinities, clearly unrelated to other goblinoid gods; some also revere giantish deities, and so they are considered among the Gods of the Giants. Likewise, many ogres revere giantish gods and their own patron, Vaprak, seems as much giantish as goblinoid in kind.

The different races have differing forms of creation myths, which always give pride of place to their own patron deity; but a common theme among all of them is that, in the beginning of worlds, the gods of humanity and demihumans divided up living space and left no place for the goblinoids. Their gods had to fight for space, and while they are generally considered to have been defeated in a great mythic battle, this was due to treachery, trickery, or the unfair use of magic to avoid a fair fight. The most intense version of this is that told by the orcish shamans and priests, of Gruumsh's defeat by Corellon, but the myth always has the same theme and this serves to fuel a sense of bitterness among these races which in turn stokes up their aggression; just what their gods and priests want, of course.

Shamans are as prominent as priests, or even more so, among the goblinoid races. Many fragmented clans or tribes only have shamans, and some deities do not have priests at all. The clan shaman is often a powerful figure as a dual-aspected warrior chief/shaman, or as an adviser to the warriors, a goblinoid of unusual wit or wisdom who bends his skills to the eternal warfare these races conduct. These races also have witch doctors, shamans who have a smattering of wizardry. It is an eternal puzzle how races created by gods of powerfully physical aspect, devoted to strength, brute force and warfare, are almost unique in having this additional talent among their shamans. What is cer-

tain is that the owning of a battered spell book, possibly handed down for generations and with its glyptic script almost faded to unreadability, gives the witch doctor tremendous kudos and the respect, even fear, of his clan. After all, virtually none of the others can even read, let alone cast spells from book learning.

All the goblinoid pantheons are dominated by gods who concern themselves with strength, strife, warfare, combat, murder, suffering, darkness, death and disease, command, rulership, and slavery. A few are concerned with thieves, trickery, and protection. Gods of nature, atmospheric events, knowledge, joy and love, beauty and pleasure are not to be found here. Only Meriadar, the rogue mongrelman god, is an exception. There is no richness of myth, no moral tales, no subtle ethical precepts reflected in the tales of the gods and their servants; the goblinoid world-view is an impoverished one, bereft of the creativity the higher intelligence and good alignment of the demihumans reflects. The evil of these races does not incline towards the subtlety and complexity of the Illithids or beholders, and their religions are dark, stark and brutal.

The Orc Pantheon

Most extensive of all goblinoid pantheons is that of the populous, fertile orc race. Their myth of pre-time, constantly re-told by shamans around the campfire in the deepest dark of night, is archetypal for most of the goblinoid races.

In the beginning all the gods met and drew lots for the parts of the world where their races would dwell. The elven gods drew the lot which gave them green forests and bright woodland, the dwarf gods drew the lot which gave them the riches of the mountains, the gnomish gods got the sunlit, rocky hills, and the halfling gods picked the lot which gave them the rolling fields and meadows. The human gods drew the lot which allowed the humans to dwell where they pleased, in any environment. Then the assembled gods turned to the orcish gods and laughed loud and long. "All the lots are taken!", they said tauntingly. "Where will your people dwell, One-Eye? There is no place left!"

There was silence upon the world then, as Gruumsh One-Eye lifted his great iron spear and stretched it over the world. The shaft blotted out the sun over a great part of the lands as he spoke: "No! You lie! You have rigged the drawing of lots, hoping to cheat me and my followers. But One-Eye never sleeps; One-Eye sees all. There is a place for orcs to dwell... here!", he bellowed, and his spear pierced the mountains, opening mighty rifts and chasms. "And here!", and the spearhead split the hills and made them shake, covering them in dust. "And here again!", and the black spear gouged the meadows, and made them bare.

"There!" roared He-who-Watches triumphantly, and his voice carried to the ends of the world. "There is where the orcs shall dwell! And they shall survive, and multiply, and grow stronger. And a day will come when they cover the world, and they shall slay all of your collected peoples! Orcs shall inherit the world you sought to cheat me of!"



Thus the orcs had their homes, and the day shall come when orcs will rule alone, and this is why they wage war: War for the righteous wrath of Gruumsh, war unceasing and endless.

Everything is subjugated to this drive for territory through war, and the other orcish deities simply reflect various facets of this central drive. Lthic may be the goddess of healing, but she only smiles upon healing given to the deserving (who have suffered wounds of war). Might is right to these gods, and they all struggle for power in one way or another, often against each other—but none dares risk the wrath of Gruumsh. They almost all live in the Hells, where Gruumsh keeps his never-sleeping, never-blinking eye firmly fixed on them.

Priests: Only Lthic among this pantheon allows female priests and shamans as well as males; all other gods accept only males.

The Goblin Gods

Maglubiyet rules this pantheon with a fist of iron just as Gruumsh does his. It is a pantheon both smaller, and more divided, than the orcish one. Maglubiyet rules both goblins and hobgoblins, and does not allow their specific racial gods to grow and develop in strength. Most local pantheons have a number of minor gods, demigods and lesser gods, and if they seem to be increasing in strength Maglubiyet destroys them before they can become a potential challenge to him. He allows Nomog-Geaya and Khurgorbaeyag to exist as totemic specific-race gods, because he knows the need each race has for one specific god of their own, and through long eons these two gods have learned ever to bow themselves to Maglubiyet's flaming iron throne.

There is a mighty war of orcish and goblin spirits in the Hells, directed by Gruumsh and Maglubiyet, which is endless; for as the spirits are slain on the dismal fields of warfare in those infernal terrains, they are raised to fight again at the end of each battle. Countless thousands have been mindlessly slain to gain a few hundred yards, only to rise again and drive their enemies back. Centuries have been spent to gain just one single hill of frozen lava, only to lose it in a decade thereafter. Why the deities persist in this futile struggle is unknown. Perhaps it is to sharpen their battle wits, to try out strategies for other battles; perhaps it is rooted in envy and malice; who can say?

Perhaps because of this battle, and the need to maintain some cohesion among the two races he rules, Maglubiyet allows the demigod Bargrivyek to mediate some of the disputes among the goblins and hobgoblins. The goblins thus have a mediator deity, unknown among the orcs, but this demigod is as ruthless a seeker of battle and territory as any other goblinoid god. He too is unwaveringly evil; but his lawfulness inclines towards unity and cohesion rather than brutal rulership. At least, it inclines slightly that way, and that's more than any other of the deities.

The Bugbear Gods

The bugbear race is tough, hardy, and both faster and stronger than most goblinoids. They are not as populous or fertile as the smaller races, however, and they often compete with races the smaller folk don't, such as giants and giant-kin. For these reasons, bugbears tend to be less preoccupied with mass battles. They are also chaotic, of course, making the organization of armies more difficult. They have a martial pantheon, but it is more diverse than those of orcs and goblins, and they have gods of stealth, surprise, hunting and fear among their number. Local pantheons also have minor deities of fertility, earth, and death; sometimes, the bugbears include Stalker, a darkness/death god among their group. Bugbear shamans and priests show a greater inventiveness in their use of magic, and in their mythic tales, than most goblinoids. This reflects both their chaotic (and thus more flexible and potentially creative) nature and their slightly higher intelligence. But, still, their creator god Hruggek lives in a cave in Pandemonium surrounded by severed heads, so there is no question as to the bedrock of bugbear religion. It's just that they are slightly subtler in their approaches to severing heads than orcs or goblins.

The Kobold Gods

This pantheon is again small; Kurtulmak is only an intermediate god, and like Maglubiyet he is a jealous deity who is ever watchful over other gods. He tolerates Gaknulak because he has magical control over him, and he mostly ignores the cowardly god of the urds, the minor race related to kobolds. Kobold religion is interestingly divided. Kurtulmak is a vengeful, blindly aggressive deity. He may be smart, but he is not wise, and can be tricked easily, as his dealings with Garl Glittergold show. Gaknulak, however, is a pragmatic deity who does his best to achieve Kurtulmak's ends through practical innovation. He is the closest any goblinoid gets to an inventive, creative god. The shamans of war and pragmatism sometimes conflict, but when they work together the dangerousness of this race belies their diminutive size. Of course, kobolds have an especial hatred of goblins (and to a lesser extent svirfneblis) and work ceaselessly to eradicate them. It is a matter of an eternal war to avenge Kurtulmak's pride.

Priesthoods: All goblinoid priesthoods are enjoined to expand the living space of the race. They are almost all aggressive priesthoods, and have no scholars or sedentary priests of any kind. The priesthoods are also "political"; they all strive for influence within their tribe or clan, and many are warrior-leaders as well as priests and shamans. They are also expected to drum up support for wars against specific racial enemies. Those who can use Healing spells usually employ reversed forms, but they may use them to heal deserving warriors injured in worthy battle (unless it is specified that only reversed forms of healing spells may be used).



Gods of the Orcs

Gruumsh (Greater God)

Gruumsh is the undisputed head of the pantheon of the orcs. In pre-history, one or two now-unknown orc gods conspired to depose He-who-never-sleeps, and were destroyed utterly. Since that time, Gruumsh has ruled the other orc gods with an iron grip. He is a fearsome, brutal god who revels in warfare, and ever seeks new territory for his race.

This drive to acquire territory and living space is Gruumsh's greatest motivation. He has always felt cheated by the way the gods of humanity and demihumans divided up the world, casting aside the orcs (and himself!) without any respect. Gruumsh drives his people relentlessly, through the work of his priests and shamans, to colonize new lands. And his deep and abiding hatred of the other gods ensures that he strives to achieve such dominion through warfare, constant and unceasing. Gruumsh tolerates no sign of peaceability from his people. Indeed, orcs have no word for "peace" in their language, only a guttural expletive which means, roughly, "temporary respite from strife".

Gruumsh has an abiding hatred of Corellon Larethian for defeating him in battle. Orc religion denies that Gruumsh lost an eye to Corellon, as their story of "in the beginning..." demonstrates. They hold that Gruumsh was tricked and cheated by Corellon's magic, and that the elf-god could not win in a fair fight. Gruumsh seeks to have his people raze and destroy elvish homelands whenever possible. It is as well for the elves that they usually live in homelands far distant from the orc clans.

But then, Gruumsh has an equally deep hatred of dwarves and their gods. The shamanic tales of how Gruumsh and the Elder Orcs fought for control of the mountains would weary the patience of any listener. Orcs desire mountains for their stark and barren quality; they are despoilers, and love the bare and bleak. Still, they'll take whatever they can get, and a major strength of the race is their ability to survive almost anywhere.

That property, too, is close to Gruumsh's heart. He and his priests weed out orcs who are sick, weak, lame, or unfit for the prosecution of war. Gruumsh is a harsh and lawful deity, and iron rule and weeding out the weak is a key element of orc thinking. Since males are physically stronger than females, females are usually relegated to the roles of child-rearing and making sure the warriors have food on the table after a hard day's pillaging and slaughter. "If Gruumsh intended females to be the equal of males he'd have given them bigger muscles" is a less brutish translation of an orcish saying among the warrior caste.

Fortunately for the races of the Prime Material plane, much of Gruumsh's attention is taken up with the eternal battle of orc and goblin spirits in the Hells, where he directs the warfare against them from his iron fortress. But Gruumsh is ever watchful over his race, and is especially watchful for transgressions...

Role-playing Notes: Gruumsh will only send an avatar if this is needed for a great battle, and where Ilneval and Bahgtru cannot be entrusted with the matter at hand. Very rarely, he will

send one to stymie some appearance of an elven avatar. His omens usually take such agreeable forms as the sudden snapping of a young shaman's neck vertebrae, or more leniently a cloud of drifting toxic black smoke.

Statistics: AL le; WAL le (orcs); AoC war, territory; SY single unwinking eye.

Gruumsh's Avatar (Fighter 20, Priest 9)

Gruumsh's avatar appears as a huge, battle-scarred orc in black full plate, with one central eye. He uses spells from all priest spheres (reversed forms only where appropriate).

Str 22	Dex 16	Con 21
Int 15	Wis 12	Cha 20
MV 12	SZ L (10')	MR 50%
AC -4	HD 20	HP 160
#AT 2 (3)	THAC0 3	Dmg 2d8 +4 (spear) +10/3d6 (torch)

Special Att/Def: Gruumsh's avatar cannot be pacified by any means (*emotion, charm, suggestion*, etc.) once combat has begun. He has 80% magic resistance against spells cast by elves. His *spear +4* paralyzes for 2d4 turns when it strikes (saving throw versus paralysis at -4 to negate). His ever-burning torch cannot be dimmed (by *fire quench*, etc.) and he strikes once per round with it if he chooses; he can cast *cloudkill* 3/day and *death fog* 3/day from it. He always carries a *horn of blasting* or a glass vessel with 2d4 applications of *dust of sneezing and choking* which he can light with the torch (he is immune to its effects) to generate a 20' radius effect for 1d4 rounds per application.

Duties of the Priesthood

Fully 50% of Gruumsh's priesthood are clan shamans and witch-doctors; only large clans have specialty priests. They strive to become warrior-leaders (or key advisers to such), and wage war. They maintain physical fitness, and spread the worship of Gruumsh through inspiration, fear, and iron rule. To become a shaman of Gruumsh, an orc must pluck out his own left eye. Proper worship of Gruumsh requires blood in large quantities (elven is best of all).

Requirements: AB Str 15; AL le; WP any (spear 1st); AR any; SP all, combat, divination*, elemental* (earth, fire), healing*, law, necromantic*, protection*, summoning, sun (rev), war, wards*; PW 1) +1 hit versus elves; 3) *aid*, self only; 6) *heal self* for 1d8 hp for each sentient creature slain in previous 24 hours; 8) can *enchant spear* to do double damage, 2 rounds/level; TU command at -2 levels; LL 9; HD d8; Shamans yes + wd.

Shamans: AB Str 13; AL any evil; LL 5; HD d4+1; Spear 1st weapon proficiency, witch-doctors may only use reversed forms of spells where appropriate (*darkness*, not *light*, etc.).



Bahgtru (Intermediate God)

Bahgtru is Gruumsh's awesomely stupid son and unfailingly loyal lieutenant. He may have the intelligence of a rock, but his might is incredible, and the other orcish gods both fear him and call on him for assistance when they have need. Bahgtru's symbol derives from a battle when he slew a huge multi-legged reptile from another world by breaking all of its legs. Bahgtru scorns all magic, armor, and weapons, and values physical strength alone.

Role-Playing Notes: Bahgtru sends his avatar into the Prime Material plane only at the urging of other orcish gods (usually Gruumsh or Luthic); he is too stupid to do this of his own accord. If he sends an omen, it is in the form of a splitting headache ("Bahgtru's pat" is the term used for this).

Statistics: AL le; WAL le (orcs); AoC strength, combat; SY broken thigh bone.

Bahgtru's Avatar (Fighter 18)

Bahgtru's avatar appears as a gigantic orc, hugely muscular, with dirty tan skin and dull green eyes; the tusks which protrude on either side of his mouth are white from bone-gnawing. He wears heavily studded leather armor and gauntlets.

Str 24	Dex 10	Con 22
Int 5	Wis 5	Cha 19
MV 9	SZ H (16')	MR 20%
AC 0	HD 20	HP 160
#AT 2	THAC0 2	Dmg 2d12 + 12 (fists)

Special Att/Def: Bahgtru's avatar is immune to any strength-draining effects (*ray of enfeeblement*, etc.) and any magic which directly reduces hit/damage rolls (*chant*, *prayer*, etc.). No magic reduces or eliminates damage from his blows (*stoneskin*, etc.). If he hits with both fist attacks in the same round, he grapples and crushes his opponent for an additional 3d12 + 12 hp of damage.

Duties of the Priesthood

Bahgtru's priesthood must strive to dominate their clans and put any others in the shade (save for that of Gruumsh). They must at all times undergo strenuous physical regimes of training, and train young orcs in the same way. They encourage clan rivalries, always attempting to convert other clans to Bahgtru's cult.

Requirements: AB Str 16 Int 8 or less; AL le; WP any (but see below); AR studded leather; SP all, combat, healing (rev), protection, summoning, war; PW 1) *strength* (allows exceptional scores); 5) fist damage becomes 1d6 basic if wearing studded leather gauntlets, at this level the only allowed weapon; 7) Str increased to 18 and exceptional Str roll allowed; TU nil; LL 9; HD d8; Shamans yes.

Shamans: AB Str 13; AL any evil; LL 5; HD d6; Other as shaman -5, fists do 1d6 in gauntlets, only weapon allowed (as priest).

Ilneval (Intermediate God)

Ilneval is Gruumsh's battle lieutenant, to whom he trusts the command of warfare when he does not wish to exercise it himself. Ilneval is a war leader's god rather than one of the common orc, and is thus revered by many orogs. He is the archetype of the leader-from-the-front, the one who plunges into battle with nothing but victory and destruction on his mind. He has deposed one or two orcish demigods, quite possibly because he secretly covets Gruumsh's position. Gruumsh doesn't trust Ilneval, but with Bahgtru on his side, chooses not to take action.

Role-playing Notes: Ilneval will only send an avatar at Gruumsh's command, and only for important battles. His avatar will never battle together with that of Bahgtru. His omen is characteristic: blood seeping from chainmail.

Statistics: AL le; WAL le (orcs); AoC warfare; SY bloodied broadsword.

Ilneval's Avatar (Fighter 15, Priest 7)

Ilneval appears as a tall, unsmiling orc clad in red chainmail, very heavily battle-scarred about his face and arms. His priest spells come from the spheres listed for his priests.

Str 19	Dex 18	Con 18
Int 15	Wis 12	Cha 16
MV 12	SZ L (9')	MR 30%
AC -2	HD 18	HP 144
#AT 2	THAC0 4	Dmg 4d4 + 4 (broadsword) + 7

Special Att/Def: Ilneval's avatar is immune to missiles of below +3 enchantment. He can cast *domination* 3/day. He wears red *chain mail* +4 which deflects all bolt and ray spells and spell-like effects (*polymorph wand*, the ray version of *Otiluke's freezing sphere*, etc.). His dreadful *broadsword* +3 causes bleeding wounds (lose 1d4 hp/rd until *cure serious wounds* or a higher-level healing spell is cast).

Duties of the Priesthood

Ilneval's priests are leaders and officers in armies. They also strive to ensure that Ilneval's cult is dominant over all others within their clans. Priests wear red-colored chain mail at all times. At the DM's option, orogs may become fighter/priest servants of Ilneval.

Requirements: AB Str 13 Cha 12; AL le; WP any (broadsword 1st); AR chain; SP all, combat, creation*, guardian*, protection*, summoning*, sun (rev), war, wards*; PW 1) +1 hit/damage with broadsword; 5) *prayer*; 8) *domination* 2/week; TU nil; LL 8 (Wis 18+); HD d8; Shamans yes + wd.

Shamans: AB Str 11 Cha 9; AL le, ne; LL 4; HD d6; Other broadsword 1st weapon.



Luthic (Lesser Goddess)

Luthic governs several spheres. She is the goddess of female orcs, and of fertility (mostly for female orcs; many male orcs take Gruumsh as the male fertility god). She is also a goddess of caves and caverns and dark places, and of female servitude (as she serves Gruumsh). Lastly, she is goddess of primitive medicine and healing, and she also helps to restore orcish morale. Luthic is a goddess whose affinity with the earth is strong; many orcs rub themselves in dirt to ensure they have many children, while making an invocation to her. Luthic is very close to her son Bahgtru; he always follows her commands, even above Gruumsh's.

Role-playing Notes: Luthic does not take kindly to anyone abusing her name, and may inflict a wasting disease on them (save versus death magic at -4 or die in 1d4 + 4 days). Her avatar is dispatched after great battles, to heal, and sometimes to observe and protect orcs during fertility rites. Her omens may appear as claw marks in rock, a magical darkening of some area, or as a rumbling in a cave mouth.

Statistics: AL le; WAL le (orcs); AoC fertility, medicine, servitude; SY cave entrance rune.

Luthic's Avatar (Warrior 10, Priest 12)

Luthic's avatar appears as a huge female orc with unbreakable black claws four feet long. Her hair and eyes are dull black and her skin is dark brown, lighter around the nose and ears. She uses priest spells from all spheres listed for her priests.

Str 17	Dex 17	Con 16
Int 14	Wis 15	Cha 15
MV 12	SZ L (8' 6")	MR 15%
AC 0	HD 13	HP 104
#AT 3/2	THAC0 7	Dmg 4d4 + 1 (claws)

Special Att/Def: Luthic's avatar cannot be paralyzed, petrified, blinded or deafened if underground or in darkness. She regenerates 2 hp/rd underground. She carries a *stone controlling earth elementals* and a *potion of extra-healing*.

Duties of the Priesthood

Luthic's priesthood uses healing skills to tend those injured in battle, and to teach simple healing and herbalism to orcs. They tend to the young and females in childbirth. They are always subservient to priests of Gruumsh.

Requirements: AB std; AL le male, any evil female; WP edged weapons only (not arrows); AR leather; SP all, charm*, combat*, creation, elemental (earth), guardian, healing, necromantic*, protection, sun (rev); PW 1) *lay on hands* 1hp/lvl, once/orc, after battle; 4) *darkness*, double duration; 7) *regenerate* 1hp/rd, 1 turn, underground; TU nil; LL 7 (Wis 16+); HD d6; Shamans yes.

Shamans: AB std; AL le males, any evil females; LL 4; HD d4; Other leather armor only.

Shargaas (Intermediate God)

Shargaas the Night Lord lives in a tremendous cavern system below the fiery plain of Chamada, the second level of Gehenna. His caves extend infinitely, and are darker than the deepest night; no creature can see within them save for Shargaas and his servants. Shargaas is a god of thieves, stealth, darkness and Undead, and his hatred of non-orc races is rooted in a basic hatred of life itself. His scheming is colder, and more considered, than that of the other orcish gods.

Role-playing Notes: Shargaas sends an avatar only to concern himself with opposition between orcs and other underground-dwelling races (such as dwarves and gnomes). He also seeks underground war, to carry off corpses for animation. His omens take the form of sudden chills in the air, lamenting moans, and dreaded "cold fevers" which inflict great pain.

Statistics: AL ne; WAL any evil (orcs); AoC darkness, thieves; SY red crescent moon with a skull between the moon's horns.

Shargaas' Avatar (Illusionist 5, Thief 16)

Shargaas' avatar appears as a tall, gaunt orc with jet-black eyes and skin, wearing a black cloak.

Str 18/78	Dex 18	Con 17
Int 18	Wis 16	Cha 12
MV 12	SZ L (8')	MR Varies
AC 0	HD 18	HP 144
#AT 1	THAC0 5	Dmg 1d6 + 3 (staff) + 4

Special Att/Def: Shargaas' avatar is utterly blinded by sunlight, but can see for a mile in absolute or magical darkness. He has no magic resistance in daylight, 25% in partial light, and 50% in absolute darkness. He climbs any surface without slipping. His magical cloak is one of *protection* +2 and allows him to cast a 10HD *cone of cold* 1/day. He can cast *darkness* at will and *enervation* 3/day, and has 99% *hide in shadows* ability in partial light or darkness. He commands undead as an 18th-level priest, and employs a *quarterstaff* +3.

Duties of the Priesthood

Shargaas' priests are thieves and assassins, sneak killers who practice their thiefly skills continually. They are scouts and advance spies for armies, but only operate in darkness. Shargaas' own clans are always underground dwellers.

Requirements: AB Dex 13; AL ne; WP as thieves; AR leather, silenced chain; SP all, combat, creation*, healing (rev), elemental (earth)*, sun (rev), travelers*; PW 1) gain thief skills as thief of half priest level, rounded up; 5) *continual darkness*; 7) *cloak of fear* combined with *darkness* 15' in which priest can see, 1 rd/level; TU command; LL 7 (Wis 16+); HD d6; Shamans yes + wd.

Shamans: AB Dex 9; AL any evil; LL 4; HD d4; Other armor must be leather.



Yurtrus (Intermediate God)

Yurtrus is the terrifying orc god of death and disease, dreaded by almost all orcs; they fear and seek to propitiate him. The god himself is unspeaking, non-communicative, and is simply an embodiment of life-destructive principles.

Role-playing Notes: Yurtrus' avatar is only dispatched to spread plagues and pandemics, much at the god's whim. His omens usually take the form of such disease outbreaks.

Statistics: AL ne (le); WAL any evil (orcs); AoC death, disease; SY white hand on a dark background.

Yurtrus's Avatar (Priest 16)

Yurtrus' avatar appears as a huge, vaguely orcish giant covered with peeling and rotting green flesh. His hands are entirely normal save for being chalk-white. He has no mouth, and never communicates (orcs say "when White-Hands speaks" as a way of saying "Never"). He uses spells from all priest spheres (always reversed where appropriate).

Str 16	Dex 15	Con 17
Int 18	Wis 19	Cha 1 (all races)
MV 6	SZ L (12')	MR 30%
AC 0	HD 16	HP 128
#AT 1	THAC0 5	Dmg 3d4+1 (touch)

Special Att/Def: Yurtrus' avatar is immune to disease and poisons. Any hit from him causes a rotting disease fatal in 1d4 days (unless *heal* is cast), and the victim must make a successful saving throw vs. death or lose hit points permanently. His avatar is surrounded by a cloud of *stinking gas* with a 20' radius. In this area, creatures of 1-4 HD/levels are affected as if by *dust of sneezing and choking*; those with 5-8 HD/levels as by a *stinking cloud*; those of 9+ HD/levels as by a *stinking cloud* but a saving throw against poison is allowed to negate.

Duties of the Priesthood

Yurtrus' priests are not clan leaders, but are found in all clans. They wear pale white gloves made from human, demihuman, or goblinoid creatures they have killed. They wear thin "armor" made of the same material. They plead with their deity when a clan is affected by disease and plague, but are also fighters with their reversed spells and special maces.

Requirements: AB Con 13, Cha 6 or below; AL ne, le; WP mace with head in shape of white fist; AR "leather"; SP all, combat*, healing (rev), necromantic (rev), summoning*, protection*, sun* (rev); PW 2) *stinking cloud*; 4) +2 saves versus poison, disease; 6) *contagion*; 8) +1 Con; TU command at -2 levels; LL 8 (Wis 18+); HD d6; Shamans yes + wd.

Shamans: AB Con 10; AL any evil; LL 5; HD d4; Other must use skin gloves and armor and maces as priests, witch-doctors must use reversed spells where applicable, all immune to disease.

Gerdreg (Orc Hero)

Orcish hero myths are not exactly subtle. The themes they embody are reduced to a simple formula: Might is right and strength is joy. The tale of Gerdreg fits this formula perfectly, but also contains some subsidiary themes which are typical of this paranoid and aggressive race.

Gerdreg's clan was wiped out by a competing orc clan when he was a child, and his father was disemboweled before his eyes (moral: Other clans are Bad Guys. The clan taking this role is always a current enemy of the clan of the shaman telling the tale at the time). He was fostered by the murderous clan and, despite continual cruelty and abuse from them, became a powerful young warrior (moral: Get strong. Strong is good. Develop your own strength: no one else is going to do it for you.). After helping to kill groups of dwarves in the mountains, he commanded a small group of orcs which burned down an elven woodland enclave and killed all the elves as they fled for their lives (Morals: Be a leader. Leadership means respect. Kill elves; the cowards always run away when you burn their homes, so shoot them in the back when they do).

After these, and other, good times spent killing demihumans Gerdreg returned to his adopted clan and beheaded the chieftain, backstabbed his son and proclaimed himself clan leader (Moral: Might is right.). He gave a magical ring he had taken from one of the elves to the tribal shaman (Morals: Magic is for wimps, but keep on the right side of shamans; an important protective consideration in tale-telling, since shamans are the ones who tell the stories, after all). Gerdreg took several wives, and had many sons who grew into fine fighters like their father (Moral: Females are for child-bearing. Sons are good, who'd want daughters?). Gerdreg died in his old age, in the act of slaying the greatest dwarf chieftain in the entire world. (The only way to die. In some versions, Gerdreg is backstabbed by a son impatient to take over clan leadership, illustrating the moral lesson that you can't, and shouldn't, trust anyone, especially someone who wants to be what you are).

Gerdreg's Avatar (Fighter 15)

Str 18/00	Dex 15	Con 17
Int 10	Wis 14	Cha 16
MV 12	SZ L (9')	MR 30%
AC 1	HP 105	AL le
#AT 2	THAC0 3	Dmg by weapon type +6

Special Att/Def: Gerdreg wears *chain mail* +3. No particular weapon is associated with him; save that whether this is an axe, or sword, or flail, it is always a two-handed weapon, and will be of +2 enchantment. The lack of auxiliary magic is also a theme of orcish heroes; they triumph by strength alone. Magic is for the weak (except for tribal shamans and witch doctors; that's different, of course).



Gods of the Goblins

Maglubiyet (Greater God)

Maglubiyet is the patron god of both goblins and hobgoblins (and either race can be specialty priests or shamans and attain the same maximum level of experience). Maglubiyet is similar in many ways to Gruumsh, the orcish god; he wishes to see war waged for the glory of his people, and eternally urges them on to conflict and strife.

Maglubiyet's favored targets for this warfare are slightly different. Whilst orcs drive ever on to virtually any new habitat they can find, goblins have a stronger affinity with underground environments. Maglubiyet wishes to see his people destroy surface races, of course, but this is for the glory of war and carnage rather than for territory. The prime enemies and competitors for the goblins are dwarves and gnomes, and these are the races Maglubiyet drives his servants to destroy whenever they find them.

Maglubiyet favors a rigid hierarchy among goblins and hobgoblins. There is an exact pecking order in tribes; each member knows who is above him and who is below him. Nonetheless, rulers rule by virtue of strength. When that wanes, they are swiftly disposed of as Maglubiyet wishes. Goblins have a natural life span of up to 50 years or so, but few of the leaders live that long.

Maglubiyet's priesthood and shamans are of major importance to this deity. The god himself is forced to spend much of his time dealing with the eternal warring of spirits between goblins and orcs in the Hells. Unlike Gruumsh, Maglubiyet doesn't have a number of capable second-rank intermediate gods such as Ilneval to command these troops when needs be, so he has to spend much time watching over this conflict. So, the priests are vital tools for Maglubiyet's purposes on the Prime Material plane, and they have major influence in goblin tribes. This is just as true of shamans as it is of the much less numerous specialty priests. Shamans are sometimes tribal leaders in their own right, but much more often they are the right-hand goblin of the warrior-chief, and their role in preparing for warfare, improving the morale of their tribe, and advising the chief is considerable.

Maglubiyet is a deity who demands sacrifices from his priesthood. These are always sacrificed by beheading with an axe, and the priesthood teaches that these sacrifices yield up life-energy which Maglubiyet consumes and uses in his sacred war against the treacherous orc spirits in the Hells.

Maglubiyet is also a paranoid deity, never allowing other deities within the pantheon to achieve true power. He eternally watches over the lesser and demigods to make sure they do not conspire to overthrow him. He has no trusted son or lieutenant, as Gruumsh has both Bahgtru and Ilneval, and feels this lack keenly.

Role-playing Notes: Maglubiyet dispatches his avatars infrequently to the Prime Material plane; he is fearful of extending

any of his strength away from his dismal base in the Hells. Avatars are sent mostly for dwarves or gnomes from their homes. A battle isn't enough; it must have the potential for decimating some significant area for an avatar to be dispatched. Maglubiyet communicates fairly frequently with his priesthood through omens and direct messages, since they are so important to his plans. Omens take the form of blood seeping from the edge of an axe, unusual behavior by the worgs and wolves goblins keep for mounts, and by direct utterances from shamans in a trance state.

Statistics: AL le; WAL le (goblins); AoC war, rulership; SY bloody axe.

Maglubiyet's Avatar (Fighter 16, Priest 12)

Maglubiyet's avatar appears as a terrifying, huge goblin with ebony skin, glowing red eyes around which flames lick and sputter, and with sharp fangs and clawed hands at the end of powerfully-muscled arms. He uses priest spells from all spheres, using reversed spells where applicable.

Str 19	Dex 17	Con 18
Int 15	Wis 15	Cha 19
MV 12	SZ L (9')	MR 30%
AC -3	HD 20	HP 160
#AT 2	THAC0 4	Dmg 2d8 + 4 (axe) + 7

Special Att/Def: The avatar can project *burning hands* for 16hp damage 1/turn, *haste* himself 1/day, and speak an *unholy word* 1/day. If the avatar is slain, the body explodes as a 10HD *fireball*. Maglubiyet's avatar employs a huge, bloodied coal-black axe +4 which has the property of a *sword of sharpness*.

Duties of the Priesthood

Maglubiyet's priests are aggressive, pushy creatures who must constantly strive for rulership and influence. Those aspiring to tribal leadership are encouraged to help the current incumbents along to the next plane of existence, usually without their permission. They are war leaders from the front, and constantly stir up goblins for the purpose of war. They make regular sacrifices to Maglubiyet, at least once per month. Ideally, captured dwarves and/or gnomes should be offered up; then, any other demihumans or humans; and, failing this, other goblinoids or even hapless junior members of the cult.

Requirements: AB Str 13 Cha 10; AL le; WP any (battle axe 1st); AR any; SP all, charm*, combat, creation*, divination, guardian*, healing, necromantic (rev for 4th- and higher-level spells), protection*, summoning*, sun (rev), war, wards*; PW 1) *charm person*; 5) *strength*, affects 1d4 targets by touch; 10) touch 1d6 weapons to create double damage for 1 turn; TU command at -2 levels; LL 11; HD d4; Shamans yes + wd.

Shamans: AB Str 11 Cha 9; AL le, ne; LL 7; HD d3.



Khurgorbaeyag (Lesser God)

Khurgorbaeyag is as trusted a lieutenant of Maglubiyet as any deity is, and is the patron god of goblins as a specific race. He is a god of rigid hierarchy like Maglubiyet, and also one of slavery and oppression. He delights in the use of demihumans as slaves to undertake menial work while goblins go to war, and is not averse to seeing his priest's whips used for torture as well as chastisement.

Role-playing Notes: Khurgorbaeyag allows his shamans to work with those of bugbears, because Hruggek once aided him in a battle with Bahgtru and Ilneval. His avatar is dispatched to oversee the efforts of goblin tribes in acquiring slaves, and his omens appear as whipcracks, glowing bars of light (as in his forceage), and sudden onsets of depression.

Statistics: AL le; WAL le (goblins); AoC slavery, oppression, morale; SY red and yellow striped whip.

Khurgorbaeyag's Avatar (Warrior 13, Priest 7)

Khurgorbaeyag's avatar appears as a tall, well-muscled goblin with flame-red skin, speckled with orange and yellow scales. He always carries a whip, and wears scale mail. He uses spells from the spheres listed for his priests.

Str 17	Dex 17	Con 16
Int 14	Wis 12	Cha 16
MV 12	SZ L (9')	MR 20%
AC 2	HD 14	HP 112
#AT 2	THAC0 7	Dmg 2d6 + 3 (whip) + 1

Special Att/Def: The avatar cannot be subdued by spells such as *symbol of hopelessness*, *domination*, *charm*, etc. He can use *mass charm* and *domination* 1/day each. His *whip* +3 can fly up to 30' as a *rope of entanglement* and a blow from it acts as a *symbol of hopelessness*, the effect lasting for a number of days equal to 20, minus the *Wisdom* of the creature struck. He carries a small copper cube which can be thrown at a target to expand into a 10' x 10' x 10' *forcecage*; those inside are affected as by a *symbol of hopelessness* (normal save versus spells to negate).

Duties of the Priesthood

Khurgorbaeyag's priests must maintain rigid social castes, and are commanded to procure, discipline and look after slaves. They should attempt to take slaves in combat rather than kill everyone in sight. Whips are used as unholy symbols, not in combat.

Requirements: AB std; AL le; WP any blunt weapons (mace and club 1st, 2nd); AR any (scale mail if possible); SP all, charm*, combat, healing (rev), necromantic* (rev), protection, sun (rev); PW 1) *cause fear*; 5) *cloak of fear*; 8) +2 to saving throws versus spells from chaotic-aligned spellcasters, and vs. *domination/fear/charm*; TU nil; LL 9 (Wis 16+); HD d4; Shamans yes + wd.

Shamans: AB Str 11 Cha 9; AL le, ne; LL 4; HD d3.

Nomog-Geaya (Lesser God)

Nomog-Geaya is the patron deity of hobgoblins, and exemplifies their traits of brutality, stoicism, courage and cold-bloodedness. He has no expression other than a look of grim, tight-lipped, tyrannical authority. He is feared and respected as a great military commander despite his status as a lesser god, and he is very valuable to Maglubiyet: Too weak to be a threat but good as a war-commander. Nomog-Geaya has barely controlled disgust for Bargrivyek, believing him cowardly and weak.

Role-playing Notes: Nomog-Geaya's avatar is sent to deal with matters of hobgoblin discipline, but may be drawn into conflict with goblins if somehow tricked or manipulated. His omens take the form of involuntary utterances from captives undergoing torture by his priests and shamans.

Statistics: AL le; WAL le (hobgoblins); AoC war, authority; SY crossed broadsword and hand axe.

Nomog-Geaya's Avatar (Fighter 15, Priest 7)

Nomog-Geaya's avatar is a powerful, huge hobgoblin with ash-gray skin, cold orange eyes, and shark-like teeth. He uses priest spells from spheres listed for his priests.

Str 18/90	Dex 17	Con 16
Int 14	Wis 12	Cha 16
MV 12	SZ L (10')	MR 20%
AC 1	HD 14	HP 112
#AT 2 (4)	THAC0 7	Dmg 2d4 + 3 (broadsword) + 7 1d8 + 2 (hand axe) + 7

Special Att/Def: The avatar strikes with two weapons for each of his attack sequences (total four attacks per round). He is immune to any strength-draining magic, *fear*, and *hopelessness*. His *broadsword* +3 has the property of *wounding*, and his *hand axe* +2 has the same effects as a *symbol of pain* when it hits (normal saving throw versus spells to negate).

Duties of the Priesthood

Nomog-Geaya's priests are fanatics. They are cold, cruel, and rigidly disciplined, and encourage those traits among others. They don't stir up violence against goblins, but they do preach the unquestioned superiority of hobgoblins to that undisciplined rabble. They officiate at gruesome feasts after battles. So dire is this cult that some junior priests have been executed for laughing in public.

Requirements: AB std; AL le; WP broadsword and hand axe or battle axe; AR any; SP all, combat, creation*, healing (rev), necromantic (rev), protection, sun (rev), war; PW 1) fight with broadsword and hand axe as two weapons without "to hit" penalties; 4) *ray of enfeeblement*; 10) *symbol of pain*; TU command at -3 levels; LL 10 (Wis 18+); HD d6; Shamans yes + wd.

Shamans: AB std; AL le; LL 5; HD d3; Other axe 1st weapon.



Bargrivyek (Lesser God)

Bargrivyek is an aggressive, territorial deity, but he is smart enough to realize that unity is strength. So, this deity and his servants work to minimize and mediate disputes within goblin tribes, and also between them. Bargrivyek is pleased by displays of unity and discipline (so he has fair relations with Khurgorbaeyag), and the successful mediation of disputes. He is no pacifist, however; unity is a means to an end—ever-expanding control of territory. Bargrivyek is impatient with goblins staying underground and rewards priests who bring tribes to new above-ground settlement areas.

Role-playing Notes: Bargrivyek always fears displeasing Maglubiyet or Nomog-Geaya, so only sends an avatar to mediate disputes if a major tribal conclave is truly needed. His omens take the form of atmospheric events at distant locations (e.g., a falling star leading goblins to new territory), speaking in strange languages, and automatic speech following violent stammering.

Statistics: AL le; WAL le (goblins); AoC co-operation, territory; SY white-tipped flail.

Bargrivyek's Avatar (Warrior 10, Priest 14)

Bargrivyek's avatar appears as an over-sized goblin with a calm expression, high domed forehead, carrying a white-tipped flail. His spells come from all spheres listed for his priests.

Str 16	Dex 15	Con 16
Int 16	Wis 16	Cha 19
MV 12	SZ L (8')	MR 20%
AC 0	HD 12	HP 96
#AT 3/2	THAC0 9	Dmg 1d6 + 4 (flail) + 1

Special Att/Def: The avatar speaks all goblinoid and demihuman languages, and can use any spell which permits direct communication (*speak with animals, plants, dead; whispering wind*, etc.) 1/day each. He can use *fear* (as the wand) 2/day. His *flail* +3 will stun an opponent struck for 1d6 rounds unless they make a saving throw versus spells.

Duties of the Priesthood

Bargrivyek's priests work to minimize conflicts between goblin tribes, and also within them. Their work is directed at unifying goblin efforts, often by pointing out and stirring up ill-feeling against external targets. They seek to establish goblin tribes as widely as possible.

Requirements: AB Int 10 or Wis 14; AL le; WP any blunt weapons (flail 1st); AR any; SP all, charm*, combat*, divination, elemental (air, earth), guardian, healing*, protection, war*, wards*; PW 1) *whispering wind* or friends; 3) +1 Cha; 5) *charm person*; 7) gain 1 goblinoid/demihuman language per two subsequent levels gained; TU nil; LL 9 (Wis 16+); HD d4; Shamans yes + wd.

Shamans: AB std; AL le, ne; LL 5; HD d3.





Gods of the Bugbears

Hruggek (Intermediate God)

Hruggek is the dominant god of the bugbear pantheon, although he does not really rule the others. There is an understanding between the bugbear gods; no one works actively contrary to Hruggek's interests, and then Hruggek leaves them alone. This doesn't tend to filter down to the Prime Material plane servants, though, and Hruggek's priests keep a wary eye on the competition, especially given the sneakiness of Grankhul's priests.

Hruggek is a deity who delights in fairly savage combat. He is not truly a war/battle god in all respects, though. Mass battles and epic confrontation are not what the bugbear god seeks. His people are not numerous enough for this, and he prefers to see them use their stealth and wiles to pick off small groups of other creatures.

Hruggek has no specific racial enemies. The bugbears are an opportunistic race, and Hruggek has no special antipathies to other deities for past slights. He is quite happy to see elves, dwarves, goblins, gnomes or any other available walking target knocked on the head (or, preferably, to have its head severed). Hruggek has a tolerance for Khurgorbaeyag due to past co-operation, and he quietly urges the goblin deity to act against Maglubiyet, usually by puffing Khurgorbaeyag's pride and commenting on how sound his plans are (and how Maglubiyet's are lacking in vision). Hruggek hopes to keep the goblins divided in this way, since they can compete with bugbears for resources. He has a definite antipathy for Bargrivyek for the same reasons, and tries to stir up Maglubiyet against him. Hruggek may not be especially smart, but he is cunning and wily.

Hruggek lives in a wretched cave in Pandemonium, where he is surrounded by the severed heads of his conquered opponents. Many are cursed to speak eternal pleas for mercy and paeans to the might of the bugbear lord. It is rumoured by sages of extra-planar affairs that some of these heads have powers of magical control over creatures of their races, were Hruggek to bring them to the Prime Material plane. Magical powers of domination, mass suggestion and the ability to utter power words are reputed. How this has come to be is hard to explain; it would need magical powers well beyond Hruggek's capacity to create such artifacts. This suggests that some deity with major wizardry powers has some form of agreement with Hruggek, although the nature of this—and who the other deity may be, and what that deity has to gain—is entirely unknown.

Role-playing Notes: Hruggek watches over Prime Material plane affairs closely, but rarely sends an avatar, and will almost never do so if he thinks that another goblinoid god (save for Khurgorbaeyag) may be observing at the time. An avatar will not be sent into battle, only for skirmishes, if Hruggek has a combat purpose in mind. Hruggek may, however, send an avatar to vanquish a powerful warrior of another race if he doesn't have a severed head of that racial type among his collection.

Hruggek is relatively tolerant of his priesthood, and doesn't send many omens to them. The omens which are sent take gruesome forms: guttural utterances from the mouths of corpses (severed heads are best), a flying volley of spikes which materialize instantaneously (symbolic of his weapon), and very rarely a flash of lightning at ground level.

Statistics: AL ce; WAL ce (bugbears); AoC violence, combat; SY morningstar.

Hruggek's Avatar (Fighter 15, Priest 9)

Hruggek's avatar appears as a monstrous, muscle-bound bugbear with great fangs and powerful, large clawed hands and feet. His spells are drawn from spheres listed for his priests (and also reversed necromantic spells).

Str 19	Dex 15	Con 16
Int 15	Wis 9	Cha 19
MV 12	SZ L (8')	MR 30%
AC -1	HD 18	HP 144
#AT 2	THAC0 5	Dmg 2d8 + 4 (morningstar) + 7

Special Att/Def: Hruggek's avatar is immune to fear. Simply by clenching his fist, he can cause 2d8 points of shock damage to any single target within 60' (no saving throw is allowed). He can cast *power word stun* 1/day. His huge *morning star* +4 is fully 7 feet long and is used two-handed. The avatar always carries 1d4 *javelins of lightning* which affect any creature struck as a *thunderclap* (as for a *staff of thunder and lightning*).

At the DM's option, an avatar may carry one of the many severed heads from Pandemonium for specific encounters with one or more members of another race; the DM should determine the exact powers the head will have.

Duties of the Priesthood

Priests of Hruggek are warriors and leaders, but they do not maintain rigid castes or hierarchies. They do have to keep an eye on the priests of other bugbear deities, however, to ensure that Hruggek's authority stays paramount. They cooperate cautiously with priests of Khurgorbaeyag the goblin god, while being ever-ready to pick off weak goblins for the cooking pot.

Requirements: AB Str 15; AL ce; WP club, javelin, mace, morningstar (1st), quarterstaff; AR any; SP all, combat, creation*, divination*, guardian, protection, summoning, sun (rev), war*; PW 1) *command* 2/day, 2 round duration; 4) *enlarge self*; 7) *hold person*; TU nil; LL 8 (Wis 18+); HD d8; Shamans yes + wd.

Shamans: AB std; AL ce, ne, cn; LL 5; HD d4.



Grankhul (Lesser God)

Grankhul is a dangerous and subtle god. He is the god who gave the bugbears their surprise abilities, and has taught them that, despite their size, swift and silent action is a very effective strategy for a race not easily able to muster great armies for battle. He is vigilant, never surprised, and never sleeps. In some worlds, he has the enmity of Gruumsh because of his symbol. He prizes dexterity, swiftness and a modicum of intelligence among his priests. He can be very violent, a god of swift death, and is prone to temper tantrums.

Role-playing Notes: Grankhul's avatars are active on the Prime Material plane, stalking the world in darkness, ambushing hapless creatures of many races. He strives to displace goblins and demihumans close to bugbear groups, but is very secretive in his actions. Omens are rare, and of two distinct sorts: very subtle environmental changes (testing the intelligence of his priests) and sudden, brutal, angry ones (sudden blindness or death).

Statistics: AL ce; WAL ce (bugbears); AoC hunting, senses, surprise; SY ever-open eyes in darkness.

Grankhul's Avatar (Ranger 10, Wizard 7)

Grankhul's avatar appears as a tall, relatively lean bugbear with large, protuberant eyes and very long, slender fingers. His wizard spells are taken from the alteration and illusion/phantasm schools.

Str 18/50	Dex 19	Con 16
Int 17	Wis 15	Cha 17
MV 18	SZ L (7' 6")	MR 20%
AC -2	HD 13	HP 104
#AT 3/2	THAC0 7	Dmg 1d8 +3 (longsword) +3

Special Att/Def: Grankhul's avatar cannot be surprised, and has hide in shadows and move silently skills at 95%. He uses both *silence 15'* and *improved invisibility 2/day*. He carries a *rod of alertness*, *boots of speed*, and his *longsword +3* strikes its victim dumb for 1d4 +2 rounds unless a saving throw versus spells is made.

Duties of the Priesthood

Grankhul's priests are explorers and scouts, and are charged with hunting to provide food for bugbears and also to harass the settlements of other creatures with guerrilla strikes. They are arrogant, confident of their superior intelligence and stealth.

Requirements: AB Dex 14 Int 10; AL ce; WP as thief; AR leather; SP all, animal, chaos*, combat, elemental (earth, water), guardian, protection*, sun* (rev), travelers*, weather*; PW 1 Hunting proficiency, track as ranger of same level; 4) 120' *infravision*; TU nil; LL 8 (Wis 18+); HD d6; Shamans yes + wd.

Shamans: AB Dex 12 Int 9; AL ce, ne, cn; LL 5; HD d3; Other leather armor only.

Skiggaret (Demigod)

Skiggaret is the half-mad bugbear god of fear. The god prowls the world in avatar form, driving bugbears to acts of destruction and aggression through the fear he creates in them. The deity lives in a level of the Abyss which is eternally dark, populated by shadows and spectres, and where fear is an ever-radiant effect in the dismal terrain.

Role-playing Notes: Skiggaret does not have priests or shamans. Bugbears do not worship him in any way; they seek to propitiate him with sacrifices and especially torture of captives. They believe that this god and his rare omens and signs, which take the form of sudden chills, especially along the spine, the raising of hackles and fur, and magical pools of darkness, are a sign of the wrath of the gods. Skiggaret is sent to make them afraid because they have displeased the bugbear pantheon as a whole; in this sense, he is a messenger of the gods. While bugbears dread Skiggaret, they also believe that if they survive the fear he generates, they will be strengthened. They also consider that he helps to drive off oppressors who threaten to overcome bugbears, and *in extremis* they may appeal to this dire, dark entity for help, always by offering sacrifices.

Note that Skiggaret's avatar is powerful for a demigod; this reflects the strength other bugbear deities grant him, in his role as a messenger.

Statistics: AL ce; WAL n/a (bugbears); AoC fear; SY black claw.

Skiggaret's Avatar (Priest 12, Wizard 12)

Skiggaret's avatar appears as a jet-black bugbear with red lips, hands and feet. He always has a half-crazy smile playing about his mouth. Priest spells are taken from the charm, combat, necromantic (reversed) and sun (reversed) spheres; wizard spells from the schools of abjuration, alteration, illusion/phantasm and necromancy (reversed spells).

Str 15	Dex 17	Con 13
Int 16	Wis 9	Cha 1 (all races)
MV 15	SZ L (7' 6")	MR 20%
AC 0	HD 13	HP 104
#AT 1	THAC0 9	Dmg 1d4 +2 (dagger)

Special Att/Def: Skiggaret's avatar has a permanent *cloak of fear* and he can generate any of the following about himself in a 20' radius, one per round, 1 turn duration, 2/day each: *darkness 15'* (within which he can see), *ray of enfeeblement*, and *radiant chill damage* (1d4 damage per round; he is immune). He can slay living once per day. He is immune to fear, cold damage, paralyzation and magical darkness. He carries a *dagger +2 of venom* and a *wand of fear*.

Duties of the Priesthood: None; Skiggaret has no priesthood.



Gods of the Kobolds

Kurtulmak (Intermediate God)

Kurtulmak is the chief deity of the kobold pantheon. He is a hateful deity, one who despises all life, save kobolds. He has an especial antipathy for brownies, pixies, sprites and their kin—and most of all, gnomes. Kurtulmak is prepared to enter into any alliance in order to defeat Garl Glittergold or any other gnomish god, even ignoring alignment considerations (and all others!) for this end.

Kurtulmak is not a stupid deity. He has skills; he taught the first kobolds the skills of mining and tunnelling, and also the skills of ambushing, although Gaknulak is now the more important influence in this sphere. Rather, Kurtulmak is a creature dominated by his emotions and hates.

Thus, Kurtulmak is intelligent, but he is not wise. He is fairly easily trapped or tricked and out-manuevered if his weaknesses are played upon. He is arrogant in his hatred of his enemies, and loves to gloat over his successes at length. It is this weakness which Garl exploited when he demolished Kurtulak's cavern; rather than putting the gnome straight to death, Kurtulmak wanted to gloat and watch Garl grovel, and this was his undoing.

Kurtulmak has the psychology of the small creature written large all over him. He carries grudges, and has a huge chip on his small shoulder. He hates being bettered by any means, especially by deception or by some "frivolous" means such as illusion or practical joking. Kurtulmak has absolutely no sense of humor. He makes characteristic errors as a result of this weakness. He often tries to gain revenge over his enemies in the same ways that they gained an advantage over him. Thus, dragging Gaknulak along for support (despite the demigod's misgivings) he attempted to booby-trap a citadel of the gnomish gods, only to fail miserably as the first group of guards easily detected him (Kurtulmak is hardly subtle). The gnomish gods captured him, tied his tail in a knot which took a score of years to unravel, stuck a false red wax nose on his face and hung a luminous stuffed chicken to his waist, and packed him off home. No wonder Kurtulmak hates gnomes above everything.

Nonetheless, Kurtulmak should not be underestimated. He is a savage deity who is always attentive to events on the Prime Material plane, and who is always active in trying to secure some advantage for his people on that plane. He is reluctant to oppose other goblinoid gods, especially Maglubiyet whom he fears (while he considers Gruumsh and the orcish gods stupid and oafish), and thus while his people often contest with other goblinoid races for living space, Kurtulmak will rarely overtly intervene in such conflicts.

Role-playing Notes: Kurtulmak will not send an avatar to oppose actions by other goblinoid gods, unless they have acted first and he feels himself forced to respond. He will always send an avatar to deal with strife between kobolds and gnomes when this becomes more than mere skirmishing, and is eager to send

an avatar to despoil sylvan lands if he thinks he can get away with this. Kurtulmak does not bother with omens; he instructs his priests directly through commands which are given in dreams, dozing, daydreaming and other states of mind when the threshold of consciousness is lowered. Priests who do not act immediately on the basis of these commands are simply snuffed out of existence by the god.

Statistics: AL le; WAL le (kobolds); AoC war, mining; SY gnomish skull.

Kurtulmak's Avatar (Fighter 16, Priest 7)

Kurtulmak's avatar appears as a double normal-size kobold with a long, stingered tail and large horns which curve backwards from his forehead. His skin is mottled black and green. His priest spells are drawn from all spheres (reversed when appropriate).

Str 18/30	Dex 17	Con 15
Int 16	Wis 9	Cha 19
MV 12	SZ M (5' 6")	MR 35%
AC -1	HD 15	HP 120
#AT 3	THAC0 5	Dmg 2d12 + 4, (spear) + 3 1d6 (tail)

Special Att/Def: The avatar's skin is very tough with scales of steel, and edged weapons below +2 enchantment are 25% likely to break when struck against it. The avatar can smell gnomes up to a mile away, and is permanently enraged by gnomes if able to see or fight them. In his enraged state, Kurtulmak's avatar cannot be forced to leave combat with a gnome or a group of creatures including gnomes by any means, including all magical means. He has an aura of fear which forces enemies within 20 feet to save versus spells (-4 penalty for gnomes) or flee in panic. His tail has a poisonous stinger (poison F), and he carries a spear +4.

Duties of the Priesthood

Kurtulmak's priests are the commanders of war bands and many are also expert miners; priests are expected to specialize in one or other role. Whichever role is adopted, priests strive to unite kobolds and undertake the tasks of war, and mining and underground exploration, with a large force of kobolds; there is strength in numbers. Kobolds hate most other life, and this attitude is encouraged by the aggressive priests. The priests wear orange robes with a white death's head sigil on the chest.

Requirements: AB std; AL le; WP any (spear 1st); AR any; SP all, combat, divination*, elemental (earth), healing*, necromantic*, protection, summoning, sun (rev), war, wards*; PW 1) +1 hit versus gnomes; 4) scare (affects gnomes only, but affects 1d4 targets); 7) enlarge self to double size, sight of the transformation causes fear in gnomes within 20' and line of sight, normal saving throw versus spells negates; TU nil; LL 9; HD d2; Shamans yes + wd.

Shamans: AB std; AL le, ne; LL 5; HD 1 hp/level; Other spear 1st weapon proficiency.



Gaknulak (Demigod)

Gaknulak is the kobold demigod of trickery, ambushing, and setting traps. He is a highly intelligent and sneaky deity with a magical cauldron from which he pulls tools, unpredictable minor magical items, and diverse resources for the ingenious—and to fool others. He is the deity who protects and defends kobolds, and teaches them practical trickery. He is a supreme pragmatist, and in this way is a very lawful trickster.

Role-playing Notes: Gaknulak is always ready to send his avatar to instruct kobolds in new arts of defense through creative innovation. He avoids direct confrontation with other avatars and races, preferring defense and trickery. His omens are subtle, and/or hard to decipher, challenging his priests to understand or perceive them: subtly triggered trap defenses, misplaced tools and everyday items, and weapons/clothing subtly rearranged.

Statistics: AL le (ne); WAL le, ne (kobolds); AoC protection, stealth, trickery, traps; SY cauldron with whirling ellipses.

Gaknulak's Avatar (Wizard 12, Thief 12)

Gaknulak's avatar appears as a small dark-skinned kobold with white hair, a cloak with bulging pockets, and a hand axe. He uses spells from the alteration and illusion/phantasm schools.

Str 10	Dex 19	Con 12
Int 19	Wis 16	Cha 19
MV 18 fl 36 sw 12	SZ S (3' 6")	MR 20%
AC 1	HD 10	HP 80
#AT 1	THAC0 11	Dmg 1d6 + 3 (hand axe)

Special Att/Def: The avatar wears 2 (randomly selected) *ioun stones* and always carries many magical items related to spying, escape, and detections: typically *boots of speed*, *wand of magic detection*, *ring of chameleon power* and a *wand of polymorphing* for attacks (targets are turned into piglets for eating). He carries a +3 *hand axe* and is immune to illusion/phantasm spells.

Duties of the Priesthood

Gaknulak's priests are spies and scouts. They also are experts in setting traps and amuses of all kinds, and in the construction of defenses. They are defenders of lairs and homelands above all.

Requirements: AB Int 13; AL le, ne; WP blowgun, dagger, dart, hand axe, hand crossbow, sling; AR leather; SP all, charm, combat*, divination, elemental (air, earth), guardian, protection, summoning*, wards; PW 1) 10% /level skill in hide in shadows and spot traps, may set traps so that enemies' spot traps chance is reduced by 5% /level of priest; 3) may use illusion/phantasm spells of 1st and 2nd level; 7) *rainbow pattern*; TU nil; LL 8 (Wis 18+); HD d2; Shamans yes + wd.

Shamans: AB std; AL le, ne; LL 5; HD 1 hp/level.

Other Goblinoid Deities

Kuraulyek (Demigod)

Kuraulyek is the patron deity of urds. In mythology, he was a servant of Kurtulmak who stole a pair of magical feathered wings the kobold god had captured from Syranita, the aarakocra goddess; he then flew away and created the urds as rivals to the kobolds.

Kuraulyek is a cowardly demigod, ever fearful that Kurtulmak will come to extract revenge. He hides in a gloomy cave in Hades, seldom leaving his dismal home. He has a force of monstrous mobats, which defend his lair, and shuns all contact with other deities and inhabitants of Hades.

Role-playing Notes: Kuraulyek is deeply cowardly and will not dispatch his single avatar unless his race is in desperate peril on the Prime Material plane. More often, he will send one of his huge mobats (see avatar statistics below) to aid one of his shamans in combat, adding to it some minor magical ability (such as *causing fear*). Even so, the god avoids direct confrontation unless this is absolutely unavoidable (defending urds in their homes). Kuraulyek does not have specialty priests, only shamans; some urds revere Kurtulmak, and a prime task for Kuraulyek's shamans is putting a stop to such misplaced devotions.

Statistics: AL ne; WAL ne (urds); AoC urds; SY pair of feathered wings.

Kuraulyek's Avatar (Wizard 5, Priest 9, Thief 9)

Kuraulyek's avatar appears as a blue-skinned urd with feathered wings. He uses spells from those spheres listed for his shamans, and illusion/phantasm and (reversed) necromantic wizard spells.

Str 10	Dex 17	Con 12
Int 15	Wis 12	Cha 16
MV 9 fl 24	SZ S (4')	MR 10%
AC 2	HD 10	HP 80
#AT 1	THAC0 11	Dmg 1d4 + 2 (dagger)

Special Att/Def: The avatar rides a huge bat (treat as mobat, but with AC2, 8HD, 64hp, 10% magic resistance, 4d4 bite, MV fl 36), although he can fly himself. From his magical wings, he can pluck 1d4 feathers per day; each can be transformed into an 8HD air elemental (64 hp) which serves him for 6 turns. He employs a simple *dagger* +2 as a melee weapon.

The Shamans

Kuraulyek's shamans oppose urds who revere Kurtulmak, and provide defense for their own gens. They have no other specific duties.

Shamans: AB std; AL le, ne; LL 5; HD 1 hp/level; Other weapon must be dagger, spells from following spheres: all, animal, charm, combat*, divination*, elemental (air), guardian, healing*, sun (rev).



Meriadar (Intermediate God)

Meriadar is a god of patience, long-suffering, and tolerance. As his people, the mongrelmen, are drawn from many races and are frequently oppressed by others who willfully misunderstand and even despise them, Meriadar has had to suffer the enmity of many goblinoid gods. He has been forced to spurn the help of good-aligned gods of demihumanity and humans, for his sphere of concern is those goblinoids who are not irrevocably drawn to evil, and any affinity with the gods of their enemies would alienate those he seeks to bring into his fold.

Meriadar is a god who seeks peaceful solutions to conflicts, but he is not well-disposed to chaos, and he has an antipathy for the bugbear gods. He especially prizes bugbears drawn to his service. While Meriadar is peaceful, he will oppose over-aggressive actions with "passive force"; he uses protective and warding spells powerfully and very intelligently.

Meriadar espouses the practicality of arts and crafts as an important avenue for exploring peacefulness. Those who respect each other's creativity and skill are unlikely to take up arms against each other, and different races have something to learn from each other's skills. His symbol, the decorated bowl, is both a craft and an art in its decoration, and it is used for sacramental feasting and the sharing of food. Since food is indispensable to life, those who share from Meriadar's dish to eat participate in a basic sharing of life; so how can they strive to bring each other death?

Meriadar's mongrelman priests and shamans use this symbol and its practical qualities as an exemplary attribute of their god and their religion. It also serves as a springboard for their philosophical concerns; mongrelman priests debate the quality of the "eternal now" as having its origins in spiritual parallels to the act of drawing sustenance, and the immediacy (and "nowness") of the most basic earthly drive, that of hunger. Despite the sometimes stifling quality of lawful neutrality, the priests concern themselves with some subtle spiritual and philosophical questions, and Meriadar smiles on this.

Role-playing Notes: Meriadar's cult is unique in that any goblinoid or demihuman race can become a specialty priest and attain the same maximum experience level as that of mongrelmen. Of course, such priests are very rare, and usually exiles from their own race, but Meriadar's universal appeal to like-minded creatures ensure that this cult has a growing number of devotees in many worlds.

The deity himself is usually pacifistic and sends avatars for defensive purposes. Meriadar is never prepared to see mongrelmen wiped out as whole communities, although there is a quality of suffering-god about him and his cult which allows him to see oppression of mongrelmen as a road to higher spiritual understanding. His avatars are nonetheless forceful when confronted.

Omens from the god are frequently dispatched. They may take the form of automatic speech and speaking in tongues during philosophical debates, sudden artistic inspirations and auto-

matic drawing and sculpting, bubblings in bowls of soup which release smoky vaporous symbolic images, and strange scents which alert mongrelmen to imminent danger.

Statistics: AL In; WAL any non-evil (mongrelmen, non-evil goblinoids); AoC patience, meditation, tolerance, arts and crafts; SY decorated bowl.

Meriadar's Avatar (Priest 16)

Meriadar's avatar has a variable appearance: he can appear as a tall figure of any goblinoid race when he needs to do so, although his typical appearance is that of a mongrelman, admiring many races. He always dresses simply in plain brown robes. He uses spells from any priest sphere (never reversed forms).

Str 18/49	Dex 17	Con 16
Int 16	Wis 19	Cha 19
MV 12	SZ L (8')	MR 40%
AC -1	HD 16	HP 128
#AT 1	THAC0 5	Dmg 1d10+3 (staff) +3

Special Att/Def: Meriadar's avatar is extremely peaceful, but if he needs to employ a demonstration of power he can use *power word stun* and *power word blind* 1/day each. He can also employ *Otiluke's resilient sphere*, *Otiluke's telekinetic sphere* and *forcecage* 2/day each. The avatar carries a *wand of size alteration* with which he can reduce hostile creatures down to 10% of their normal size to negate their offensive capability. He carries a *quarterstaff* +3 which affects any goblinoid struck by it as a *symbol of persuasion* (normal save).

Duties of the Priesthood

Meriadar's priests preach peace, but they also defend mongrelman communities. They are peaceful, but not pacifistic when threatened with force. They are "political" creatures, directed to get close to chiefs and determine "social" policy. They support hierarchies, laws, and established leaders unless these are grossly unjust. They preach the need to tolerate goblinoids and other races, that all living things have their place, and the need for an ordered society and an ordered world.

Requirements: AB Int 12 or Wis 16; AL In; WP bow and arrows, mancatcher, mace, net, quarterstaff; AR leather, chain; SP all, astral*, charm, creation*, divination, guardian, healing, law, necromantic*, plant*, protection, thought, time*, wards; PW 1) +1 Cha to all goblinoids; 3) friends; 7) emotion (calm); 9) symbol of persuasion 1/week; TU turn at -4 levels; LL 10; HD d4; Shamans yes.

Shamans: AB Int 10 or Wis 13; AL In, lg, n; LL 6; HD d3; Other weapon and armor restrictions as for priests.



Stalker (Demigod)

The entity known simply as "Stalker" is an elemental entity related to the racial root stock of all goblinoid races. Stalker is always held in creation myths to have emerged from a dark underground complex into which the goblinoid race telling the tale entered in pre-history. Their intrusion drove Stalker out from his domain, and the demigod has sought revenge ever since.

Stalker is a solitary entity, without priests or shamans; goblinoids usually don't even attempt to propitiate it (a rare exception is the employment of ritual dancing to terminal exhaustion with the promises of a battle, and deaths/souls to be devoured, offered to this dire entity). The deaths of goblinoids strengthen the hate and anger which rules the deity and its power, so it always seeks conflict, war and death (which may be why other goblinoid gods don't attempt to destroy it). It has a ravenous, eternal, hateful hunger for lives and souls, but it is not powerful enough to directly oppose the stronger goblinoid gods such as Gruumsh and Maglubiyet. For this reason, it focuses its hate on bugbears, kobolds, urds, gnolls and mongrelmen. It has an especial hatred of Meriadár, the deity who attempts to bring back some semblance of respect for life to goblinoids. In many worlds, Stalker has some form of alliance with Skiggaret; while the two do not work together, there is some form of mutual tolerance.

Role-playing Notes: Stalker will send its single avatar when there is a good prospect of preying on weak communities or

damaged populations (after a mass battle, for example). The goblinoid gods often permit "Stalker's share" of souls after such a conflict.

Statistics: AL ne; WAL n/a; AoC hate, death, cold; SY creeping shadow.

Stalker's Avatar (Priest 12)

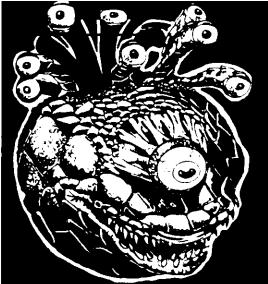
Stalker's avatar takes the form of a slow shadow from 2-20 feet in length as Stalker desires. Spells are drawn from all priest spheres, always reversed where appropriate.

Str 18/70	Dex 17	Con 12
Int 17	Wis 15	Cha 1 (all races)
MV fl 30	SZ Varies	MR 30%
AC -1	HD 12	HP 96
#AT 2	THAC0 9	Dmg 1d8 + 4 (claw) 1d8 (chill)

Special Att/Def: Within a 10' radius of Stalker's form there is a continually radiating *fear*. The avatar is immune to all fear, illusions, mind-affecting spells, caused wounds, paralyzation, gas attacks, energy drains and symbols. Blunt weapons do one-half damage to the avatar. It can absorb 50hp per day of cold damage without being harmed and can reflect the relevant attacks as a *cone of cold*. The avatar uses all cold-based spells 1/day at 18th level of experience.

Duties of the Priesthood: None; the Stalker has no priesthood.





Gods of the Underdark



Introduction

The secretive and stealthy races of the Underdark have a bewildering variety of gods, some of whom take on forms which are utterly alien to the human (or demihuman) mind. They have an equally broad range of creation and racial-history myths, and few generalizations can be made about them. But there is a broad division between races banished to the Underdark (duergar, derro, and drow) and those which have always had their being there (aboleths, illithids, myconids). The former often have a mythic history in which they were driven from the surface world by their surface cousins (elves and dwarves), a tale always couched in terms of the deepest bitterness of recollection. These Underdark races consider themselves cheated of surface territories rightfully theirs, when all they wanted was a share of these lands, their surface cousins waging a war of banishment so that they could have everything for themselves. The dark dwarves and elves consider themselves to have been undeserving scapegoats, victims of greed and arrogance.

Still, not even this division is absolute. In some worlds derro consider themselves always to have been Underdark dwellers, and in others at least some drow consider that they were led to a better place by Lolth because the surface elves were too stupid to deserve drow in their midst. And then, of course, the svirfnebl consider that they voluntarily left the surface world to be drawn by their god to greater riches and rewards below the surface world. A powerful theme appearing in many myths, too, is the notion that the god(dess) led the race to realms where innate powers could begin to grow in the race. Drow, derro savants and others lose innate magical abilities if forced for any reason to remain in the surface world, while the special skills of many of these races are much less useful there in any event.

Because of the diversity of these races and their myths, they have to be considered quite separately. And, because there are many secondary deities in most local pantheons, it's impossible to cover more than a few for any individual race in this book. The DM should feel quite free to add demigods and lesser gods of his own choosing, or adapted from human deities in *Legends and Lore* if appropriate, to expand local pantheons for most of these dwellers in the dark.

The Dark Elves

The pantheon of the drow is usually dominated by Lolth the Spider-Queen, and no local pantheon has any deities of higher stature than Lesser God. Lolth roots out competitors ruthlessly, and the male deity Vhaeraun is the only one who has significant stature beside her.

Drow legends have two versions of their origins. One concerns the banishment by the surface elves of the drow when Corellon Larethian would not allow Lolth to spread her wisdom and magical inspirations among the elven people. This version labels Corellon as arrogant and stupid, unwilling to acknowledge Lolth as an equal, and unwilling to allow the elves to grow and

develop other than in ways of his choosing. An epic massed battle resulted in the banishment of the race to the Underdark. The alternative version has Lolth realizing that only a minority of elves were wise and intelligent enough for her gifts, and here she leads them away from the effete, time-wasting, lazy surface elves to a deeper world where the blossoming of their innate magical skills mirrored their growing wisdom under Lolth's tutelage.

These two versions aren't mutually exclusive; in the hybrid version, Lolth's triumphant leading of her chosen people causes Corellon panic and anxiety and he seeks first to prevent the exodus, so that he can force Lolth and the drow to give up their secrets. When he fails to force this, he throws a tantrum and raises up a pursuing force to slay the dark elves. By their wit, ability to cover their tracks (a key drow survival skill), and general superiority the dark elves avoid the fate Corellon intended for them.

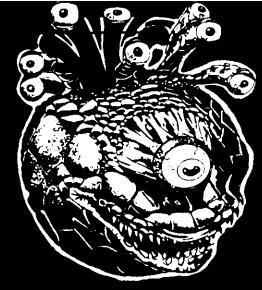
Priestesses are seen as having a pivotal role in every stage of drow history. It is they who first listened to Lolth's wisdom, they who led the descent into the magical Underdark realms. Drow society is wholly matriarchal and deeply religious, at least in the sense that religious precepts and the teachings of Lolth form the basis for the broad sweep of drow activities. The goals of the dark elves are those of their goddess: Conquer the Underdark, then exterminate the surface elves.

Priesthoods: Drow have no shamans, only specialty priests, and these can become as powerful as priests of other elven races.

The Underdark-Dwarves

The two races of Underdark dwarves are entirely different in character: The derro are deeply chaotic, while the duergar are strongly lawful. This difference is reflected in the ruling deities of their pantheons, and their history. The duergar present their mythic history as a proud one, where their god took a stand of principle against other dwarf gods and brought a race into being against harsh odds; very lawful themes of puritanism, self-denial, and obedience to leadership by a young race are involved here. But the tale of Diirinka's leadership of the derro race is one rooted in the treachery and betrayal of this chaotic god.

Diirinka had a twin brother, Diinkarazan. Because the latter god is shunned in derro lore as taught by the shamans who revere only Diirinka, this fact is known to very few derro (or to anyone else, bar the illithids). The two young gods, probably children of one or other of the lesser dwarven gods (this is most unclear), sought to expand their dominion and wished to create their own race of dwarves. They wanted their creation to be distinctive, typified by qualities hill and mountain dwarves lack—speed, dexterity and magical prowess. Drawn to deeper places than other dwarves, they explored the Underdark and found a vast cavern glittering with the elemental force of raw magic. They began to gather up strange, alien magical artifacts scattered about a central green crystal sphere floating just above the



ground, and as they did so a vast spectral brain floated up from the sphere and surveyed them coldly. Ilsensine, the god of illithids, did not take well to his secrets being stolen by a pair of diminutive dwarves. Diirinka backstabbed his own brother and left him to be consumed by the spectral horror, fleeing for his life. He left his brother to be cursed most horribly by the furious illithid, and banished to the Abyss where he still dwells.

Returning to his own lands, Diirinka hid himself from the other dwarven deities and began meddling with the magic he had retrieved. After centuries of experimenting (and disposing of failed experiments, a gruesome process which in some worlds has left races of deformed, mindless dwarf-like monstrosities shambling about in isolated cave complexes) he perfected the derro race. In orthodox derro mythology, it is Diirinka's own skills which created them, but the truth is different.

Again myth splits here: In some derro myths, they were driven away by dwarf gods jealous of Diirinka's prowess and creation, in others Diirinka has hidden them in the Underdark so that the gods of the dwarves will not rise up in jealousy against the derro.

Local pantheons typically have minor deities, rarely above demigod status, of death (often with a cold/life-draining aspect) and a battle/combat god of the "common derro" warrior. The latter is sometimes a god of simple strength, with a secondary role as a god of simple weaponsmithing (not the manufacture of magical weapons, which is the province of Diirinka and his savants).

Priesthoods: Diirinka's creations reach their most perfect form in the savants. These are the interpreters of Diirinka's teachings and their magical skills are considerable. However, their magic use is not that of orthodox priests as in standard AD&D® rules. Rather, since Diirinka's infusion of magic into his race came from a quite different source to most, he does not grant them priest spells. Instead, they have innate magical skills which are made possible because Diirinka works on their forms during gestation, shaping their bodies and brains to create these possibilities. So, in one sense, the god does grant magic to his savants; it is simply that this works in a wholly different way to those which normally apply for priests.

The duergar ruling deity, Laduguer, is always represented by duergar as a supremely lawful being who was unfairly excluded from the major dwarven pantheon because the other gods divided all the spheres of influence of dwarven life amongst them, excluding him. There is something of an echo of the orcish theme of being excluded from territory here, but in the case of the duergar this is an intra-racial strife. The ancient ancestors of the duergar were honorable, strong dwarves who would not abandon their patron god; they lived in the least hospitable and harshest mountain and underground environments. Laduguer had looked after their interests, so together with their god they drew away from the other dwarves and over the generations retreated into the deeper territories of the Underdark. There is both a sense of grievance and pride among duergar; grievance that they were treated so poorly and meanly (which has contributed to their dourness and meanness, exceptional even by dwar-

ven standards) and pride that they would not abandon their god, and neither did he abandon them.

The Lost Gods

This bizarre triumvirate is a special case, even by Underdark standards. There are three gods here who are in some sense Lost Gods: the entity known as Juiblex, the being known as the Elder Elemental God, and an unknown deity called simply Dark God. Myths about them take protean form, and vary wildly from world to world, but the most common version of the tale is as follows.

The Elder Elemental God is a force of pure elemental energy, dwelling in a demiplane that stands in the same relation to the elemental and quasi-elemental planes as the Plane of Concordant Opposition does to the totality of all planes of existence. Its nature and ancient worship are virtually incomprehensible. There are many tales of its being worshipped by elder races, who may predate the coming of other gods and races to the Prime Material plane; these beings were shapechanging, polymorphous slime-beings of genius intelligence and uniformly evil nature. These ineffably vile spawns of evil were wiped out by the human and demihuman creator gods, save for a few places close to the core of a handful of worlds, where they are usually either in hibernation or gibbering insanely in the most desolate barrens.

The Elder Elemental God itself was banished from the Prime Material plane, but signs of its activities were uncovered by warped humans and Underdark races. A handful of them took secretly to worshiping it as best they could, in rites of unspeakable depravity. The god itself is uncaring and yet terribly jealous at the same time, and it is unpredictably violent. Where it can manifest itself, it takes terrifying form, and this differs widely from world to world.

Readers of *FOR2, The Drow of the Underdark*, will find a specific form for this god in the *Forgotten Realms*, that of Ghaunadaur. The version presented there is one which fuses the identity of the Elder Elemental God with that of an entity which appears to be its servant in some manner, Juiblex. In this book, the Elder Elemental God and Juiblex are separated and statistics for both are provided. In most worlds, their followings have a very distinctive difference.

Juiblex appears to be an entity related to the most powerful of the tanar'ri (*Monstrous Compendium: Outer Planes*) and he has a specific group of worshippers: certain aboleths, who can become priests of significant standing. A handful of deranged human cultists may also revere this bizarre entity in some worlds. The Elder Elemental God has few no organized followers of any sort, because it is almost impossible for most beings to work out how to worship it. A handful of drow, and humans of exceptional wickedness, conduct rites directed towards raising magical energies from this being, and a tiny minority have succeeded. But, fortunately, this remains the achievement of a tiny handful of fanatics.



The Dark God had a cult of human worshipers in the dim past in most worlds, but the nature of the cult was such that it died from simple exhaustion and attrition. The Dark God is always associated with cold, exhaustion, and slow death. As its cult has slowly expired, so the god itself has lost the ability to influence events on the Prime Material plane. But many ancient sites of worship to it lie buried deep in the underground, and its shrines and temples seem to store magical energies that usually have malefic effects, but which can be exploited by the most courageous.

The Lost Gods represent a world of danger, madness, death, and mystery. They offer an opportunity for the DM to face player characters with challenges and perils of almost entirely unpredictable nature!

More Dark Gods: Illithid and Beholder Deities

Two deities utterly dominate the pantheon of the arrogant mind flayers. They never raise exceptional mortal illithids to demigod status, jealous of their power and position. The greater deity is known as Ilsensine to sages and scholars of most other races; illithids themselves do not use a name, but rather a series of symbolic denotations and visual images within their telepathic mode of communicating. Ilsensine is held to be the Creator God; as a being of pure mental energy, he created the illithids after an aeons-long series of experiments designed to evolve a perfect race. Ilsensine's omnipresent mental power is the source of illithid telepathic abilities, fearsome mind blasts, and acute levels of awareness. Likewise, illithid strength flows back to Ilsensine and further increases his power. Most unusually for a lawful evil deity, Ilsensine has its base on the Plane of Concordant Opposition, but is also believed to be omnipresent as mental energy. In visual imagery, this is expressed in the form of radiant tentacles sinuously coiling across space (and time), and all the planes, ever seeking to extend the influence of the master race (as many illithids see themselves). Ilsensine's creation is also seen as being outside of the rest of creation; while the other gods blundered about in the Prime Material plane with their protocreations, Ilsensine thought, deliberated, and perfected. He did not bring his creations into the planes until they had been perfected, unlike the other gods who rushed their work in order to stake prior claims.

Ilsensine has no priesthood, for his energies are everywhere and need no specific channelling or focusing through spellcasters. The other illithid deity, however, is a knowledge and philosophy god who does have a priesthood. They are few in number (not least because this second deity, Maanzecorian, does not wish Ilsensine to get the idea that he is trying to usurp his primacy and authority). High-level illithid priests are terrifying opponents!

The aggressive and arrogant race of beholders has two dominating deities like the illithids, but they form a mother/son pair: a Great Mother who is held to have birthed the entire race from a great cluster of "cosmic eggs" laid across the planes and worlds. From these eggs a race of Beholder Ancients emerged,

some of which endure still as Hive Mothers (see the SPELLJAMMER™ boxed set, *Adventures in Space*.). But the Great Mother is a demanding and perfectionist power who engulfs those offspring who displease her. Her one surviving deity-son, the "gas giant" Gzemnid, is a deity of gases, fogs, obscurement and arcane knowledge, subtler and more secretive than his tyrant parent. He may have survived because of his abilities of camouflage, deception, and fast exits.

Like the illithids, the beholders see their patron deity as one who extends her mental (and magical) influences throughout all space and time. Neither beholder god has a permanent priesthood, but both send avatars and may project manifested powers and effects to denote their responses to invocations.

These two races differ in one crucial respect in how they revere their major deity: For the illithids, Ilsensine's powers are the source of their motivation for collective dominance as befits a lawful race. But beholders have a more fearful and solitary attitude; the Great Mother is to be held in awe, not lightly to be invoked, and most of the time beholders hope that she will not take an interest in their individual affairs. Further, while the major illithid god is too aloof to have priests, with beholders the Great Mother does have (rare) priestesses; her son wouldn't dare to rival her in this respect.

The Benign Gods: Svirlfnebli and Myconids

Neither of the major deities of these two races is of good alignment, but both have distinct good tendencies and are of far more benign aspect than the dark gods of the other races. Callarduran Smoothhands is a protector god, one the svirlfnebli usually regard as a co-creator with Garl (and dwells with the other gnome deities in the Twin Paradises). He branched off to lead his people into the Underdark by choice. There is no "chosen race" theme here, just the notion of diversity, and deep gnomes feel a definite affinity with their surface brethren (many make at least token devotions to Gaerdal Ironhand, sometimes in addition to Callarduran). Callarduran is seen as a benign god who is in harmony with his creation and succors and supports them. Psilosy, the Myconid god, is likewise a protector and supporter. He keeps the living environment of myconids safe and pleasant, is a great teacher, and is a chooser and selector of kings. When a king dies, it is believed that Psilosy guides the other senior myconids, through direct intuitions, to ennable the myconid king. The king-elect is the best vessel for teaching the magical skills of potion making, and, in a few exceptional cases, the chosen one for gaining priest spellcasting powers. Psilosy is also a meditational and pacifistic deity, a god of mental communion, and a powerfully spiritual being.

Other Races

Kuo-toa are certainly Underdark denizens; their deities are given among the Gods of the Scaly Folk, as is Laogzed the troglodyte deity.



Gods of the Drow

Lolth (Intermediate Goddess)

Lolth is the principle deity of the drow race and drow society. Her priestesses rule drow society and no drow deity would dare to oppose Lolth. She is an elemental force of darkness and evil, a true tanar'ri.

Despite her chaotic alignment, Lolth is very careful to prevent wide-spread open strife among the drow. For example, the priestess-led noble houses would be in constant struggle for superiority which could be highly destructive. Lolth wishes struggle; it strengthens and improves the drow. But, to prevent it getting out of hand, if one noble house wishes to eliminate another this must be done in one swift, massive, utterly decimating attack. Continual sniping, assassinations, and long-term attritional attacks are frowned on, and a conclave of noble houses will combine to destroy the offending house. Periodic shifts in power, and continual planning for this, are what Lolth wishes; waste of energy in running battles weakens the drow, and Lolth may act decisively to end this.

Lolth has laid down two cardinal goals for the drow. The first is the rulership of the realms of the Underdark. Weaker races can be eliminated, stronger ones can wait until the drow have gained in strength. Drow may be chaotic, but they are very intelligent, acutely sensitive with wit and senses, and good strategists, all qualities which Lolth has taught and developed in them. The second goal is the extermination of surface elves and the conquest of their lands, although the latter is really only symbolic. The magical powers of drow fade on the surface lands, and they would not really wish to settle the homelands of Corellon's people; Lolth herself does not wish this.

Role-playing Notes: Lolth's avatars appear moderately frequently. They are present at great magical rituals and sacrifices by priestesses which occur yearly (in most drow cities). They may appear at the ceremonies of transformation for creating driders, if these are large-scale. Avatars may prowl the Underdark on scouting and spying missions, and for the pleasure of consorting with intelligent arachnids which may be taken back to Lolth's vast web-complex in a layer of the Abyss. Lolth's omens to her priestesses are usually given as direct revelations during divinatory rituals, communing and the like. Arachnidomancy (divination from spider behavior, including the behavior of driders cut apart to examine their entrails for omens) is practiced. Lolth will sometimes spontaneously affect spider activity (especially swarming) to send messages to priestesses.

Statistics: AL ce; WAL ce (drow); AoC spiders, evil, darkness; SY black spider with head of a female drow.

Lolth's Avatar (Wizard 14, Priest 16)

Lolth's avatar appears in two forms: She can either appear as a beautiful female dark elf, or as a huge spider with a female drow's head (she changes from one to the other form at will, needing one round to effect transformation). She uses spells

from whichever spheres and schools she chooses, and can use spells freely in either form.

Str 18/76	Dex 19	Con 16
Int 20	Wis 17	Cha 22
MV 15 wb 9	SZ M (6')	MR 66%
AC -4	HD 16	HP 128
#AT 1	THAC0 5	Dmg 4d4 (bite) or by weapon +4

Special Att/Def: In any form, Lolth's avatar is immune to nonmagical weapons, and is also immune to poisons. She suffers only half damage from cold and electrical attacks, but takes thrice normal damage from *holy water*. She has 180' *infravision* and *telepathy* to 120'. She can summon spiders 6/day (roll d100: 01-20 gives 1d8+8 large spiders, 21-50 gives 1d6+6 huge spiders; 51-90 gives 2d4 giant spiders; 91-00 gives 1d4 phase spiders), and automatically charms all arachnids within 90'. Once per day she can *heal* herself.

In spider form, the avatar can shoot 30' long web strands from abdominal spinnarets, two strands per round in any direction, each counting as a *web* spell. A poisonous excretion on the strands inflicts another 1-4 points of damage per round. Her bite is poisonous (saving throw versus poison at -4 to negate; else, victim takes 1d2 rounds to die in agony).

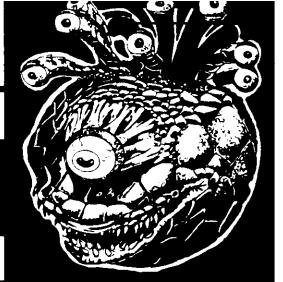
In drow form, Lolth always uses a weapon of +3 enchantment, but this is of variable type.

Duties of the Priesthood

The priesthood of Lolth is exclusively female, and is organized into noble houses, with the highest-level priestess ruling the house. Younger priestesses follow in order of age. The priesthood are the absolute rulers in Lolth's name; they are the rulers, police, judges, juries and executioners of drow society. They are manipulative, fear-engendering, and very powerful.

Requirements: AB Wis 13, female gender; AL ce; WP any; AR any; SP all, animal*, chaos*, charm, combat, creation, divination, elemental (earth, water), guardian, healing, necromantic (reversed only for spells above 4th level), protection, summoning, sun (rev); PW 1) immune to all spider venoms; 5) *dispel magic* 3/day; 9) *true seeing* 2 rds/level; 12) *domination* (males save at -4, elves do not get standard charm resistance); TU command at -2 levels; LL 16; HD d6; Shamans no.

High-level Priests: There is a tiny number of priestesses above 16th level. These all have Wisdom 19, and are directly favored by the magical intervention of Lolth to allow further progression (22nd level is the highest possible with such intervention). There will typically be no more than one or two such exceptional priestesses in the hugest of drow cities; usually there are none.



Kiaransalee (Demigoddess)

Kiaransalee is the drow deity of undead and vengeance. She is powerfully chaotic, swift to anger, but one who plots and schemes dark revenges for slights done to her—real or imagined. In the Abyss, she broods and schemes in a frigid necropolis populated by the tortured souls of those she has slain. She acknowledges Lolth's superiority because she has no choice, not because she wishes it. Like her priests, she is cruel, twisted and only happy with mindless undead servants she can manipulate at will.

Role-playing Notes: The demigoddess is always reluctant to risk her single avatar and only does so on revenge missions. She does not grant omens to her priestesses.

Statistics: AL ce; WA: ce (drow); AoC undead, vengeance; SY female drow hand with silver rings.

Kiaransalee's Avatar (Wizard 10, Priest 12)

Kiaransalee's avatar appears as a sinuous drow female wearing only silver jewellery and black silk veils. She draws spells from spheres listed for her priests, and wizard spells from the schools of enchantment/charm, illusion/phantasm and necromancy.

Str 11	Dex 19	Con 16
Int 19	Wis 15	Cha 20
MV 18 fl 24	SZ M (5' 6")	MR 60%
AC 0	HD 12	HP 96
#AT 1	THAC0 9	Dmg 1d4 + 4 (dagger) + 1d4 (acid)

Special Att/Def: The avatar is immune to poisons, death magic, special attack forms from undead, and has permanent *free action*. The avatar can *charm person* at will and can have up to 66 HD/levels of creatures charmed at any one time. Her curved dagger + 4 drips acid and inflicts 1d4 points of acid damage for 1d4 rounds after a hit (curative spells end this additional damage).

Duties of the Priesthood

Kiaransalee's priestesses are rare, secretive, and usually found in small drow communities or special enclaves. They are agents of vengeance, plotting revenge on those who have slain, harmed or insulted the priesthood in any way. They also undertake regular slaying missions to acquire corpses for animation, and take a prominent role in persecuting slaves.

Requirements: AB std, female gender; AL ce; WP any (dagger 1st); AR none; SP all, astral*, chaos*, charm, combat, divination, elemental (earth), guardian, healing (rev), necromantic (rev), sun (rev); PW 1) *animate dead*, (one only, 1/day), may use necromantic wizard spells as priest spells of same level; 5) *vampiric touch* 2/ day, drain 2d6 hp and regain hit points oneself (normal save versus spells negates); 9) can *cure critical wounds* for one undead creature; TU command at + 2 levels; LL 12 (irrespective of Wisdom score); HD d4; Shamans no.

Vhaeraun (Lesser God)

Vhaeraun is the god of thievery and the furthering of drow aims, interests, and power on the surface world. He is also the patron deity of male drow, teaching that males are as skilled and valuable as the females, and thus passively opposing the teachings of Lolth's priesthood on this point. He lacks the strength to challenge Lolth, so he avoids her as much as possible.

Role-playing Notes: Vhaeraun is haughty and proud, and he bears grudges just as all drow deities do. He favors underhanded means and treachery to further his aims. He actively involves himself in drow affairs and will moderately often send an avatar to assist the work of his priests if the proper rituals are performed and the need is genuine.

Statistics: AL ne; WAL ne (drow males); AoC thievery, territory; SY black mask.

Vhaeraun's Avatar (Thief 20)

Vhaeraun's avatar is a slim, graceful, handsome drow male, well muscled with eyes and hair which change in hue to reflect his mood (red, anger; blue, amused; gold, triumphant; etc.).

Str 16	Dex 19	Con 16
Int 18	Wis 12	Cha 19
MV 16	SZ M (6')	MR 60%
AC 4	HD 15	HP 120
#AT 1	THAC0 5	Dmg 1d8 + 3 (longsword) + 1

Special Att/Def: The avatar always *passes without trace* and can use all *invisibility* spells 2/day each. He has no spellcasting ability of his own, but can duplicate any one spell of 1st-4th level memorized by any priest or wizard within 120' 6/day. His jet-black *longsword* + 4 is invisible in darkness. When holding it, the avatar can create a 70-foot range *bladebend* once per 6 rounds; the blade of any one edged weapon currently held twists about to strike its holder for maximum damage.

Duties of the Priesthood

Vhaeraun's priesthood is exclusively male and practices passive opposition to Lolth's priestesses. They are also active in the surface world, and some preach a heresy of the unity of elven races and their need to work together for dominion. They specialize in intrigue, trickery and treachery, and foment disobedience and rebellion among males. In drow communities, the priests often disguise their allegiance, for obvious reasons.

Requirements: AB dex 12, male gender; AL any evil; WP any (black edged weapon among first two proficiencies); AR leather; SP all, charm, combat, creation*, divination, elemental (air, earth), guardian, healing, necromantic*, protection*, time*; PW 1) *pass without trace* 2/day; 5) immune to penalties from (continual) light; 10) can create a *cloak of protection* + 4 for 1 turn; TU command at - 4 levels; LL 16; HD d4; Shamans no.



Zinzerena (Drow Heroine/Demigoddess)

Heroic myths among the drow are rare, and this is surprising. Their chaotic nature gives rise to much heroic individualism. Presumably their leaders are strong enough to squelch these tales to discourage violent overthrows. The tales surrounding Zinzerena are usually told by oppressed drow minorities, weak nobles, and those scheming to raise rebellion and foment who use this tale as an inspiration.

Zinzerena showed a natural aptitude for illusionist magic as a child and was smuggled away from Lolth's priestesses by a mother who faked an accidental death for her. She studied alone and secretly, taking decades to acquire spellbooks, and took to a life of quiet assassinations in the shadows of an exceptionally degenerate drow mixed-race city where all kinds of evils walked the back alleys and secret places. As she grew in power, she ceased the use of lethal poisons, preferring paralyzing venoms. This allowed her victims to remember what had been done to them, but they never saw her face: her use of disguises was too good. Zinzerena enjoyed the power which a rising sense of terror at her ambushes and mutilations made her feel. Her victims are legion, and there are many tales of her stealth in tracking them.

Zinzerena is a heroine who embodies a principle of powerful chaos, not least from the magical items she has acquired. She once planned to assault a beholder's lair, arriving to find it locked in mortal combat with a slaadi which had come seeking its treasures also; she waited for the battle to end, swiftly disposed of the weakened beholder and took the cloak and sword which the slaadi had brought with it. The theme of waiting until one's enemies are weakened is a core theme of many drow tales. Zinzerena used illusion, disguise and misdirection to confuse and trap the slaad which came to reclaim the items; the theme of covering one's tracks and preparing fallbacks is also close to the hearts of drow. Now, Zinzerena still prowls the Underdark, a lone assassin and opportunist; this paranoid edge to the tale of her life is also characteristic of the distrustful dark elves.

Zinzerena's Avatar (Illusionist 14, Thief 16)

Str 9	Dex 20	Con 15
Int 18	Wis 17	Cha 18
MV 12	SZ M (5' 6")	MR 82%
AC Varies	HP 67	AL ce (cn)
#AT Varies	THAC0 13	Dmg 1d6 +1-4 (shortsword)

Special Att/Def: Zinzerena wears a magical cloak which acts as a variable *cloak of protection*, varying from +1 to +5 protection round by round, on a random basis, giving her an AC varying from 1 to 5. She employs a magical shortsword which also randomly changes enchantment between +1 and +5; it is always magically enchanted with a paralyzing venom (saving throw is at -1 to -5 with random variance; effect lasts 5-25 [1-5 x 5] rounds). She carries a *wand of wonder*.

Gods of the Underdark Dwarves

Laduguer (Intermediate God)

Grim and gloomy, this joyless god long ago foresook his brothers in the dwarven pantheon and exiled himself to the fringe dwarf communities who were the ancestors of the duergar. Laduguer's nature is certainly evilly-inclined, but much of this is the evil of a being turned in on itself and bitter at what he sees as being unvalued and rejected by the other dwarf gods. Laduguer is a supremely lawful deity, unbending and harsh, and he despises the other dwarf gods as lazy, indolent, and feckless.

Role-playing Notes: Laduguer is a slavedriver who demands constant toil under harsh conditions from his people. But he does reward hard work, by teaching the crafting of magical items (especially weapons) and by extending his protective powers. He will send an avatar to defend a hard-working and oppressed duergar community by use of protective and warding magic, rarely entering into open battle. He does not send omens to his priests.

Statistics: AL le (In); WAL le, ln (duergar); AoC crafts, magic, protection; SY shield with broken crossbow bolt motif.

Laduguer's Avatar (Fighter 9, Wizard 12, Priest 12)

Laduguer's avatar appears as a tall, gaunt duergar with skin coloring which can change from gray to brown shades to match his environment. He is bald, and always wears a frown. He draws spells from any sphere or school.

Str 19	Dex 18	Con 18
Int 18	Wis 16	Cha 16
MV 12	SZ M (5')	MR 50%
AC -3	HD 16	HP 128
#AT 3/2	THAC0 5	Dmg 1d4 +4 (warhammer) +7

Special Att/Def: The avatar can cast *protection from evil* 10' and *wall of force* 3/day each and is always *mind blanked*. He has a *warhammer* +4, wears *chain mail* +4, and has a *shield* +1 which gives immunity to normal missiles. He wears a magical ring which can be changed to any protective type (*feather falling*, *fire resistance*, *free action*, *mind shielding*, *protection* +5, *regeneration*, *spell turning*) 1/day per function for up to 6 turns each.

Duties of the Priesthood

Laduguer's priests protect duergar communities, repel contacts from other races, and maintain strict order and discipline. Many have artisan proficiencies and are skilled craftsmen, especially older and more frail priests.

Requirements: AB Str 15 and Dex 12, or Str 12 and Dex 15; AL le, ln; WP any (warhammer 1st); AR chain and shield; SP all, combat, creation*, divination, elemental (earth), guardian, healing, law, necromantic*, sun (rev), wards; PW 1) -1 to natural AC; 3) *meld into stone*; 7) +1 to saving throws; 9) *wall of stone*; TU turn at -4 levels; LL 13; HD d6; Shamans no.



Diirinka (Intermediate God)

Diirinka is the most magical of all dwarven deities, a skilled wizard and improviser. Much of his magic was stolen from the illithid god, Ilsensine. He is a treacherous and despicable god, who will betray anyone and anything for his own ends. Small, mean-spirited and preferring the guise of a diminutive lich-like creature, this is a hateful and chaotic god who cares little for anyone or anything, even including himself; perhaps something of his betrayal of his cursed, mad brother still gnaws at his soul.

Role-playing Notes: Derro do not have priests, they have savants with magical powers which spring from Diirinka's magical nature. Diirinka actually cares fairly little about what his savants are up to, so long as they revere him. If he chooses to punish them, it is an act of whim or temper. He does not send any omens to savants, although he may indirectly guide them to magical items and places (always exposing them to peril en route). His avatar will only be despatched for his own ends (usually, acquiring magic items or to amuse himself by acts of cruelty).

Statistics: AL ce; WAL ce (derro); AoC magic, savants, knowledge, cruelty; SY spiral (white, gray and black swirls).

Diirinka's Avatar (Wizard 18, Priest 12)

Diirinka's avatar appears as a small, stunted derro-lich hybrid, wearing a robe of swirling gray, white, and black which is constantly changing appearance. He draws spells from any sphere or school he chooses (always reversed spells where appropriate).

Str 16	Dex 19	Con 16
Int 19	Wis 18	Cha 16 (1 to non-derro)
MV 18	SZ S (3' 6")	MR 50%
AC -3	HD 16	HP 128
#AT 1	THAC0 5	Dmg 1d4 + 3 (dagger) + 1

Special Att/Def: The avatar has all the special defenses of a lich. His magical robe allows him to draw up to five magical strands per day and use them for touch attacks when hand-held (white = *slay living*, gray = *disintegrate*, black = *destruction*, all saves at -4). He carries a *dagger +3 of venom*, a *wand of cold*, and wears a *ring of telekinesis* and a *brooch of shielding*.

The Savants

Diirinka's savants are undisputed leaders of derro and exert their authority at all times. They maintain order in derro groups and forces. Savants instruct derro in the proper manner of treating slaves (discipline through fear and cruelty). Some are known to experiment with fungal extracts and poisons with the aim of functionally lobotomizing, and pacifying, their slaves. Crafting magical items, and adventuring to acquire them, are key goals.

Diinkarazan (Demigod)

Diinkarazan is a lost, mad demigod magically bound to a stone throne in a level of the Abyss which is a swirling vortex of air and gas, with rings of whirling rocks flying about him. The plane constantly distorts space (treat as a *distance distortion* varying from 10-80% on a turn-by-turn basis). Cursed and banished by Ilsensine, the illithid god, he cannot be freed by anything less than a greater god, and he is permanently insane and tormented by illusions of the things he most fears (terrible monsters, Ilsensine itself, drowning in water or lava, and the like).

Role-playing Notes: Ilsensine's curse is a complex thing, and once every 50 years or so (with random variation of 1-10 years) the god experiences one day of lucidity. On this day, he can dispatch an avatar to the Prime Material plane to stalk derro communities and destroy all he can. His hunger for revenge is so great that the avatar's behavior often degenerates into a frenzy of slaying anything it comes across until it perishes in combat (another avatar will be available by the time the god becomes sane for another day).

Statistics: AL ce; WAL n/a; AoC vengeance; SY n/a.

Diinkarazan's Avatar (Thief 14)

Diinkarazan's avatar appears as a tall, gaunt derro with a staring, insane face dominated by glowing red eyes with black pupils. His hair is constantly streaming out behind him, changing color, texture and appearance (waved, straight, curly) randomly. He uses spells from the abjuration and invocation/evocation schools.

Str 13	Dex 16	Con 16
Int 18	Wis 3 (insane)	Cha 1 (all races)
MV 12 fl 36	SZ M (5')	MR 10%
AC 0	HD 10	HP 80
#AT 1	THAC0 11	Dmg 1d2 (fists)

Special Att/Def: The avatar should be treated as a wild mage if the DM has *Tome of Magic*. Else, he should be given the spell list of an 18th-level mage. In either case, his spellcasting level varies randomly round by round on a 3d6 roll. He is 25% likely to *reflect* any spell cast at him on the spellcaster in addition to his magical resistance (check for resistance first and then for spell reflection if the MR fails). Swirls and gusts of wind play constantly about him, and each round he can employ one of the following effects (not at will; the DM should roll a d6 on a round-by-round basis): *whispering wind*, *gust of wind*, *feather fall*, *stinking cloud*, *wind wall*, or a single-target *wind blast* for 5d6 damage (saving throw versus spells for half damage; defensive bonus for high Dexterity applies as a modifier to this saving throw). Any being which attempts ESP (or similar) with Diinkarazan is driven insane instantly (no save).



The Lost Gods

The Elder Elemental God (Greater God)

This uncaring "lost god" is something of a mystery to say the least. Even the greater creator gods will not speak to their most senior priests of it. But it is known to be banished to a unique demiplane, to be constantly struggling for release, and desperate to gain power from rituals and obeisances carried out on the Prime Material plane, although it is utterly indifferent to the fates of its servitors.

Role-playing Notes: This is a terrible, blindly destructive deity readily driven to unknowable rages. How it manages to manifest itself on the Prime Material plane is unknown; clearly it cannot be wholly bound and is able to project some of its power. It does not truly dispatch an "avatar", since its appearances are unpredictable and owe less to whether or not the god wishes to manifest as it does to whether it is able to do so. The performance of rituals by its servants has a minor role in this, but more important are the waxing and waning of magical fluxes about its extraplanar interdiction.

The god also manifests itself in physical phenomena as well as its "avatars." Some of these manifestations still linger as permanent effects in its oldest shrines, or perhaps it is just that these represent "weak points" where the power of the god can best be channelled. These manifestations include: Suckered tentacles emerging from an altar which energy drain a victim or suck it into the altar to be irrevocably destroyed, the appearance of a glowing golden eye which strikes viewers blind or drives them insane or prematurely aged, and the transformation of that magical orb into a stone egg which hatches salamanders that blindly attack every living thing within range.

If the Elder Elemental God is drawn into game play, this can be done through tracking down and slaying an evil priesthood and/or discovering some lost shrine complex. Facing a priesthood allows the DM to generate some truly worthy clerical battle enemies, but dealing with a lost shrine complex is even more demanding. The DM should develop a range of special effects tied to the locale which reflect themes of elemental magic, madness, sudden rages and aggressions, loss of sensory functions and awareness and the like. Items such as intelligent magic-using altars and religious icons, minor magical artifacts with intelligence and several malign powers, undead-spawning mausoleums, and items/places which generate standard magical effects but which are of bizarre appearance should be employed liberally.

Statistics: AL ne; WAL any evil (the insane); AoC unknown, but include elemental forces, magic; SY black metal triangle with an inverted Y within it.

The Elder Elemental God's "Avatar"

The "avatar" of this god can appear in several forms: As a huge, mottled, tentacled being some 20' in length, resembling a vast slime/slug cross; or as a 24' tall pillar of vast elemental force with a body of burning magma, radiating a steamy haze.

Str 22	Dex 12	Con 22
Int 22	Wis 20	Cha 20
MV 15	SZ H (24')	MR 50%
AC -2 (4 as slug)	HD 20	HP 160
#AT 1	THAC0 3	Dmg 5d10+10 (blows)

Special Att/Def: The avatar's movement is 15 with the special movement of its type. The "avatar" is wholly immune to Elemental spells of all types. It can use the following spells 1/day each as a 24th-level wizard: *cause blindness*, *cause deafness*, (*continual*) *darkness*, *darkness 15'*, *dispel magic*, *forcecage*, and each of the *power word* spells. It is unaffected by gases, poisons, and all forms of mind-controlling and paralyzing attacks. It can summon 1d3 elementals of each type 1/day (16HD each) which serve for up to 12 turns, requiring no concentration to maintain control.

Duties of the Priesthood

Priests of the Elder Elemental God bend all their being to revering the god and attempting to locate and enact the rituals which will draw more of his power into the Prime Material plane. They make many sacrifices of sentient beings to this end, including members of their own cults and even themselves if this is demanded. They locate lost shrines of the Elder God and cleanse them, re-dedicating them to the service of the deity. It is unknown which races can become priests of this deity and which cannot since the god has no known racial affinities, but certainly humans, drow elves, and evil dwarves are known to have become priests.

Priests may devote themselves to revering all elemental aspects of the god, or specializing in a single element (thus, revering the element of fire, air, earth or water), and different specialty priests gain slightly different powers.

Requirements: AB std; AL any evil and/or insane; WP any; AR any; SP all, astral, combat, divination, elemental (all), guardian, healing (rev), necromantic (rev), numbers, sun (rev), weather*; PW 3) can use all elemental wizard spells as priest spells of same level; 5) *protection from good*; 7) gain +1 saves against all elemental spells ("generic" priests), or +4 saves versus spells of "own" element, -2 saves against spells of "opposed" element (air/earth, fire/water) and +1 saves against spells of other elements (element-specific priests); 10) *summon elemental* 1/day for 6 turns (generic priest)/12 turns (specific priest)—generic priests get 8HD elemental of any type, specific priests get 12HD elemental from own element; TU command; LL 12 (generic priests) or 16 (specific priests); HD vary by race (humans d8, elves/drow d6, dwarves d6+1); Shamans no.



Juiblex (Lesser God)

There is no question that Juiblex, the Faceless Lord, is the most disgusting and loathsome of all deities. Believed to be related to tanar'ri, he dwells in the Abyss in a dismal, acrid cavern populated by oozes, slimes and jellies of all kinds. Juiblex's purposes are wholly inscrutable; he simply appears to be worshipped, to go about spreading disease, and to enjoy the company of oozes and slimes. Juiblex is beyond mortal comprehension.

Role-playing Notes: Juiblex's avatar only appears if summoned by cultists or priests using a *gate* spell. It does not use omens.

Special Note on Priests: A few aboleths revere this deity, having the strange belief that it is responsible for maintaining the integrity of their moist skins and the environment in which they dwell, and that Juiblex holds arcane lost magical secrets he will reveal to them in the fullness of time. The only other reverers known are handfuls of mad, usually human, cultists.

Statistics: AL ce; WAL ce; AoC unknown; SY raised pseudopod dripping slime.

Juiblex's Avatar

The avatar has no set form. It can spread itself into a vast pool of slime, form a blob, or raise up into a towering pillar of ordure 18 feet high. It is always covered in thick mucus and dripping with foul brown, green, yellow, and gray slime and caustic secretions. From this mass protrude several red, garing eyes.

Str 16	Dex 10	Con 16
Int 18	Wis 17	Cha 1
MV 3 sw 6	SZ L (9')	MR 35%
AC -3	HD 12	HP 96
#AT 1	THAC0 9	Dmg 2d10 (acid spurt)

Special Att/Def: The avatar is immune to all acid- and water-based attacks, and suffers half damage from cold- and fire-based attacks, and also electrical and gaseous attacks. It is unharmed by nonmagical weapons. It uses *darkness 15'* at will, has 120' *infravision* (and sees through magical darkness) and can *detect invisible* within 30'. It *regenerates 1 hp/rd*. It can use any of the following, one per round, 1/day each: *charm monster, cause disease, death fog, dispel magic, domination, ESP, Evard's black tentacles, hold monster, invisibility 10', phase door, project image, purify food and water, and telekinesis*. Once per day it can summon 1d4 black puddings to serve it for 6 turns. Once per turn it can spew 3 cubic feet of a combination of ochre jelly and green slime.

Duties of the Priesthood

The sole duty of the priesthood appears to be to serve Juiblex; cultists do this from a demented sense of reverence, aboleths because they believe Juiblex maintains the integrity of their skins and environment and must be propitiated.

Requirements: AB std; AL any evil; WP any; AR any; SP all, charm, combat*, divination, elemental (earth, water), healing (rev), necromantic (rev), numbers*, summoning. PW 1) *immune to disease*; 5) *Evard's black tentacles*; 9) summon black pudding to serve for 3 turns if underground; TU command at -4 levels; LL by race (aboleths 16); HD by race (aboleths d6); Shamans no.

The Dark God

(Intermediate/Lesser God: Power Varies)

This god is sometimes known as "the god at the end of all things", the one who will stand alone when all time and worlds have ended, filled with the power of eternal darkness. This dread god drains sanity and strength from soul and body, but his acceptance of his reverers into the cold eternity of his being has a terrible lure for some insane creatures. Perhaps the Dark God is banished as is the Elder Elemental God, perhaps he has simply faded into an eternal night; or perhaps he stands outside space and time, waiting for his rebirth at the end of all things.

Role-playing Notes: The Dark God is not able to use an avatar, or send omens, in most worlds; only if he has an active cult is this possible. He would only wish to do so for the purpose of consuming life energies and bodies into himself.

Special note on Shrines: Like those of the Elder Elemental God, this deity's lost shrines are awful places, but more chilling: Exhaustion, fatigue, mind-bending illusions, catatonia, depression and paralysis await those who enter. But so do arcane secrets, unique magical treasures, and great books of lore.

Statistics: AL ne; WAL any evil; AoC eternal darkness, cold, decay, enfeeblement, paralysis; SY black robe and iron torch.

The Dark God's Avatar (Wizard 14, Priest 14)

The Dark God's avatar appears in wraithform without a solid body, and is black and faceless. It wears a spectral cloak and glides soundlessly. It uses spells from all schools and spheres, always employing reversed spells where applicable.

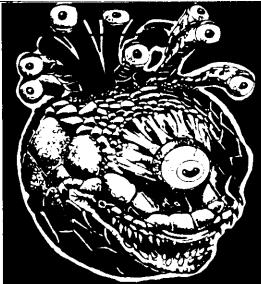
Str 12	Dex 17	Con 15
Int 19	Wis 21	Cha 1
MV fl 24	SZ M (6')	MR 70%
AC -7	HD 18	HP 144
#AT 1	THAC0 5	Dmg 3d10 (chill touch)

Special Att/Def: The avatar is immune to paralyzation and cold-based attacks. His touch causes paralysis (saving throw at -4 to negate) and any creature struck more than once must make a saving throw vs. death magic for each subsequent hit or be slain instantly. The avatar uses all cold-based spells as a 20th-level wizard, 1/day each in addition to other spells. It may use *imprisonment, symbol of insanity* and *trap the soul* 1/day each.

Duties of the Priesthood

The Dark God's priests are extinct on most worlds. Their sole duty is to attempt to locate their lost god and bring his power back into the world. They can rise to 10th level of experience, but gain no spells above 2nd level unless the DM decides that they have managed to contact the god and draw on his power.

Requirements: AB Wis 15; AL any evil; WP blunt weapons; AR none; SP all, astral, charm*, divination, elemental (all), healing (rev), numbers, sun (rev), thought, time, wards*; PW 1) may use all cold-based wizard spells as priest spells of same level; 5) *suggestion* (with accompanying visual illusion if appropriate); 9) *wall of ice*; TU command; LL 10 (and by race); HD by race (humans d6); Shamans no.



Gods of the Illithids

Ilsensine (Greater God)

Ilsensine is a mental/spiritual deity manifesting as a glowing green brain; the god itself has an infinite number of tentacles of infinite length which radiate through all planes from its base on the Plane of Concordant Opposition. Its motivation is for the illithid race to conquer all planes through superiority and mental domination, through superior knowledge and magic which is an expression of will and mental force. Fortunately for other beings, Ilsensine is such a supremely arrogant entity that it spends much time in brooding fantasies of domination and is often too self-absorbed to actually act.

Role-playing Notes: This being will send an avatar to attend and observe illithid conclaves when these concern major territorial aggressions and scheming which will take decades to bring to fruition. Rarely, it visits the Prime Material plane to absorb the brains of great scholars and sages who have been captured by illithids, and which are offered to Ilsensine in homage. The deity may reward the illithids concerned by granting them the use of 1d4 wizard spells of levels 1-6 for 1d4 days, as determined by the DM. Communications from the deity are by direct telepathic contact with its most prized servants. Of course, the deity demands that the illithids strive always to dominate other races, and has been known to send an avatar to make this clear to those illithids who have displeased it, usually by eating about half their number to encourage the others.

Statistics: AL le; WAL le (illithids); AoC mental dominion, magic; SY glowing brain with two tentacles.

Ilsensine's Avatar (Wizard 23)

Ilsensine appears as a huge, glowing green spectral brain with two tentacles, levitating in mid-air. It uses wizard spells from all schools.

Str n/a	Dex n/a	Con n/a
Int 22	Wis 23	Cha 20
MV fl 12	SZ L (8' diameter)	MR 80%
AC -5	HD 20	HP 160
#AT 2	THAC0 5	Dmg special

Special Att/Def: The avatar is immune to spells below 4th level and weapons below +2 enchantment. It is immune to spells of mental control (*charm*, *domination*, *suggestion*, etc.) and to caused wounds, energy drains, paralysis, petrification and spells which directly affect physical stats (*fumble*, *ray of enfeeblement*, etc.). Its tentacle attacks negate armor bonuses to AC (except magical pluses), and any hit drains 1d6 points of intelligence or wisdom (as Ilsensine chooses) and restores 1d6 hp to the avatar. A victim reduced to 0 Int or Wis becomes a juju zombie under the avatar's control. The avatar uses *mass charm* and *mass suggestion* 3/day each and a *mind blast* at will, and may project a *prismatic spray* 1/day.

Maanzecorian (Intermediate God)

Like Ilsensine, Maanzecorian holds the illithids to be the natural dominators of all planes and worlds and other races only fit for food and slavery. However, he considers that there are things which illithids may profitably learn from other brains before they eat them, and eating is a pleasure which is most delightful after lingering anticipation. He is a philosopher-god, one who has a vast library of arcane works in his own palace. The god is vain and his palace is sumptuously furnished with jet, jade, ivory, marble and the skins of many creatures. He is always deferential to Ilsensine, although he doesn't necessarily pass on all he knows to the greater god.

Role-playing Notes: Maanzecorian attends conclaves of his priests in avatar form, for discussion, sharing of knowledge and meditation (such meetings are rare, because priesthoods are small). He may even appear as a negotiator between illithids and other races if he deems the occasion highly propitious. He shares knowledge directly rather than through omens.

Statistics: AL le; WAL le (illithids); AoC knowledge, philosophy; SY silver crown set with red gem.

Maanzecorian's Avatar (Wizard 14, Priest 12)

The avatar appears as a very tall illithid, with purple/green skin and yellowed tusks on either side of his tentacles. His silver crown levitates above his head. He uses spells from spheres listed for his priests, and from all wizard schools.

Str 16	Dex 18	Con 16
Int 20	Wis 20	Cha 20
MV 12	SZ L (10')	MR 40%
AC 0	HD 17	HP 136
#AT 4	THAC0 5	Dmg special

Special Att/Def: The avatar can use the following 3/day each: *domination*, *hypnotism*, *hypnotic pattern*, *rainbow pattern*, *power word stun*; and 1/day he can create a *Mordenkainen's disjunction*, call down a *weird* on one group of creatures within 60' and create a *screen*. His levitating crown holds a *gem of brightness* (no adverse effects on illithids within the area of effect).

Duties of the Priesthood

This priesthood is a small and select one, concerned with the pursuit of knowledge, exploration of new territory and the exploiting of knowledge gained therefrom, and with negotiations and dealings with other races—which must always be from a position of strength and include an element of condescension.

Requirements: AB Wis 16; AL le; WP any; AR none; SP all, astral, charm, divination, law, numbers, sun (rev), thought, time; PW none; TU nil; LL 12; HD d4; Shamans no.



Gods of the Myconids

Psilofyr (Intermediate God)

Psilofyr, the benevolent myconid god, is a meditator-deity dwelling in Nirvana. He is a teacher-god, one who taught the first myconids the secrets of potion-making through direct revelation. He is often depicted as a type of fungal world-tree, his mycelia reaching down through the planes into the home of the myconid-King. Psilofyr's only concerns are the protection of the myconid race and the pursuit of perfection through meditation.

Role-playing Notes: Psilofyr selects about one myconid king in 20 to become a priest, and always guides myconids in their selection of a new king through intuitive guidance. Rarely, he will send an avatar to commune with a myconid-king if a community is greatly threatened by enemies, disease, and the like; the king then gains the spell-casting ability of the avatar for 1d4 days after 24 hours shared meditations. Psilofyr has no need of omens since he constantly shares thoughts with his kings.

Statistics: AL In; WAL In (myconids); AoC community, healing, philosophy; SY mycelium basket holding a crystal vial.

Psilofyr's Avatar (Wizard 10, Priest 18)

Psilofyr appears as a gigantic myconid with a vast mycelium complex drifting behind him as he travels by levitation just above the ground. He is able to change color to match environ-

ment, or his moods (usually he is blue-gray), as desired. He uses spells from all spheres and schools.

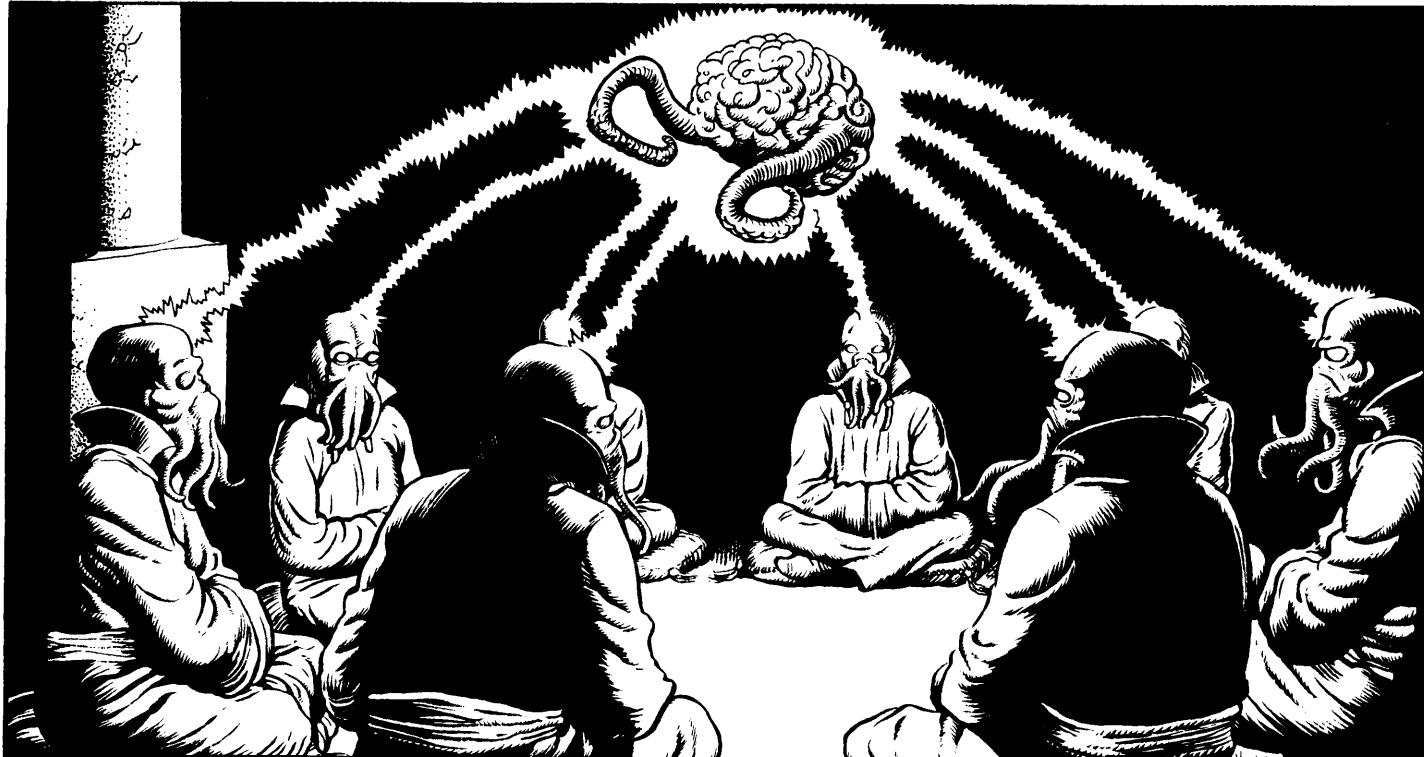
Str 16	Dex 19	Con 16
Int 18	Wis 12	Cha 19
MV 16	SZ M (6')	MR 60%
AC 4	HD 15	HP 120
#AT 1	THAC0 5	Dmg 15d4 (fists) +1

Special Att/Def: The avatar can fire a spore attack as a jet (5' wide by 60' long) or targeted at one creature within 120' to *cause disease*, create a *cloudkill*, or as *dust of sneezing and choking*, 2/day per effect. It can, at will, create a radiant effect by emitting spores about itself. These affect all within a 10' radius initially, spreading to a maximum of 80' after 8 rounds. The possible spore effects include *sleep*, *weakness* (reversed strength) or *pacification* (as a normal myconid). It suffers half damage from blunt weapons and from water—and cold-based attacks, and communicates by *telepathy* to 240' range.

Duties of the Priesthood

Only singular myconid kings become priest-kings, and their duties are as for normal kings.

Requirements: AB Wis 18, myconid king; AL In; WP any; AR none; SP all, astral, creation, divination, elemental (earth, water), guardian, healing, law, necromantic*, numbers, protection, thought, wards; PW none; TU turn at -4 levels; LL 12; HD d4; Shamans no.





Gods of the Beholders

Great Mother (Greater Goddess)

The enormous form of the Great Beholder Mother floats through the planes as she wishes, returning to a wretched sub-plane within the Abyss (whose location only she knows) when she is preparing to lay the great eggs which form the Hive Mothers on many worlds infested with beholders. Her eggs have given rise to all the beholder races, including some monstrous beasts reputed to exist which are as large as the Mother herself and which have magical powers not far short of those of her avatar. It is even said that she has mated with tanar'ri and gehreleths and worse, always consuming them in the process, and that the dreadful offspring roam the lower planes in a variety of grotesque forms.

Silently gliding through space, this monstrous horror is mostly wrapped up in her contemplations of the philosophy of chaos and evil, and it is said that she is the ultimate sage on these topics. But she is intensely intellectually arrogant and jealous and brooks not even the possibility of her ever being in error about anything. She does not bother to acquire knowledge and magic as other major deities such as Ilsensine do, because she knows all she will ever need to know. She goes about her business of populating worlds with more great beholders unconcerned by the piffling efforts of mortals, or even of other gods.

Role-playing Statistics: The Great Mother only dispatches an avatar to defend her creations when they are under threat as a species in a world, or in a major part of it. She is most likely to intervene if the enemies are drow or some agents of lawful good. Even so, she is a creature of whim, sometimes allowing a world to be virtually depopulated of beholders, and other times becoming utterly enraged by a small pocket of her offspring being threatened. She is otherwise neglectful of her children, and certainly does not deal with trivia such as omens or signs. Some sages allege that the Great Mother is drawn to powerful planar-travelling magics, the sites of permanent gates and the like, and may send avatars to investigate these.

Statistics: AL ce; WAL ce (beholders); AoC magic, fertility, tyranny; SY egg with central eye.

Great Mother's Avatar (Wizard 18, Priest 18)

The avatar of the Great Mother appears as a truly huge, bloated beholder bearing debris all over its body—small rocks, stones, encrusted gems, scraps of armor and broken weapons, shells, dragon's teeth and all forms of debris. She draws spells from all wizard schools, and from the spheres listed for her priests (also Healing and Sun—both reversed—and Summoning).

Str 15	Dex 10	Con 18
Int 21	Wis 20	Cha 20
MV fl 3	SZ H (18' diameter)	MR 80%
AC -5/-3/-2	HD 20	HP 160
#AT 1	THAC0 5	Dmg 4d6 (bite)

Special Att/Def: The avatar swallows whole any creature below large size on a hit roll of 19 or 20; acid damage inside the avatar is 6d6 pts/rd (internal AC is 2). Her vast body (AC -5) takes 85% of hits and other locations 5% each (small eyes AC 2, eyestalks AC -3, 25 hp; central eye AC 2, 60 hp). The avatar can radiate to 20' distance any of the following effects at will: *fear*, *chill* (1d8 damage per round), *hopelessness* (as the symbol) and *repulsion*, one effect only during each round. All saving throws against spell effects from her eyes are made at -4 (cumulative with any other penalties which may apply). She suffers only half damage from blunt weapons and is unharmed by non-magical weapons.

How the Priesthood Works

The Great Mother does not have regular priests who officiate at rituals, lead the faithful, gain spells through prayer, and the like. The Great Mother's magical gifts to her offspring have been so great that she feels no need for them to receive extra blessing in this way. Rather, temporary priestesses are created by the Great Mother through visits from her avatar when she deems it necessary. If, as happens very rarely, beholders flock together (or are forced together) through conflict with other races, Great Mother's avatar will temporarily empower very old female beholders with special abilities. These will be Hive Mothers if there are any present (see the SPELLJAMMER™ boxed set, pp. 69-70).

The chosen females gain the spellcasting powers of a 9th-level priest for a period as deemed necessary by the avatar, but not exceeding 7 days (the avatar may always revisit after this time has expired, of course). Each is able to have access to up to 4 different spheres of spells from those listed below, and they gain +2 to saving throws against all spells from those selected spheres if other priests use them against the beholder-priestesses. They can also command non-intelligent Undead (skeletons and zombies) as a 9th-level priest for the same duration.

Duties of the Priesthood

Beholder priests revere the Great Mother, and use powers granted to them in strife between beholders and other races; powers are specifically granted for this and related purposes.

Requirements: AB must be old female (hive mother); AL ce; WP any; AR none; SP all, astral, combat, divination, necromantic (rev), numbers, protection, thought, time; PW see above; TU see above; LL 9; HD n/a; Shamans no.



Gzemnid (Lesser God)

Gzemnid is the only one of Great Mother's original batch of progeny to have become a minor deity itself. It is a subtle, wily creature, using its extensive command of spells of obscurement and area distortion. Older mortal beholders tell tales of powerful enemies who sought to rob Gzemnid of his treasures being overcome virtually through exhaustion trying to corner this elusive creature. He is sometimes known as "the gas giant" because of his mastery of spells of elemental air.

Gzemnid is less aggressive than most of its race. Like his mother, he has a cache of magical treasures and lore somewhere on the Plane of Concordant Opposition. Unlike her, he is prepared to parley and bargain in order to add to this store. Of course, Gzemnid would prefer simply to slay intruders and take their magic for itself, but if confronted with a group of obviously powerful beings who do not immediately resort to violence the deity may negotiate (while using his magical rod to gain some leverage in discussions). He sends his avatars to the Prime Material plane to obtain such magical items and lore moderately frequently.

Role-playing Notes: Gzemnid may send an omen of the imminent arrival of its avatar to a powerful wizard who has something he wants for himself, usually in the form of a semi-substantial gaseous mass of writhing tentacles holding a "rod" and sometimes speaking directly through this manifestation. Currently, Gzemnid is believed to be most interested in increasing his powers through the acquisition of powerful magical items which can generate illusions.

Statistics: AL ce; WAL ce (beholders); AoC gases and fogs, obscurement, deception; SY bronze rod held in tentacles.

Gzemnid's Avatar

Gzemnid's avatar appears as an oversized sky-blue beholder with the usual central eye and 10 smaller eyes, but it also has a small circle of tentacle-fronds some 2' long on the crown of its head, and these are dexterous enough for the use of magical items such as rods and wands.

Str 12	Dex 15	Con 15
Int 20	Wis 20	Cha 16
MV fl 6	SZ L (8' diameter)	MR 25%
AC -4/-2/3	HD 14	HP 112
#AT 1	THAC0 7	Dmg 3d4 (bite)

Special Att/Def: The avatar uses all Elemental (air) spells 1/day each as if an 18th-level spellcaster. It can also cast the following 1/day each: *distance distortion, guards and wards, hallucinatory terrain, phase door, screen, shadow door, vacancy, veil*. It is immune to all Elemental (air) spells. It carries a *rod of beguiling* in the tentacles on the crown of its head.

Gods of the Svirfnebli

Callarduran Smoothhands (Intermediate God)

Callarduran is a patron god of svirfnebli, on very good terms with the other gnomish gods and secondary to Carl Glittergold. His hands are perfectly smooth from his constant polishing of a massive stone controlling earth elementals which he holds at the centre of the world (in svirfnebli legend), granting his race their summoning abilities. He is a benign but secretive deity, caring only for his own people and their defense against drow. Solitary and thoughtful, Callarduran rarely consorts even with other gnomish gods.

Role-playing Notes: The deity is very involved with his people. He frequently sends avatars to protect them, and may leave a deposit of smoothed stone or a stone shaped ring, to guide poor svirfnebli to a cache of gems (his avatar can create one *star gem*, worth 5,000 gp, from its ring when pressed against stone). The presence of the avatar is often signalled to svirfnebli by its humming, which can be heard through solid rock.

Statistics: AL n (ng); WAL n, ng (svirfnebli); AoC protection, earth, mining; SY gold ring with star pattern.

Callarduran's Avatar (Wizard 12, Priest 14)

Callarduran's avatar appears as a handsome, brown-skinned svirfneblin wearing chain mail and a gold ring with a star pattern. He uses spells from the alteration, elemental (earth) and abjuration schools, and from spheres listed for his priests.

Str 16	Dex 18	Con 17
Int 19	Wis 17	Cha 19
MV 12 br 6	SZ M (4' 6")	MR 35%
AC -3	HD 16	HP 128
#AT 1	THAC0 5	Dmg 1d8 + 3 (axe) + 1

Special Att/Def: The avatar can summon any creature from the Plane of Elemental Earth, three summonings per day (as for ordinary svirfnebli). He is 50% likely to be accompanied by a huge xorn (16 HD, attacks do double damage) which is wholly obedient. His *chain +4* confers 80% magic resistance against spells cast by drow. His *axe +3* kills drow outright on a hit roll of 17+ (no save).

Duties of the Priesthood

Svirfnebli priests are vigilant against drow incursions and expeditions to repulse of the dark elves from svirfnebli lands. They are also teachers of magic, and some 50% are illusionist/priests.

Requirements: AB Int 12 Wis 12; AL n, ng; WP any (axe 1st); AR chain; SP all, charm, combat*, creation, divination*, elemental (earth), healing, necromantic*, protection, wards; PW 1) +2 saves versus drow spells; 4) may subtract 5% /level from magic resistance of drow; 7) 5% chance/level to summon 16 HD earth elemental, 6 turns; TU turn at -4 levels; LL 13; HD d6; Shamans yes.

Shamans: AB std; AL any non-evil; LL 5; HD d4.



Parkinson

Gods of the Giants



Introduction

The pantheon of the giantish gods is more loosely defined than many others. Certain races, notably gnolls, flinds, ogres and minotaurs, have significant minorities who revere giantish gods, while a minority of evil giants have turned to the worship of deities who have risen from the ranks of the tanar'ri as Lords. Despite this diversity, there is a consistent core pantheon, and Annam is accepted by all giantish races as a great creator god.

However, Annam's role in creating the giants (and the worlds) is very differently interpreted by different races and in different worlds. In some myths, Annam is the Creator of Worlds, the true Prime Power, and the other gods merely establish their races on the worlds he makes. Frequently, such myths tell of a pre-history in which giants were the first and only sentient race in the multiverse. Some versions tell of a fall of the giants (a fall from grace is sometimes mentioned by the good giant races). In other myths, Annam works with human and demihuman gods to create worlds together, but usually he keeps his creations separate and aloof. In subtle mythologies, Annam is the Creator-By-Thought; Annam is a "sleeping god" whose dreams form the substance of reality and the enabling principle which permits creation by other deities. This view is often held by storm giant shaman-priests much given to deep philosophical reflections.

In all cases, though, Annam is a god who is no longer particularly active on the Prime Material. There are many myths of his withdrawal from active involvement with his creation, ranging from the tragic (despair at the schism between his sons) to the comic (Annam is a polymorphous, libidinous god and he flees the Prime Material to escape the wrath and nagging of his many wives and concubines). Particularly with the good giants and the firbolgs, there is a definite element of playfulness in their beliefs and myths.

Annam has a variety of offspring, of whom the two most potent are a pair always represented as brother and sister—not so much in biology, for a variety of females are credited as their mothers, but in terms of sibling behavior, friendly rivalry and good companionship between them. The male god is the mighty Stronmaus, god of sun and skies, a laughing and joyful god much loved by good cloud giants and storm giants. Stronmaus is almost always seen as the first-born son of Annam, who has much of his father's power, but is a more good-natured and sunny personality. His sister, Hiatea, has a powerful mythological background. Annam always valued sons over daughters, and if he was able to divine that one of his consorts was bearing his child, he would use magic to ensure that its gender was male. But the giantess who bore Hiatea concealed her pregnancy from Annam and had her child raised by firbolgs so Annam would not learn of her existence, fearing his wrath.

Hiatea is thus born and raised into giantish society, but has to prove herself through a series of daring feats, culminating in an epic battle with a great monster which she overcomes so that she can bring a trophy to her father, who accepts her valor and worth (possibly caught off-guard by first learning of her exist-

ence when she turns up with the monster's head(s)). Sometimes this monster is a fifty-headed Lernaean Hydra, sometimes it is a massive tarrasque of singular size and strength, but it's always a truly terrifying opponent. On learning that he has a sister, Stronmaus is overjoyed and celebrates her existence with mighty storms that flood the worlds and wash away great evils.

However, Annam also has a group of three "second generation sons" (in terms of their antiquity). Two of these are Surtr and Thrym, both detailed in *Legends and Lore*, and they become the evil leaders of the fire and frost giants. The third son is Skoraeus Stonebones, god of the stone giants, whose response to his brothers' evil is to hide himself below the world and protect his own people, ignoring the evils without and repulsing any attempt at invading his home. Skoraeus is thus a "withdrawn god", although his reasons for this are more introverted and self-absorbed than those which motivate Annam's withdrawal from the worlds.

The third pairing of offspring are known by the other giants as "the runts"—Grolantor, the evil-tempered god of the hill giants, and Karontor, the misshapen god of the fomorians and verbeeg. Grolantor is always disowned by his brothers on account of his stupidity and relative weakness, and the race of hill giants is often seen as having originated in Grolantor's collecting and interbreeding the runts of many earlier giantish broods. Grolantor himself pollutes this degenerate racial stock in some myths by producing offspring with a series of earth-bound monsters (including serpents and medusa-like hags) and Cegilune, the hag-goddess (see "Gods of the Dark Folk"). His mating with a monstrous serpent which had heads at either end of her coiled body is often considered to have given rise to the race of ettins. In this behavior, Grolantor is a degenerated version of his father, who consorts with many female giants in pre-history to produce his various sons and daughters.

Grolantor is usually represented (by other giantish races) as evil second and stupid first, although he possesses a certain cunning. Karontor, however, is seen as evil first and anything else second. In fomorian/verbeeg myths, he has a constant form, but other non-evil giants often have myths in which he is a fair and radiant god who grows jealous of Stronmaus, and his bitter envy begins to twist his form into the hideous shape he now possesses. This twisting is often associated with a descent into an Underworld where Karontor learns dark magical secrets from a race of ancient subterranean hags. He uses this magic to twist and warp some of the fairest of the giants on his return to the surface world, and they become the ancestors of the fomorians (and the verbeeg to a lesser extent, although his magic twists their nature only).

One of two singletons is the evil, avaricious god Memnor, who has made the most significant inroads as far as turning giants to evil is concerned, for he is the patron of evil cloud giants. His mythic history and place in the pantheon are shady. In some myths, he is actually the brother of Annam and is weakened by him in an epic battle, which banishes Memnor to Gehenna (and frequently Annam has to retire from the Prime Material plane to heal his own wounds from this terrible confrontation). In oth-



ers, he is born from the head or guts of a vast, barely sentient world-devouring monster that is destroyed by Annam (rarely, by Stronmaus). Certainly he is always regarded as an ancient god and perhaps the most dangerous in his evil. The other singleton is Iallanis, the goddess of romance, love, and beauty, who often stands in the shadows of Hiatea. Certainly her birth is said in myth to follow Annam's acceptance of his eldest daughter and consequent willingness to allow female offspring subsequently. Iallanis has taken over some of Annam's role as a fertility god, and her cult is usually small but growing in many worlds.

The Interloper Gods

Other gods associated with the giantish pantheon have unrelated or uncertain origins. Vaprak, the ogre god, also has some worshipers among hill giants, just as some ogres also worship Grolantor, and it seems probable that in some way Vaprak may be the offspring of a giantish god, most likely Annam once more. Some tales tell of a hideous, vastly tall ogress who used magic to conceal her appearance in order to attract Annam, who mated with her to engender Vaprak. This is a typical instance of giantish myth often interweaving themes of the birth of gods with the concurrent existence of races of proto-giants and proto-ogres (and proto-hags, etc.). In this respect, readers who know the Greek and Norse pantheons will find this a familiar storyline.

What is distinctive about the secondary pantheon, however, is the existence of a number of great tanar'ri who have become part of it, with differing degrees of direct association. At one end of the spectrum is the god Kostchtchie, who has a distinctive following among those frost giants who do not worship Thrym (although they may still revere and propitiate him). To some extent, Kostchtchie has made inroads because Thrym is a fairly aloof god, concerned above all with the goings-on among the Norse deities, who has not done what he should have to prevent the tanar'ri deity from growing in power among his followers.

A second power of importance is Baphomet the Minotaur Lord. Minotaurs are often associated with giants in legend, although the stories which are told of this association are various. Sometimes in pre-history, the two races are enemies who have a mutual respect; sometimes there is limited interbreeding which produces either heroes or monsters (or both); sometimes minotaurs conspire with evil giants; sometimes giants and minotaurs are regarded as the two earliest and thus co-existing ancient races. Be this as it may, Baphomet has a tiny following among evil giants, and there is clearly some affinity between this dark power and the fringes of giantish religion.

Yeenoghu, the tanar'ri lord of gnolls and ghouls, is a true puzzle. Some gnoll groups revere one or other of the various evil giantish gods, admiring their power and strength. On the other hand, there are no known cases of evil giants worshiping Yeenoghu, and why gnolls should choose increasingly to worship a power not of their own race and with an affinity, with a

wholly unrelated group of Undead into the bargain, is unknown. There are good reasons why the reverence of Gorellik, the old gnoll god, is in decline, but these don't fully explain this race's turning to Yeenoghu as an alternative.

Giantish Priests, Shamans, and Witch Doctors

Fire and frost giants are both stated in the *Monstrous Compendium* to have witch-doctors. These do exist, but they are extremely rare. Why these races, unrelated to the goblinoids who have witch-doctors far more often, should have such spellcasting ability is most uncertain. There are no myths which explain why Thrym and Surtr are able to bring the skills of wizardry to their races, for example.

On a general rules note, level limits for certain giantish priests given here exceed those in the *Monstrous Compendium*. The level limits given here supersede those in the earlier publication. This rules revision should not be difficult for any DM; player characters are unlikely to bump into cloud and storm giant priests on a daily basis, and individuals who are of higher spellcasting level than those in the *Monstrous Compendium* may simply live in different groups or lands (or worlds!) from those PCs have encountered.

The cloud and storm giant priesthoods of Stronmaus require special mention here. Cloud giants have an organized priesthood which is hierarchical; this is a "traditional" priesthood. Storm giants present an altogether different picture. Hopefully, it won't confuse matters to call the practitioners of clerical magic here "shaman-priests." In rules terms, they are a priesthood in that they have restrictions and exacting requirements and also granted powers (as priests do). However, in role-playing terms, these storm giants are much closer to shamans; they are solitary, have no hierarchy or organized church, and they treat each other as equals irrespective of whatever their spellcasting level may be. They also believe themselves to be born with a gift which has to be actualized through inner journeys and stern deprivations and sufferings in the form of initiations. There is also an element of also childish playfulness among these shaman-priests, especially with their animal companions and in their telling of mythic tales, which fits paradoxically with their very advanced and subtle philosophies. So, the unique term "shaman-priest" is the best one to use with these exceptional individuals. In the case of rare "wrong race" priests of Stronmaus, these will follow standard rules based on the cloud giant priesthood. Only storm giants can become "shaman-priests."



Annam (Greater God)

Annam is The Prime, the Great Creator, the fertile progenitor of worlds. He fathers other gods, creates worlds, and provides the tools for others to create upon his substrates, and he is even said to be the creator of the elements themselves. Far across all times, planes, and worlds, Annam's greatness unfolds itself. His merest passing thoughts have given birth to worlds and the god is seen as being without peer.

Annam has a conflicted nature which proves to be his undoing. On the one hand, he is an all-knowing god of learning, philosophy, and deep meditations; Annam is omniscient, but he chooses not to know certain things, in his wisdom. But, against this vastly cerebral nature, one must set Annam's instinctual, even lustful nature. He is not a god for whom contemplations hold endless attraction. Annam is fertile and vigorous, and he makes a considerable number of mistakes when governed by his instincts. Thus, his son Stronmaus makes him proud and contented, but his other sons have been distinctly less of a blessing to him. Their endless schisms and bickering weary Annam and bring him depression and loneliness since he has no mate who is his equal. Hiatea makes him realize that his exclusive preference for male offspring was a mistake and that he realized his mistake too late. Perhaps the coming of evil to his creation was related to his fathering too many sons, among whom envy and jealousy were bound to give rise to evil, hatreds, and warped nature and bodies.

Annam has largely retreated from events in the Prime Material, grown weary of having to watch over countless worlds and conflicts. The god seeks solace in a demiplane of Concordant Opposition, which no other being, not even Stronmaus, can even locate, let alone enter without Annam's permission (which he very rarely gives). There, Annam sits in an endless mansion with a great crystal tower wherein mobile models of all stars and planets whirl in perfect, silent motion, simulating the movements of the multiverse. No other living being has a home here. Perhaps above all, great Annam feels a sadness that he has no wife after all his conquests and consorts.

Role-playing notes: Annam will very rarely send an avatar to the Prime Material. If he does, it is because of some epoch-shaking event that will affect the course of history for an entire world, or at least a continent. In different worlds, Annam's avatars have observed the Rain of Colorless Fire, the Storms of Undeath, the passing of Netheril, and the Zephyrs of Unbecoming. If Annam had a role in them, he does not speak of it, and sages are left to devote their lives to documenting just a little of what has happened when the avatar has walked in their world.

And, of course, Annam does not grant omens, save, once in a lifetime, to his priest-kings. Such a priest, on attaining 10th level, may once in his life call for a precognitive vision from Annam after a period of ritual meditation not less than one month in duration. In these visions, the broad course of future history of the priest's race (or community, warband, etc.) is revealed to him.

Statistics: AL n; WAL n, ng, ln; AoC magic, knowledge, fertility, philosophy; SY two hands, wrists together, with fingers facing downwards.

Annam's Avatar (Fighter 20, Wizard 18, Priest 20)

Annam's avatar appears as a giant of truly staggering size—white-haired, wearing a robe of midnight blue. He employs spells from all spheres and schools.

Str 25	Dex 18	Con 24
Int 22	Wis 23	Cha 23
MV 21 fl 36 sw 18	SZ G (60')	MR 70%
AC -6	HD 25	HP 200
#AT 2	THAC0 2	Dmg 7d8 (fists) +14

Special Att/Def: The avatar is immune to energy drains, strength drains, mind-controlling magic, petrification, paralyzation, death magic, and weapons below +3 enchantment. He has a special weakness, however: a damaging blow struck directly on the crown of the avatar's head (a called shot with a -8 penalty to the hit roll) will stun the avatar for one round, plus one-half round for each damage bonus point the striker has for exceptional strength, rounding down (thus such a blow from an opponent with 18/99 strength would stun the avatar for a total of 3 rounds; 1 + 5/2, rounding down).

By a simple wave of the hand, the avatar can create the following effects 2/day, each to a range of 200': *bigby's crushing hand*, *earthquake*, *telekinesis* (up to 1000 lbs) and *wall of force* of double normal size. Effects are at the 20th level of magic use. The avatar mostly eschews magical items, carrying only a humble *staff of power* charged with 1d4 *wishes* (in addition to being fully charged otherwise). The avatar has a base THAC0 of 2, but will hit any AC on a roll of 8+.

Duties of the Priesthood

Priests of Annam are extremely rare and many game worlds may not have any. They can only be cloud, storm, or stone giants, and they must be truly exceptional, having the blood of ancient/elder giants in them (DM's decision). They are rulers and kings, possessed of and driven to greatness and magical prowess through acquisition of powerful magical items.

Requirements: AB Wis 17 Cha 16; AL n, ng, ln; WP any; AR any; SP all, astral, charm, combat, creation, divination, elemental (all), guardian, healing, necromantic*, plant, protection, summoning, sun, thought, time, weather*; PW 1) *stoneskin*; 3) Cha raised to 18; 5) may use wizard spells from any two non-opposing schools, except necromancy and illusion/phantasm, as clerical spell of same level; 10) *earthquake*; TU turn at -4 levels; LL by race; HD d10; Shamans no.



Stronmaus (Greater God)

Stronmaus is the mighty giantish god of sun, skies, and weather. Given the decline in Annam's role, Stronmaus is increasingly the giantish god who watches over the affairs of all the giantish gods and may call them to account for wrongful actions, damaging dissension, and the like.

Stronmaus lives in a spectacular cloud palace in the Beastlands crafted from gold, platinum, gems, and marble, in which he has a magical opal pool which appears some 100' long to a viewer, but which is of endless size when one swims within it. The waters of this pool can *heal* any creature Stronmaus chooses to allow to swim here, as well as effect *restoration* and *regeneration*. Stronmaus delights in swimming here with Trishina the dolphin goddess, with his sister Hiatea, and with Surminare the selkie queen. In the skies above his home, he rides the air currents with Aerdrie Faenya of the elves and Syranita the aarakokra goddess. Stronmaus takes pleasure in consorting with good deities of skies and seas, and he has many friends among them.

Stronmaus is a god in whom the power of life itself flows very strongly. Like his avatars, Stronmaus cannot help but be ever-smiling, and it is hard for him not to express his powerful energy in dramatic form. He delights in creating powerful storms in the Beastlands, revelling in the lightning and driving rain, whooping to the thunder he creates from his own magical hammer. This can be a terrifying spectacle for the unprepared, for the god is a very strong and powerful one and sometimes his joy in the elements makes him forget his own strength.

Role-playing notes: Stronmaus is active in sending avatars to the Prime Material plane since he is generally concerned with giantish affairs. Avatars may be disguised as ordinary storm giants, to meditate with storm giant shaman-priests of great power who always recognize the avatar for who he is. He will also send avatars to restrict the efforts of Memnor, for whom he has great antipathy. Stronmaus also enjoys sending an avatar to walk in isolated mountainous terrain, possibly visiting cloud giants and storm giants there, but mostly for the pleasure of walking in refined air and enjoying the elements. Stronmaus may send an avatar to help the good non-human sea and sea gods who he has befriended (the asathalfinare; see Gods of Seas and Skies) if their people are in serious danger. Finally, Stronmaus has some of his father's traits and is quite capable of despatching an avatar to woo and seduce some very comely giantess who has attracted his (certainly fickle) attentions.

Omens from the god take the form of storms and lightning, strangely shaped clouds which partly obscure the sun, and direct warnings of impending evils.

Statistics: AL ng (cg); WAL ng, cg (cloud and storm giants); AoC sun, sky, weather, joy; SY forked lightning bolt descending from silver-lined cloud partly obscuring the Sun.

Stronmaus' Avatar (Paladin 20, Priest 16)

Stronmaus' avatar appears as a vastly tall, muscular giant with blue eyes and red-auburn flowing, wavy hair. The avatar

wears a simple gold-edged white silk robe and always smiles. He uses priest spells from all spheres.

Str 25	Dex 21	Con 24
Int 19	Wis 22	Cha 24
MV 18 fl 48 sw 18	SZ G (45')	MR 60%
AC -5	HD 24	HP 192
#AT 2	THAC0 2	Dmg 6d8 + 5 (hammer) + 14

Special Att/Def: The avatar controls weather in a 10-mile radius at will and may *call lightning* 1/turn. He is immune to weapons below +3 enchantment, all magic which is mind-affecting, blinding and deafening attacks, death magic and energy drains, and all electrical attacks. Three times per day each, the avatar can cast a 20HD *lightning bolt* 10' wide and up to 160' long and a 20HD *chain lightning* effect. No non-evil avian or aquatic creature will attack the avatar, regardless of magical control, and any attempt to magically coerce such a creature into doing so automatically breaks the magical effect (*charm*, *domination*, etc.). The avatar carries a *hammer of thunderbolts* with all special powers (+5 enchantment and strikes any evil giant dead on a successful hit, no save). The avatar has a base THAC0 of 2, but hits any AC on a roll of 8+.

Duties of the Priesthood

The cloud giant priesthood is a proud and organized one which must rid the skies of evil creatures. Each priest is expected to have at least one area of skill in music or the arts. Priests must be wealthy, dress well, and craft/possess fine jewellery. Quality of dress and jewellery is a sign of position within the hierarchy, so juniors should not dress too well.

Storm giants have to undertake an arduous personal initiation to become shaman-priests; this may involve fasting to the point of severe deprivation, travel to a sacred location and participation in extended meditation there, and the like. Such shaman-priests are solitary and have a great affinity with sky or sea creatures (as appropriate). They are visionaries, mystics, and meditators who treat each other as equals.

Requirements (Cloud Giants): AB Wis 15; AL ng, cg; WP any; AR any; SP all, animal, charm*, combat*, creation, divination, elemental (all), guardian, healing, necromantic*, summoning, sun, weather; PW 1) *fly*, double duration; 5) *wind wall*; 9) *major creation*; TU turn at -2 levels; LL 12; HD d6; Shamans no.

Requirements (Storm Giants): AB Wis 17; AL cg, ng; WP any; AR any; SP as above, but add protection*, thought*, time*; PW 1) *charm* avians or natural sea animals (up to 30 HD); 5) after meditating for 1 hour, may summon a 12HD air or water elemental for 6 turns in subsequent 24 hours (water elementals for sea-dwelling giants only); 9) *vision* 1/week (deity never takes offense, re-roll a dice throw giving this result); TU turn at -2 levels; LL 16; HD d6 + 1; Shamans must be "shaman-priests."



Hiatea (Greater Goddess)

Hiatea is a dual-aspect goddess, as her mythic history befits. Hidden by her mother in fear of her father Annam, she was raised by firbolgs, ignorant of her divine parentage. She thus has a strong affinity with community, agriculture, and the upbringing of the young, especially with her firbolg priests. However, on learning (from a messenger sent from her mother's death-bed) of her father's identity, she vowed to present herself to him as worthy of his acknowledgement. She undertook a series of arduous trials and quests, mostly in the woodlands where she honed her hunting skills. Thus, she has a much wilder (and more neutral-aligned) aspect as a goddess of nature, wild places, and hunting. Joining the two is a powerful concern with the balance of agriculture and settled communities with nature, wild things, and hunter-gatherers. Firbolgs often have this concern as a basis for their ecology as befits her most important servants and worshipers.

Hiatea also has a small but deeply loyal following among the small giant-kin voadkyn (GREYHAWK® *Monstrous Compendium*) and is happy to take these smaller folk under her wing. She has a genuine fondness for this race and, as a result, has begun to develop friendships with some of the elven deities, notably Solonor Thelandira, with whom she enjoys archery contests by her home in Elysium.

Hiatea is a strong, confident, and proud goddess who is an exceptional huntswoman, as her sojourns in the Beastlands impress on all who dwell there. Her symbol derives from the great battle in which she slew the vast hydra she presented to her father as proof of her prowess and worth.

Role-playing notes: Hiatea does not often send avatars to the Prime Material, but she will certainly do so to protect small communities of firbolgs or voadkyn groups under attack from evil enemies (especially if these are evil giants or giant-kin). She may also send an avatar to hunt some monster of exceptional size or great cunning or which in some other way presents her with an unusual challenge (it is hard to find, hard to get to, etc.). She does, however, communicate frequently with her priests and shamans, in the form of highly distinctive omens. Pyromancy is common among them, and the sign of a flaming sphere within dying embers is a cardinal pointer to some important and imminent event. Her "community priests" (see below) may receive messages from the dreams of children. One special messenger of Hiatea is unique and worthy of note: to priests practicing pyromancy, she may send a unique yellow-gold moth (with a wingspan of some 2 feet) that will spiral around the flame, and from its path of flight the priest can decipher a message from Hiatea. If the priest is of at least 5th level, he can capture and swallow the moth alive, and if he does this he will be invisible in woodlands for $1d4 + 2$ days.

Statistics: AL n (ng); WAL n, ng, cg (firbolgs, voadkyn); AoC nature, agriculture, hunting, females, children; SY flaming spear.

Hiatea's Avatar (Ranger 16, Druid 10, Bard 12)

Hiatea's avatar takes the form of a tanned, lithe, long-legged giantess who wears leather armor and always carries a spear, bow, and quiver of arrows. Her red-gold hair is tied back from her face and she has large brown-hazel eyes. Her spells come from the spheres given for druids (also Sun) and from all schools of magic.

Str 23	Dex 20	Con 23
Int 20	Wis 19	Cha 21
MV 18	SZ L/G (10'/30')	MR 35%
AC -4	HD 20	HP 160
#AT 2	THAC0 4	Dmg 3d8 + 3 (spear) + 12 2d8 + 6 (arrow)

Special Att/Def: Hiatea's avatar cannot be affected by weapons below +2 enchantment, and she is not affected by spells which restrict her movement in any way. She casts *entangle* and *plant growth* at will and also may employ a plant door at will. Her spear +3 becomes a *flametongue* weapon as she wishes. Her *longbow* +5 has triple normal range and she has a quiver of +3 arrows. She carries a number of magical nets which she can throw up to 120'; victims caught within a net must make a successful saving throw versus spell at -4 or be affected by the magic of the net (typically, she has nets of *feeblemind*, *weakness* (reverse of strength), and *petrification*).

Duties of the Priesthood

Hiatea's priests typically specialize in one of two roles, although the boundary is not absolute. They may be "community priests," who must tend to agriculture and the raising, protection, and education of children, or else they may be "protector priests," who spy around the edges of their communities, patrolling natural woodlands and forests and especially keeping an eye on other races (with voadkyn, this means in part going out of their way to maintain relations with wood elves). All priesthoods maintain an absolute equality of the sexes, although females may be more numerous among the firbolg.

Requirements: AB Dex 15 or Int 15; AL n, ng, cg; WP any (spear and longbow must be first two proficiencies); AR leather; SP all, animal, combat*, creation, divination*, elemental (all), guardian, healing, necromantic*, plant, protection, summoning, sun, travelers*, wards*, weather; PW 1) *pass without trace*; 3) *speak with animals* 3/day; 5) identify natural plants/animals as druid; 9) turn spear into *flametongue* weapon, 1/day, 1 turn duration, +2 to hit rolls with the weapon; TU turn at -4 levels; LL 12 (firbolgs), 9 (voadkyn); HD d6; Shamans yes (voadkyn only).

Shamans: AB Int 12; AL any non-evil; LL 5; HD d4; Other spear must be 1st weapon, armor must be leather.



Grolantor (Intermediate God)

Grolantor is the evil deity of hill giants, but he also has a ragtag following among ogres and ettins. Grolantor is strong. While he can be cunning and dangerous in ambushes, he is willfully stupid. Grolantor refuses to accept stronger giants as superiors, and this stubborn pride forces him into pointless confrontations. He has had to flee, his backside turned into a pincushion from the arrows of a wrathful Hiatea, on more than one occasion. He has enemies among the goblinoid gods, too, and above all among the dwarves, for whom Grolantor has an arbitrary hatred. The deity himself is a miserable specimen, dividing his time between the Abyss and Tarterus, scheming and muttering about slights which are mostly imagined rather than real.

Role-playing notes: Grolantor often sends avatars to lead hunting and skirmishing bands of hill giants (and much more rarely, ogres), but only for a short period of time. In any confrontation with a strong enemy, the avatars are cowardly unless challenged or mocked, in which case they fight to the death. Grolantor does not grant any form of omen to his priests.

Statistics: AL ce; WAL ce (hill giants, ettins, ogres); AoC hunting, combat; SY wooden club.

Grolantor's Avatar (Fighter 14, Priest 9)

The avatar appears as a huge hill giant (or ettin) clad in furs. He uses spells from spheres listed for his priests.

Str 21	Dex 17	Con 18
Int 12	Wis 8	Cha 19
MV 15	SZ H (18')	MR 20%
AC 0	HD 18	HP 144
#AT 2	THAC0 4	Dmg 2d12 + 1 (club) + 9

Special Att/Def: The avatar gains +3 to all surprise rolls. He can hurl rocks up to 400', and at ranges below 100', he adds his strength bonus to normal damage (2d8). The avatar catches rocks and other large missiles thrown at him 70% of the time. His *club* +1 inflicts double damage on dwarves (4d12 + 2 + 9).

Duties of the Priesthood

Grolantor's priests must endeavor to wipe out weaker races—any goblinoids that get in their way and indeed pretty much anything else. They must never treat other giants as superior, and they regularly organize hunting parties and skirmishing warbands.

Requirements: AB std; AL ce; WP any (club 1st); AR any; SP all, animal*, combat, elemental (earth), healing (rev), necromantic* (rev), summoning, sun* (rev), war*; PW none; TU nil; LL 11 (hill giants), 8 (ogres), 7 (ettins); HD d8 (hill giants), d6 (ogres); Shamans yes.

Shamans: AB std; AL ce; LL 7 (hill giants), 4 (ogres), 3 (ettins); Other club must be 1st weapon.

Iallanis (Lesser Goddess)

Iallanis is the goddess of love, forgiveness, mercy, and beauty who turns away no giant who is of good nature or who has repented their evil. She despises no part of her father's creation and ever seeks to re-unite the giants in harmony. She is said to have a close friendship with Fionnghuala the swanmay goddess, although why this is so is unknown. Among giant races, she has worshipers among cloud and storm giants, small groups of firbolg, and a scattering of voadkyn, but she is accepted among stone giants for her fairness of face and kindness of being.

Role-playing Notes: Iallanis will send an avatar to occasions of joy and delight among giants: the wedding of a king, the consecration of a magnificent building, the final touches put to a great work of art. She sends omens to priests in the form of floral scents, tinkling sounds, and similar gentle signs.

Statistics: AL ng; WAL any non-evil (giants); AoC love, mercy, beauty; SY garland of flowers.

Iallanis' Avatar (Druid 16)

Iallanis' avatar appears as a graceful, fair-skinned giantess wearing a short green dress from which living flowers grow. As with many other love goddesses, her avatar is recognizable for always being bare legged and bare footed. She uses spells from the spheres allowed to druids, plus Sun and Time.

Str 19	Dex 21	Con 19
Int 16	Wis 23	Cha 24
MV 21	SZ H (13')	MR 20%
AC 0	HD 16	HP 128
#AT 1	THAC0 5	Dmg 1d12 (fists) + 7

Special Att/Def: The avatar is immune to energy drains, diseases, poison, blindness, and *cause wound* spells. She can *charm person* or *giant* at will; victims save at -4, except for giants, who save at -8. She can *remove any mortal curse* 3/day.

Duties of the Priesthood

Iallanis will accept any good-aligned true giant as a priest or shaman on equal terms. Her priests must strive to bring giantkind into the fold of good, to show mercy to all, and to cooperate with all other good creatures. They must create things of beauty—arts, crafts, gardens, etc. Priests and shamans must be happily married in order to attain 3rd or higher level.

Requirements: AB std; AL any good; WP bow and arrows, mancatcher, net, quarterstaff; AR leather; SP all, animal*, creation, guardian, healing, necromantic*, plant*, protection, sun, time*, wards; PW 1) *charm person* or *giant*; 5) *charm monster*; 9) *symbol of persuasion*; TU turn at -2 levels; LL 12 (all races save storm giants for whom LL is 16); HD d4; Shamans yes.

Shamans: AB std; AL any good; LL 7 (all races); Other weapon restrictions as above.



Karontor (Lesser God)

Karontor is a wicked, misshapen god whose hatred of giantkind reflects his own deep self-loathing. He associates with the equally wicked and warped fomorian giants, but evil verbeeg also carry his mark and prove superior spellcasting servants, given their higher mental capacity. Karontor dwells in a mausoleum of beast and giantish bones in a desolate, frozen, wind-swept plain of Tarterus where his pack of ever-hungry winter wolves awaits his signal to rage across the miles beyond. Here he grows ever more embittered by his banishment by Annam, which stripped him of his own spellcasting powers. Annam did not truly detest Karontor, he simply grew weary of endless sibling fights and dispatched Karontor because it was the easiest thing to do; thus, this evil god's grievance has some justification.

Role-playing Notes: Karontor is seemingly uncaring on the Prime Material plane because of his endless introverted reflections. He sends avatars only in unpredictable fits of rage, to slay and murder. He does not send omens to priests.

Statistics: AL ne; WAL ne (fomorians, verbeeg); AoC deformity, hatred, beasts; SY winter wolf's head.

Karontor's Avatar (Fighter 13, Thief 8)

Karontor's avatar appears as a uniquely hideous fomorian giant clad in rotting, stinking furs, using a club, or else as a huge winter wolf. Changing form takes one round.

Str 20	Dex 15	Con 19
Int 14	Wis 16	Cha 1 (all races)
MV 9	SZ H (18')	MR 30%
AC 0	HD 15	HP 120
#AT 2	THAC0 5	Dmg 3d8+1 (club) +8 or 3d6 bite

Special Att/Def: The avatar carries a humble giantish *club* +1, but always has several other magical items; typically, *rings of invisibility* and *mammal control*, a *brooch of shielding*, and an *efreeti bottle*. He often carries a *flask of curses* to leave for some unfortunate who he encounters. In wolf form, he has MV 36 and can breathe a *cone of cold* for 10d6 hp of damage 1/day.

Duties of the Priesthood

Karontor's vicious priests are urged to fight all good creatures, using trained beasts (especially wolves) for this purpose. They constantly urge their own groups to conflict and war.

Requirements: AB std; AL ne; WP any (club 1st); AR any; SP all, animal, combat, healing (rev), protection*, sun* (rev), war; PW none; TU command at -6 levels; LL 11 (verbeeg), 8 (fomorians); HD d6; Shamans yes.

Shamans: AB std; AL ne; LL 7 (verbeeg), 4 (fomorians).

Memnor (Intermediate God)

Memnor is subtle, charming, intelligent, cultured—and deeply, intensely evil. His sin is pride, the desire to usurp Annam even in the prime god's withdrawn aspect, and to rule all of the affairs of giantkind. His chosen instruments are evil cloud giants, the only priests he accepts. He corrupted them by constantly telling them of their superiority, stressing their first-born status in the worlds, and by belittling other giant races. He taught his evil followers the secrets of harnessing wyverns and dominating them through force of will, and he ever bends his will toward increasing the power of evil giantkind.

Role-playing Notes: Memnor is subtle and wily and does not send avatars into the Prime Material to fight, although the avatars will fight rashly if their pride is challenged. His concern is to increase the prestige and power of his strongest priests. Omens take the form of visions accompanied by splitting headaches, but they are powerfully veridical.

Statistics: AL ne; WAL ne (cloud giants); AoC pride, mental prowess and control; SY black obelisk.

Memnor's Avatar (Priest 18)

Memnor's avatar appears as a kindly, golden-skinned cloud giant with piercing eyes, wearing a deep blue robe. His priest spells are drawn from all spheres.

Str 21	Dex 19	Con 19
Int 22	Wis 21	Cha 22
MV 18 fl 36	SZ G (30')	MR 40%
AC 1	HD 20	HP 160
#AT 1	THAC0 4	Dmg 4d8+3 (morningstar) +9

Special Att/Def: The avatar is immune to illusion/phantasm spells, but may use these freely among his own spells. He is immune to nonmagical weapons and mind-affecting spells. Once per day he may cast: *mass suggestion*, *symbol of persuasion*, and *weather summoning*. His *morningstar* +3 strikes with a *feeblemind* effect 3/day, as the avatar chooses.

Duties of the Priesthood

Memnor's priests must proclaim the superiority of giants in general and cloud giants in particular, belittling other giants save for storm giants, who are hated and hunted. They must be proud, well dressed, and regal of manner. A priest must have a trained personal wyvern to progress beyond 8th level.

Requirements: AB Wis 15; AL ne (cloud giants only); WP any (morningstar first); AR any non-metal (magical robes etc. preferred); SP all, astral, charm, divination, numbers*, summoning, sun (rev), thought*, time*; PW 1) forget; 3) suggestion; 7) magic jar; 8) speak with wyvern 3/day; 10) aerial servant; TU nil; LL 12; HD d8; Shamans no.



Skoraeus Stonebones (Intermediate God)

Skoraeus Stonebones is one of Annam's three sons, with Surtr and Thrym. Skoraeus has evaded the schisms in the giantish pantheon by withdrawing below the earth, concerning himself solely with the affairs of stone giants. He is an expressionless, dour deity who cares nothing for any other race save the stone giants, although he does occasionally deal with gods of the dwarves and svirfneibli (of necessity rather than desire). Skoraeus is deeply knowledgeable about banes, magics, and wonders buried in the cores of worlds, but he keeps this knowledge strictly to himself.

Role-playing Notes: Skoraeus deploys avatars sparingly, to protect stone giants or to lead them to new homes. Rarely, he will lead them to, or away from, some secret buried magical caverns or very rich veins of prime stone or ore. More often, he guides priests with very subtle omens in rock colors, growth of stalactites, and growth of underground mosses and lichens. Only stone giants can discern such changes and signs.

Statistics: AL n; WAL n (stone giants); AoC stone giants; SY stalactite.

Skoraeus' Avatar (Priest 14)

The avatar appears as a huge, granite-skinned stone giant with well-muscled forearms covered in corded veins. He uses spells from spheres listed for his priests.

Str 21	Dex 15	Con 21
Int 17	Wis 19	Cha 18
MV 9 br 9	SZ H (24')	MR 40%
AC 0	HD 18	HP 144
#AT 1	THAC0 5	Dmg 3-30 (fists) +9

Special Att/Def: Skoraeus' avatar is immune to all elemental (earth) spells, acid, and petrification. He *regenerates* 3 hp/rd if any part of him is in contact with stone. He can summon 1d4 16HD earth elementals 1/day to serve for 12 turns, casts *crystalbrittle* 2/day and *earthquake* 1/day. He carries a *wand of earth or stone* which can be fully recharged each day.

Duties of the Priesthood

Skoraeus' priests dominate stone giant society and create an inward-looking, stifling orthodoxy that repulses attempts at contact by other races most of the time. They are grave, serious giants who especially avoid contact with others of giantkind.

Requirements: AB Con 15; AL n (stone giants only); WP any; AR none; SP all, animal*, creation, elemental (earth), guardian, healing, necromantic*, protection, summoning, wards; PW 2) *stone shape*; 4) *stoneskin*; 7) *passwall*; 10) *flesh to stone or stone tell*; TU nil; LL 11; HD d8; Shamans yes.

Shamans: AB std; AL n (stone giants only); HD d8; LL 7.

Diancastra (Heroine/Demigoddess)

Diancastra is a trickster-goddess with many faces and wiles. Her father is Annam and her mother a giant of unspecified race (but assumed to be a storm or cloud giant). Thus, she is half-divine in origin, like Hiatea (whose birth predates hers).

Diancastra sought, as a young giantess, to claim her divine inheritance from Annam, but unlike Hiatea, she used wit and wile to do this rather than striving to perform heroic feats in battle. Several aspects of her character are revealed in mythic tales told of her youthful career. She is brave to the point of foolishness, although she prepares and disguises herself carefully. Thus, she stole a magical necklace from Blibdoolpoolp by disguising herself as a kuo-toan and carefully watching the changing of guards at the kuo-toan goddesses' palace. Once inside the palace, she used illusions and magical aids to swiftly grasp her prize.

Diancastra is also impudent, even arrogant. She taunts stupid but proud enemies, enraging them and driving them into snares of illusion. Her taunting of a nameless demigod servitor of Surtr allowed her to lead him through a merry dance of illusions while her magical owl stole his spellbooks, which she in turn exchanged for illusionist spellbooks with a powerful human illusionist. She added a little something to that bargain, however, which brings us to another of her characteristics.

Diancastra considerably enjoys worldly pleasures, but this enjoyment also has the happy knack of furthering her own fortunes. She drinks to excess and won a famous drinking contest at the Seelie Court (sylvan gods), which further won her some admiration and tutelage in bardic skills. Like Freya the Norse goddess (with whom she is on good terms), she is disposed to lavishing her favors on males who reward her with magic, knowledge, and skills. The mark she has on her shoulder comes from her rising from the watery bower of Deep Sashelas, who gave her the gift of water breathing and stretched out one exhausted hand to touch her as she left.

This aspect gives Diancastra a burgeoning role as a minor fertility deity among the non-evil giants, some of whom invoke her name if they wish their partnerships to be blessed with children. This is a double-edged invocation, though, for it is thought that it invites the birth of a cheeky, willful, naughty child. Her cult is still very small and she has no priests or shamans (statistics given for her below are in "heroic" form, and for deity form for reference). To invite one of "Diancastra's brood" into one's life is also to hazard the child being strange or fey in some way, according to giantish lore, but this may be superstition.

Diancastra travels in search of proving herself to Annam by the use of her wits in solving sphinx riddles, making solemn sages laugh with her punning and loquacity, deciphering an infamous and lethal "crossword maze" filled with cyphers by a long-dead lich-king who, in his boredom, had filled its inner recesses with magic (and elementals which had to be fought), and much else. When she presented herself to Annam, citing Hiatea's presence among the gods as a precedent for her own divine ascen-



sion, the Creator told her to circle the earth in an hour or less and he would grant this, knowing well that she had no magical talents or items to aid her. Diancastra simply retrieved an atlas of the worlds from Stronmaus' library, opened it at the appropriate illuminated page, tore it out (making the gods gasp) and drew a circle around the picture of the earth. Annam made her a demigoddess, and it is said that he did only this because the one way back into the world for him would be for his despair to be lifted by further demonstrations of her spunk and wit. But she is still keeping him waiting, willful as she is.

Role-playing Notes: Diancastra is always attracted by the opportunity to learn more of magical illusion, acquire bardic magical items and very obscure legend lore, and the like. If such opportunities are provided by reasonably handsome males, so much the better.

Statistics: AL cg; WAL cg, ng, n, cn; AoC trickery, wit, impudence, pleasure; SY sea-green streak.

Diancastra's Avatar (Ranger 13, Illusionist 12, Bard 10)

Diancastra can appear in various forms, from a four-foot slender elf-maiden to a 25' tall giantess, as she wishes. She is always recognizable by two physical characteristics, however: green-flecked amber eyes and a streak of sea-green skin along her left shoulderblade.

Str 23	Dex 19	Con 18
Int 22	Wis 16	Cha 21
MV 15 sw 15	SZ Varies	MR 10%
AC -3	HP 136	AL cg
#AT 2	THAC0 3	Dmg by weapon type +11

Special Att/Def: Diancastra can cast *charm person* or *giant* 6/day by gaze to 240' (males save at -6). Any sentient creature looking directly into her eyes is affected as by a *rainbow pattern*, which also allows her to telepathically implant a *suggestion*. She is immune to fear and confusion and casts all elemental (water) spells as an 18th-level wizard. Her skin is enchanted as *stoneskin* which renews itself 1 turn after being dispelled. She can *water walk* and breathe underwater freely. She has a magical string of *black pearls* from which she can create 2d4 randomly generated types from the *Dungeon Master's Guide* each week, the magic of each lasting for 20+d20 days (but she can have no more than 8 magical pearls on the necklace at any one time). She owns a *serpentine owl* and a *broom of flying*.

The Interloper Gods

Baphomet (Lesser God)

Baphomet is a great tanar'ri power who has increasingly attracted the worship of minotaurs. Myths of the birth of minotaurs are obscure and place their origin in pre-history, where a terrible and ancient curse condemned a number of wicked humans (who may have had dealings with tanar'ri) to this shape. This curse somehow drew Baphomet's attention to the newly-created monsters.

Baphomet is a hateful, vicious power who delights only in brute force and violence. He seeks power over the minotaurs to enlist their aid in his own schemes, notably his enmity and running battles with Yeenoghu (so that gnolls and minotaurs are on very bad terms indeed).

Role-playing Notes: Baphomet cannot send avatars of his own to the Prime Material of his own volition; they can only be *gated* in by evil wizards who have dealings with minotaurs. Baphomet will form pacts with such wizards, commanding minotaurs to serve the wizard enabling his avatar to walk the Prime Material (always to slay or to gain powerful combat-related magical items). Likewise, Baphomet does not have a priesthood or shamans, but he can sometimes bless a minotaur with a single use of a *maze* or *wall of stone* spell (the latter is often used to impress other minotaurs). Creatures affected by one of these granted *maze* spells are 1% likely to be *plane shifted* to Baphomet's home plane in the Abyss! It may be that this is an "emergent power" of Baphomet, a stepping-stone to being able to grant his followers priest spells, and certainly it explains why minotaurs have turned from giantish gods (which some still revere at least in token) to the worship of this being.

Statistics: AL ce; WAL ce (minotaurs); AoC minotaurs, battle; SY maze.

Baphomet's Avatar (Fighter 14, Priest 7)

Baphomet's avatar appears as huge bull-headed ogre. His priest spells come from the spheres: all, animal, combat, healing (rev) and sun (rev).

Str 19	Dex 15	Con 19
Int 16	Wis 16	Cha 19
MV 18	SZ L (12')	MR 20%
AC 0	HD 15	HP 120
#AT 2 (6)	THAC0 7	Dmg 2d10+3 (bardiche) +7 2d6 (butt), d4+4 (bite)

Special Att/Def: The avatar can *detect good, invisibility* and *magic* at will. He can cast each of the following 3/day: *dispel magic* (at 16th level), *maze*, *wall of stone*. Twice per day, he can summon 1d4+2 minotaurs to fight with him. His *maze* spells are 2% likely to transport the affected creature to his home plane in the Abyss. He takes half damage from cold- and fire-based attacks and gaseous attacks, and he is immune to poison and electrical attacks. He is only affected by weapons above +1 enchantment.



Kostchtchie (Demigod)

Kostchtchie is another emerging tanar'ri power with a small but growing cult among frost giants. As with all his infernal kind, he is a murderous and brutal creature, and the giants who have come to revere him are especially aggressive and violent, even attacking other frost giants who do not serve Kostchtchie. Kostchtchie is torn between aggrandisement, seeking to convert more frost giants to his cause, and caution, fearing to push Thrym into retaliation.

From his frozen halls in the Abyss, the tanar'ri lord has plans for his giantish servitors. If possible, he will bring intelligent frost giants to the Abyss, to train them as frost wizards with the aid of tanar'ri who serve him there. The fruits of his work are well-hidden. Perhaps the tanar'ri will not unleash frost wizards on the Prime Material until he has enough for his deeper purposes. What these may be, only time will tell.

Role-playing notes: Kostchtchie's avatar can only enter the Prime Material if gated in or by using his *amulet of the planes*; because he only has one such device, he is extremely careful, and his avatar does not risk major damage to itself in combats. The avatar is desperately eager to obtain other such planar traveling devices—a major goal of its appearances. The avatar is also dispatched, very rarely, to assist frost giants in major battles, especially if capture of magic is possible.

The Wyrmkin: Kostchtchie has no spellcasting priests or shamans, but he has intelligent "wyrmkin" servants among the giants. Their ability is to summon more powerful white dragons than is usually possible (age category 3+d4, and all subdual blows by the wyrmkin are at +2 to hit and damage). This power is one which helps bring more giants to Kostchtchie's service.

Statistics: AL ce; WAL ce (frost giants); AoC strength, violence; SY hammer.

Kostchtchie's Avatar (Fighter 13)

The avatar appears as a great, hunched frost giant, sometimes with blue skin. He is mostly bald, and muscle-bound.

Str 18/00	Dex 15	Con 17
Int 16	Wis 18	Cha 18
MV 12	SZ G (28')	MR 20%
AC 0	HD 15	HP 120
#AT 2	THAC0 5	Dmg 2d8+3 (hammer) +6

Special Att/Def: The avatar is immune to cold-based and gaseous attacks, poison, weapons below +2 enchantment, and he suffers half damage from electrical attacks. He casts all cold-based spells as an 18th-level wizard, and 3/day each he can use the following: *darkness 15'*, *poison*, *protection from good 10'*. He wears an *amulet of the planes*. A strike from the avatar's hammer +3 will stun a victim failing a saving throw versus spell for 2 rounds.

Vaprak (Lesser God)

Vaprak is known simply as "The Destroyer." This deity has a quality of elemental savagery well suited to the ogre race, which holds him as a patron. Rapacious and violent, Vaprak is nonetheless in awe of the giantish gods and lives in fear that his race may abandon him to worship them. Vaprak's behavior and edicts to his ogre priests and shamans is thus driven and somewhat frenetic; he constantly urges his followers to combat, aggression, and frenzy, born of his own anxieties and as a manic defense against those fears. Vaprak does not plan, scheme, or contemplate. He simply expends his energies in destruction and uncompromising ferocity.

Role-playing Notes: Vaprak sends an avatar to assist ogres when they are on the verge of conquering a clan, tribe, or race with whom they compete for resources, and also to decimate any group of ogres who have turned to revere of any of the evil giantish deities. He does not send omens to his priests.

Statistics: AL ce; WAL ce (ogres); AoC combat, greed; SY taloned claw.

Vaprak's Avatar (Fighter 14)

The avatar appears as a huge, exceedingly horrid, mottled brown and green ogre with powerful taloned hands.

Str 19	Dex 14	Con 17
Int 13	Wis 9	Cha 18
MV 12	SZ H (15')	MR 15%
AC 0	HD 15	HP 120
#AT 2 (4)	THAC0 5	Dmg 2d10 (club) +7 or 2d8+7/2d8+7 (claws)

Special Att/Def: The avatar *regenerates* 3hp/rd and 3/day can become berserk for the duration of one melee combat (+2 hit and damage, +2 penalty to AC). Vaprak's avatar negates/dispels all spells which directly and adversely affect hit and damage rolls to itself (*stoneskins* on enemies are negated by touch, with full damage applying, *prayer* is negated, *ray of enfeeblement* does not work against the avatar, etc.).

Duties of the Priesthood

Vaprak's priests must be aggressive, ever seeking combat. They must also eat greedily, but must also maintain physical fitness, so they often exercise in club-bashing rituals.

Requirements: AB Str 18 Con 15; AL ce; WP any (club 1st); AR any; SP all, combat, divination, healing, protection, sun (rev); PW 4 berserk rage 1 turn (as for avatar); TU nil; LL 7; HD d6; Shamans yes.

Shamans: AB Str 16 Con 12; AL ce; LL 3.



Yeenoghu (Lesser God)

Yeenoghu is a tanar'ri lord dwelling in an exceptionally dismal and fetid layer of the Abyss, who has risen to become the patron deity of gnolls. He has displaced Gorellik from the broad following of gnolls, not the least because his priests have spellcasting and undead-controlling powers over the shamans of the older deity. Yeenoghu follows a tricky course with respect to the giantish gods, for gnolls dislike giants while admiring the power of evil giantish gods; thus, his avatar is giant-sized to inspire gnolls, but his priests avoid gnoll/giant contacts.

Role-playing Notes: Yeenoghu's avatar cannot appear on the Prime Material unless *gated* in. Thus he is very active in instructing his priests by direct telepathic communication.

Statistics: AL ce; WAL ce (gnolls, flinds); AoC ghouls, gnolls, paralysis; SY triple-headed flail.

Yeenoghu's Avatar (Fighter 13, Priest 7)

Yeenoghu's avatar has a generally gnoll-like appearance, but he has the head of a hyena, a canine chest, and paws rather than hands and feet. He is almost skeletally thin, and his only body hair is a mangy yellow crest of fur from head to mid-back. He uses spells from those spheres listed for his priests.

Str 19	Dex 17	Con 15
Int 14	Wis 17	Cha 18
MV 15	SZ L (10')	MR 20%
AC 0	HD 14	HP 112
#AT 2 (6)	THAC0 7	Dmg 3d6 (flail) + 7

Special Att/Def: The avatar is immune to electrical attacks, poison, and nonmagical weapons, and he suffers half damage from fire and cold based or gaseous attacks. He uses *darkness 10' radius* at will and each of the following 3/day—*hold person, hold monster, paralyzation*; and each of the following 1/day—*fear* (as wand), *fly, invisibility, polymorph self*. He can summon 3d8 gnolls and 2d6 ghouls 1/day each. The flail the avatar carries counts as a +3 weapon, and three hit rolls are made for each strike: the first determines whether physical damage is caused, the second causes *fear* unless the victim saves versus spell, and the third causes *confusion* unless a separate saving throw versus spell is made.

Duties of the Priesthood

Yeenoghu's priests must oppose hordes who revere Gorellik or a giantish god, and they must strive to increase their power and influence. They often feast on raw flesh, in imitation of ghouls.

Requirements: AB std; AL ce; WP any (flail 1st); AR any; SP all, chaos, combat, guardian*, healing*, protection, summoning, sun* (rev); PW none; TU command (at +2 levels for ghouls); LL 9; HD d6; Shamans yes + wd.

Shamans: AB std; AL ce; LL 5.

Gorellik (Demigod)

Gorellik is a god in decline. In pre-history, the deity was at least a lesser god, but his atavistic cult has remorselessly declined, originally due to gnolls turning to giantish gods and later due to the rise of Yeenoghu and the power of his priests compared with Gorellik's shamans (who have no witch-doctor abilities). Even early gnoll myths do not tell of a creation of their race, so this role was not one the god could hold on to his worshipers with; they simply revered force and power. In the face of this decline, the god has grown more feral and animalistic. Originally, it was he who taught gnolls how to charm and master hyenas that were used for hunting, and the powerful hyenadon is the god's symbol. As Gorellik has declined, he increasingly takes the form of this totemic animal, even as he prowls Pandemonium and the Abyss, which does not increase his attractiveness to flinds in particular.

Role-playing Notes: Gorellik's sole avatar is able to travel the planes, a last residue of the god's former power, but only rarely and at unpredictable intervals (around once every two to five years). Often the avatar simply runs in a pack with hyenas, hunting anything in its path; sometimes it will manifest before a gnoll horde and demand reverence. Neither the god nor the avatar are typified by intelligent tactical awareness or wise planning. Gorellik does not send any form of omen to his shamans.

Statistics: AL ce; WAL ce (gnolls); AoC hunting, hyenas, hyenadons; SY white, mottled hyeandon's head.

Gorellik's Avatar (Fighter 12)

The avatar can appear either as a tall, mangy gnoll or as a mottled white hyenadon.

Str 17	Dex 17	Con 15
Int 12	Wis 12	Cha 15
MV 12 or 30	SZ L (9' tall/long)	MR 10%
AC 0	HD 12	HP 96
#AT 3/2 (3)	THAC0 9	Dmg d6/d6/2d8 or by weapon type +1

Special Att/Def: The avatar is 25% likely to be accompanied by 1d4 hyenadons of largest size (8hp/die), and he communicates with them and ordinary hyenas at will. No natural canine will attack the avatar, who can *charm canine* 2/day.

The Shamans

Gorellik's shamans must be trained hunters and lead gnoll hunting groups. They have no specific duties otherwise.

Requirements: AB std; AL ce (gnolls); WP any; AR any; SP all, animal, creation*, necromantic*, protection, travelers*; PW 1) animal friendship, speak with animals 3/day, both with hyeans and hyenadons only; TU nil; LL 5; HD d4; Shamans only.



Gods of the Seas and Skies



Introduction

Most worlds on which life has been seeded by the gods have significant bodies of water; many have a majority of their surface covered by oceans and great lakes so that the land mass is exceeded by watery domains. Above both is the endless sky; thus, the gods of the skies and waters hold sway over vast tracts of the worlds.

A myriad of creatures swim and fly in these territories, and they are not a racially related grouping of creatures for the most part. They have agreements, conflicts, indifferences, very different goals and concerns, and their individual mythologies have little in common for the most part. But there is a central, loose grouping of deities who work together, or at least work to minimize conflict between themselves and their concerns and peoples, which brings some unity to a varied pantheon. This is the asathalfinare—a contraction of a much longer elven term, meaning “those who have their being in the sea haunted by the true dream.” In turn, that phrase refers to Thalasia, the great ocean in Elysium where many of these gods meet and share the waters, although their own homes may be on other planes.

The asathalfinare have no true leader, but Deep Sashelas of the aquatic elves occupies a pivotal role in the group. It is he who mediates many potential conflicts and disagreements, and he who is most friendly with the largest number of his fellow deities within the group. The other members are: Surminare, the selkie goddess; Trishina, the dolphin goddess, who is Deep Sashelas’ consort; and Syranita, the aarakocra goddess. Fringe members of the group, who meet with the others less frequently, are Persana, the powerful triton god, Eadro, the leader of merfolk and locathah, and the enigmatic creature known as Water Lion, although he is rarely a party to any agreements and decisions; it simply isn’t in his nature.

The asathalfinare share learning and work to avoid conflicts between their peoples. Tensions arise over living space for races with narrow-range habitats, over such matters as looting wrecks (favored by tritons and selkie but not encouraged by Trishina, who sees them as watery graves which should often be left alone), and because of a generally territorial nature (merfolk and tritons often come close to blows). But they also meet and work together because they have common enemies: sahuagin, ixixachitl, sharks, and the evil aquatic rabble raised and empowered by Panzuriel, the great evil god of the unseen depths. Eadro may be neutral in alignment, as are merfolk and locathah, but he is aware that disputes with good-aligned sea creatures can usually be mediated without bloodshed and suffering, whereas evil gods will simply seek to wipe out races without discussion. Thus, even those gods who are not of good alignment will often associate with the asathalfinare because it is in their interest to do so. The asathalfinare also work to develop and maintain good relations with human and other sky/sea gods, and Stromaus of the giants is well disposed to them in particular.

This general modicum of agreement between gods doesn’t translate into their races being best friends on the Prime Materi-

al plane. Sea elves detest koaliths (aquatic hobgoblins) in reciprocation of the koaliths feelings about them. Most other aquatic races are indifferent to this conflict because koaliths don’t threaten them and aren’t a general problem (unlike sahuagin). Dolphins will assist the elves in such a struggle because they are very close to the elves (Trishina is consort to Deep Sashelas, of course). But selkie, tritons, locathah, merfolk and their ilk won’t get involved unless the sea elves are in desperate trouble.

In a related manner, the different races have quite different sets of myths pertaining to the creation of their habitat and world. For sea-dwelling creatures, these are often more limited than those of land- and air-dwellers, not the least because of the fact that most of them have virtually no knowledge of the range of land environments, which curtails their understanding of the diversity of the world (land-visiting creatures such as sea elves and selkie are exceptions, of course). But there tend to be core elements in all these myths. Aquatic creatures consider, usually, that their patron deity swims in a vast ocean on another plane and that the deity brought part of those waters, often in a magical vessel, into the world to create their home. They themselves were fashioned from water and the earth of the sea bed (or coral, or even seaweed in some myths). Frequently, their deity has to fight and defeat some other deity to create the space for the oceans or to create livable conditions or a safe living space for their race; many racial antipathies (merfolk-ixixachitl and dolphins-sharks, for example) are tied to this theme. Of course, the creation myth of sea elves is more sophisticated, and these elves hold Corellon as their creator and co-creator of the worlds while considering that Deep Sashelas gave their ancient elven ancestors the ability to live underwater and explore the beauties of the depths.

The evil gods of the oceans have no agreements akin to those of the asathalfinare. The Great Shark, Sekolah, drives the sahuagin to ever greater conquest and has no feeling for any other race of the seas. He is simply a rapacious, vicious monster. Demogorgon, patron deity of the ixixachitl, is a secretive tanar’ri lord who tries to avoid excessive conflict with the sahuagin, bidding his time until his own powers and those of his dangerous and malicious priests have grown. In myth, these two are presented very differently by other races; Sekolah’s sahuagin are seen as part of the earliest creation, for which he is responsible, while Demogorgon is an usurper-deity, a latecomer who has been adopted by the ixixachitl for reasons the other races can only guess at. Sahuagin themselves see their own god as a powerful, majestic force who sweeps away weak and useless things, and who created them and their shark servitors to improve on the effete efforts of the gods of sea elves, dolphins, and similar pitiful and contemptible races. As for the thoughts of devil fish on the matter, they do not reveal them to outsiders. Their myths usually present Demogorgon as a savior-power, one who has brought them magic to fight their enemies (frequently the sahuagin who threaten to decimate them) and strengthen them.

Completing the darker side of the pantheon is the vicious Panzuriel, who collects unto himself servants from a range of evil



aquatic races—koaliths, merrow, some renegade sahuagin, and even (it is rumored) a few scrags. These races have no myths about their dark lord and his role in creation, but from other sources it seems that Panzuriel is a banished god who has found a way to return to his old haunts of the seas. Deep Sashelas, together with a powerful human sea god (Neptune, Poseidon, Manannan mac Lir, Procan, etc., depending on the game world setting) is primarily responsible for this banishment. Panzuriel's crime against other deities is always that of overbearing pride and the desire to dominate all aquatic races. Myths about him always stress his responsibility for sea monsters of all kinds, and ascribe to him a protean creative power—he has some role working with other gods, helping them to create or strengthen their evil races, and in so doing as they accept his help and power, they increasingly fall under his control. So, his banishment might help to free the seas from evil, Deep Sashelas considered. But the banishment does not quite work fully; Panzuriel is too powerful, and his wickedness and influence stretches further with every passing decade.

Gods of the Skies

The gods considered here are characteristically wise and good, with one exception: the tricky kenku god Quorlinn. Of course, there are sky gods of other races; Jazirian, Koriel, and Syranita hardly rule the skies alone and would not wish to. But they are a colorful and powerful group, and the unique god Stillsong has a special role unknown in any other pantheon.

Jazirian, the couatl god, is the Eternal Serpent, the Creator-God to his race. Jazirian's absence from the creation myths of other creatures is easily explained by couatl as being due to the seeming invisibility of his/her influence; he/she pulls the strings which make the other gods move. Jazirian is supreme purpose and fate embodied in one particular manifestation which the couatl consider themselves fortunate enough to be able to apprehend. Far from making this race arrogant, their belief makes them humble, for the nature of their blessing impels them to serve other, less enlightened creatures. If they alone can see Jazirian's rainbows in the ether and the reflection of the god's many-colored scales in the droplets of dew in the sunrise, they feel a duty to improve the lot of those less blessed.

Syranita, the arrakocra goddess, has a special role as one who draws groups of gods together. Through her friendship with Aerdrie Faenya, she is on good terms with the elven gods, and of the other Seldarine, she is closest to Deep Sashelas; through him she knows Trishina, the dolphin goddess. She is the only deity of the skies known to talk with Koriel, and she is always on good terms with good-aligned sky gods of all pantheons. She knows her race is not strong or powerful, and she seeks to protect them by forming alliances or understandings which leave the peaceful and gentle arrakocra to their contemplative ways. While she is not strong or very powerful, she is brave and deeply loyal, and her friendships with other deities are by no means solely to her advantage.

Alone in the skies, rarely dealing with any race or god, is Koriel, the great ki-rin god, revered by his own creatures and by many lammasu also. Koriel flies at speeds unequalled by any other part of creation, and just as his sight is perfect to the very horizon, his knowledge of what lies before him in time is likewise extraordinary. Koriel is a fate-god, one who has much of the knowledge of the major deity of fate in the entire world setting (the Norns, Istus, etc.). Koriel rarely acts in any world, but if he feels himself compelled to do so, the consequences will often change history. There is a gravity about Koriel akin to that of Annam of the giants, and some myths depict Koriel as Annam's steed on the final day which ends time and creation itself.

The other two gods considered here are very different indeed. Quorlinn, the kenku god, wouldn't care whether or not Koriel and Annam (or anybody else) will be around on the final day of creation. This is perhaps the only known archetypal deity who spends a lot of time whining to no one in particular that he doesn't actually like being a god because the responsibility weighs him down. Irritable, a trickster and jaded jester, this oddball is strangely likeable; he may have an edge of malice at times, but there is no true viciousness in him, and in myths he has even sometimes helped races other than his own (although he is greatly embarrassed by such tales). Still, he doesn't have many friends among the other deities.

The final god of the skies is unique. He has left his name behind him in prehistory and sages cannot find any trace of it. The god has devoted himself to self-purification through trials and rituals suffered in the different elements of creation; in water he has been drowned and reborn, in earth crushed and regrown, in fire burned and purified, and now the god has all but finished his dissolution in the element of air and is reforming himself before he presents himself to a final judgement of the Creator Gods. He is known simply as Stillsong because of his manifestation on the Prime Material plane, the sudden instant of stillness which hails the god's appearance as song on the wind. Who his judges are and how they will judge him, the gods themselves will not tell to their wisest and most valued priests.

Other Races: Many races which could have been included here are found in other sections: kuo-toa are found in Gods of the Scaly Folk (as are dragons), while members of faerie races which have powers of flight (and could be seen as aerial beings) are found among the Sylvan Gods. Certain races not represented among the deities may worship those of other races or species (as pegasi revere Eaghthighern the Unicorn Lord) or have no gods (morkoths are a notable example).

Avatar Abilities: Avatars will have special survival abilities related to the environment. Avatars of underwater deities can water breathe, use weapons specialized for underwater use, and so on.



Deep Sashelas (Intermediate God)

Deep Sashelas may be an elven deity, and his home is in Olympus, but he is more involved with the lives of the sea peoples and spends most of his time with other deities from that realm. Deep Sashelas is a powerfully creative deity. He gave one group of Corellon's creations the ability to live underwater, wishing to see the wisdom and goodness of elves prevail in the deeper and wilder realms of Undersea as well as on land. Likewise, he is forever changing the environments below the sea, creating islands and reefs by altering continental rifts, tinkering with undersea volcanos, and the like. He creates deep undersea caverns which the sea elves can use for air-breathing when they wish. Deep Sashelas is very actively involved with his creation.

Deep Sashelas' creativity also interacts with his love of beauty. Just as he takes pleasure in schools of beautiful tropical fish, fine pearls, and other sea treasures, he creates fabulous sculptures of living coral in and around his home and in Thalasia, sculpts extraordinary jewelled and pearlized living coral works of art, and trains fish to perform spectacular and delightful maneuvers and dances. Thalasia is a magical place when Sashelas has been active there, with hovering semi-material islands of coral, static waterfalls hovering above the surface of a placid sea, and many other wonders.

Deep Sashelas is a political deity; he makes considerable efforts to maintain the unity of the asathalfinare and is on good terms with non-evil human sea and water deities. He has a special enmity for Sekolah, the sahuagin god, and for Panzuriel, who he helped banish and weaken. Deep Sashelas has a fear of Panzuriel, respecting the dark god's growing power, and considers carefully what steps can be taken to restrain and bind the evil power of the sea bed.

While Deep Sashelas is as chaotic as any elven god, he has a lawful good consort, the dolphin goddess Trishina. Sashelas can be fickle and flighty, and there are many myths which involve his amorous exploits with such creatures as mermaids, selkie, mortal sea elf maids, human females, and even the giant demigoddess Diancastra. Trishina has some tolerance for such straying, but not too much, and it is a source of amusement to Deep Sashelas' fellow Seldarine that she has the wisdom and sensitivity to spot Deep Sashelas' wandering attentions and stymie him, usually by warning off the object of his desire.

Role-playing Notes: Deep Sashelas is very active on the Prime Material. His avatars are often to be found "terraforming" the undersea environment, although he will not undertake such actions without first consulting other deities with an interest in such matters. He does not over-involve himself by dispatching avatars to help sea elves in battles, but he will do so if he scents any involvement of Sekolah, and his avatars keep a watchful eye on any unexplained activities which might involve Panzuriel (unusually organized raids by merrow or koaliths, for example). His avatar is 50% likely to be accompanied by an avatar of Trishina unless the avatar has been sent to woo or seduce some pretty female who has attracted his eye. Rarely, the avatar may

accompany an avatar of another member of the asathalfinare group of deities.

Statistics: AL cg; WAL ng, cg, cn (sea elves); AoC creation, knowledge, beauty, magic; SY dolphin.

Deep Sashelas' Avatar (Fighter 14, Wizard 16, Priest 14)

The avatar appears as a handsome, androgynous sea elf male with sea-green skin, blue-green eyes, and free-flowing blue-green hair. He uses spells from all spheres and schools.

Str 19	Dex 19	Con 18
Int 22	Wis 20	Cha 23
MV 9 sw 18	SZ M (5' 6")	MR 40%
AC -3	HD 18	HP 144
#AT 2	THAC0 5	Dmg 2d6 + 4 (longsword) + 7

Special Att/Def: The avatar is immune to nonmagical weapons and all elemental (water) spells and he cannot be affected by caused wounds, energy drains, or death magic while any part of his body is in contact with fresh sea water. He uses the following spells 1/day each: *dig* (affects coral and rock as well as earth or clay), *earthquake*, *stone (coral) shape*, *transmute rock to mud* (these four only while he is underwater), and *weather summoning*. Once per day, the avatar can summon d10 + 10 dolphins to serve him for up to 12 hours. His *long sword* + 4 inflicts double damage on sahuagin and ixitachitl and can create a 20HD *lightning bolt* once per day.

Duties of the Priesthood

Deep Sashelas' priests have many responsibilities. They are more organized than many elven priesthoods because of their role as mediators and befrienders of non-evil aquatic races. They must protect endangered dolphins at all times and must have a dolphin companion to progress beyond 5th level of experience. They must make some efforts to establish and maintain contacts with land-dwelling elves if this is feasible. Most are expected to have at least one artistic proficiency or skill. Finally, the priests are responsible for creating and maintaining airy caverns below the sea and finding locations which can be used in this way.

Requirements: AB Wis 13; AL cg; WP any; AR any; SP all, animal, combat*, creation, divination, elemental (all), guardian, healing, necromantic, protection, summoning*, sun*, wards, weather; PW 1) may use elemental (water) spells from wizard spell list as if clerical spells, +1 to hit/damage versus sahuagin; 5) *charm person*; 9) *divination*; TU turn; LL 16; HD d6; Shamans yes.

Shamans: AB std; AL cg, ng; LL 7; HD d4; Other must have dolphin companion to progress beyond 3rd level of experience.



Demogorgon (Lesser God)

Demogorgon is another of the tanar'ri lords who, like Juiblex and Yeenoghu and others, has managed to extend his influence beyond the Abyss. Why he chose the ixixachitl to become his worshipers, and why that race of sentient rays has chosen to follow him, is very hard to determine. Demogorgon may wish to use the ixixachitl to further the ambitions of the tanar'ri in the Blood War, although how they could help him is not clear. What is known is that Demogorgon has a hatred of Sekolah the sahuagin god; some myths portray the tanar'ri as a one-time vassal of Sekolah, magically compelled to service through an artifact. Demogorgon does not direct ixixachitl attacks specifically at sahuagin, but he is pleased if his servants happen to find themselves in a position where sahuagin are the logical next target for their massed attacks.

From the ixixachitl's point of view, they may be gaining power from their association with Demogorgon—as is the tanar'ri lord himself. Through some strange warp in the Abyss, it may be that the actions of vampiric ixixachitl in energy draining victims (in sacrifices in many instances) somehow transfer magical energy to Demogorgon and strengthen him. This twist in the planar fabric may somehow amplify and transform this energy, and some of it appears to create a backlash on the ixixachitl, who have become more powerful spellcasters than they once were. The fact that vampiric ixixachitl alone can become the most powerful priests seems to support this hypothesis.

In some worlds, a handful of half-insane human cultists revere Demogorgon; bloodthirsty pirates and cutthroats may be drawn to him. As yet, Demogorgon has no human priests, but in some world at some time this may yet come to pass. Certainly the tanar'ri lord seems to be growing in power, as his use of planar shifting magic (usually not possible for tanar'ri) shows.

Role-playing Notes: Demogorgon usually restricts dispatching his avatars carefully. They are mostly sent in secret to advise and scheme with vampiric ixixachitl priests, and to confer short-term additional powers on them in preparation for battle. Demogorgon's avatar will not readily become involved in any combats, but may lurk in the background, supporting his servants with spells and magic use.

Statistics: AL ce; WAL ce (ixixachitl); AoC energy drains, domination; SY forked tail.

Demogorgon's Avatar (Priest 14)

The avatar appears as a huge double-headed reptilian with baboonlike heads, scaly blue-green skin, and powerful lizard-like legs. He has a thick, forked tail. He uses spells from all priest spheres, always using reversed spells where applicable.

Str 17	Dex 17	Con 18
Int 19	Wis 19	Cha 19
MV 15 sw 15	SZ H (18')	MR 20%
AC 0	HD 14	HP 112
#AT 3	THAC0 7	Dmg d4 +1/ d4 +1 (claws) d6 +1 (tail)

Special Att/Def: The avatar takes half damage from cold- and fire-based attacks and gaseous attacks, and he is immune to energy drains, poison, electrical attacks, and mind-controlling magic. The avatar's claws *cause disease* that is fatal in 24 hours unless magically cured; even within 6 turns, the disease causes the loss of one limb which simply drops off, the victim losing 20% of current hit points. A tail hit *energy drains* 1-2 levels unless a successful saving throw versus death magic is made (at -4). Once per day he may cast: *charm person*, *charm monster*, *domination*, *ESP*, *feeblemind*, *improved invisibility*, *polymorph self*, and *plane shift*. Once per day, each, the avatar can use gaze weapons to 60'; from his left head *beguiling* and from his right head *insanity* (as the symbol).

Duties of the Priesthood

Demogorgon's ixixachitl priests must protect and strengthen their communities and lairs, building up strength for massive all-out attacks on neighboring sentient creatures. They then settle part of the newly-decimated area, build and strengthen themselves again, and may wait decades before making new major forays against other creatures.

The vampiric ixixachitl priests are of major importance and will not often be in the front line of combat. They will attempt to control the others, to ensure a good supply of captured creatures which can be energy drained in sacrifice rather than slain out of hand. The priests may even keep captives of immature age (sea elves, tritons, and the like), waiting for them to attain adulthood so that they have more life energy to drain during their terrible ritual sacrifices.

Requirements: AB Wis 13; AL ce (ixixachitl only); WP any; AR any; SP all, animal*, chaos*, combat, divination, guardian*, healing (rev), necromantic (rev), protection*, summoning*, sun (rev); PW 1) Half-damage from cold-based attacks; 5) Half-damage from fire-based attacks; 10) if the priest *energy drains* a victim it regains 2d4 spell levels of cast spells; TU command at -4 levels; LL 8 (12 if vampiric and has exceptional Wisdom); HD 1+1 per 2 levels gained after 2nd; Shamans no.

Special notes: For level limits, ordinary ixixachitl priests can attain 8th level, maximum, with any wisdom score higher than 13 (the basic requirement for being an ixixachitl priest). Vampiric ixixachitl priests can progress to 9th level with Wisdom 14-15, 10th level with Wisdom 16-17, 11th level with Wisdom 18 and 12th level with Wisdom 19+. The hit dice progression in full is: Pr 1-3, 1+1 HD; Pr 4-5, 2+2 HD; Pr 6-7, 3+3 HD; Pr 8-9, 4+4 HD; Pr 10-11, 5+5 HD; Pr 12, 6+6 HD.



Eadro (Intermediated God)

Eadro is an aloof god, caring only for the locathah and mermen he created (both races consider the other to have been an experiment by Eadro which nearly worked before he got it right making them). Eadro watches his races carefully, knowing that they can come into conflict over territory; this as much as anything determines his affiliation with the asathalfinare. He is aware of the damaging potential of conflict between non-evil races while evil lurks and bides its time. Eadro lives on the elemental plane of Water and has a magical water mirror which can show him any underwater scene in the Prime Material.

Role-playing Notes: Eadro very rarely sends avatars to the Prime Material; he is a conservative god who prefers the status quo. He sends warning omens to his peoples in the form of unusual behavior by moray (or related) eels, often by delivering colored pebbles or shells to shamans and priests.

Statistics: AL n; WAL n (locathah, mermen); AoC locathah, mermen; SY spiral.

Eadro's Avatar (Priest 16)

The avatar appears as a tall locathah or merman who can change in one round into an amorphous watery bloblike being with eight pseudopods. He uses spells from spheres listed for his priests.

Str 18/00	Dex 16	Con 19
Int 17	Wis 19	Cha 17
MV 9 sw 24	SZ L (8')	MR 35%
AC -2	HD 17	HP 136
#AT 1 (8)	THAC0 5	Dmg By weapon +6 or d8 x 8

Special Att/Def: The avatar is immune to elemental (water) and cold-based attacks, and no natural sea creature will attack him. The avatar can negate *water breathing* at will within 60' (no save). He summons 1d4 16HD water elementals, for up to 12 turns, 2/day. He uses all wizard elemental (water) spells as a 20th-level wizard.

Duties of the Priesthood

Eadro's priests are primarily community priests, upholding the traditional values of merfolk and locathah society (which differ significantly). Mermen priests are suspicious, stern, and intolerant of outsiders, and 90% are male, while locathah priests are more worldly, but cautious and thoughtful. Shamans are in a majority over priests in both races.

Requirements: AB std; AL n (locathah, merfolk only); WP any; AR any; SP all, animal*, combat*, creation, divination, elemental (water), guardian, healing, necromantic, protection, summoning.; PW 1) may use elemental (water) spells from wizard spell list as if clerical spells; 3) *augury*; 6) summon 12HD water elemental for 6 turns; TU nil; LL 7; HD d4; Shamans yes.

Shamans: AB std; AL n; LL 3; HD d3.

Jazirian (Greater God)

Jazirian is the immensely powerful and wise god of the couatl. Couatl theology is very subtle indeed, and it considers Jazirian to be the perfect spiritual manifestation of the World Serpent archetype. Other World Serpents are seen as immature or imperfect manifestations of this archetype, and—if evil—their evil is attributed due to ignorance, fear, or immaturity. Jazirian is held by couatl to be perfection, and the sight of the god flying the airs and ethers of the Seven Heavens is longed for by every couatl elder when it comes to the end of its days.

Jazirian is supremely wise above all. (S)he (the god is simultaneously sexless and hermaphroditic) is reflective, contemplative, a listening and attentive creature. Jazirian has no priests or shamans, having granted couatl great magical powers and wisdom within their own natures.

Role-playing Notes: Jazirian sends visions and “bright omens” (floral, insect, and bird behavior changes and the like) to elder couatl as warnings, apprehensions, or simply for information. Jazirian is believed to take all pain from a dying couatl at the end of its life by extending some of his/her power to soothe the couatl’s mind. Very rarely—perhaps once per 1,000 years—Jazirian may manifest as a spiritual presence at the birth of a couatl destined to develop great magical and/or prophetic skills. The avatar never appears without other lawful good greater gods being consulted, and only does so at times of extreme peril for lawful good or major elements of creation.

Statistics: AL lg; WAL lg (couatl); AoC community, peace, learning, parenthood; SY uroboric couatl.

Jazirian's Avatar (Wizard 20, Priest 20)

The avatar appears as a vast rainbow-colored couatl, sinuously winding his way through the air or rotating as a great snake with its tail in its mouth. (S)he uses spells from all spheres and schools.

Str 19	Dex 21	Con 22
Int 22	Wis 25	Cha 25
MV 30 fl 60	SZ G (30-200')	MR 80%
AC -5	HD 24	HP 192
#AT 1 (2)	THAC0 4	Dmg 3d10 (bite) 3d10 (constriction)

Special Att/Def: The avatar's bite is poisonous if he so chooses (save versus poison at -8 or die immediately). The avatar can attack with an effective grapple each round; any victim grappled is helpless in the snake's coils and is crushed for 3d10 hp per round. The avatar radiates awe to 120', such that no being seeing him/her and failing a saving throw versus spell at -4 can attack the avatar unless attacked first. The avatar is immune to all spells below 4th level, poison, paralyzation and petrification, all death magic, illusion/phantasm spells, and he cannot be affected by mind-controlling spells. Only weapons of +3 or better enchantment can affect the avatar.



Koriel (Intermediate God)

Koriel is the sky-roaming god of ki-rin, a powerful and stern god of lawful good. In some myths, this great steed allows himself to be ridden by a prime Creator God or the major lawful good god of a pantheon, and often he, together with that god, will bring creative forces down to the earth or will ride together at the end of all things. His association with this supreme-god figure strengthens the formidable magical powers both of the god and, by association, of the race of ki-rin Koriel created. He has no shamans or priests since his magical creations are powerful enough not to need any further blessings.

Koriel is watchful and vigilant. He flies at astounding speeds through the Outer Planes, looking for any encroachments of evil, just as the ki-rin do in the Prime Material. He will not often act without consulting other deities, but he is utterly ruthless when he must fight. His great speed also makes him a great traveler, restless and ever-curious, eager to discover new knowledge in the many worlds and planes.

Role-playing Notes: Koriel has no priesthood, but will *commune* with individual ki-rin when he chooses (or sometimes if invoked). He does not interfere greatly with the affairs of other creatures unless actively evil beings cause him offense by persecuting weaker creatures or by using powerful magic. Only in extreme need will he send an avatar to deal with this, preferring to alert mortal ki-rin to such dangers and wickedness.

Statistics: AL lg; WAL lg (ki-rin); AoC learning, protection, vigilance against evil; SY ki-rin horns and eyes.

Koriel's Avatar (Paladin 20, Wizard 18, Priest 18)

Koriel's avatar appears as a great ki-rin with gold and silver fur and a mane of rainbow hues. He uses spells from all spheres and schools.

Str 19	Dex 19	Con 19
Int 24	Wis 24	Cha 24
MV 36 fl 600	SZ H (16' long)	MR 50%
AC -7	HD 16	HP 144
#AT 3	THAC0 5	Dmg 4d4/4d4 (hooves) 6d6 (horn)

Special Att/Def: The avatar's wizard powers are those of a normal ki-rin. His saving throws are never worse than 2, regardless of modifiers, and he is allowed a saving throw against no-save spells (this is a base save of 4). Any evil creature struck by his horn is slain outright unless it makes a successful save versus death magic with a -4 penalty; if the creature is not from the Prime Material, it is banished even if it does save. Koriel's song dispels any elementals and other conjured/summoned creatures within 200' if the avatar so chooses (save versus spell at -4 to negate). Once each per day, the avatar can speak a *holy word* and effect a *resurrection*.

Panzuriel (Intermediate God)

Panzuriel is a hateful figure, a creeping and slithering creature of evil part-banished from the Prime Material and likewise constrained in a fetid, stinking, briny pool in Hades. Deep Sashelas and (varied) greater gods tried to banish Panzuriel's evil from corrupting the denizens of the depths, but as the god was driven out of the Prime Material in pre-history, a strike from the elven god severed Panzuriel's left foot, which remained on the sea bed, overlooked by the gods, as Panzuriel fled screaming to the Abyss. The severed foot left part of his being on the Prime Material and the god has managed, slowly over eons, to re-establish something of his malign presence there, but only on the sea bed and with those creatures which are attracted to the murky depths.

Panzuriel is bitter and enraged at his banishment. He ever seeks to slay sea elves, the servitors of good aquatic deities, and lay havoc and waste to the seas. He seeks revenge and nothing pleases him more than a simulation of his planned torture and murder of Deep Sashelas himself. If he can find a mortal elf to play the god's role, so much the better. Despite this viciousness, Panzuriel is cool in his planning. He knows he has much work to do and many followers to attract before he can wage war against the sea elves.

Role-playing Notes: Panzuriel will accept virtually any race as shamans and priests if they have the capacity to serve him. Kraken are his favored species of monster, but many others find something appealing in the darkness of this savage, embittered god. In the details of the shamans and priests below, the DM is free to exclude races which do not fit with his campaign (Panzuriel certainly does not have kraken or scrag or vodyanoi shamans/priests on all worlds, for example).

Appearances of Panzuriel's avatar are strictly limited, for if an avatar is slain or dispelled on the Prime Material plane, it takes Panzuriel 20 years to reform it (this may vary in different worlds, and is also shortening over millennia). Thus, he avoids direct conflicts and relies on his priests to do his bidding. He does not send omens to others than the kraken, to whom he may send veridical visions of ships and communities to be destroyed.

Statistics: AL ne; WAL any evil (koaliths, kraken, merrow, sahuagin, scrags, vodyanoi); AoC murder, confusion, subversion; SY (left) foot(print), or kraken head.

Panzuriel's Avatar (Fighter 15, Priest 18)

The avatar appears as a hunched, old humanoid male with gills, green skin, and scaly skin that is green on ventral surfaces and yellow on dorsal ones, wearing a tattered black robe; he drags his left leg behind him as he walks, and that leg ends in a crystalline foot. His green eyes shine slightly and his taloned hands clutch to his staff for support. He can transform into a giant octopus (size L, 10') in one round. His priest spells are drawn from spheres listed for his priests, and also the Thought sphere.



Str 19	Dex 16	Con 18
Int 20	Wis 21	Cha 15
MV 6 sw 6	SZ M (6')	MR 35%
AC -2	HD 18	HP 144
#AT 2 (9)	THAC0 5	Dmg 1d6 + 1d10 + 4 (staff) + 7 and 1d6 + 7 (kick) or 1d8 (x8)/3d6

Special Att/Def: The avatar's crystalline foot is treated as a +3 magical weapon and the avatar can kick with this in addition to an attack from his powerful *quarterstaff* +4, which delivers 1d10 points of electrical damage in addition to normal melee damage (a saving throw versus spell is allowed to halve this electrical damage). The avatar can summon 1d3 kraken (original AD&D® *Monster Manual II*—substitute 1d4 + 2 giant octopi if you do not have this volume) 1/day for up to 6 turns. The avatar has perfect *infravision* to 200' and can see in magical darkness. He uses *continual darkness* and *darkness 30' radius* at will, and 3/day can create a *mud/coral storm* which has the effects of both Type I and Type II *ice storms* in a 20' radius. Three times per day, he can cast *charm person*, *charm monster* and *cause confusion*.

However, the avatar has weaknesses. He must maintain some part of his body on the sea bed at all times, and if forced to leave it (by levitation, etc.), he loses 1d6 hp/rd. He cannot enter shallow waters (50' or less deep) and cannot be magically compelled to do so. The avatar saves at -4 against all spells from the Sun sphere and against wizard versions of *light*, *continual light*, and any other spells which create strong luminance as a primary effect (including *sunray*, etc.). "Bright" spells such as *lightning bolt*, *chain lightning*, and the like will blind the avatar for 1d2 rounds unless he makes a saving throw versus spell with a -4 penalty.

Duties of the Priesthood

Panzuriel's priests and shamans are a rabble raised wherever he can find creatures wicked and depraved enough to serve him. They must establish lairs on the sea bed and attack anything that approaches them. They must especially attack sea elves, and then may not flee from any combat with elves or else the deity will simply snuff out their existence. Any magical items retrieved from their depredations must be left as sacrifices and offerings for the god (kraken priests are exempt from this and may retain usable items for themselves).

Requirements: AB std; AL any evil; WP any; AR any; SP all, animal*, charm*, combat, divination, elemental (earth, water), healing (rev), summoning*, sun (rev), war; PW none; TU command at -4 levels; LL by race (kraken 12, scags shamans only, vodyanoi 9; HD by race (default d6); Shamans yes.

Shamans: AB std; AL any evil; LL by race (kraken 7, scags 3, vodyanoi 5; HD by race (default d6).

Persana (Intermediate God)

Persana is the god who created tritons out of magically treated water from the fountain of the elemental plane of Water. Now his race is populous and powerful in the oceans, and he encourages their building underwater cities. Persana appears to have little direct interest in anything other than his people, but will cooperate readily with other sea deities to reach agreements concerning division of territories for the slightly xenophobic tritons. He may even act as a servitor for powerful greater gods of the sea if this is to the advantage of the triton race.

Role-playing notes: Persana's avatar may act in the interests of other deities (see above) and possibly accompany their avatars. His priests have no special powers (exceptional tritons exist, instead, as an additional manifestation of Persana's power) and, hence, he guides them by having his avatar appear at triton courts (rarely) and with omens taking the form of lucky finds of pearls, living caverns, or localized underwater whirlpools.

Statistics: AL n(g); WAL n(g) (tritons); AoC tritons, architecture; SY trident and conch.

Persana's Avatar (Fighter 13, Wizard 12, Priest 12)

Persana's avatar is a green-skinned, muscular, tall triton bearing a large pink and green conch. He uses spells from spheres listed for his priests and from all wizard schools save necromancy and illusion/phantasm.

Str 18/00	Dex 17	Con 18
Int 19	Wis 20	Cha 19
MV sw 30	SZ L (10')	MR 30%
AC -2	HD 18	HP 144
#AT 2	THAC0 5	Dmg 2d10 + 3 (trident) + 6

Special Att/Def: The avatar is immune to elemental (water) spells, fear, and his sharkskin *leather armor* +4 makes him immune to all touch spells. The avatar can summon 3d6 sea lions by blowing his conch 3/day, to serve for up to 6 turns. He can call tritons telepathically with a range of 2 miles. His *trident* +3 paralyzes opponents by touch for 3d4 turns unless a successful saving throw is made versus paralyzation at -2.

Duties of the Priesthood

Triton priests are ministers of justice at triton courts, architects of undersea cities, or battle leaders, usually specializing in one of these roles. The architects and builders are pre-eminent within triton society.

Requirements: AB Wis 13 and Str 13 or Dex 13 or Cha 13; AL n(g) (tritons only); WP dagger, net, spear, trident; AR sharkskin (AC4); SP all, animal, charm*, combat*, creation, divination, elemental (water), healing, necromantic, protection, summoning, wards*; PW none; TU nil; LL 11; HD d4 (d6 for battlepriests with Str 13+); Shamans no.



Quorlinn (Lesser God)

Quorlinn is a strange god who is featured in many obscure myths as a botched experiment in creation by a powerful non-lawful sky god too embarrassed to admit his failure. However, Quorlinn proves his worth in a series of dubious escapades involving trickery, deceit, disguise, and thievery, often escaping with some tail feathers missing, to bring his creator some choice item. The greater god relents and Quorlinn has a race created in his image.

Unfortunately, Quorlinn isn't enthralled by this. He doesn't want the responsibility of his own race and whines continually about being weighed down by it; possibly, this is a defense because he isn't uncaring, but may feel himself too weak to be a good protector. Hence, he teaches kenku thievery, disguise, and magical skills and hopes they can stand up for themselves.

Role-playing Notes: Quorlinn is irritable, irascible, and fickle, but not evil. He doesn't send avatars (so his stats are for reference only) or omens, and his priests have to whine for their spells, which are 25% unlikely to be granted each day.

Statistics: AL n; WAL n (kenku); AoC trickery, disguise, thievery; SY mask with large false nose.

Quorlinn's Avatar (Illusionist 10, Thief 14)

The avatar appears as a normal kenku wearing a black mask and fairly nondescript clothing, if it appears at all.

Str 15	Dex 19	Con 15
Int 20	Wis 15	Cha 18
MV 9 fl 36	SZ M (6')	MR 15%
AC 0	HD 12	HP 96
#AT 3 (1)	THAC0 9	Dmg d8/d8 (claws) and d12 (beak) or by weapon

Special Att/Def: The avatar can use each of the following 2/day: *alter self, change self, dimension door, improved invisibility, rope trick, shadow door, taunt*. No natural avian will attack the avatar. He usually employs a *shortsword +3 of quickness* if forced to fight.

Duties of the Priesthood

Quorlinn's priests and shamans are an exceptionally devious and tricky bunch. They mastermind kidnappings, ambushes, and traps. They are fine spies, and different cells of priests collect and harbor all kinds of secrets (many banal or trivial) which they childishly refuse to share with priests from other groups. They must always attempt to rescue enslaved kenku.

Requirements: AB Dex 15 Int 12; AL n (kenku only); WP as thief; AR as thief; SP all, animal*, chaos, charm*, creation, divination, healing*, plant, weather; PW none; TU nil; LL 9; HD d4; Shamans yes.

Shamans: AB Dex 11; AL n; LL 4; HD d3.

Remnis (Lesser God)

Remnis, great lord of eagles, flies the planes of elemental Air, Concordant Opposition, Nirvana, Limbo and Elysium. He hunts in the Beastlands and perches atop Mount Olympus. With eyesight stretching to the horizon, the god awaits the call to service.

Remnis is the mount of many sky gods in human and demihuman pantheons. He provides untiring service and brave, loyal aid in combat in return for the gods allowing his offspring isolated, safe living habitats. He is intelligent, wise, and a great hunter. His endless flights and vision show him many secrets which, in turn, he reveals to those he serves. He is also on excellent terms with Syranita and Aerdrie Faenya. Remnis does not have any especial enemies.

Role-playing Notes: Remnis sends avatars of his own accord fairly rarely, usually to hunt some magnificent beast or hunt down an evil, marauding creature. His avatar serves as a mount for many good- or neutral-aligned sky gods and members of the Seldarine. He also watches over communities of giant eagles very jealously, and his avatar may appear to drive away creatures intending to attack eagles, steal their eggs, or likewise threaten them. His avatar may appear as an omen to giant eagles, alerting them to danger. Rarely, the avatar will appear to take a final flight with a very old and wise eagle approaching the time of death, and he may advise that eagle on which of the younger members of a community should take over the role of leader when the elder dies.

Statistics: AL n(g); WAL n (giant eagles); AoC giant eagles, sky, service; SY giant eagle's head with green eyes.

Remnis' Avatar (Paladin 14, Priest 7)

The avatar appears as a gigantic golden eagle with glowing green eyes and a 55' wingspan. He uses spells from the following spheres: all, animal, combat, divination, healing, protection, sun, weather.

Str 18/00	Dex 16	Con 18
Int 19	Wis 18	Cha 19
MV fl 90	SZ H (20' long)	MR 20%
AC 0	HD 15	HP 120
#AT 3	THAC0 5	Dmg d12+6/d12+6 (talons) and 2d12 (beak)

Special Att/Def: The avatar is immune to poison, paralyzation, and all spells which directly negate or adversely affect flight (*levitation, web, etc.*). The avatar can create *fear* in natural avians at will, and such creatures will never attack him. With a wingbeat, he can create each of the following effects 1/day: *fear 20', fire storm, ice storm, repulsion (30' radius)*.



Sekolah (Intermediate God)

The vicious, ever-hungry Sekolah is a deity with almost no allies whatsoever. He represents an elemental force of uncaring viciousness and brutality, and he drives his race to plunder, slaughter, and dominion, their fecund nature ensuring they can never be wiped out. The great shark swims throughout the Hells and no baatezu dare approach him, due to his uncompromising ferocity. Sekolah will go to some lengths to find kraken, squid, and similar marine monsters of vast size, to provide him with a worthwhile hunt anywhere he can reach across the planes.

Role-playing Notes: The deity usually sends his avatars on monster hunts, and because he has no allies and many enemies, he will very rarely dare to assist sahuagin by sending one to assist their raiding. He may send one to help with the climax of a raid which is already guaranteed of success, gratefully receiving sacrificial homage by his priests. He does not bother with anything as subtle as omens.

Statistics: AL le; WAL le (sahuagin); AoC plunder, hunting, tyranny; SY white shark.

Sekolah's Avatar (Fighter 17)

The avatar appears as a great white shark.

Str 19	Dex 17	Con 19
Int 17	Wis 17	Cha 18
MV sw 36	SZ G (35' long)	MR 30%
AC -3	HD 18	HP 144
#AT 2	THAC0 3	Dmg 3d10 + 7 (bite)

Special Att/Def: The avatar cannot be affected by magic which drains strength, causes fear, or pacifies (*symbol of persuasion*, etc.). It ignores all illusions. It swallows creatures up to and including size M whole on a successful hit roll of 16+ (victims suffer 2-20 points of internal acid damage per round, internal AC is 0). The avatar casts *stoneskin* 3/day and radiates a permanent *cloak of fear* to all non-sahuagin.

Duties of the Priesthood

Sahuagin priests are hierarchically organized and tyrannical, seniors ruling juniors by fear. They lead raiding parties, take their choice of the spoils after nobles (and up), and officiate at sacrificial rituals. The Intelligence requirement for priests does not reflect any valuing of brains by Sekolah, simply that the priesthood only accepts sahuagin who are smart enough to plan raids carefully. A priest must have a shark companion to progress beyond 2nd level.

Requirements: AB Int 12; AL le; WP dagger, spear, trident; AR none; SP all, animal*, combat, healing (rev), protection, war; PW 1) *charm shark*; 4) *fear*; 7) *cloak of fear*; 9) *stoneskin*; TU nil; LL 9; HD d6; Shamans no.

Surminare (Lesser Goddess)

Surminare is a quiet, gentle, and reflective goddess who is reclusive and shy even in the company of the asathalfinare she trusts and loves. She can be playful, though, and her delight in simple beauties and pastimes is shown in the playful demeanor of her selkie folk. She detests confrontations, but is brave when she has to be. Surminare does not leave the waters of Thalasia and has her own carefully-obsured lair there, hidden by seaweeds, mazes, and false cavern complexes.

Role-playing Notes: Surminare will not send an avatar to the Prime Material unless accompanied by at least one other asathalfinare deity's avatar or that of an equally trusted friend, or unless a selkie community is in imminent danger of extinction by evil enemies. She does not have a priesthood, only shamans who serve the venerable leaders of selkie groups; she often sends omens to both, as weather changes or discolorations in pearls kept by shamans for divination purposes.

Statistics: AL n(g); WAL n(g) (selkies); AoC selkies, beauty, peace; SY pearl held in selkie's paw.

Surminare's Avatar (Paladin 9, Druid 14)

The avatar appears as a selkie with silver-streaked golden fur and brilliant blue eyes, or as a sea elf or human female richly dressed and of beautiful appearance. She uses spells from spheres listed for druids and her own shamans.

Str 15	Dex 18	Con 16
Int 18	Wis 20	Cha 21
MV 12 sw 48	SZ M (6')	MR 20%
AC 0	HD 12	HP 96
#AT 3/2	THAC0 9	Dmg by weapon

Special Att/Def: Surminare's avatar is immune to elemental (water) spells, poison, death magic, and caused wounds. She wears a *ring of protection* +4, a *brooch of shielding*, and a *ring of spell turning*. The avatar usually avoids combats unless a friend is in need, using her swimming speed to escape.

The Shamans

Surminare's shamans always defer to the venerable selkie leaders (see the *Monstrous Compendium*) who have 17+ Wisdom. They support the leaders, defend selkies, and cooperate with other good-aligned aquatic races as the leaders direct. Shamans often trade in human form, quietly using their friends/charms spells to help negotiations along a little. They must be firm protectors of marine environments, opposing exploitation.

Requirements: AB Wis 11 Cha 11; AL n(g) (selkies only); WP dagger, net, quarterstaff; AR none; SP all, animal, charm, creation, divination, healing, necromantic*, protection, wards*, weather; PW 1) locate pearls within 120'; 3) *friends*; 5) *charm monster*; TU turn; LL 5; HD d4; Shamans only.



Syranita (Intermediate Goddess)

Syranita is the one aerial member of the asathalfinare, partly because of her great friendship with Aerdrie Faenya (who a few aarakocra revere) and consequent friendship with Deep Sashelas, and partly because she seeks as many friends among the gods as possible for her gentle and relatively weak race. She has friends among the djinn and jannee, human sky gods, Stronmaus of the giants, and Remnis the eagle god. Like Remnis, she is a superb spy and is very watchful. She greatly enjoys music and song.

Role-playing Notes: Syranita is active in using her avatars to change weather patterns on the Prime Material plane, to help aarakocra (often by driving off enemies), in assisting friendly races in similar ways, and sometimes simply to listen to a great bard practice his art. She knows something of Stillsong's fate and sometimes listens to his wanderings. She sends omens and warnings to her priests and shamans as wind-borne debris.

Statistics: AL lg; WAL ng (aarakocra); AoC aarakocra, protection, watchfulness; SY opal necklace with feather pendant.

Syranita's Avatar (Wizard 12, Druid 16)

Syranita's avatar appears as an aarakocra female with silver skin and pink-gold feathers. She uses spells from spheres listed for druids, plus guardian, protection sun, and from all wizard schools save necromancy and invocation/evocation.

Str 16	Dex 18	Con 16
Int 19	Wis 19	Cha 19
MV 9 fl 72	SZ M (6')	MR 35%
AC -3	HD 15	HP 120
#AT 1 (2)	THAC0 5	Dmg d6 +1/d6 +1 (claws) or by weapon +1

Special Att/Def: The avatar has perfect vision to a range of 4 miles and cannot be surprised. No spell affecting/negating flight affects her, and no natural avian will attack her. She can summon a huge 24 HD air elemental to serve her for 12 turns, 2/day, and a huge djinn (10 HD, 80hp) once per week for 12 turns. Her magical opal necklace acts as a *ring of protection* +4 with all functions of a *ring of shooting stars*, and it radiates *protection from evil* 20' when she wishes it.

Duties of the Priesthood

Syranita's priests and shamans serve their communities as protectors and educators of the young. They defend them by summoning elementals (see the *Monstrous Compendium*) and with spells. Their religious rituals involve communal whistling and singing.

Requirements: AB std; AL ng; WP any; AR none; SP as druid, plus guardian, protection, sun; PW 3) can summon air elemental in group (see the *Monstrous Compendium*); 4) *protection from evil* 10'; 9) *forbiddance*; TU turn at -2 levels; LL 9; HD d4; Shamans yes.

Shamans: AB std; AR none; LL 4; HD d3.

Trishina (Lesser Goddess)

Trishina is consort to Deep Sashelas and works closely with him. However, she is more pacifistic, more inclined to help any creatures in trouble, and more hopeful that much of evil can be turned to good if understanding and kindness is shown. Trishina divides her time between the Seven Heavens and Thalasia, where she holds part of the sea for the spirits of dolphins who have died in defense of their young.

Role-playing Notes: Trishina's avatar is very likely to be accompanied by that of Deep Sashelas. She is active in sending her avatar forth alone to heal and aid dolphins or sea elves in distress (and sometimes even shipwrecked humans). She does not send omens to dolphin priests, using direct telepathic communications instead.

Statistics: AL lg; WAL any good (dolphins, sea elves); AoC love, fidelity, the young, play; SY dolphin with calf.

Trishina's Avatar (Druid 14)

Trishina's avatar can appear as a very pretty young sea elf female or as a female dolphin, changing form instantaneously at will. She uses spells from those spheres listed for her priests.

Str 14	Dex 17	Con 17
Int 17	Wis 20	Cha 22
MV 9 sw 24	SZ M (5')	MR 35%
AC 2	HD 11	HP 88
#AT 1	THAC0 9	Dmg 1d6 (buffet) or by weapon

Special Att/Def: The avatar is immune to poison, energy drains, caused wounds, and death magic. She permanently radiates a *minor globe of invulnerability* and *protection from evil* 20' radius. She can cast *feeblemind* upon an opponent 4/day, and once per day change the alignment of one creature within 60' to lawful good (saving throw versus spell to negate, extraplanar beings are unaffected).

Duties of the Priesthood

The priests are pacifists unless protection of the young is involved, whereupon they fight fiercely and self-sacrificingly if they must. Dolphin and sea elf priests must aid each other's races and help non-evil creatures in distress, in or on the seas. Older priests are always held in respect. Priests rise in experience levels as they save the lives of other creatures much as some others gain experience for overcoming monsters.

Requirements: AB Wis 14 Cha 10; AL any good; WP dagger, quarterstaff (sea elves only); AR none; SP as druids, plus guardian, necromantic, protection, sun; PW 1) all protection spells cast as if one level lower (e.g., *protection from evil* 10' counts as 3rd-level spell); 5) *dimension door*; 7) *dispel evil*; 12) *holy word*; TU turn; LL 10 (sea elves), 12 (dolphins); HD d4; Shamans no.



Water Lion (Lesser God)

Water Lion's home across the planes is not known, but his avatars roam the Prime Material ceaselessly. There are many myths concerning his purpose. Sometimes he is seen seeking a lost child or a lost god who is his best friend, and from loyalty he roams the planes forever seeking; the myths which place the latter as Stillsong are perhaps closest to the truth. Although it is not part of his quest, Water Lion hates sharks and attacks them on sight.

Role-playing Notes: Water Lion is very playful and may roar for the pleasure for it, sometimes with unfortunate effects. Water Lion is enchanted by song and can sense bards within a mile; he will reward a bard who sings for him with a gift of a pearl or some retrieved treasure from the sea bed. Usually, though, Water Lion appears to ignore communications directed at him and simply goes about his own business.

Water Lion also has bouts of black melancholy, during which time he is almost unapproachable and may ferociously attack anyone who comes too close. Only paladins, dolphins, and sea elves are tolerated as potential contacts during such times, and they must stay silent to be allowed to approach. Water Lion's tears during these dark hours are equivalent to *potions of extra-healing* if gathered in a vessel within an hour of their being shed. Anyone drinking such a potion, however, must make a save versus spell or be affected by melancholia for 2d4 hours; the drinker is 50% likely to be affected by a *dream* spell the following night.

Statistics: AL n(g); WAL n/a; AoC unknown, but hates sharks; SY sea lion's head.

Water Lion's Avatar (Wizard 10, Priest 10)

Water Lion's avatar appears as a huge sea lion whose body is composed of water that appears more viscous than brine, contained in an elastic plasma membrane giving it shape. He casts spells from all druidic spheres and also combat, guardian, and traveler. Wizard spells come from the abjuration, elemental (water), and enchantment/charm schools.

Str 18/00	Dex 16	Con 18
Int 17	Wis 18	Cha 18
MV sw 24	SZ H (15' long)	MR 20%
AC 2	HD 14	HP 112
#AT 3	THAC0 7	Dmg d10 + 6/d10 + 6 (claws) 2d12 (bite)

Special Att/Def: The avatar is immune to elemental (water) spells, but saves at -2 against elemental (fire) spells. He is immune to all illusion/phantasm and mind-affecting spells. Three times per day, Water Lion can roar, affecting all creatures hearing him within 60'; creatures must save versus spell or be deafened for 2d4 rounds and lose 2d4 memorized spell levels (if applicable), and they are also *confused* for 2 rounds.

Stillsong (Unknown)

Stillsong is a god in transition, developing and transcending his way through the elements in an ordered progression; now he is in his final development, in the element of Air. His manifestation in the Prime Material is as a sphere of song which approaches without warning and which is unheard outside the sphere, although its effects may linger (see below). It is believed to be paralleled by spiritual presences which travel the Outer Planes of Good and the elemental plane of Air, where effects similar to those given below occur. Some few gods know of Stillsong's purpose and destiny, but none tell their priests of this.

Role-playing Notes: Stillsong's manifestation may be a harbinger or warning, a strengthening which comes to the aid of good creatures in peril (often accompanied by 1d4 Moon Dogs), but which does not engage directly in combat and ignores attacks made upon it. The manifestation otherwise travels the Prime Material plane, following its own inscrutable purpose, although it is known to lead creatures of exceptional goodness to sacred lost sites and refuge.

Statistics: AL ng; WAL n/a; AoC unknown; SY translucent golden crystal sphere.

Stillsong's Manifestation

Statistics: MV fl 144; SZ G (40' diameter sphere); MR special; HDeq 18; hp 144; Dmg special; Magic use at 25th level.

Those within the radius of the song effect hear an unearthly chorus singing polyphonies of heart-rending beauty. All who hear the song are entranced for as long as the sphere is stationary and for 1d6 rounds thereafter, and they cannot engage in offensive action. A saving throw versus spell is allowed at -10 to negate the effect. If a creature hearing the song is of neutral good alignment and fails a system shock roll, that creature gains 1 point of wisdom permanently. Good-aligned creatures are affected as if hearing the song of a 20th-level bard, for purposes of morale, etc.

Three times per day, the manifestation can leave behind a 20' radius *globe of invulnerability* when it departs. Three times per day also, its song can *create emotion (hope)* within its area, or cause *fear* to evil creatures. Once per day, within the area of effect, the song can change key to create a *time stop* that lasts for 1d6 + 1 rounds or until the sphere moves, and likewise once per day the song can change key to sing a *holy word* as a mantra.

Stillsong cannot be affected by mind-influencing spells, and elemental (air, fire) spells have no power against him. Since the manifestation is noncorporeal, no weapons can affect it, nor can spells which primarily affect the body (*enfeeblement*, etc.).

Minor benign manifestations are also associated with Stillsong. Typically, good-aligned creatures may hear distant singing at night, waking to find such creations as *created food and water* or even a *Mordenkainen's magnificent mansion* which contains a heroes feast if the creatures are in dire need.



Gods of the Scaly Folk



Introduction

The gods of the reptilian and amphibious creatures of the worlds include a powerful central group who, in myth, stand outside the rest of creation. These deities are seen as ancient to the point of timeless, primeval powers. They are not associated with the gods of other races, they do not create worlds or modify them much; they simply have their being unto themselves. This tends to make them more aloof from their cold-blooded worshipers than most gods, and they are usually slow to react to changes, even across decades and centuries. One consequence of this is that their races are often in a process of slow but remorseless decline, the kuo-toa being an excellent example.

These deities are usually regarded as being very wise, especially in their knowledge of very ancient and buried magic. They are often intensely magical in nature themselves, but they conceal their secrets and remain silent.

This core group contains primarily four deities who form two pairs. Merrshaulk, god of the yuan-ti, and Blibdoolpoolp, the kuo-toan goddess, are both gods of declining races who are, themselves, fairly inactive and somewhat uncaring. Merrshaulk is detached to the point of deep hibernation, rarely even waking to bother itself with the affairs of the Prime Material, whereas the kuo-toan goddess envelops herself within her secluded realm, hating everything outside it.

The other pair is intriguing because the two deities are multi-aspected gods. Io, the Ninefold Dragon, contains within himself all alignments and is seen by dragons as the great creator of all things, including themselves. Dragons are very touchy about this. Just as mortal dragons consider that they have invented and devised just about anything and everything of any value or significance, so they hold Io to have created all of the multiverse and to have had the grace to permit "less important beings" (other greater gods) to play with and modify his creation subsequently. Dragons should not be argued with on this point.

Shekinester, the naga queen, is a triple-aspect goddess with aspects of lawful good, chaotic evil and pure neutrality. She appears in the form of a maiden, a crone, and a mature female. Coiled within the halls of her Court of Light, the naga goddess is the embodiment of practical wisdom, a great wise serpent as is Io himself.

Jazirian, the couatl god, also has an affinity with this central group, although couatl think of him in very subtle terms as a perfection of an archetype which exists in other, less perfect, World Serpent forms; this is a variation on the same theme which Io and Shekinester represent: that of multiplicity of being. Thus, these very ancient reptile gods have a complexity which parallels their great age and wisdom. The other deity sometimes bracketed with them is singular: Chronepsis, the Death Dragon, presider over time, fate, and eternal law. Chronepsis never speaks or communicates, and if he knows the end of all things, he isn't telling. This mute god is seen in some draconic myths as a re-enfolding which mirrors Io's perfectly balanced extension of being into the worlds. Just as Io has be-

come all things, Chronepsis draws everything back into himself. Sometimes, fittingly, these two are seen as brothers and represented together in a very complex symbol which has at its center the image of a nine-headed dragon with a ninefold-forked tail, each head swallowing a tail.

Both Io and Shekinester have servitor deities, errant children of the opposite sex who are playful, wayward, and sometimes willing to allow mortals a peek into the secrets their powerful parents guard carefully. Io's daughter Aasterinian is chaotic, flighty, playful and laughing, and has nothing of the gravity of her mighty father. She serves Io as a messenger, but not a very reliable one, and is readily distracted from any tasks he gives her. In myth, she has no mother and is born direct from Io's being in a highly complex manner involving many ruminations and symbolic ponderings by the Ninefold father; this mythology is confusing and exists only in partial forms among dragons (who don't talk much about it, anyway) and is also inconsistent from world to world.

Shekinester's son Parrafaire is likewise a being with a light spirit. He is a trickster also, but he is more thoughtful and wise than the young dragon goddess. Parrafaire is a protector of secrets and concealed wisdom, a guardian as his mother is, but those secrets are not of his own being as his mother's are. Still, he is clearly closer in nature to his parent than Aasterinian and he also has a same-sex parent, usually Jazirian in naga mythology, despite the couatl's hermaphroditic nature (which is not represented in naga mythology, nagas seeing Jazirian in his male aspect).

Both Aasterinian and Parrafaire are chaotic neutral in nature, however, and despite their lightness and levity, meetings with them can be dangerous. Indeed, of all these powerful reptile gods, none is good aligned. The old gods, Blibdoolpoolp and Merrshaulk, are evil while the others are poly-aligned. None of them regards the virtues of good as worthy of primary respect, nor as goals in themselves. They are either despised or are part of a greater balance of nature.

The avatars of these gods have certain features in common which make them distinctive. They all have high magic resistance, especially the avatars of the dragon and naga gods, reflective of the intensely magical nature of these creatures (and of the creations of these gods). They also have exceptional Wisdom scores, befitting very ancient deities, and related properties (such as immunity to illusions, which affect reptilian minds very differently in any event). These qualities are present irrespective of the strength of the god which manifests the avatar; even a demigod avatar from this group will have relatively high MR and Wisdom.

Io's Children

Beside Aasterinian, Io has spawned a series of draconic demigods across the worlds. Many local pantheons have such demigods, of elemental forces (white and red dragon demigods are common), magic (gold/silver draconic demigods), tricksters



(rare, since Aasterinian often has this role, but chaotic good demigods are present in some pantheons), and more. None of these demigods have priests or shamans and none of the draconic deities do; Io has empowered his creations with such physical strength and magical nature that he does not see any place for priesthoods (and many dragons can use priest spells in any event).

These minor demigods are of no concern to us as archetypal gods, but three other children of the Ninefold Dragon, all born of his own being, are important enough to be considered. Bahamut, the glorious and resplendent platinum dragon, is lord of gold and silver dragons and a powerful upholder of the values of lawful good. He has something of his parent's detachment and is not eager to involve himself directly in the affairs of the Prime Material, but unlike Io he is watchful and encourages his worshipers. Bahamut even has a handful of human and demihuman worshipers in some worlds, and in human myth, he often keeps a special watch over paladins of exceptional nobility.

Tiamat, his lawful evil sister, is a different creature altogether. She is an embodiment of the most organized and powerful evil within Io, mirroring Bahamut, who is a near-perfect actualization of the best of Io's goodness. Tiamat has taken up residence in the Hells and enjoys life there inasmuch as this vicious brute can be said to enjoy anything; she struts about, proclaiming herself the creator of all evil dragons. She is often seen as having dwelt for a long time on the Prime Material, and her time there is marked by a role as a despoiler (but also as a creature powerful in magic and even with a fertility aspect due to her fecund nature). After this time, she withdrew to the Hells, and many races have a myth which tells of her banishment. Different myths, though, have many different gods responsible for this banishment. Bahamut is assisted by a sky/sun god in banishing Tiamat, but this is a different god from world to world for the most part.

Faluzure, the Night Dragon, is in some ways the most dangerous and sinister of Io's great broods. Gravely beautiful in his perfect black and deep-blue scales, the handsome dragon of shadows and illusion is a brilliant, gifted master of disguise who keeps his own counsels and has not the recklessness of Tiamat. Faluzure has a complex magical metabolism, for his own beauty and perfection require a constant stream of death for their sustenance while the shells of the creatures he slays become the undead creatures the dragon has for an entourage. Much more than any other dragon god, Faluzure has become intimately involved in the affairs of other races—providing they have lives and souls to steal for his own sustenance.

Faluzure is an evolving evil, one developing more powers related to undeath (energy draining, rotting disease, and the like), one whose life force is entirely dependent on the death of others. There are many stories told by sages of the interrelating of the life forces and strength of gods and mortals, but nothing as dreadful as Faluzure's leeching of worlds and souls. Io gave birth to a truly terrifying beauty in the sleek and ever-smiling Night Dragon.

Draconic Avatars

Be warned that these are truly terrifying! Don't forget that they have all special abilities of Great Wyrms of the appropriate kind in addition to the extra abilities listed, and they can *polymorph self* at will (Bahamut and Faluzure favor this in particular).

The Lesser Gods

The other reptilian and amphibious gods are not a powerful group. They mostly share the qualities of being uncaring, uninvolved, or being in a state of relentless decline in their force of being. Thus, Semuanya, the lizard man god, is an aloof, cold, uncaring creature whose sole purpose is survival for its own sake, and this almost meaningless state of being is surely responsible for the decline of the lizard man race. Just as powerful tanar'ri have infiltrated other pantheons, so a tanar'ri lord has grown in influence among the Lizard Kings which dominate so many of those lizard man communities that have resisted being swept aside by other races. Sess'innek's honeyed tongue of lies and vicious strength and power intoxicates many of the simple lizard men who see only weakness in the old ways of Semuanya's shamans. Sess'innek actually has shamans of his own, evidence of a dramatic rise in strength of this power over the millennia. If Semuanya's only goal is to survive, it is a goal which is expiring from its own meaninglessness.

Likewise, Laogzed of the troglodytes and Ramenos, the bizarre frog-god of the bullywugs, are gods which simply seem to endure for the sake of endurance alone. And their existences are feeble indeed. Laogzed is simply a huge, lumbering lizard that eats anything it can cram into its slavering maw, to sustain the stinking body it drags about. Ramenos hibernates for much of the time, barely able even to sustain attention on its own fate; once active and strong, the wretched deity is clearly in a process of self-extinction.

Fittingly, these gods are accredited with almost nothing in the way of creative powers. Semuanya is the only exception, a god who created the lizard men, but his creation is flawed by the appearance of the chaotic evil Lizard Kings which were not of his making. It may well be that Sess'innek magically changed ordinary or advanced lizard men into the first Lizard Kings, for many early tales and legends, which other races have of lizard men in earliest times, do not speak of the powerful and dominating Kings, so their origin may be fairly recent. If Laogzed or Ramenos created their vassal races, then troglodytes and bullywugs have no myths about this. They have only the most primitive creation myths in any event, and in both cases they entirely ignore anything outside of their own limited environments and lives.

Finally, in the listing of gods below, the non-draconic deities are described first, and those of the dragons are presented in a separate ordering.



Blibdoolpoolp (Intermediate Goddess)

Blibdoolpoolp is an ancient deity of a race driven back from their earliest habitats, below and near the oceans, mostly by humans and allied demihumans. Now her people populate only the Underdark, in competition with illithids and drow. Blibdoolpoolp is consequently a deity warped by hatreds. She hates humans and most demihumans (especially elves) for driving her race away from their homes and slaughtering them, and she hates the deities of drow and illithids as competitors for the little space her race has left. She does not actually have special enmity for aquatic races, save sea elves, since they did not play a major role in the extinction of the surface kuo-toa.

Added to this festering hatred, or possibly because of it, is a questionable mental status. Blibdoolpoolp may not quite be insane, but she is very unpredictable, irrational, and prone to wild mood swings. The area she occupies in the plane of elemental Water is churned and swirling with the emanations of her emotions, a clear demarcation of where she dwells. She surrounds herself with huge lobsters, crayfish, and other primitive crustaceans which have changed little in form over the eons, as if to reassure herself that her powers have not changed or diminished either.

As an ancient deity, Blibdoolpoolp is said to know deep magical secrets that are part of the fundamental fabric of the universe. At least she thinks she does, as she broods over those secrets and holds them unto herself. Because she shuns contacts with all other deities, and doesn't share her knowledge, there is no way of knowing.

Role-playing Notes: Blibdoolpoolp dispatches an avatar to attend great sacrificial rituals at major temple complexes when many humans and demihumans are drowned by her priests and monitors. She does not send omens other than signs of her pleasure or displeasure, which are arbitrarily affected by her moods; changes in the coloration of the large sacred black pearls the priests keep in her temples are favored omens, as are unusual activity or quietude on the part of the huge lobsters that also reside there.

Statistics: AL ne (ce); WAL ne, ce (kuo-toa); AoC darkness, insanity, revenge; SY lobster head, black pearl.

Blibdoolpoolp's Avatar (Wizard 12, Priest 14)

The avatar appears as a huge nude human female with the head of a lobster, articulated shell covers on her shoulders, and with lobster-clawed forearms. She uses priest spells from those spheres listed for her priests, plus summoning spells and wizard spells from all schools save those of elemental (fire).

Str 18/00	Dex 16	Con 16
Int 17	Wis 14	Cha 18
MV 12 sw 36	SZ H (15')	MR 55 %
AC -2	HD 16	HP 128
#AT 2	THAC0 5	Dmg 3d6 + 6 x 2 (claws)

Special Att/Def: The avatar is immune to poison, paralyzation, elemental (water) spells, and illusion/phantasm spells below 6th level. If both her claw attacks strike an opponent in the same melee round, the victim is dragged towards Blibdoolpoolp's eyes and forced to look into them; the victim must save versus spell at -4 or become insane immediately.

Once per turn, the avatar can summon 2d8 giant lobsters (use statistics for giant crayfish from the *Monstrous Compendium: "Crustacean, Giant"*) to fight for her for up to 3 turns. Once per day, she can summon 1d4 16HD water elementals which remain to do her bidding for up to 4 hours. The avatar can cast a symbol of insanity once per day and owns a ring of human influence and a wand of fear.

Duties of the Priesthood

Blibdoolpoolp's priests have a central role in kuo-toan society. They oversee the growth and culling of fingerlings (young kuo-toa) and perform appropriate rituals during the breeding season. They have no special role in arts or crafts, but they are responsible for making the unique gummy substance with which kuo-toans treat their shields for battle. Just as they are the judges and juries within kuo-toan society, they are responsible for most dealings with other races. These usually take place, if kuo-toans wish such contacts, in their specially devoted and consecrated temple complexes that are very extensive and just as well-hidden. The priests of different communities usually only cooperate with each other in the maintenance and defense of these special temple sites. Kuo-toan priests must always organize forays to repel illithids that live anywhere close by kuo-toan settlements in the Underdark.

Some 30-70% of the priests (percentage varies by community) are priest-thieves (as described in the kuo-toa entry in the *Monstrous Compendium*). Only a priest-thief can rise above the 10th level of experience as a priest. For any priest to rise above 8th level, a weapon proficiency in the pincer staff is mandatory.

Requirements: AB Dex 14 for priest-thief, otherwise std; AL ne, ce; WP any, but must have pincer-staff proficiency to progress beyond 8th level; AR any (priest-thieves restricted to leather or equivalent); SP all, charm*, combat, divination, elemental (earth, water), healing*, necromantic* (rev), sun (rev), war*, weather*. PW 1) lightning stroke by 2 or more priests (as detailed in *Monstrous Compendium*); 4) lower/raise water; 7) ice storm; 10) symbol of insanity; TU nil; LL 10 (12 for priest-thieves); HD d6 (d4 for priest-thieves); Shamans no.



Laogzed (Demigod)

Laogzed is a disgusting creature whose function among the fullness of creation is very questionable. Its only apparent desire and purpose is to eat any thing it comes across, although it has an instinctual evil that leads it to prefer organic matter, preferably with plenty of juices (blood) and still wriggling, which gives it pleasurable sensations as it chews and swallows its food. Its origins are always mythologically ascribed to the coupling of an evil god with a reptilian tanar'i female; sometimes Panzuriel is considered to be this monster's father, else a demented deity of darkness such as the Elder Elemental God. Other gods tolerate it as a necessary evil scavenger with some kind of cleansing role.

Role-playing Notes: Laogzed's avatar eats things, including any troglodytes stupid or unlucky enough to be around when it appears. No rationale other than eating affects its presence. Laogzed does not send omens to troglodyte shamans and its only interest in them is how edible they are.

Statistics: AL ce; WAL ce (troglodytes); AoC eating; SY lizard's head.

Laogzed's Avatar (Priest 12)

The avatar appears as a disgusting toad/lizard cross, more reptilian than amphibian. Its oozing skin is covered with loose patches of dead flesh. It uses spells from the spheres listed for its shamans, plus charm, chaos (minor access), and creation.

Str 16	Dex 15	Con 16
Int 14	Wis 10	Cha 18
MV 12	SZ L (12' long)	MR 10%
AC 2	HD 10	HP 80
#AT 1	THAC0 11	Dmg 3d10 (bite)

Special Att/Def: The slimy ooze on the avatar's skin is an acidic poison; any creature touching it suffers 3d6 points of acid damage and must successfully save versus poison at -4 or be slain. Weapons (or other objects) striking or touching the skin must successfully save vs. an acid attack or be destroyed (+1 bonus per +1 of enchantment where applicable). The avatar can create a *stinking cloud* once per turn and is immune to poison and paralyzation.

Duties of the Shamans

Laogzed's shamans are prime advisers to the troglodyte chiefs, but must not develop personal relations with them (so they can be free to safely serve a new chief when Laogzed eats the old one). They officiate at the ritual shedding of skins each year. They must make strenuous efforts to have their own steel javelin as a mark of status.

Requirements: AB std; AL ce; WP any (javelin 1st); AR any; SP all, animal, combat, necromantic (rev), plant, protection; PW none; TU nil; LL 3; HD 2hp/ level; Shamans only.

Merrshaulk (Intermediate God)

Merrshaulk is still a powerful god, but like Ramenos, he has begun to decline into slumber, spending years at a time barely conscious within his snake-infested Abyssal pit. Couatl mythology, which has most to say apart from yuan-ti sources (which are wildly misleading, seeing the deity as all-powerful), paints Merrshaulk as an aspect of a pre-existent World Serpent, but an inferior one which is undergoing a long process of separation from the core creative principle of the universe. Thus, he and his race must remorselessly decline.

Role-playing Notes: Merrshaulk very rarely sends an avatar for any reason, and it takes very high-level yuan-ti priests with powerful magic and sacrificial rituals to invoke such an appearance. The avatar may dispense wisdom or grant some temporary magical benefit, but is lethargic and avoids confrontation. The god does not send omens to his priests.

Statistics: AL ce; WAL ce (yuan-ti); AoC poison, somnolence; SY cobra head.

Merrshaulk's Avatar (Fighter 10, Wizard 12, Priest 12)

The avatar appears as a vast yuan-ti abomination with a male human head and stubby forearms with the green and yellow coloration of a cobra. He uses spells from spheres listed for his priests, and wizard spells from all schools save abjuration and necromancy.

Str 18/00	Dex 16	Con 17
Int 18	Wis 15	Cha 17
MV 15	SZ G (40' long)	MR 60%
AC -2	HD 16	HP 128
#AT 3	THAC0 5	Dmg 1d8+3 (longsword) +6

Special Att/Def: The avatar is immune to poisons and illusion/phantasm spells. He can *levitate* at a rate of up to 30'/rd, and casts *sticks to snakes* as a 20th level priest 6/day. He employs a pair of +3 long swords which he can envenom by licking them (venom causes 2d8 points of acidic damage, saving throw versus poison for half damage). Once per turn, he can spit a 5'-radius globe of poison, causing damage as the blade venom to a maximum range of 40'.

Duties of the Priesthood

Only yuan-ti abominations can become priests, and they rule and lead yuan-ti society. They must be skillful ambushers and preparers of traps, and lead hunting expeditions. They must plan defenses of temples and lairs.

Requirements: AB Wis 14 Dex 12, yuan-ti abominations only; AL ce; WP any; AR none; SP all, animal, chaos*, charm*, combat*, divination, healing (rev), plant; PW 1) immune to poison; 5) *sticks to snakes*, snakes are always poisonous; TU nil; LL 10 (12 if human-headed); HD 2 hp/level; Shamans no.



Parrafaire (Demigod)

Parrafaire is a guardian of magical secrets and hidden places usually far below the ground. He serves more than one god in this way, both his own mother Shekinester and a very diverse assortment of other gods, including even such unlikely candidates as Dumathoin of the dwarves.

Parrafaire's role is not to prevent access to such secrets and magic entirely, though. Rather, he tests the wisdom and resourcefulness of those who come seeking. He places (non-lethal) traps, decoys, diversions, mazes, cryptic clues, and the like to challenge the adventurous, and will himself present riddles and puzzles which demand an answer if he is to permit questers to pass by him. He is unconcerned with morality or ethics, simply caring for mental resourcefulness and skill.

Role-playing Notes: Although Parrafaire is a demigod, his mother's ability governs his avatars so far as planar travel, number, and replacement times are concerned. Parrafaire has just one weakness: flattery which focuses on the smartness of his riddling and expressed admiration for his skills. A comment such as a heartfelt "that was sneaky, we had a lot of trouble dealing with that" will gain some mileage with the wise but slightly vain Parrafaire. Attempts to deceive or trick him do not go down well unless they are spectacularly well-planned and executed.

Parrafaire does not have any form of priesthood and has no known worshipers.

Statistics: AL cn; WAL n/a; AoC guardianship; SY male naga head with feathered ears.

Parrafaire's Avatar (Illusionist 12, Thief 12)

The avatar appears as a water naga with a male human head and feathered ears and a skin color which can change to suit his environment (or as he wishes). He also has feathered wings which similarly change color.

Str 17	Dex 19	Con 15
Int 18	Wis 20	Cha 17
MV 12 fl 48	SZ L (10' long)	MR 60%
AC 0	HD 12	HP 96
#AT 1	THAC0 9	Dmg 1d8 (bite)

Special Att/Def: The avatar is immune to poison, paralysis, gaseous attacks, and to mind-controlling and illusion/phantasm spells. Three times per day, he can create each of the following: *fear* (as wand), *feeblemind*, *globe of invulnerability*, *maze*. The avatar is always *mind blanked*. His bite has a unique poison (save versus poison or be confused for 1 turn). He has a gold band about his tail which functions as a *ring of fire resistance* and a *ring of warmth* and also gives a +4 bonus to all saving throws.

Ramenos (Lesser God)

Ramenos is a sleeping god, revered now only by the bullywugs, the degenerate descendants of races of proto-amphibians, and much more powerful but now extinct humanoid/frog creatures that used to revere their weird frog god. Periods of prolonged inactivity and taking refuge and pleasure in intoxication have reduced this god's stature, and it seems certain he will decline to demigod status over the centuries, eventually sleeping himself into extinction. Evidence of his old power can still be found in ruins of temples deep within jungles and in lost plateaus where huge stone statues of Ramenos, his enormous mouth open to swallow a sacrifice, dominate the plazas and open areas around the main buildings. The god may even have half-forgotten those halcyon days, sleeping in the Abyss, close to Merrshaulk, to whom he may even be related.

Role-playing Notes: The god does not send avatars forth; save for a ritual conducted at one of the old sites or a *gate*, one will not be seen. He does not send omens to his shamans and has no priests.

Statistics: AL ce; WAL ce (bullywugs); AoC somnolence, intoxication, decay; SY frog.

Ramenos' Avatar (Wizard 10, Priest 10)

The avatar appears as a huge, bloated frog with a very (10') wide mouth. He uses exclusively invocation/evocation wizard spells and priest spells as a druid (plus combat and summoning).

Str 16	Dex 10	Con 16
Int 12	Wis 16	Cha 18
MV 9 (15')	SZ H (20')	MR 45%
AC 2	HD 11	HP 88
#AT 1 (2)	THAC0 9	Dmg 2d10 (bite)

Special Att/Def: The avatar is immune to illusion/phantasm spells. He can leap 15' forward once per turn, gaining +2 on all hit rolls, and is able to squash up to three M or one L opponent within a 15' radius for 4d6 points of damage. He swallows creatures up to M size whole on a successful hit roll of 16+ (internal AC is 4, only stabbing weapons can be used, internal digestion damage is 3d4 hp/rd.). Once per turn, he can belch a 20'-radius cloud of intoxicant gas up to 50'; those within the cloud must save versus poison or lose 4 points each of Strength and Wisdom for 10+1d10 rounds.

Duties of the Shamans

Bullywug shamans are primitive and weak, and their prime role is to serve the tribal leaders (to whom they are often related). They must regularly become intoxicated with plant alkaloids.

Requirements: AB std; AL ce (bullywugs only); WP any; AR any; SP as druids; PW none; TU nil; LL 2; HD 1 hp/level; Shamans only.



Semuanya (Lesser God)

Semuanya is an amoral and unfeeling deity whose only consideration and purpose is survival and propagation. Any action aiding survival is acceptable; any action which has no bearing on this is an irrelevance and not to be bothered with. Unsurprisingly, the god has neither allies nor particular enemies. More surprisingly, the deity does not yet seem to have reacted to Sess'innek's increasing influence over his realm, but he may yet feel driven to do so.

Role-playing Notes: The deity will send an avatar to deal with any major event that threatens lizard man communities on the grand scale (climatic change, major incursions of predators, etc.), but very rarely otherwise. He does not send omens to his shamans.

Statistics: AL n; WAL n (lizard men); AoC survival, propagation; SY egg.

Semuanya's Avatar (Fighter 13, Wizard 9, Priest 9)

Semuanya's avatar appears as an oversized lizard man bearing a club with many embedded razor-sharp shells. He wears a loincloth only. His spells come from spheres listed for his shamans, and from wizard spells other than illusion/phasm and conjuration/summoning.

Str 18/49	Dex 17	Con 17
Int 13	Wis 17	Cha 16
MV 15	SZ L (10')	MR 30%
AC 0	HD 14	HP 112
#AT 2	THAC0 7	Dmg 2d8 (club) +3

Special Att/Def: The avatar's scaly skin makes him immune to nonmagical blunt weapons, and he suffers only half damage from magical blunt weapons. Any bolt spell is 25% likely to be reflected from his body. He has 90% magic resistance versus all illusion/phasm spells.

Duties of the Priesthood

Semuanya's shamans are not an organized priesthood and have no interest in any affairs beyond their own tribe. They are general carers for their tribes, especially with healing and medicine. They counsel avoidance of all races other than their own and even dissuade contacts with other tribes, except for interbreeding. They must breed every season, and as soon as a shaman loses fertility, he loses one level of experience per month. Many shamans, at this time, commit ritual suicide.

Requirements: AB std; AL n; WP any (club 1st); AR any; SP all, animal, combat*, divination*, healing, necromantic*, plant, protection*, weather*; PW none; TU nil; LL 7; HD 2 hp/level; Shamans only.

Sess'innek (Demigod)

Sess'innek is a powerful tanar'ri lord who has grown weary of the Blood War with the baatezu and seeks to establish dominion elsewhere. He is responsible for the appearance of Lizard Kings, the chaotic evil corruption of Semuanya's creation, and he uses them as his favored servants. Recently he has been able to project his power as spellcasting abilities, conferred on a handful of shamans; this is testimony to his burgeoning power within the Abyss. The tanar'ri lord even sacrifices some of his own magical and innate skills to project this power, so his avatar is weaker than many.

Role-playing Notes: Sess'innek will dispatch his avatar carefully, being extremely apprehensive of losing the magical sword which allows him to *plane shift* the avatar. He often uses its appearance to awe lizard men into his worship; it is invoked by a shamanic servant in a carefully staged ceremony at which he receives homage and sacrifice. He does not send omens to shamans.

Statistics: AL ce; WAL n, ce (lizard men, lizard kings); AoC "civilization", dominion; SY clawed green reptilian hand.

Sess'innek's Avatar (Wizard 10, Priest 10)

The avatar appears as a six-armed Lizard King with vestigial green/brown leathery wings folded along its back. It uses spells from spheres listed for its shamans, and wizard spells from all schools save alteration, abjuration and illusion/phasm.

Str 18/12	Dex 16	Con 15
Int 18	Wis 15	Cha 19
MV 15	SZ H (16')	MR 20%
AC 0	HD 12	HP 96
#AT 6 (5)	THAC0 9	Dmg 1-6 +3 (claws) or by weapon +3

Special Att/Def: The avatar takes half damage from cold- and fire-based attacks and is immune to electrical attacks. It usually employs four +2 long swords with a +4 two-handed sword that can *plane shift* (sword-wielder only) 1/month and *dispel magic*, 30' radius to a range of 120' 3/day.

Duties of the Shamans

As yet, Sess'innek has very few shamans; some 40% of them are Lizard Kings. Any lizard man shaman is chaotic evil. The shamans must be aggressive in wiping out other lizard men after trying to convert them to the cult, but shamans of Semuanya must be slain on sight. Sess'innek's shamans are aggressive, territorially dominant, and rapacious.

Requirements: AB Str 14; AL ce (lizard men, lizard kings); WP any; AR any; SP all, combat, elemental (water), necromantic (rev), summoning, sun (rev), war*. PW none; TU nil; LL 4 (lizard men), 7 (lizard kings); HD d4; Shamans only.



Shekinester (Greater Goddess)

This extremely complex and powerful goddess is the creator of nagas and a being of great wisdom. She is triple-aspected, appearing as the Weaver, the Empowerer, and the Preserver. The Weaver is the principle of active destruction, the crone-face of the goddess who destroys in order to create room for new existence; but she is also a manifestation of connections and knowledge (as a Weaver, she brings together disparate strands of knowledge to create new understandings). The Empowerer is a bestower of wisdom in her role as guardian of the young and uninitiated; she is kindly and merciful, but she may force the unwilling into initiations and knowledge which can cause "growing pains." The Preserver is the great maintainer of existence. She is not a creator, but rather a keeper of the flame within the Court of Light, where the goddess has her being on the plane of Concordant Opposition. The Preserver is also a guardian of the spirits of the dead, greeting them with sustenance symbolized as water, fruit, and bread. Adding still further complexity to this triplcity is the fact that the Empowerer is capable of being bi-aspected; as a beautiful young maiden she is an initiator and granter of safe passage, but she also has an aspect as an ugly messenger, one who draws the attention of the young, naive, or uninitiated to the presence of an opportunity for growth and learning.

Shekinester is such a complex and all-embracing deity that, in different worlds, she can have a myriad number of inter-relations with other gods. She may cooperate with a god in one world while opposing him in another since she is highly pragmatic in nature. She represents an elemental force of the process of "magical life" and transcendence, and cultures which accept reincarnation often revere her as a guardian, initiator, and protector.

Role-playing Notes: This deity is complex indeed! The Weaver avatar inhabits lost and decaying places, seeking to destroy those who enter unless they have the wisdom and strength to overcome her—and also use the wisdom and gifts she conceals, including her own magical webs. The Empowerer avatar actively seeks opportunities to grant initiation and wisdom to those who perhaps haven't even yet realized that they have need of this, and her appearances can be unheralded and startling; to the unwary, her messenger form may appear first guiding the new seeker to the Empowerer herself. The Preserver protects the souls of the dead, especially those of her own nagas, but sometimes others as allowed by other gods. On the Prime Material plane, she gives sustenance to those threatened by extinction, overwhelming force, mass starvation, or some equally terrible threat if they are of non-evil alignment.

Statistics: AL n (ce, lg); WAL n, ce, lg (nagas); AoC vary by aspect, see below; SY mask (the Weaver), mirror (the Empowerer), or grain jar (the Preserver).

Shekinester's Avatars (powers vary)

Shekinester's avatars appear as: the Weaver (chaotic evil manifestation as a spirit naga Crone), the Empowerer (neutral

manifestation as a beautiful young Maiden water naga), and the Preserver (lawful good manifestation as a sublimely featured guardian naga Mother). The Maiden can vary her form further as an ugly young female-faced water naga with pitted skin and lank, greasy hair. The summary statistics vary by aspect (see below).

Str 17	Dex 19	Con 18
Int 20	Wis 24	Cha varies
MV 24	SZ H (15' long)	MR 75%
AC -5	HD 20	HP 160
#AT 1	THAC0 3	Dmg 1d8 (bite) + special

Statistical Variation: The Weaver-Crone has Str 12 and Cha 1, and the special attack form of her bite is lethal poison (save versus poison at -4 or die immediately). The Empowerer-Maiden has Int 18, Cha 23, and the special attack form of her bite is paralysis (save versus poison at -4 to negate). The Preserver-Mother has 22 HD and 176 hit points, Con 20, Cha 22, and 85% magic resistance. The special attack form of her bite is as a symbol of persuasion (saving throw versus spell at -6 to negate).

Special Att/Def and Spellcasting: In all forms, the avatar is immune to poison, paralyzation, gaseous attacks, death magic, and all mind-controlling spells. All avatars have access to all spell spheres and schools, although they have different preferences.

The Weaver-Crone has the powers of a 12th-level wizard and a 12th-level priestess, preferring spells from the schools of illusion/phantasm, invocation/evocation, and necromancy. She can cast a *web* spell 3/day; if the strands of the web are collected and spun into a cloth (using a spell such as *mending* or a carefully-deployed *major creation* with the web as a material component), the spinner may wear the cloth for one hour and gain the ability to *commune* with the goddess once per week for 2d4 weeks. Only one being can gain this benefit and then only if female. She also has a crystalline heart which, if taken from her body, allows the user to cast *divination* 1/week and *legend lore* 1/day, but the user is 1% likely each day to suffer an alignment change to chaotic evil, 2% if the user is male.

The Empowerer-Maiden has the powers of a 14th-level priestess and 8th-level wizard, preferring spells from the schools of alteration, abjuration, and enchantment/charm. She can force any creature within 120' to possess *true seeing* for 1 turn as she chooses. She can *charm* any creature which is young (less than 10% of total lifespan) at will (no save). By touch, she can drain a being of 1d3 points of Wisdom (save versus spells at -4 to negate) or restore up to three points of Wisdom lost by a creature (to lamia attacks, etc.).

The Preserver-Mother has the powers of a 22nd-level priestess, using spells from all spheres save chaos and war. She can cast *forbiddance* 1/turn and a *wall of force* at will, can vomit *created food and water* 1/turn (in the form of water, bread and fruit), and can *dispel evil* 1/turn.



Io (Greater God)

Io, Swallower of Shades, shine in the face of your servant, for he worships you in the morning, he propitiates you in the evening. I breathe the air, the North Wind which comes from you. Be content, Lord of the Gods, for you are exalted in the firmament, and your rays over my breast are like the day.

—Invocation of Persephariel, Great Gold Wyrm

This is the tale as Dragon-sages speak of it:

Io, the Ninefold Dragon, the Concordant Dragon, the Great Eternal Wheel, moves his majestic form silently through the planes and crystal spheres, through the ether and detritus of the worlds, and he is content. Io is the Creator of all dragonkind, father of the Sleeping Deep Dragons whose spirits lie at the core of many worlds still, the god whose blood, thoughts, and life force established the ground for creation and sustain it still. Just as Io's role in the creation of the multiverse cannot be understated, neither can his unimaginable size. A single scale on the Ninefold Dragon is larger than the greatest mortal dragon which has ever flown in his skies. Io remembers everything which has happened in every world which exists, he knows all spells, owns at least one of every magical item which has ever existed, and through his singular skill as an astronomer and astrologer, he knows all the future holds.

So, why do many myths which other races have of creation not feature great Io? Because the nature of his role in creation is deep and implicit in establishing a substrate for other powers. We Dragon-sages make a distinction between the Two Voids; the First Void, wherein only Io had existence, and the Shadow Void, where Io's willingly shed blood created the potential for existence and creation to come into being. Most non-dragon races only know of the Shadow Void, and they do not know of the earlier time outside time when only the Ninefold Dragon existed.

Are the Dragon-sages correct? If they are, they speak of the inner mystery of the very universe itself. Some secrets may be beyond language and comprehension. Not even this tome can speak of them. Who can say?

Role-playing Notes: Io is of pure Neutral alignment and also of all alignments transcended by pure neutrality. His avatars appear in all alignments, and exceptional and wise dragons of all alignments revere him in the appropriate aspect. They only manifest on the Prime Material plane when affairs absolutely crucial to the survival of part of dragonkind, or a great globe-spanning conflict, are involved. *Be unbelievably careful with using any avatar of Io.* Such an appearance could change a world irrevocably. In a conflict situation, few creatures could possibly hope even to flee for survival from this avatar, let alone offer it any kind of opposition save for a great army or a very high-powered group with truly powerful magic!

The avatar may appear on some mission to worlds which have Deep Dragons asleep in the core of the earth (if they exist in

the DM's game world and he/she wishes to use this myth), communing with their spiritual forms. Because many worlds do not have these deep denizens, this idea is left for the DM to develop if he/she so wishes.

Io may, very rarely, manifest part of his being by communicating with an exceptionally wise or intelligent mortal being by drawing the astralbody to fly with Io's avatar in the Astral plane. This is recalled by the being as a wondrous inspirational dream, and Io's symbol may appear to mark the event on some hidden part of the body—the crown of the head, below hair, below a fingernail, or some similarly subtle place.

Io's Avatar (Wizard 20, Priest 20)

The avatar appears as a vast dragon with blue scales edged with silver and dark purple. This applies to any of the five functional forms the avatar can take (lg, ng, ln = gold; cg, cn = brass; le, ne = blue; ce = red; n = special).

Str 24	Dex 24	Con 25
Int 25	Wis 25	Cha 25
MV 60 fl 360 br 60 sw 120	SZ G (800')	MR 95 %
AC -14	HD 25	HP 200
#AT 3 + special	THAC0 special	Dmg 3d8 + 12 x 2 (claws) 12d8 (bite)

Further Statistics: Treat Io's avatar as a Great Wyrm of the Gold Dragon variety (*Monstrous Compendium*), with the following modifications/additions:

Symbol: Eight-pointed star with central rising spoke.

Size: Body length 440', tail length 360'.

Breath Weapons: The avatar uses the breath weapon capabilities of the functional form the avatar has. If the avatar is pure neutral, it can use *cone of cold*, *cloud of fire*, and *lightning bolt* forms of breath weapon. All breath weapon ranges and areas of effect are increased by 50% above those normally used. Saves versus the avatar's breath weapon are made with a -6 penalty. Base breath weapon damage is 24d20 + 24.

Spells: The avatar uses spells from all spheres and schools.

Magic Resistance: In addition to standard MR, the avatar is immune to all spells below 7th level, and to poison, paralysis, petrification, death magic, mind-affecting and controlling spells, spells such as *imprisonment* and *trap the soul*, and even to *wishes* if these are used to affect its true nature (e.g., the alignment of an avatar could not be changed by this spell, nor could it be *feebleminded*, etc.). The avatar takes half damage from cold-, fire- and electricity-based attacks. Weapons below +4 enchantment do not affect the avatar.

Fear: The avatar's radius for fear is 200 yards. Creatures of up to 6 HD/levels are automatically affected; those allowed a save versus spell to negate do so with a -6 penalty.

THAC0: The avatar's base THAC0 is 2. It hits any AC on a roll of 5+ on a d20. A bite swallows any creature whole, killing instantly and destroying all equipment, on a roll of 10+.



Aasterinian (Lesser Goddess)

Aasterinian is a cheeky, deeply chaotic deity who enjoys learning through play, invention, and pleasure. She is determinedly Chaotic Neutral, with tendencies to good. She enjoys disturbing the status quo, being shocking and innovative, jolting the staid into action. She is Io's messenger for lesser communications with dragons, but is definitely distractable. Chaotic (especially brass and copper) dragons revere her.

Role-playing Notes: The avatar often travels as a messenger to Great Wyrm from Io, or is off hunting some arcane knowledge she seeks for herself. She is playful, stubborn, and vain. She may mock or taunt very lawful creatures, using spells to embarrass them.

Aasterinian's Avatar (Wizard 13, Priest 13)

The avatar appears as a huge brass dragon with a tourquoise-sheened forehead bearing a golden star in the center.

Str 21	Dex 22	Con 23
Int 22	Wis 21	Cha 24
MV 48 fl 320 sw 90	SZ G (450')	MR 80%
AC -13	HD 20	HP 160
#AT 3 + special	THAC0 special	Dmg 2d8+9 x 2 (claws) 7d8 (bite)

Further Statistics: Treat Aasterinian's avatar as a Great Gold Wyrm with the following modifications/additions:

Symbol: The Morning Star.

Size: Body length 250', tail length 200'.

Breath Weapons: The avatar uses the breath weapon capabilities of a Great Brass Wyrm, plus 1/day the use of a cloud of *spiral of degeneration* (Quest Spell; see *Tome of Magic*—30' radius to a range of 120'). All other breath weapon ranges and areas of effect are increased by 20% above those normally used. Saves versus the avatar's breath weapon are made with a -4 penalty. Base damage for breath weapons is 21d20 + 21.

Spells: The avatar uses spells from all spheres and schools, save the sphere of law.

Magic Resistance: In addition to standard MR, the avatar is immune to all spells below 5th level and to poison, paralysis, death magic, and mind-affecting and controlling spells. The avatar takes half damage from cold- and fire-based attacks. Weapons below +2 enchantment do not affect the avatar.

Fear: The avatar's radius for fear is 100 yards. Creatures of up to 4 HD/levels are automatically affected; those allowed a save versus spell to negate do so with a -4 penalty.

THAC0: The avatar's base THAC0 is 3. It hits any AC on a roll of 9+ on a d20. A bite swallows any creature whole, slaying it instantly and destroying equipment, on a roll of 14+.

Special: The magic resistance of the avatar is increased within one hour (before or after) dawn by +15%. Saving throws against her spells are subject to a -2 penalty (cumulative with any other penalties) during this time.

Bahamut (Lesser God)

Bahamut, Lord of the North Wind and ever-watchful for the cause of Lawful Good, sits unsleepingly in his palace in the Seven Heavens, surrounded by seven Great Gold Wyrm. Bahamut is an active deity, ever arguing the case against evil with Io, ever watchful against the actions of Tiamat. Bahamut values wisdom, knowledge, prophecies, and song and—by dragon standards—is neither vain nor desirous of treasure. Gold, silver, and brass dragons revere Bahamut.

Role-playing Notes: Bahamut's avatar is watchful for lawful good creatures in peril, offering aid, recuperation, and knowledge, but does not act directly in the Prime Material plane unless to check Tiamat. He is stern, very disapproving of evil, and will not tolerate any offense offered by evil creatures, although he will usually *polymorph* them rather than kill them.

Bahamut's Avatar (Wizard 16, Priest 16)

The avatar appears as a vast platinum dragon. However, he is fond of appearing as an old, frail man.

Str 23	Dex 21	Con 24
Int 22	Wis 23	Cha 24
MV 48 fl 300 sw 90	SZ G (500')	MR 85%
AC -14	HD 22	HP 176
#AT 3 + special	THAC0 special	Dmg 2d8+11 x 2 (claws) 9d8 (bite)

Further Statistics: Treat Bahamut's avatar as a Great Gold Wyrm with the following modifications/additions:

Symbol: The Pole Star above a milky nebula.

Size: Body length 280', tail length 220'.

Breath Weapons: The avatar uses the breath weapon capabilities of a Great Gold Wyrm, plus a sonic *disintegration* effect (as for a *cone of cold*), affecting up to 40 HD/levels of creatures. Saving throws versus Bahamut's breath weapons are at -4. Base breath weapon damage is 22d20 + 22.

Spells: The avatar uses spells from all spheres and schools, save the sphere of chaos.

Magic Resistance: In addition to standard MR, the avatar is immune to all spells below 6th level and to poison, paralysis, petrification, death magic, mind-affecting and controlling spells, and even to *limited wishes* if these are used to affect its true nature (e.g., the alignment of an avatar could not be changed by this spell, nor could it be *feebleminded*, etc.). The avatar takes half damage from cold-, fire-, and electricity-based attacks. Weapons below +3 enchantment do not affect the avatar.

Fear: The avatar's radius for fear is 140 yards. Creatures of up to 5 HD/levels are automatically affected; those allowed a save versus spell to negate do so with a -5 penalty.

THAC0: The avatar's base THAC0 is 2. It hits any AC on a roll of 7+ on a d20. A bite swallows any creature whole, killing it and destroying all equipment, on a roll of 12+.



Chronepsis (Intermediate God)

Chronepsis is the draconic god of fate, death, and judgement. In his mausoleums in the plane of Concordant Opposition, the god has an infinite number of hourglasses which trickle out the lifespans of all dragon mortals and deities. Chronepsis knows the future and the fate of all of creation at the end of time. He is silent, unconcerned, dispassionate, and of absolute Neutral alignment. No dragons revere him; all respect him.

Role-playing Notes: Chronepsis' avatar will attend (in *improved invisibility* form) at the death of a truly exceptional Great Wyrm, greeting the spirit into the afterlife and sending it on to its Outer Plane journey, following it as it goes. The avatar may also periodically watch over the great graveyards present on some worlds, where dragons go to die, attacking any intruders or looters with his full and terrifying range of lethal attacks.

Chronepsis' Avatar (Wizard 14, Priest 22)

The avatar appears as a (usually) small, black dragon with decaying skin through which yellowed bones poke out in places. A magical brass harp (6' high) hovers above his head.

Str 19	Dex 19	Con 21
Int 24	Wis 25	Cha 24
MV special	SZ varies	MR 115%
AC -10	HD 20	HP 160
#AT 3 + special	THAC0 special	Dmg all special

Further Statistics: Again, treat the avatar as a Great Gold Wyrm with the following modifications/additions:

Symbol: Brass scales below a harp.

Size: Varies from 60-600' at will, 60% body, 40% tail.

Breath Weapons: The avatar has a single breath weapon, usable 6/day, and a 100' cube of *disintegration* (living matter only). Saving throws versus the effect are made at -1 per HD/level below 16.

Spells: The avatar uses spells from all spheres and schools.

Magic Resistance: The avatar has the same immunities and resistances (save base MR) as Io's avatar; use Io's entry above.

Fear: The avatar's radius for fear is 300 yards. Creatures of up to 8 HD/levels are automatically affected; those allowed a save versus spell to negate do so with a -8 penalty.

THAC0, Special Damage: The avatar's base THAC0 is 2. It hits any AC on a roll of 7+ on a d20. Those who are touched by a claw die instantly unless they save versus death magic (save modified by HD/level as for breath weapon); those who are bitten are irrevocably destroyed on a roll of 10+, and die on a lower hit roll unless they save versus death magic (modified by HD/level as above).

Special: The magical harp above the dragon's head plays as the avatar wills and can create any of the following effects in a 50' radius: *emotion (calm)*, *symbol of persuasion*, *wall of force*. The avatar can *slay living* at will.

Faluzure (Lesser God)

The terrifying Night Dragon picks at the wasteland of bones scattered about his burrow in Tarterus, his mindless juju zombie servants slaying any creature foolish enough to approach. Faluzure is a wretched, creeping thing no longer able to fly, but he has a terrible beauty nonetheless. Faluzure is a Neutral Evil lord of energy draining, undeath, decay, and exhaustion; he hates Bahamut and Tiamat equally, and hates and fears Chronepsis.

Role-playing Notes: Faluzure's avatars stalk some worlds seeking powerful, wise, or exceptional beings to energy drain. He steals corpses for ghastly necromantic experiments in Tarterus. All dragons fear him save shadow dragons, who revere him.

Faluzure's Avatar (Illusionist 14, Priest 18)

The avatar appears as a vast, sleek, beautiful dragon with silver-edged scales of midnight blue and vestigial wings, but he may also be *polymorphed* into a handsome human or comely elf.

Str 21	Dex 20	Con 23
Int 24	Wis 21	Cha 24
MV 18 br 12	SZ G (520')	MR 100%
AC -16	HD 17	HP 136
#AT 3 + special	THAC0 special	Dmg 2d8 + 9 x 2 (claws) 8d8 (bite)

Further Statistics: Treat Faluzure's avatar as a Great Wyrm of the Shadow Dragon variety (*Monstrous Compendium: Greyhawk*), with the following modifications/additions:

Symbol: Draconic skull.

Size: Body length 290', tail length 230'.

Breath Weapons: The avatar can breathe 6/day in a 30'x40'x50' cloud; victims are drained of 1d10 life energy levels (save at -5 for half this loss). Any creature reduced to zero level or below becomes a juju zombie controlled by the avatar. His breath also causes disease (saving throw versus poison at -5 to negate) which is fatal in 2d4 hours unless cured by a priest of level 12+.

Spells: The avatar uses spells from all spheres and schools, but may only use reversed sun, healing, and necromantic spells.

Magic Resistance: In addition to standard MR, the avatar is immune to all spells below 5th level, and to poison, paralysis, petrification, death magic, and mind-affecting and controlling spells. The avatar is immune to cold- and electricity-based attacks and to weapons below +3 enchantment.

Fear: The avatar's radius for fear is 200 yards. Creatures of up to 7 HD/levels are automatically affected; those allowed a save versus spell to negate do so with a -7 penalty.

THAC0: The avatar's base THAC0 is 3. It hits any AC on a roll of 9+ on a d20. Any hit causes *paralysis* and *fear*; saving throws versus spell are allowed for both effects at -5. If both saves are failed, the creature becomes insane.

Special: The avatar controls undead as a 20th-level priest. It can *animate dead* at will and *summon shadow* every other round.



Tiamat (Lesser Goddess)

Avaricious, supremely vain, and profoundly Lawful Evil, Tiamat proclaims herself the creator of all of evil dragonkind, and certainly many evil dragons revere her as their creator and patron deity. She infests the uppermost of the Nine Hells with her consorts, each a Great Wyrm of different color—one red, one white, one green, one blue, and one black.

Whether or not Tiamat is truly the creator of evil dragons is a subtle question. As Io contains all alignments, evil is born from within him, and in this sense Tiamat is not a prime creator. However, she may have been in some sense a midwife of the coming of evil dragons into the world, as Bahamut is often seen as the force who drew good dragons from Io's being. She keeps an active and eager watch over evil dragonkind and ever stirs them to further avarice, pride, and wickedness. She herself is hateful, spiteful, never forgetting any kind of slight, and she enjoys such wretched pastimes as torture, bickering, and fighting among her consorts, as well as destroying valuables and treasures which her avatars bring to her, sometimes as offerings from mortal evil dragons.

Tiamat's relations with the baatezu that populate the Hells and stray into her realm at times is the subject of considerable speculation by sages. Traditionally, she has been seen as repulsing them and attacking them, but as the tanar'i have made a breakthrough into the Prime Material plane as alternative gods for lizard men, gnolls, and others, it may be that baatezu lords are trying to arrange some pact with her, to enable them to *plane shift* and serve evil dragonkind. This does not seem to have come to fruition yet because of the excessive demands made by Tiamat. If it ever does, woe betide many worlds spinning in the ether....

Role-playing Notes: As a special note, the statistics for Tiamat below are not suitable for DRAGONLANCE® campaigns since there Tiamat is strongly identified with Takhisis and DRAGONLANCE Adventures presents summary statistics for that deity.

Tiamat's avatars are fairly active on the Prime Material plane. She visits powerful evil dragons (especially red dragons), demanding worship, homage, and offerings. She has been known to lay waste to an area with her breath weapons, to enable evil dragons to populate the area after driving off any sentient creatures in or near the lands. Bahamut often tries to stymie such carnage and destruction, which enrages her.

Tiamat's Avatar

The avatar appears as a gigantic five-headed dragon with one head of each of the chromatic (evil) dragon types. Each head's color runs the length of the neck and into the forepart of her body as stripes, gradually blending to three stripes of gray, blue-green, and purple over her back and hind-quarters, then merging into a muddy dark brown tail. Her underbelly and legs are greenish white fading into her upper body colors.

Str 21	Dex 20	Con 23
Int 19	Wis 20	Cha 24
MV 18 fl 90 sw 30	SZ G (500')	MR 75%
AC -12	HD 20	HP 160
#AT 6 + special	THAC0 special	Dmg 2d12 (tail) + see below

Further Statistics: Use the additional statistics which follow:

Symbol: Five-headed dragon.

Size: Body length 280', tail length 220'.

Breath Weapons: Each of Tiamat's five heads uses a separate breath weapon, 3/day each; damage is listed separately below. All saving throws versus the avatar's breath weapons are made at -4.

Spells: The avatar uses spells from all spheres and schools save the spheres of chaos and sun, and she can only use reversed forms of healing and necromantic spells.

Magic Resistance: In addition to standard MR, the avatar is immune to all spells below 5th level, and to poison, paralysis, death magic, and mind-affecting and controlling spells. The avatar takes half damage from cold-, fire-, and electricity-based attacks. Weapons below +2 enchantment do not affect the avatar.

Fear: The avatar's radius for fear is 140 yards. Creatures of up to 5 HD/levels are automatically affected; those allowed a save versus spell to negate do so with a -5 penalty.

THAC0: The avatar's base THAC0 is 3. It hits any AC on a roll of 8+ on 1d20 with its red and blue heads, and on a roll of 9+ with any other head. Note that Tiamat's bulk and balance prevents her from using claw attacks.

Tiamat's Five Heads

In the table below, the following statistics for Tiamat's five heads are listed:

Slay: This is the total number of hit points of damage a head can sustain before being destroyed (the avatar regenerates the head in 12 hours). Damage specifically inflicted on a head does not affect the general body total.

Breath: The number shown is the damage for the breath weapon for the head in question.

Bite: This is the damage caused by a successful bite.

Spells (W/P): These are the spells usable for each head, tabulated as number and level (e.g., 2 2 2 means two spells each of 1st through 3rd level). Spells before a slash (/) are wizard spells, and those after the slash are priest spells. If there is no slash, only wizard spells are used.

Head	Slay	Breath	Bite	Spells (W/P)
Blue	56	14d12 + 14	7d8	4 4 4 4 4 1 / 2 2 2 2 1
Red	52	13d12 + 12	6d8	2 2 2 2 2 1 / 2 2 2 2 1
Green	52	13d12 + 13	6d8	4 2 2 1 / 2 2 1
Black	48	12d12 + 12	5d8	4 2 2 1 / 2 2 1
White	44	11d12 + 11	4d8	4 2 1



Gods of the Dark Folk



Introduction

While all game worlds and pantheons have their human gods of war, death, murder and strife, and while many nonhuman equivalents have been described here already, a dark and shadowy core of beings also stalks the planes. Exceptionally wicked and evil, they infest many worlds with their avatars and presences. Liches, hags, vampires, lycanthropes—these beings strike fear into the hearts of almost all living creatures, and their gods are likewise fearsome and terrible (for the most part). They did not come into existence in the same way as their subjects, but their purposes are much the same: the destruction of living things and their subsequent sacrifice to dark forces which thrive on taking such life. Terrible these beings are, and yet there are obscure mysteries about them which have a strange fascination.

Of all these beings, the most extraordinary tale is that of Mellifleur, the Lich-Lord. Mellifleur was an ancient wizard who had faithfully prepared his magical road to undeath, and dutifully enacted the magical rituals with great care. What he did not know was that a major god of evil—who varies from pantheon to pantheon in different versions of this myth—was just about to raise a mortal priest to become a demigod through divine ascension. A great backwash of god-magic resonated with Mellifleur's rituals, and the wizard became a demigod instead. Thus the Lich-Lord came into being by mistake, a glorious irony. Illithid sages have an extraordinary variant of this tale, claiming that the event involved a collective impulse among the gods themselves, so that several evil gods in different worlds were all carrying out the same operation at the same time, and their combined magical effects, summed and transformed, raised Mellifleur not just to deity status but to the status of a lesser god. This would certainly explain why in the GREYHAWK® campaign, Nerull is said to be the deity who created Mellifleur; in Toril, they say Bane, and in other worlds, other dark names are invoked. One thing is for certain: to survive, Mellifleur has to have his avatars oppose the actions of the dark deity who created him, lest his own being be diminished and the evil god recapture and absorb Melliflear's power. The Lich-Lord must oppose certain evils to survive. On occasion, it is said, some deities of neutral good in particular actually aid him, to avoid the greater evil of the greater god triumphing. Evil fights evil, aided by good to maintain division!

If Mellifleur's origin is extraordinary, that of Kanchelsis, the Eternal Elder Vampire, is a desperate secret. Often taking half-elven aspect, the deity is said to have been born of the collective blood of the Seldarine, mingled with that of a human creator-god. Blood itself, from such sources, was intended as a creative force to maintain the life of worlds. But in some dreadful and magical accident, a bloodsucking, ravening thing was born. Blood took on its own life, took corporeal, fleshy form. And the darkness of Kanchelsis came into the planes and fled to Gehenna. There are many myths of the power of the blood of the gods, but none as terrible as this—and none so hidden. The Seldarine themselves will never speak of it. How their noble intentions

came to such a hideous end, and exactly what they intended from their work, are both unknown; surely some great and primal evil must have spied on their work and corrupted their rituals at a crucial instant.

So the origins of the lords of vampires and liches were both errors, in a way; not that there is any humor or lightness to be found in that when their depredations are considered. But not so Cegilune, an evil lunar goddess who is patron deity of the hags, annises, and similar fell folk of the worlds. She is believed to be related to the sylvan deities, allegedly a dark sister to Titania, their natures being irrevocably opposed as are light and darkness, yet neither can exist without the other. It is widely believed, even by some deities, that should either goddess perish, the other will automatically perish also; so the gods of good have their hands tied in opposing the evil mistress of Hades and her eternal hunger for souls. This relation cannot be the whole truth, because of Titania's known dark sister the Queen of Air and Darkness, but there is definitely some relation between the dark hag and the fair Faerie Queen. Cegilune is seen by the sylvan beings as a fearsome stalker in darkness, and even hags themselves have no love of their goddess. They fear her greed and avarice, believing that she will take from them the spoils which are rightly theirs.

Last but not least are the shapechangers, creatures of the night and hidden places, shunned by nearly all living creatures of the day. Most shapechangers are evil. The brother-sister pair of Daragor and Eshebala always have prime place in myth, though this may be because they are evil beings and most other races fear lycanthropy and stress the evil side of this change of nature. How these two beings came into existence is not explained by myth. They are usually portrayed rather vaguely as part of a collective shadow-archetype, primordial beings which cannot be excluded from creation.

Daragor is a true brute, the god of instinctually evil and bestial lycanthropes; fittingly, the werewolf is his preferred form. Conversely, his sister is the patron goddess of intelligent and cunning evil lycanthropes, and the foxwoman is her preferred form. There is an enmity between brother and sister, and yet many myths say that this pair have their fates inextricably interwoven. Some astronomers in some worlds claim that one pattern of constellations shows brother and sister intertwined in perpetual combat, bearing weapons; while wise astronomers with great skill can make out from fainter background stars that the pair are actually embracing. Some dark and terrible myths speak of an incestuous coupling which has brought forth shapechanging monsters who as yet dwell in dark, hidden places of the worlds, still to be summoned from the primeval darkness they inhabit. In some worlds, incurably evil and insane souls have even sought to find those monsters and revere them as totems of these dark deities. As to whether they have succeeded. . .

This pair does not exhaust the dark pantheon of the shapechangers. The rat-god Squerrik is patron god of wererats. He is every bit as evil as Daragor and Eshebala, but his evil is more organized, and he has slyness which makes him extremely dan-



gerous. This is the only deity considered here who has shamans among his folk, and of course they can only use their spells in ratman form. Squerrik has something of the malefic trickster god about him, despite his lawful nature, and woe betide any mortal creature who crosses his avatar. This hateful little deity never forgets a slight.

After so much evil and darkness, sages turn with relief to a consideration of the second brother and sister pairing in the shapeshangers' pantheon. Balador is lord of werebears, wise and thoughtful, strong but gentle. Balador embraces his half-human, half-animal nature as a blessing; it allows him, through his dual nature, to see that many races are foolhardy in their intolerance of those different from themselves. Although Balador does not have clerics or priests who gain spells from him, nonetheless there are werebears who can cast priest spells; they were priests before they became werebears, blessed with lycanthropy (as they see it). Balador intercedes on their behalf with their gods. He asks that the gods allow the werebear priests to continue their faiths (subject to alignment acceptability, of course). Usually, Balador's entreaties are heard. The wise and kindly werebear-god has good friends among the sylvan and elven deities, and those human deities of nature who know how valuable werebears are to the ecology of the forests and woodlands. In

myth, Balador is Father Bear, often a servitor of a great nature/druidic deity who gives the bear his freedom in return for his loyal and loving service.

Balador's sister Ferrix is goddess of weretigers, in myth often portrayed as Mother Tigress who is sister to Father Bear, and for whose freedom Balador pleads when he is set free by his deity-master and mentor. His sister has not exactly provided the same loyalty or reliability of service as the bear, but the deity with whom Balador pleads is soft-hearted and gives both beings their freedom at the same time, since Balador will not accept his freedom alone. Ferrix is a flighty goddess who is eternally curious. She wants to know everything, no matter how useless or trivial the knowledge she comes to possess may be, and she is readily distracted by anything new or unexpected. She is very intelligent but not wise, the exact opposite of her brother, who is not smart or fast to react but who has a depth of wisdom his feline sister lacks. Just as with Daragor and Eshebala, the brother and sister are linked through complementary nature. Some myths tell of a dual complementarity, such that both pairs are linked not only within each pairing but also between themselves. But these deities are mostly chaotic and willful, and if they have such a fate at the end of all things, they would rather continue with their own purposes and strivings than be appraised of it.





Cegilune (Lesser Goddess)

Cegilune is the patron goddess of hags, including the wretched Night Hags of Hades whom she rules from her filthy bone-strewn cave halfway up a vast mountain of dead black rock. Cegilune stirs a great iron cauldron within her catacombs, below a small glowing replica of a full moon which hovers in the air above it, and she feeds larval souls and stolen magical treasures into her vessel to bring forth all manner of horror and evil.

Cegilune rules the Night Hags with an iron grip, and she sends them forth to bring larvae for her own use and for trading with tanar'ri and liches who are forced to deal with her for their own needs. Even the great Lich-Lord Mellifleur would not dare attack Cegilune, for she has *soul gems* with powerful magical *chain contingency* spells (see *Tome of Magic*) buried in secret places which are hidden from his chilling gaze, and she is virtually indestructible with such protections. Cegilune begrudges each and every larva she trades to the infernal powers of the Abyss, but she has need of magic to sustain her own wretched being, and trade she must. She has no allies, although the evil giantish gods have had dealings with her; she has many enemies among the sylvan pantheon, since she often preys on faerie creatures.

Role-playing Notes: Cegilune's avatars are very frequent visitors to the Prime Material Plane. Her primary purpose is always the capture of evil souls as larvae (see *Monstrous Compendium: Outer Planes*) which are virtually her currency in trade in Hades. Her own Night Hags stalk such souls, but Cegilune is distrustful and ever avaricious and enjoys watching creatures die so that she can take their souls.

Cegilune's avatar may also visit coveys of hags to extract information from them. Worldly hags have no love of the crone, but dare not refuse her demands for information and, sometimes, magical items they have stolen from their own victims. Sometimes she may feast on flesh with such a covey; swanmays are her favorite food, although she also delights in the raw flesh of a powerful male human fighter whom she has dismembered with her own iron-hard talons.

Finally, Cegilune's avatar visits a small number of sacred sites—stone circles and standing stones—in some worlds to conduct obscure magical rituals about which she is intensely secretive. She will usually be accompanied by 1d4 Night Hags prowling the surroundings at such times, and will have placed many *hag eyes* (see below) to keep watch over the area. These rituals usually take the place at the full moon, and may be preceded by hunting forays in which the avatar captures and renders helpless suitable sacrificial victims (swanmays, rangers, druids and sylvan creatures).

Statistics: AL ne; WAL ne (hags); AoC larvae, hags, the Moon; SY cauldron.

Cegilune's Avatar (Illusionist 12, Priest 12)

The avatar appears as a filthy, hateful hag with mottled yellow-brown skin and patches of lank hair which flake away

from her alopecia scalp. She always carries a small iron pot, by which she is recognizable even if she has used *change self* to appear instead as a young human or elven female or a homely old lady. Very rarely she chooses to appear as a scruffy goblinoid. Her priest spells are chosen from all spheres save chaos, law, and war, and she can only use reversed forms of spells from the spheres of healing, necromantic magic, and sun.

Str 21	Dex 16	Con 16
Int 17	Wis 18	Cha 1
MV 18 fl 60	SZ L (10')	MR 35%
AC -1	HD 14	HP 112
#AT 3	THAC0 7	Dmg d8 + 9 x 2 (claws) 4d4 (bite)

Special Att/Def: The avatar is immune to weapons below +3 enchantment, and to all illusion/phantasm and mind-controlling spells, and also to death magic and poison. She takes half damage from cold and acid attacks. The avatar saves with a -2 penalty against petrification attacks. She can *change self* at will, create a *forcecage* 4/day, and 2/day can use a *death gaze* against a single creature within 120' (save versus death magic at -4 or be slain). Once per week, the avatar can wail as a banshee (groaning spirit).

On the day before, on, and following a full moon, the avatar adds 10% to magic resistance. Further, saving throws against her spells are made with a -2 penalty, cumulative with any other modifiers which may apply. On the night of the full moon, she also can use a *moonbeam* spell which affects creatures caught within it as a *symbol of insanity* (usual save versus spells applies). On the day before, on, and following a new moon, the avatar loses 10% from her magic resistance and cannot employ her *death gaze* power. In worlds with more than one moon, these effects apply to the moon with the shortest lunar interval (unless another moon is specifically associated with evil in the game world).

The avatar's small iron pot can be used 1/day each for the following purposes: (1) to draw forth d8 + 8 poisonous snakes (as per the *sticks to snakes* spell), (2) to draw forth a vial of poison with which the avatar can coat her claws (Class D poison, three successful claw attacks remove the venom, which otherwise evaporates after one hour), (3) to draw forth and throw up to 60' a *web*, and (4) to project a *screen*.

Lastly, the avatar will always have in a small beaded bag 2d10 *hag eyes* (see the *Monstrous Compendium* entry for hags). These are the shrivelled eyes from her victims which are magically treated to enable the avatar to see through them as she wills, up to 10 miles away. The avatar may place these around an area where she is active to spy about the perimeter, but she is careful to conceal them, because each, if destroyed, causes 1d12 hp of damage to the avatar.



Kanchelsis (Intermediate God)

Kanchelsis (known as Mastraacht in some worlds) is Lord of Vampires, a god to whom even the great Elder Vampires and Vampire Lords of Ravenloft give grudging respect (and fear). His origins in myth are shrouded in secrecy, but the avatar often takes half-elven form and travels with an elven or half-elven vampiric companion, so the dreadful secret of the Seldarine may indeed be a truth. Born of intermingled human and elven blood, Kanchelsis knows blood to be the very essence of life and magic, the forces which sustain him. His Abyssal home is awash with blood, entire rooms of his mansion being formed from living sculptures and flows of blood perfumed with opiates and alkaloids; and the vampyres, nosferatu, and worse which share his home slaver after the unattainable delight he so meagerly and sadistically rations out to their ravening hunger.

Kanchelsis is a split-natured deity: part of him is the Beast, a wild and ravenous thing which runs with wolves, rips out throats, rends flesh, and gulps blood as fast as it can swallow. In this aspect, some wights have a reverence for his being. His other side is the Rake, a bon vivant who savors blood as others do wine; he is a seducer, a connoisseur, a lover of finery, an expert debauch. The Rake dominates when Kanchelsis feels well with his ways; the Beast, when he is moved to hot rage (rather than his usual cold hates and sadistic triumphalism).

Role-playing Notes: Kanchelsis' avatars often stalk the Prime Material in secret. They are hungry for blood, but the Rake has other goals, too. He values rare, precious wines; fine furs and gems; and opiate drugs and unspeakable depravities as a voyeur and sadist. The Rake may be found purchasing finery in a great human city, savoring dreadful sights in Drow settlements, or even stalking a paladin or lawful good priest in order to corrupt them. Rarely, the Rake may even visit a Prime Material vampire of great age and abilities, exchanging tales or magic; he has no priesthood, but a small circle of "friends" across the worlds know of him and a wary mutual respect exists. The Rake is 50% likely to be accompanied by a female companion who will be a powerful fighter or wizard (or, his favored vassal, a female half-elven fighter/wizard). Such a companion may herself be a vampire or simply charmed and powerfully controlled by mind-affecting magic, which the avatar strongly favors.

Statistics: AL ce; WAL n/a; AoC blood, debauch, magic, vampirism; SY bat with glowing red eyes.

Kanchelsis' Avatar (Wizard 10/18, Thief 14)

Kanchelsis' avatar has two forms as noted above: the Beast and the Rake. The Beast is a wild-eyed, tousle-headed human male, powerfully muscled, with taloned claws and an excessively hairy body. The Rake is a slim, elegant human or half-elven male with slender, long hands, a winning smile, and finely-chiseled features, always immaculately dressed. Transforming from Rake to Beast requires 1 round; transforming from Beast to Rake requires 1 turn during which the avatar must be undisturbed. The avatar can effect each transformation only once per day. He uses spells from all

schools and is a specialist in Necromancy. Statistics given in parenthesis below apply to the Rake only.

Str 21 (19)	Dex 16 (18)	Con 19 (18)
Int 14 (19)	Wis 9 (19)	Cha 13 (20)
MV 15 fl 60 (bat)	SZ M (6' 6")	MR 20% (40%)
AC -2	HD 17	HP 136
#AT 1	THAC0 4 (5)	Dmg 1d6 + 9 (+7) (claws)

Special Att/Def: Many special rules apply to the avatar's two different forms. In both forms, he has the following powers: he is immune to sleep, charm and hold spells, paralyzation, and poison, and suffers half damage from cold and electrically based attacks. Only +3 or better weapons affect him. The avatar is not repelled by garlic and mirrors, and holy symbols have no special effects on him. He can be turned as a Special undead, but treat the turning priest as 4 levels lower than normal for this purpose. The avatar can withstand 90 minutes of exposure to sunlight without adverse effects. He suffers double normal damage from holy water, but is immune to running water. Six times per day he can throw one pint of blood up to 40' to affect a 5' radius as a 10HD *fireball*, or to *dispel magic* as a 20th-level wizard, or to blind victims for 2d6 rounds (saving throw vs. poison at -4 negates). He can summon 10d10 giant rats or bats if they are within one mile of him, at will. Other special attacks and defenses are modified by his form as listed below.

Spell Use: The Beast is a 10th-level mage, the Rake an 18th-level mage.

Gaze Weapons: The Beast can *charm person or mammal* by gaze (saving throw vs. spells at -6 negates); the Rake can *charm person* in the same way, at will. The Rake can also cause a creature of up to 16 HD/levels to *sleep* by gaze for 2d10 turns, 3/day and can create *domination* by gaze 3/day (in both cases, save versus spells at -6 negates).

Gaseous Form: Only the Rake can become gaseous at will. In both forms the avatar becomes gaseous at 0 hp.

Regeneration: The Beast regenerates 6 hp/rd if standing on earth. The Rake always regenerates 4 hp/rd.

Sleep/Charm Resistances: The Rake halves elven and half-elven sleep/charm resistance to his attacks.

Wolf Summoning: The Beast can summon 3d6 wolves or worgs to serve him for 12 turns if within a mile, 3/day.

Animal Growth: The Beast can cast *animal growth* on wolves he has summoned, at will.

Shapechange: The Beast can transform into wolf or worg shape at will; the Rake, into giant bat form only.

Breath Weapon: The Beast can breathe a *fog cloud* 3/day and *death fog* 1/day, the Rake breathes a *cloud of obscurement* 1/turn.

Additional Properties: The Beast can *pass without trace* at will. He can be detected by a Moon Dog or intelligent paladin's warhorse within 60'. The Rake can cast *pyrotechnics*, *hypnotism* and *rainbow pattern* 3/day each.



Mellifleur (Lesser God)

Such a harmonious and pretty name belongs to the dire Lich-Lord, patron of evil liches, but nothing could be further from his nature. The god's constant purposes are twofold. On the one hand, he delights in guiding evil wizards and priests to become liches since his own power is increased with each such step into undeath. Second, he must counter the actions of the prime evil deity whose servant's divine ascension he usurped (see introductory material in this section) through the actions of his avatars. Mellifleur himself lairs in Gehenna, where, not unlike Cegilune, he hides many magical phylacteries which can sustain his being should he be overcome or magically trapped.

Role-playing Notes: Mellifleur's avatars rarely visit Prime Material liches; when they do, it is to study new spells or magic developed by those liches, or to gain information about his evil nemesis from lich-sages. He is forced to counter his evil nemesis' actions on the Prime Material, though, and when so doing with his avatars they are paranoically fearful. His avatars do not regard a counter-attack as the best form of defense; rather, they prefer to attack first, before the thought of attacking them has even occurred to a potential adversary.

Statistics: AL ne; WAL n/a; AoC lichdom, magic; SY crystal vial in a skeletal hand with ring on fourth finger.

Mellifleur's Avatar (Wizard 25)

The avatar appears as a typical lich, although its black robes are clean and in good repair. Its eye sockets hold a pair of glowing green gems.

Str 18/00	Dex 17	Con 16
Int 23	Wis 19	Cha 1
MV 12	SZ M (6')	MR 40%
AC -2	HD 15	HP 120
#AT 1	THAC0 5	Dmg 2d10 (chill touch)

Special Att/Def: The avatar is immune to weapons below +2 enchantment and to mind-affecting, paralyzing, cold and electrically based attacks, insanity, death magic, petrification and polymorphing. Those of 8 HD/levels or below who see him must save vs. spells or flee in terror for 6d6 rounds. His avatar is turned as a Special undead, but the priest making the attempt is treated as 4 experience levels lower for the purpose of turning. The avatar's left gem-eye can project a *cone of cold* 2/day and the right gem-eye can project a *symbol of insanity* 2/day, both effects at 25th level of magic use. The avatar wears a *robe of stars* which can act as a *robe of scintillating colors* when he so wills, a *ring of shooting stars*, and possesses a *sphere of annihilation* under the avatar's automatic mental control.

Squerrik (Lesser God)

The cowardly and physically weak Squerrik lairs in an endless series of burrows and tunnels, infested with traps, below one of the plains of Gehenna. He is a fearful creature who ever seeks protective magic, disguises, and items for keeping his enemies at bay (not that he has many; most other deities don't consider him worth bothering with).

Role-playing Notes: Squerrik feels little emotion for wererats, and is uncaring about his own shamans, not sending any omens or warnings to them. Rarely, he may dispatch an avatar to lead a very large group of wererats out of their subterranean lairs to attack, loot, and pillage a surface community weakened by war, seige, or some other adversity. More often his avatars seek protective magical items for the god's use. The avatars are always cowardly and seek to escape combat if faced with a powerful enemy.

Statistics: AL le; WAL le (wererats); AoC thievery, disguise, concealment; SY rat's head with bared yellow teeth.

Squerrik's Avatar (Thief 14)

The avatar appears in ratman form, dressed in filthy leathers and cotton pants.

Str 14	Dex 19	Con 13
Int 19	Wis 13	Cha 12
MV 18	SZ M (5' 6")	MR 5%
AC 2	HD 12	HP 96
#AT 1	THAC0 9	Dmg 1d6 + 3 (shortsword)

Special Att/Def: The avatar is immune to poison, disease, and paralyzation. Nonmagical weapons do not affect the avatar. He *spider climbs* at will and has 95% skill ratings for moving silently, hiding in shadows, and spotting traps. Three times per day the avatar can *change self* and 1/day each he can: summon 10d10 giant rats if within one mile, *cause disease*, *dimension door*, *cause contagion* and cast *rope trick*. He has a *shortsword* +3 of quickness and a *cloak of displacement*.

The Shamans

Squerrik's shamans may only memorize and use their spells in ratman form. They are not organized into any heirarchy, but lower-level shamans learn from higher-level ones and must show them respect and deference (and make offerings of treasures). Wererat shamans must be self-protective. They actively acquire protective magic and anything that aids their skills of concealment and disguise.

Requirements: AB Dex 13; AL le; WP any; AR as thieves; SP all, animal, charm, necromantic (rev), sun (rev); PW 1) 5% / level skill in hide in shadows and move silently; TU nil; LL 5; HD 2 hp/level; Shamans only.



Balador (Lesser God)

Balador is a protector-god, watchful over forests and woodlands, rather seclusive and shy but encouraging his followers to share their community and living space by good relationships with rangers, druids, and sylvan creatures. The god himself roams the Beastlands, taking his food from the rivers and lakes, and sometimes persuading other deities to brew the honeyed mead he enjoys so much. Balador is not smart, nor is he swift, but he is wise, tolerant, and patient, and he is powerful when roused to anger. His only enemies are the deities of evil lycanthropes.

Role-playing Notes: Balador's avatars may wander Prime Material deep forests hunting and playing with other werebears, especially the very young. Meetings with Father Bear are the subject of many werebear tales. He often sends avatars to oppose those of the evil lycanthropic deities.

Statistics: AL cg; WAL cg (werebears); AoC werebears, protection, fraternity; SY pitcher of mead.

Balador's Avatar (Fighter 12, Druid 12)

Balador's avatar usually appears in ursine form, although he can also appear as a tall, tanned, handsome human male ranger. He uses spells from druidic spheres, plus protection and sun.

Str 18/00	Dex 13	Con 18
Int 14	Wis 18	Cha 16
MV 12	SZ M/L (6'/11')	MR 15%
AC 0	HD 15	HP 120
#AT 3/2 or 3	THAC0 5	Dmg 1d8 +3 (longsword) +6 or 2d8 +6 x 2 (claws) and 4d4 (bite)

Special Att/Def: The avatar is immune to poison, disease, paralyzation, illusion/phasm spells, and nonmagical weapons. He can *cure disease* or *critical wounds* by licking 3/day each and roar to *create fear* (as wand) 1/day, in ursine form only. In ursine form, if both paws hit the same opponent in the same melee round, the bear will hug for 2d12 +6 hp/rd of automatic damage thereafter and also inflict maximum damage with his other attacks. The chance for breaking free is one-third of a creature's bend bars percentage. As a ranger, he carries a *longsword* +3 which inflicts double damage on evil lycanthropes and goblinoids.

Priests: Balador has no priests of his own, but werebear-priests do exist; they worship their own gods and receive spells from them. They also revere Balador, because his entreaties to the gods on their behalf make it possible for them to remain priests. Almost invariably, a spell-providing god is neutral good or chaotic good, or perhaps a neutral sylvan/nature deity.

Ferrix (Lesser Goddess)

Ferrix is the insatiably curious goddess of weretigresses. She enjoys knowledge for its own sake and has accumulated a great store of knowledge, but unlike her brother she is not wise and does not separate worthwhile and trivial knowledge effectively. Despite her alignment she too roams the Beastlands, hunting and prowling (and demanding adoration from other beings as so many felines do). She is vain and often playful, but she can be cruel with prey and spiteful and vicious if teased or mocked.

Role-playing Notes: Ferrix' avatars are common visitors to the Prime Material for a variety of purposes. She may simply come to play with other weretigresses, or sometimes to mate with a male weretiger. She may come out of curiosity regarding almost anything from a hidden magical secret to an old temple ruin, or just to view some unusual geological formation or a magical tree buried in a deep forest. Ferrix' avatars are curious above all and will rarely offer hostility to those they encounter. But she has a habit of stalking creatures as if they were prey to see what their reactions are, which can lead to misunderstanding and conflict if the creatures stalked are over-fearful or aggressive. Flattery goes a long way with the avatar, as does the gift of a beautiful gem (appearance matters more than value).

Statistics: AL n; WAL n (weretigresses); AoC play, curiosity, hunting; SY green cat's eyes.

Ferrix' Avatar (Fighter 14, Druid 9)

The avatar usually appears in hybrid form, but she also hunts as a tigress. In either form, her fur has an exceptionally beautiful honey-brown sheen. She uses spells from standard druidic spheres, plus charm and combat.

Str 18/00	Dex 17	Con 17
Int 17	Wis 13	Cha 19
MV 15 + special	SZ L (8'-12')	MR 20%
AC 0	HD 15	HP 120
#AT 3	THAC0 5	Dmg 2d4 +6 x 2 (claws) 4d6 (bite)

Special Att/Def: The avatar is immune to poison, disease and paralyzation, and nonmagical weapons. No natural feline will attack her and she can *charm feline* at will, and can also *charm person* or *mammal* 3/day (saving throw to negate is at -4). She can leap forward up to 30', up to 15' horizontally, and up to 15' backward in a round in addition to making attacks; if she leaps she gains the benefits of *boots of striding and springing*. If both her front paws strike an opponent in the same melee round she can rake with her back paws for an extra 3d4/3d4 points of damage. Once per day her growl can *create fear* (as wand), and once per day her purr can *create emotion (calm)*, while her lick can *cure critical wounds* 3/day. She wears a tiger-eye ring of *human influence* on her right front paw.



Daragor (Lesser God)

Daragor is the bestial god of evil lycanthropes—werewolves and seawolves being his preferred creatures. This hateful god wanders the Lower Outer Planes, picking off whatever prey he can. He has enmity for all other deities of lycanthropes, and virtually everything else he comes across. Daragor is simply savage, bloodlusting, and elementally vicious.

Role-playing Notes: Daragor's avatars will roam the Prime Material when they can, hunting any prey he can feast upon. He enjoys disabling prey by attacking limbs to prevent movement and escape, and then rending his prey alive. The avatar stalks werebears for sport, but while he does not fear Barador he has a healthy respect for that god's strength and will flee if opposed by an avatar of the werebear god. Also, Daragor's avatar will stalk paladins and priests of lawful good and/or sylvan deities. He seeks simply to kill them and consume their flesh, which has a stimulating effect upon him.

Statistics: AL ce; WAL ce (werewolves, seawolves); AoC marauding beasts, bloodlusts, pain; SY werewolf's head.

Daragor's Avatar (Fighter 14)

The avatar can appear either as a great grey-furred wolf or as a monstrous seawolf, distinguished by his glowing red eyes and bloodstained paws and maw.

Str 18/00	Dex 17	Con 17
Int 10	Wis 8	Cha 1
MV 36 (12, sw 27)	SZ L (12' long)	MR 15%
AC -1	HD 15	HP 120
#AT 2	THAC0 4	Dmg 4d6 (bite)

Special Att/Def: The avatar is immune to poison, paralyzation, and nonmagical weapons. If he kills a creature of 6+ HD/levels and spends one full round rending its flesh and drinking its blood, he regains $1d8 + 3$ hp of any damage he has sustained. If that creature is a paladin, or priest of lawful good and/or a sylvan deity, the avatar is affected as per a *potion of invulnerability* for 3d10 turns thereafter. He *charms lupine* at will (wolfweres are immune but winter wolves are affected). As a wolf, he can summon 3d8 wolves, 2d4 werewolves, and 1d4 winter wolves 1/day for each type if within a mile. In seawolf form he can summon 2d4 + 2 lesser seawolves and 1d4 + 1 greater seawolves 1/day for each type if within a mile. The avatar's howl can create *fear* (as wand) 3/day (save versus wands at -4 to negate). In wolf form, the avatar cannot be entangled or have his movement slowed by any nature-affecting spells (such as interposed *plant growth*, etc., but a spell such as *web* could restrict movement in the usual way). In seawolf form, the avatar can *water breathe* freely and also *water walk* 1/day for 12 turns.

Eshebala (Lesser Goddess)

Eshebala is the wily and supremely vain goddess of foxwomen, although she also favors wolfweres because of their hatred of werewolves. A denizen of the Abyss, she loathes and detests tanar'ri and other infernal inhabitants of other Abyssal planes because of their ugliness, stupidity, brutish nature, or any combination thereof. She has a collection of fine gems, jewellery, furs, skins, objets d'art, and the like, which are actually rather vulgar and flashy. She dwells alone and has no allies. She regards her brother, Daragor, as an oaf, although she does not actually hate him; her primary object of loathing is Ferrix. Two vain goddesses who preen and strut do not tend to get along well together.

Role-playing Notes: Eshebala's avatars visit the Prime Material for hunting and sport when she grows bored and jaded. She prefers to overcome victims through subtlety, not direct force. She especially enjoys capturing handsome males through illusions and charm, immobilizing her victim and then dispelling the charm before she kills and then eats the unfortunate, carving off flesh with a silver dagger. She sometimes visits females whom she has infected with lycanthropy for a gossip session, and demands to be the center of flattery and attention during such visits.

Statistics: AL ce; WAL ce (foxwomen); AoC vanity, charm, greed, cunning; SY vixen.

Eshebala's Avatar (Fighter 8, Illusionist 12)

The avatar appears in the hybrid (vixen) foxwoman form or as a charming, lovely young elven maid. She always wears rich jewellery and finery, and invariably carries has a decorated silver mirror for self-admiration.

Str 18/10	Dex 18	Con 15
Int 16	Wis 17	Cha 20
MV 15/21	SZ M (5')	MR 20%
AC 0	HD 14	HP 112
#AT 3/2	THAC0 7	Dmg 1d8 + 2 (longsword) + 3

Special Att/Def: The avatar is immune to poison, paralyzation, nonmagical weapons and all enchantment/charm and illusion/phasm spells. She can *pass without trace* in a rural environment, and if she escapes into undergrowth is 95% undetectable when seeking to hide or evade pursuit. She can sing and create *lethargy* as a wolfwere for 3d4 rounds 3/day, and can *charm person* at will. She employs a *longsword* +2.

The avatar is always accompanied by 1d4 + 1 charmed male servitors. Determine their nature from the *Monstrous Compendium* entry for Lycanthrope, Werefox, but these sidekicks will be of levels 1d6 + 3 and will all be 90% likely to possess a magical hand weapon, 70% likely to possess appropriate magical armor, and be 10% per level likely to possess 1d2 suitable minor miscellaneous magical items (DM's choice).



Parkinson

The Sylvan Gods



Introduction

The Seelie Court, magical bower home of the sylvan deities, is a place which moves among the Outer Planes from Arvandor to Gladsheim and to the Beastlands, as its magnificent queen, Titania, wills. Sprites hover, brownies keep watch, and pixies and leprechauns keep their mischievous guard as the deities of the small folk pay homage to Titania. Five deities form the Inner Circle of the Court around their queen: Oberon, her consort; Verenestra, flamboyant and vain dryad-goddess; Damh, the mischievous god of satyrs and korred; Sqeulaiche, the trickster-god of leprechauns; and Eachthighern, lord of unicorns.

The Inner Circle members have many qualities in common. The gods are all strongly inclined toward chaotic alignment, with a majority tending toward good rather than neutral alignment. They have a strong affiliation with the Seldarine gods, especially with Erevan Ilesere, the trickster-god of the elves. They all revere Titania as queen, and will readily act as she instructs them, despite their chaotic nature. They have a strong sense of fellowship, again despite their chaotic alignment, and they feel very protective about each other. Disputes between them are rare and swiftly resolved. Members of the Inner Circle are all curious and playful creatures, but they are also very conscious of their small size, and are usually conflicted between curiosity and caution, and place a strong emphasis on self-protection, especially in using magic. Their avatars have a range of special powers, which are listed at the end of this introduction.

The coming into being of these deities is a complex process in myth. Titania is usually seen as a mother or midwife figure, but her progeny are born in very different ways. Damh is her wayward son by Oberon, and Verenestra is her daughter. But Sqeulaiche is believed to have been born from a magical plant in Arvandor, a case of a deity taking his being from part of the natural life of the faerie world, as some of the Outer Circle have also. And Eachthighern is always seen as a gift from a sky-god or trickster god to the faerie folk. Most often, he is seen as the son of Koriel the ki-rin god, but in some amusing tales he is the offspring of a chaotic male trickster god (sometimes Erevan) who changes form and sex to bear him (not unlike Loki's giving birth to Sleipnir in Norse myth).

The Outer Circle of the Seelie Court comprises those deities who do not pay a primary homage to Titania (such as Skerrit the centaur god) or whose concerns impel them to spend much time away from the Court (such as Fionnghuala the swanmay goddess). However, for the little folk who hover around the edges of the Outer Circle, in particular, Titania has as much love as for her inner group of fellows. Caomhim, the grumbling and nervous little killmoulis god, is dear to Titania's heart and in her over-protectiveness she mollycoddles and mothers him, much to his feigned annoyance. Completing the Outer Circle are Emantiensien, the grave and quiet treant-god, and Nathair Sgathach, the impudent miniature dragon who is as unlike the other draconic gods as one could imagine. He has a grand-sounding

name (which simply means "winged serpent"), which he likes to utter very pompously when introducing himself, only to fall about mocking his own feigned seriousness. The god of pseudo-dragons and faerie dragons is a delightful, playful being, but sometimes his endless frippery and facetiousness irritates even the other sylvan gods, and is the reason for his exclusion from the Inner Court. He makes a grand court jester, but not a very helpful adviser.

This is a friendly and cooperative group of deities who work together to maintain the integrity of the sylvan realms. "Sylvan" has two possible meanings here. First, it means the woodlands generally—the lands faerie folk share with elves, druids, were-bears and other creatures which peacefully maintain the richness of their home. But it also means a magical place hidden very deep in the heart of woodlands, a "deep sylvan" realm where only the faerie folk know how to travel. Here, other creatures are rare visitors; some few stumble in, losing their sense of direction and time, and a very select few may sometimes be guided by a faerie creature into this special place. On very rare and propitious occasions, avatars of the sylvan gods may themselves meet as a Prime Material Seelie Court below earthy mounds marked by faerie rings. The location of such settings is carefully guarded by the faeries, who do not even speak to the elves of such things, and the settings may be impossible to map since they may coexist in space with mundane worldly settings. Titania's magic maintains these special places.

The sylvan gods work hard to establish good relations with the gods of gnomes, elves, nature and druids, gods of wild places and hunting (if not evilly aligned), and aerial spirits such as Syranita. Faerie creatures do not include priests and shamans, since their magical natures reflect the same power which other deities give to priests and shamans as spell-casting potential.

Of course, the sylvan gods have enemies as do their mortal followers. Orcs, goblins, and similar fell creatures may despoil woodlands, and the goblinoid deities and sylvan deities are strongly opposed to each other. The sylvan deities also detest Cegilune, the cruel hag-goddess. But one dark goddess is the eternal nemesis of the faerie races. The Queen of Air and Darkness—often portrayed in myth by other races as a dark sister to Titania—has a long-lost true name never spoken in the Seelie Court. Deep in the lower regions of Pandemonium, this bitter and sadistic goddess sits among a gibbering, drooling parody of Titania's realm, in her Unseelie Court where she seeks to enslave the faerie peoples to her will. It is she who generated the dark magical forces which transformed the wretched quicklings, evil mirror-images of Titania's most-loved brownies. It is she who changed the spriggans and gave them their ability to change form. Mistress of dark illusions, the Queen of Air and Darkness is herself incorporeal and her mythic history is a tale which makes any faerie who hears the least part of it shiver and tremble. Yet it is a sad tale, which explains Titania's staying her hand against the lost sister for whom she grieves, despite the urging of Oberon and her Inner Court to wage war against the dark presence afflicting their people.



The tale refers to Ladinion, a deep sylvan land of prehistory, where the Seelie Court presided on the shores of the lake Cwm Glas. To the south, dwarven miners discovered a great black diamond below a mountain, and took it as a gift to the Court. Titania was away, swimming the waters of the river Afon Bhlu which were fed by the lake. Her sister took the gift instead. The great treasure began to corrupt the sister; the tale implies that the diamond is magical, but does not mention how it came to be fashioned. So, the corrupted goddess took the diamond away, together with the precious magical treasures of the Arcana, riding off in a great chariot billowing smoke and fire which appeared in the sky. The gem transformed her nature, and soon after the mountain exploded, killing the dwarves and sending black poisonous clouds over Ladinion, creating a smoke sickness which decimated the faerie people. The Seelie Court was forced to take flight across the planes and abandon the land.

This myth includes the theme of a lost land, although here it becomes despoiled because of an act of greed by the Queen of Air and Darkness. (Other faerie myths often refer to magical lands of their own which are shrinking or disappearing from the world of mortals.) The myth also describes dwarves as the ones who brought the corrupting evil to the Seelie Court, and because of this, faeries have no love of dwarves and try to prevent them from gaining access to the sylvan realms. However, the dwarves of the myth were not evil and their intentions were good—they thought they were bringing a gift, after all. So, while the sylvan gods do not like the dwarven gods, they are not directly hostile to them.

Finally, the sylvan gods are not hostile to or rejecting of the gods of the tall people (humans). While the sylvan gods are strongly protective of their own, they do not regard humans as necessarily enemies, and the killmoulis in particular have a symbiotic relationship with humans who show them any consideration or kindness. Brownies are also frequently helpful to human folk. Humans, though, have learned not to seek out or bother the small folk, but allow faeries to come to them—if they so choose.

Notes on the Gods

Several sylvan races referred to in this section come from the GREYHAWK® Adventures Appendix to the *Monstrous Compendium* (see entries for Brownie: Buckawn, Brownie: Quickling, Booka, Sprite—atomie, grig, sea sprite—in particular). For the reader who does not own this supplement, this is not a problem. References are made to these races only to be inclusive regarding the faerie peoples.

The following notes should be helpful regarding the pronunciation of the names of certain gods:

Caoimhin (koo-ev-inn): "kindly"

Damh (dav): "horned beast"

Eachthighern (ek-tee-arn): "lord of horses"

Fionnghuala (fin-ell-ah): "white shoulder"

Nathair Sgiathach (neigh-er skey-ak): "winged serpent"
Sqeulaiche (skell-lie): "storyteller"

Emmantiensien (Emm-ann-tee-enz-ee-an) is a contraction of a much, much longer treantish word which means "one who is slow to rouse but is great in might when stirred to action."

The Avatars

All avatars of the Inner Court deities have the following abilities, usable at will (unless specified differently), in addition to those listed in their specific entries: *charm person, detect charm, detect magic, detect invisibility, ESP, faerie fire, forget, goodberry (6/day), know alignment, plant growth, speak with animals, obscurement*. All of them can *pass without trace* and can move silently and hide in undergrowth (as shadows) at 95% rating. These magical abilities only operate while the avatar is in a sylvan setting and for up to 10 turns after leaving that setting (which may be any woodland, not just a "deep sylvan" environment). All sylvan deity avatars are immune to poison, disease, caused wounds, death magic, polymorph attacks, and non-magical weapons; these immunities are not affected by the setting in which the avatar is encountered.

The avatars share certain other characteristics. Most have very low Armor Class, due to their small size, speed, and Dexterity, and their highly magical nature. Their AC rating is worsened by +4 if they are encountered outside a sylvan environment. They have high magic resistance values, again due to their magical nature; but these are halved if the avatars set foot outside the sylvan realms. Their weapons and armor differ from those of the avatars of larger beings. Specifically, their weapons do less base damage than others of the same type due to their small size (so, a faerie dagger does a base 1d3 points of damage to a medium-size opponent, for example). Their armor, for the most part, is gossamer armor spun from enchanted spider silk mingled with moonbeams. It is treated as +5 magical armor for the purposes of determining saving throws and the like. Finally, no faerie creature or natural woodland animal (nor sentient nonevil plants such as treants) will attack an avatar of a sylvan deity even if magically controlled.

Faerie magical items are often too small to be used by larger folk; a magical ring worn by a faerie avatar, for example, would simply be far to small for a human to slip on to a finger. Also, faerie magical items of all kinds lose their enchantment when taken outside the sylvan realms. There is a 10% cumulative chance each day that any such magical item will simply lose its enchantment forever. Some sages speak of a danger in taking such magic, for it inflicts strange *curses, geases* and the like on those who take it by force; specifics of this are left to the DM, but such options as *polymorphing* the new user into a sylvan being, striking that being blind or dumb, or changing the user's sex are common themes.



Titania (Greater Goddess)

Titania is the Faerie Queen, one who cares for all the faerie races, even those turned to evil whom she ever seeks to bring back into the fold of her creation. Titania is revered by all faeries, but brownies, bookas, pixies, and sprites have a special reverence for her and hold her as their patron deity. Titania's creed is that of mercy and goodness, and it is virtually impossible to drive her to anger unless the being giving offense is direly evil. If this is so, woe betide the creature rousing the ire of the Faerie Queen.

Role-playing Notes: Titania's avatars officiate at worldly meetings of the Seelie Court where the affairs of faerie lands are considered and deliberated upon. All faerie folk know the times of such meetings and know how to find their way to them. Her avatar is 90% likely to be accompanied by that of at least one other of the Seelie Court, even outside of these meetings. Her avatars will also act to defend the integrity of faerie lands if these are threatened by magic, axe, fire or worse.

Statistics: AL cg (ng); WAL any non-evil (faeries); AoC faerie folk and realms, friendship, magic; SY white diamond with central blue star.

Titania's Avatar (Illusionist 20, Druid 16)

Titania's avatar appears as a beautiful faerie female of great power, despite her small size. She has gossamer wings, perfect pale skin and cheekbone structure, and penetrating blue-gray eyes. She invariably carries a diamond-topped wand.

Str 12	Dex 23	Con 15
Int 22	Wis 23	Cha 24
MV 12 fl 48 sw 12	SZ S (3' 6")	MR 90%
AC -7	HD 16	HP 128
#AT 1	THAC0 6	Dmg 1d3 + 4 (dagger)

Special Att/Def: The avatar is immune to paralyzation, illusions, all mind-controlling magic, weapons below +3 enchantment, and all symbols and power words. She recognizes and detects pure water, natural animal and plant types, and poison at will. Her *charm* power is so great that any creature seeing her and failing to save vs. spells at -10 will be forever after unable to attack Titania's avatar. The avatar can summon woodland creatures 6/day, up to 80 HD per summoning, and can *summon swarm* at will. She can *entangle* creatures with a wave of the hand in addition to any other actions she makes (saving throw is at -6). Titania can *geas* any creature never to enter deep sylvan lands for the rest of its life as she wishes (no save permitted). Her wand functions as a *staff of power* with the diamond atop it a *gem of brilliance*; it also gives +2 protection and radiates both *protection from evil* 30' radius and a *prayer* effect. From her wand, Titania's avatar can create the following effects 2/day each: *create food and water*, *heroes feast*, *purify food and water*. She carries a *dagger* +4 mostly for decoration.

Oberon (Lesser God)

Stern and strong, Oberon is Lord of Beasts among the Seelie Court. Oberon spends much time away from Titania, and is happier hunting and prowling sylvan woodlands than he is dealing with the politics of the Court, where perhaps he feels his relative weakness, and lack of intelligence and wisdom, compared to his magnificent consort. He may be referred to as King Oberon, but this is really an honorific rather than a reflection of his true role, although all mortal faerie folk revere him as a strong protector-god. Oberon relies less on illusion, camouflage, and the like than most other sylvan gods. He is quite ready to offer physical force to those who attack or persecute faerie folk. The god himself enjoys roaming in the Beastlands and Arvandor.

Role-playing Notes: Oberon's avatars delight in stag hunting (although they do not kill the object of the hunt). They also roam sylvan settings if faeries are being subjected to physical threat by rapacious monsters (which Oberon will hunt down) or humanoids. Oberon is strong and unafeard of physical combat, much more so than other sylvan gods save Skerrit and Damh.

Statistics: AL ng (n); WAL all nonevil (faeries); AoC nature, wild places, animals; SY white stag.

Oberon's Avatar (Ranger 14, Druid 12, Bard 10)

Oberon's avatar appears as a male faerie of unusual size. He lacks wings, and appears strongly muscled by faerie standards. He wears a cloak of green leaves stitched into brown leather. He uses spells from the standard druidic spheres and also from the protection and sun spheres. Although Oberon has the other skills of a 10th-level bard, he does not have the ability to cast wizard spells (save for those common to all Inner Court avatars).

Str 18/76	Dex 18	Con 17
Int 18	Wis 18	Cha 19
MV 15 sw 12	SZ M (4' 6")	MR 50%
AC -4	HD 15	HP 120
#AT 2	THAC0 5	Dmg 1d6 + 3 (longsword) + 4 1d6 + 3 (+6) (arrow)

Special Att/Def: The avatar can cast each of the following 3/day: *animal summoning I, II, III*; *animal growth*, *call woodland beings* (up to 40 HD), *conjure animals*, *creeping doom*. He carries an enchanted staff which can be used as a *changestaff* 1/day. His *longsword* +3 casts *light* or *continual light* as Oberon wills and 1/day can project a *sunray*. His *longbow* +3 has triple normal ranges, and it can *enchant* up to 20 arrows per day as *arrows* +3 by touch. Oberon also carries a quiver of *arrows of slaying* and is known to have these for bugbears, goblins, hobgoblins, and orcs (and others at the DM's option). He also carries 20 arrows used for hunting stags which are enchanted to inflict only subduing damage.



Caoimhin (Demigod)

Little Caoimhin is the shy god of the killmoulis. He rarely ventures out from the Seelie Court, preferring to loiter about, eating sweetmeats and honey. But in occasional fits of curiosity, he may wander around outside for a few minutes or so, but rarely without another of the sylvan gods within close reach. Caoimhin likes warm clothing, plenty of food, and all simple creature comforts. The little killmoulis god is also entranced by the recitations of bards and harmonious music, especially that played on string instruments.

Role-playing Notes: Caoimhin has only one avatar which he is able to move across the planes, thanks to Titania's help. The avatar does not often enter the Prime Material, since Caoimhin is basically a cowardly creature. He usually only dispatches the avatar if accompanied by at least one other sylvan avatar, preferably Skerrit or Oberon who are strong, or that of Titania herself.

However, if pushed up against the wall (so to speak) the little killmoulis will fight bravely for himself or his people. Caoimhin has a strong sense of morality and love for his little people, and will not desert them if they are being attacked when his avatar is present. Neither will he ever desert a fellow avatar if a conflict is involved.

Statistics: AL n (cg); WAL n (cg) (killmoulis); AoC food, shy friendship; SY tiny bowl and pin.

Caoimhin's Avatar (Thief 10)

The avatar appears as a typical killmoulis, with his gossamer armor covered with a ragged but thick woolen garment to keep him warm.

Str 9	Dex 19	Con 10
Int 17	Wis 15	Cha 16
MV 27	SZ T (1')	MR 30%
AC -2	HD 8	HP 64
#AT 1	THAC0 13	Dmg 4hp (pin)

Special Att/Def: The avatar uses *improved invisibility* and *mending* at will. Three times per day each, the avatar uses: *confusion* (usually to cover an escape), *emotion (calm)*, *fog cloud*, *minor creation*, *seeming* (if with other killmoulis), and *symbol of persuasion*. He can cast *fear* against natural felines and canines at will. He can also communicate telepathically and empathically with all sentient beings within 120' as he chooses. The avatar carries a small pin which is a +3 magical weapon, and he always has a small number of protective/healing items given to him by Titania or another sylvan god, typically a *brooch of shielding*, a *cloak of displacement* and 1d3 *potions of extra-healing*.

Damh (Lesser God)

Damh is patron god of satyrs and their kindred korred, and also atomies. Titania worries about the many races that she watches over—so much so that Damh saw the need to lighten her responsibilities by taking over this concern, and he protects his new charges most faithfully.

Damh loves dancing, song, music, bardic verse, jesters, and strong drink. He especially loves dryads. He is very self-indulgent and will never postpone gratification. However, he has another side: Damh is a very old deity, and he is said to have helped build the first druidic stone circles and raised standing stones. He is certainly very friendly with druidic deities. Also, he is very earthy and has strong associations with stone, rock, and earth itself. He is a guardian too; while brownies often see the first incursions of unwanted guests, korred are often the first to intuitively sense this, especially magical intrusions.

Role-playing Notes: Damh's avatars are frequent participants in revels, especially if there are plenty of dryads about. But this is a physically strong god, and his avatars will certainly ambush and attack powerful hostile intruders into faerie lands.

Statistics: AL cn; WAL cn (korred, satyrs, atomies); AoC dance, song, celebrations; SY flute, pipes and drum.

Damh's Avatar (Bard 16)

The avatar appears as a male korred with tawny-auburn hair which is tied into braids with gold filigree decoration. He carries a set of pipes, a wooden flute, and a harp. His bard spells come from all schools save necromancy.

Str 20	Dex 17	Con 17
Int 15	Wis 16	Cha 18
MV 18	SZ S (3' 6")	MR 40%
AC -2	HD 13	HP 104
#AT 1	THAC0 7	Dmg 1d10 + 3 (staff) + 8

Special Att/Def: The avatar is immune to all enchantment/charm and elemental (earth) spells. His magical laugh affects all creatures in a 30' radius up to 6/day; victims must roll below their Charisma on d20 or be stunned for 2d4 + 2 rounds. At will, the avatar may cast each of: *animate rock*, *shatter rock*, *stone door* (as *plant door*), *stone shape*, *stone tell*, *transmute rock to mud*. He can *charm person* at will, and females save at -6 against this effect. The avatar's staff can affect 2d4 korreds, satyrs, or atomies as a *potion of invulnerability* by touch 1/day. His magical flute can summon 2d4 korreds or satyrs if within a mile or create a *force cage* (each effect 3/day); his magical pipes can cast *charm person* or *mammal*, *fear* or *sleep* in a 60' radius (at will), and his harp can create an *Otto's irresistible dance* in up to 1d4 creatures, 3 uses per day. In all cases the avatar must spend one full round playing the instrument to generate the effect. Finally, the avatar always carries 1d4 ropes of *entanglement*, and a wineskin with 2 quarts of very strong mead.



Eachthighern (Lesser God)

Eachthighern is the lord of unicorns and, secondarily, pegasi. He is strong, faithful, and loyal to those he allows to ride him. Among the sylvan gods, only Oberon and Fionnghuala are known to have ridden him with any regularity, and more often Oberon rides a different steed alongside Eachthighern while Fionnghuala flies alongside him. Hanali Celani of the elves is known to ride the great shining white steed also. Eachthighern is proud and majestic, a splendid sight flying over the Beastlands or in the skies around Mount Olympus. He is revered by many other faerie creatures who know his dual role as a god of protection and healing, and his name is a byword for loyalty and bravery.

Role-playing Notes: Eachthighern is a protector whose avatars have powerful magic to deploy against those who invade sylvan realms. The avatars usually travel alone, and keep watch over glades and stone circles very deep within sylvan lands. Eachthighern is a defender of the depths of such lands, and a protector of the heartlands, rather than one who, like Oberon, prowls the perimeters. Rarely, the avatar will manifest to bring healing to those who have aided the faerie folk in defending their homes, especially elves and their kindred.

Statistics: AL cg; WAL cg (unicorns, pegasi); AoC healing, loyalty, protection; SY unicorn horn.

Eachthighern's Avatar (Druid 14)

The avatar appears as a great, white, winged male unicorn with slight grey dappling on his belly and a gray fringe to his mane and beard.

Str 18/00	Dex 15	Con 17
Int 16	Wis 17	Cha 20
MV 48 fl 72	SZ L (11' long)	MR 45%
AC -3	HD 14	HP 112
#AT 3 (4)	THAC0 5	Dmg 2d6/2d6 (hooves) 2d10 (horn) 2d8 (kick)

Special Att/Def: While airborne, the avatar can use a special kick attack with his rear hooves for 2d8 damage, and the victim must make a saving throw vs. paralyzation or be stunned for 1d4 rounds. The avatar is immune to all enchantment/charm spells and paralyzation. He uses *cure serious wounds*, *cure disease*, *slow poison* and *neutralize poison* 3/day each, and once per day he may use each of the following: *cure critical wounds*, *heal*, *restoration*. By a touch of his horn the avatar can give up to 20 good-aligned beings the benefit of a *cure light wounds* spell during a day (only one touch per creature). Once per week, the avatar can speak a *holy word*, create a *forbiddance* and *banish* an evil extraplanar being. Only +3 or better weapons affect the avatar. His horn is treated as a +4 magical weapon for determining which creatures can be struck by it.





Emmantiensien (Intermediate God)

Emmantiensien is the timeless god of treants. Much as World Serpents appear in many myths as timeless beings of wisdom, so Emmantiensien is a World Tree who has no origin in time; he has always existed. The roots of Emmantiensien are curled about a magical crystal, fashioned by some unnamed and unknown god, and from this crystal the Treant-King can draw power which the sylvan deities can otherwise not employ, not even Titania herself.

Emmantiensien is the sage of the Seelie Court. He hears much in the winds which play in the branches of his avatars, he speaks to the songbirds and faerie folk, he hears the songs of elves and bards, and his roots are so deep that he hears the murmurings of beings deep within the core of worlds. Emmantiensien never forgets anything he has learned, although he may take an age to retrieve some item of knowledge into conscious awareness. His words are few, but when he speaks, all the Court listens.

Role-playing Notes: Emmantiensien is a protector of deep, ancient sylvan lands, those which were the first in worlds, places of powerful magic. His avatars watch over such places unsleepingly, although they may appear dormant. Emmantiensien will also send an avatar to rouse and lead treants into battle if a great forest or woodland is threatened with annihilation or major destruction. The avatars also participate in great meetings of Elder Treants which typically take place around once per century on most worlds, or when circumstances force such a meet.

Statistics: AL cg; WAL cg (treants); AoC treants, trees, deep and hidden magic; SY pair of acorns.

Emmantiensien's Avatar (Druid 16)

The avatar appears as a tall treant with well-sheened bark. He can use wizard elemental (earth, water) spells as if they were priest spells of the same level.

Str 19	Dex 12	Con 19
Int 16	Wis 21	Cha 19
MV 15	SZ H (24')	MR 65%
AC -4	HD 18	HP 144
#AT 2	THAC0 5	Dmg 6d6 + 7 x 2 (fists)

Special Att/Def: The avatar is immune to paralyzation and all enchantment/charm and illusion/phantasm spells. He can *speak with animals*, *speak with plants*, *affect normal fires* and *fire quench* at will, and *create plant growth* as he chooses. The avatar can *animate tree*, 1 tree per round at will, within 120 yards as a normal treant. He can also summon 2d4 Elder Treants within one mile 3/day. Each day, the avatar can bequeath the spellcasting powers of a 5th-level druid upon one to four Elder Treants for one day, simply by interlocking branches. Because the roots of the god are curled around a deep magical source, the avatar can draw on the magic there and cast *prismatic spray* 1/day and call down a weird once per week. However, the avatar saves at -2 vs. fire-based attacks and suffers +1 hp per die of damage.

Fionnghuala (Demigoddess)

Fionnghuala was a female ranger, a mortal human. She gave many services to the faerie people during her years. After she helped the sylvan races fight off the last great incursion of the avatar of the Queen of Air and Darkness—bravely and selflessly protecting Oberon's avatar, which had been gravely wounded—Titania raised Fionnghuala from the dead and brought her to the Seelie Court. There, Titania gave her the gift of the white feather, now the goddess' symbol, which allows her to change into swan form, altering her nature and making her part faerie. Over the centuries, a small and reclusive sorority of rangers have been gifted simulacra of that original feather and become the swanmays. They retain their allegiances to their old deities, but revere Fionnghuala also. The goddess herself is small by human standards, not much larger than the sylvan gods, and she is devoted to their fellowship and to her own sorority.

Role-playing Notes: Fionnghuala's avatar can move across the planes, enabled by Titania's magical skills. The avatar attends sorority meetings of swanmays and is eager, perhaps even over-eager, to defend faerie realms against any attacks, and directs swanmays and other rangers into doing this. She is fiercely loving and protective of faerie folk, and if any being knowingly kills a nonevil faerie in her presence, she will slay that being. In her form as a giant swan, she often flies around the edges of faerie lands looking for those intent on evil deeds, and both in this way and through her sorority she often brings early warning of potential threats to the faerie peoples and gods.

Statistics: AL ng; WAL any good (swanmways revere); AoC swanmays, communications, sorority; SY white feather.

Fionnghuala's Avatar (Ranger 13, Druid 9)

The avatar appears as a small, very slim, red-haired, green-eyed human female who wears white, feathered patches on her shoulders and on the crown of her head. She wears gossamer armor. Fionnghuala's avatar can also appear as a giant swan if she so chooses.

Str 15	Dex 18	Con 16
Int 18	Wis 16	Cha 18
MV 15 fl 48	SZ M (5')	MR 30%
AC -1	HD 12	HP 96
#AT 2	THAC0 9	Dmg 1d8 + 4 (longsword)

Special Att/Def: The avatar cannot be surprised, and no natural avian will attack her. She is immune to paralyzation and petrification. She can create a *whispering wind* at will and persuade any small animal to be a messenger for her. Three times per day she can *polymorph other* (into a swan). She wields a *longsword* +4 which can *heal* her 1/day, and a *longbow* +2 with a quiver of 20 *flight arrows* +1.



Nathair Sgiathach (Intermediate God)

Nathair Sgiathach is one of Io's offspring, but he does not concern himself with the affairs of other dragons. He has found his home with the chaotic sylvan deities and the delightful sylvan woods. There, he indulges his curiosity, love of play, and his love of pranks with the faerie folk. The god himself is both pompous and self-deflating and loves a prank or quip at his own expense (though he is swift to come back with a prank or bon mot of his own). Despite this levity, the god of faerie dragons loves the faerie folk, and his powerful magical abilities are a great resource which Titania and the others readily recognize.

Role-playing Notes: Nathair Sgiathach's avatars are frequent visitors to Prime Material sylvan settings, where they look for the chance to have harmless fun at the expense of other beings. Childish trickery—such as casting illusions that make one of the large folk's behinds glow bright red and appear as the source of a folk tune (a simple *phantasmal force* effect)—amuse the avatars greatly. Nathair's avatars will defend threatened sylvan folk, however, although they prefer to drive off any would-be attackers while making them look silly rather than killing them. Finally, the avatars have a deep fondness for apple pie, but the pie must have honey and sultanas (like strudel) to really impress them.

Statistics: AL cg; WAL ng, cg, cn (pseudodragons, faerie dragons, sprites, pixies, grigs); AoC mischief, pranks; SY smile.

Nathair Sgiathach's Avatar (Illusionist 19, Priest 17)

The avatar appears as a tiny, thin-bodied dragon with a prehensile tail, gossamer butterfly wings, and a huge smile (as huge as it can be for a 2' long being). His priest spells come from the following spheres: all, animal, chaos, charm, elemental, plant, and weather.

Str 10	Dex 19	Con 10
Int 18	Wis 12	Cha 18
MV 6 fl 36	SZ T (2')	MR 115%
AC -2 (-6)	HD 10	HP 80
#AT 1	THAC0 11	Dmg 1d4 (bite)

Special Att/Def: The avatar is immune to paralyzation, petrification, all elemental, enchantment/charm and illusion/phantasm spells, weapons below +3 enchantment and all spells below 5th level. He is always in a state of *improved invisibility*, even when fighting or spellcasting. The dragon's breath weapon (usable 12/day) is a 20' cube of *euphoria gas*; victims must make a saving throw vs. breath weapons at -6 or be blissfully incapable of any offensive action, preferring to wander about aimlessly picking and sniffing daisies or whatever flowers may be available. The avatar can *polymorph* any (*inanimate*) object 6/day, and he enjoys turning weapons into teddy bears and such-like.

Skerrit (Lesser God)

Sylvan centaurs have their own lands and homes, and do not live in the deep sylvan homes of the diminutive faerie folk. However, many creatures which are wise enough to avoid deep sylvan territories give the woodlands about them a wide berth also, which suits the peaceful and seclusive centaurs. Skerrit works with the sylvan gods as a protector and guardian of the boundaries of sylvan lands, and in turn they help his folk with magic in defense of their homes should this be needed, and with faerie gifts. Skerrit is a kindly and merciful god, but he is also a fine hunter and protector, skilled and strong.

Role-playing Notes: Skerrit may send an avatar to help a centaur band threatened by servants of an evil deity. His avatars may sometimes act as spies at the edge of woodlands, avoiding confrontations but warning centaurs and faeries of looming dangers and threats. He may send omens to priests in the form of unusual animal behavior during the mock hunts they perform.

Statistics: AL n (cg); WAL n (cg) (centaurs); AoC community, natural balances; SY oak growing from acorn.

Skerrit's Avatar (Fighter 13, Druid 12)

The avatar appears as a powerful centaur male with chestnut hair and a chain mail vest which can change color as Skerrit wishes. He uses spells from standard druidic spheres, plus sun.

Str 19	Dex 16	Con 17
Int 16	Wis 16	Cha 17
MV 21	SZ L (12' long)	MR 30%
AC -2	HD 14	HP 112
#AT 2	THAC0 7	Dmg 2d8+3 (spear) +7

Special Att/Def: The avatar can *polymorph self* at will into any natural forest creature. For 1 turn the centaur can gallop at triple normal move rate, but must rest for 2 turns thereafter. He carries a golden-tipped spear +3 and also has a longbow +3 with a quiver of 24 arrows +1.

Duties of the Priesthood

Skerrit's priests and shamans are leaders of their bands and they pass on their skills father to son (or, more rarely, daughter). Priests protect hunting bands who seek to eliminate dangerous monsters or enemies, determine the wanderings and changes of home of bands, and officiate at the dances and mock hunts which celebrate Skerrit.

Requirements: AB wis 12; AL n (cg); WP any (spear 1st); AR leather or chain vest; SP as druids, plus protection, sun; PW 1) identify plants, natural animals and pure water as druids, have Healing proficiency; 7) *wall of thorns*; TU nil; LL 7; HD d6; Shamans yes.

Shamans: AB std; AL n (cg); LL 3; HD d4; Other spear must be 1st weapon.



Squeulaiche (Demigod)

Little Squeulaiche is the Court Jester at the Seelie Court, a prankster and trickster who even impudently teases Titania on occasion. Squeulaiche is the patron god of leprechauns, and is on especially good terms with Nathair Sgiathach and Erevan Ilesere of the elves. However, Squeulaiche is not always a fun-loving jester. He has a genuine love of tiny faerie folk and he will not allow them to be badly treated by more powerful creatures. Neither is he stupid; as some sages put it, "He is a Fool, not a fool." His likings for shining gold and good wine are, however, definitely weak spots.

Role-playing Statistics: The avatar of the god, which can travel the planes through Titania's magical aid, ever seeks the opportunity to play pranks, enjoy himself, mock lawful creatures, tweak the noses of evil ones and send them packing, and find pleasing gold and strong wine. He is very, very chaotic and playful, and his attitudes, while benign, are unpredictable.

Statistics: AL cn (cg); WAL n (leprechauns); AoC trickery, illusions; SY clover leaf, pointed red hat.

Squeulaiche's Avatar (Illusionist 13, Bard 10)

The avatar appears as a handsome male leprechaun in a fine silk cloak and pointed red cap. He employs only illusion/phantasm spells.

Str 10	Dex 18	Con 14
Int 18	Wis 16	Cha 18
MV 18	SZ S (2')	MR 35%
AC -2 (-6)	HD 10	HP 80
#AT 1	THAC0 11	Dmg 1d3 + 2 (dagger)

Special Att/Def: The avatar is always in a state of *improved invisibility* unless he chooses to reveal himself. He is immune to all enchantment/charm and illusion/phantasm spells. At will, he may *polymorph any (inanimate) object*, cast an *improved phantasmal force* or deploy *ventriloquism*. Twice per day each he can use *chaos*, *Leomund's lamentable belaborment*, and *Tasha's uncontrollable hideous laughter*. He carries a tiny dagger +2. The avatar is 30% likely to be accompanied by 6+ d12 leprechauns who usually conceal themselves in foliage around him.

The avatar has two weaknesses: gold and wine. If offered gold in excess of 1,000 gp value, the avatar must make a Wisdom check at -4 or offer some service or information to the creature(s) offering the bribe (additional -1 modifier per extra 1,000 gp value to a maximum total modifier of -8 for 5,000+ gp). Likewise, if offered fine wine the avatar must make a Constitution check at -2 or become garrulous and give away information of value (additional -1 modifier for each glass/goblet after the first, to a maximum total modifier of -6 for five or more measures of wine). The DM must determine what information the avatar gives, and should bear in mind that while a drunk avatar in particular may be more indiscreet, his conversation is fairly interminable!

Verenestra (Lesser Goddess)

Verenestra is the patron goddess of dryads, nymphs, and sylphs. Fickle and very vain, this beautiful goddess nonetheless has the wisdom to know that the security of her female worshipers is as one with the security of all the faerie realms and creatures, and she is utterly loyal to the Seelie Court despite her otherwise inconstant nature. Verenestra has her own bower in the Seelie Court, resplendent with silver birches, larches and plane trees, and a fringe of willows; the trees are decorated with living silver filigree and jewels and within, the goddess has many mirrors in which to admire her own arts of self-beautification. She is jealous, and snobbishly avoids contact with other female goddesses of beauty, love, or romance.

Role-Playing Notes: Verenestra rarely sends avatars to the Prime Material; she may do so to abduct an exceptionally charismatic male and play with the poor creature's affections, rewarding him with some minor magical item. Otherwise, her avatar will usually only accompany those of other sylvan gods when a communal interest is of major importance.

Statistics: AL n (cg); WAL n (ng) (dryads, nymphs, sylphs); AoC female faeries, charm, beauty; SY filigree-edged silver mirror.

Verenestra's Avatar (Wizard 10, Druid 10)

Verenestra's avatar appears as a demure, slim female (sylph, dryad or nymph as she chooses) of unearthly perfect form and beauty. The avatar is always barefoot, and generally wears only one or two handkerchief-sized garments of gossamer which are carefully designed to not quite disguise her female charms. She uses wizard spells from the enchantment/charm, elemental (all but fire) and illusion/phantasm schools.

Str 13	Dex 18	Con 16
Int 17	Wis 16	Cha 24
MV 12 fl 72 sw 12	SZ M (4' 6")	MR 55%
AC -3	HD 13	HP 104
#AT 1	THAC0 7	Dmg 1d3 + 3 (dagger)

Special Att/Def: The avatar has all special att/def of the faerie type she takes the form of (and she can change form instantaneously). She flies only in sylph form, but swims in any other form. She is immune to all enchantment/charm and illusion/phantasm spells, and nonmagical weapons. She can *charm person* at will (males save at -10), and any male inflicting damage on her suffers half the hp value of that damage himself. With a wave of her hand, in addition to any other actions, she can render up to 40HD of creatures in a 60 degree arc pacified (unable to attack except in self-defense) for 1d4 + 4 rounds. At will, she can use any of the following: *emotion (calm)*, *massmorph*, *pass plant*. Three times per day she can use each of: *liveoak*, *mass charm*, *turn wood*, *wall of thorns*. She has a *dagger* +3 of finest silver, studded with moonstones.



The Queen Of Air And Darkness (Intermediate God)

The wretched Queen of Air and Darkness haunts the Unseelie Court in Pandemonium as a hovering, unseen, but very definitely perceived malign magical presence. From her twisted throne she snaps her fingers to her enslaved evil elven and faerie servitors, the mindless undead which perform menial duties (and which the evil faeries she torments can themselves torment in their turn), and to the hell hounds and Yeth hounds who slaver at her feet. The Queen is truly only a husk of a being, utterly corrupted by the ten-faceted Black Diamond, an artifact of vast magical strength and ineffable evil. The Queen deals with no other evil deities and simply ignores them. Wretched beyond any hope of her own physical death, the soul-dead Queen is driven to destroy what she herself once was, to drive the Seelie Court and the deep sylvan races down into darkness and destruction, leaving only the shells of their bodies remaining. Who or what created the Black Diamond is unknown, but some myths whisper that the Dark God of the Underdark created it, and that his return may be dependent on the Queen's despoilings.

Role-playing Notes: The Queen's avatar roams the Prime Material, in darkened and despoiled woodlands, seeking to expand her influence among evil faeries and elves, turning other faerie folk to evil, and making fast despoiling forays into the edges of sylvan lands, testing their defenses. She is patient, cold, and calculating, and will not risk a Black Diamond facet coming to harm. The Queen's avatar is a cold, utterly evil, emotionless thing, its hatred delighting in the triumph of turning good to evil, of draining beings of their self-will and autonomy just as the Queen has lost hers.

Each avatar will carry a facet with it to enhance its powers, but will very carefully conceal this in a secret place away from its own "body." As noted below, the avatar has no true physical form within a mile of the facet, and can only be perceived as an image in the mind's eye, magically perceived or else dimly intuitively sensed (e.g., by *detect evil*).

Statistics: AL ce; WAL any evil (elves, faeries); AoC magic (especially illusions), darkness, murder; SY black diamond.

The Queen's Avatar (Illusionist 19)

The Queen has no corporeal body, but if magically perceived she appears as a female faerie of terrible, cold beauty, with bone-white skin, angular features, eyes with a black cornea and an inner blood-red lens, and a mane of black hair. The avatar is 50% likely to be accompanied by 1d4 + 1 Yeth hounds (*Monstrous Compendium GREYHAWK® Appendix*).

Str 14	Dex 17	Con 15
Int 20	Wis 18	Cha 20
MV 24 fl 60	SZ S (3' 6")	MR 70%
AC -3 (-7)	HD 15	HP 120
#AT 0 (2)	THAC0 5	Dmg 1d3 + 3 x 2 (daggers)

Special Att/Def, No Corporeal Body: If the avatar is within one mile of a Black Diamond facet, she has no corporeal body and cannot be seen. All weapons simply pass through her without harming her. Spells which have a primary effect on the body—including all touch spells, polymorphing and paralyzation spells, spells which inhibit movement such as *entangle* or *slow*, "body-trapping" spells such as *sink*, and many others (the DM must adjudicate on a case-by-case basis)—simply do not affect her. Her form can be detected with a spell such as *detect invisibility* or *true seeing*, which allows magical attacks to be focused on her: evocation spells such as *magic missile* and *fireball* will have normal effects, for example. Some abilities and spells may allow approximate sensing of where the avatar is if she cannot otherwise be perceived: *know alignment*, *ESP* and the spell/paladin ability to *detect evil* are examples. In such cases, the sensing creature is allowed a Wisdom check to be able to focus an area spell so that the avatar can be affected. The Wisdom check is modified by -1 per 5 feet of radius of spell effect about the figure of 20; a 5' radius spell would require a Wisdom check to be made with a -3 penalty for the spell to affect the avatar, for example, while one with a 30' radius would require a Wisdom check with a +2 bonus. Spells without circular/spherical areas of effect employ the narrowest dimension here (so a 80' x 20' *wall of fire* would have no modifier to the Wisdom check). The Queen's avatar can be forced to become corporeal if the Black Diamond facet is found and destroyed, which may only be done with the spells *Bigby's crushing hand*, *disintegrate*, *dispel evil*, *Mordenkainen's disjunction*, *shatter*, or *transmute rock to mud* (or by the use of a powerful magical artifact if the DM allows this).

Special Att/Def, Other: The avatar can use all spells of the elemental (air) school as a 19th-level wizard, in addition to her illusionist abilities. She uses the following spells as a 19th-level wizard at will: *blindness*, *continual darkness*, *darkness*, and *darkness 15'*. Once per day, she can create a *curtain of blackness* (as per a *wand of conjuration*). The avatar herself cannot be blinded and can see through magical darkness. She is immune to all enchantment/charm and illusion/phantasm spells.

If within a mile of a Black Diamond facet, the avatar can use the following 1/day each: *death spell*, *finger of death*, *summon shadow*; gains +10% to her base magic resistance and can control undead at will. She also commands hell hounds and yeth hounds at will. Once per day, she can *create food and drink* from the facet's power, but the food is tainted with a terrible, sweet, addictive substance which makes a creature that willingly consumes it long desperately for more. If the creature consumes such, it must make a Constitution check at -3, or else crave another dose. With each subsequent portion of food or drink, another Constitution check must be made with a cumulative -1 modifier. One successful check means the creature is sated for 1d4 hours; any failure means that it is now *dominated* (as per the 5th-level wizard spell) by the Queen, and desperate to receive more of her nourishment, risking anything and everything to obtain it.



APPENDIX 1: Avatars in Game Play

This section gives some further tips for how avatars may be developed in game play, especially in campaign play. The introduction to this book, and individual deity entries, give abundant information on tactics, statistics, individual goals, motivations, and the like for avatars. This brief appendix gives some suggestions for DMs to ponder; remember, they are only suggestions!

The Avatar's Home: An avatar may well have a lair or home in the Prime Material. Kanchelsis the Vampire-god might have an avatar with a vampire-noble's mansion; Stronmaus of the giants might have a cloud castle home; Hanali Celanil of the elves might have a hidden magical pool and treehouse. Such locations can provide excellent opportunities for adventures. They will be magically protected in ways which reflect the avatar's nature: a god whose avatar has illusionist ability will use masking illusions (*hallucinatory terrain, vacancy, etc.*), and plentiful *programmed illusions* and many other such spells inside the lair, while a thief-avatar will have placed many traps (with consequent penalties to find traps rolls for those venturing inside). The avatar may also use magical items (other than those it travels with) to enhance such effects. These items need not be standard (after all, a deity may have created them); imagine a simple harmless-looking bronze ball which radiates *guards and wards* or a magical shield with *animates bodies* as flesh golems, just as two examples. Protections against magical scrying, teleporting in, and the like are only to be expected. The contents of such a home could be worth little, or worth much—a treasure-hungry deity such as Abbadhor could have a veritable fortune inside. The avatar may or may not be at home if adventurers find the lair (or may appear when they're half-way through exploring it), but may have many servants, inanimate or otherwise, inside. Such locations could make for very challenging adventures.

Sneaking in and robbing an avatar's lair isn't the only possibility for such an adventure. Player characters might have to stop other creatures from doing so; they might have to protect an avatar's home against the incursions of servants of an opposed deity, a tanar'ri power, a demented wizard, or some equally fearsome opponent. Not that the magical defenses of the home will distinguish between the PCs and avaricious intruders in most cases, of course, so the PCs will have to deal with a multitude of adversities before they (hopefully) get rewarded by the returning avatar for protecting his property!

Avatar Patrons: An avatar could become a patron of a group of adventurers, quite possibly without their even realizing this is going on. As one example, two avatars of opposed deities stalk the Prime Material, trying to outdo each other. In many cases, they prefer to resolve their conflicts through intermediaries rather than direct conflict (especially if the deity has to take a long time to reform a destroyed avatar). Adventurers might be lured into serving one avatar opposed to another, perhaps through proximate servants of the avatar. If the adventurers excel, they might be granted some special magical item or boon (a powerful curse lifted, a disease healed, a gift of longevity from Labelas Enoreth, etc., as befits their needs and the avatar/god's areas of control).

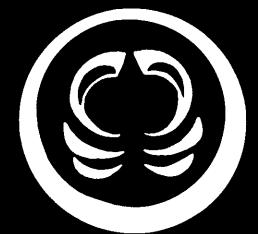
An avatar could commission PCs to perform a variety of tasks related to stymying his enemies and furthering his own interests: retrieving some religious icon, despoiling something sacred to an arch-enemy, or something as simple as mapping out some unexplored terrain (for a god of wandering, traveling, and the like). After all, avatars have a lot to do and especially if the deity doesn't like to be over-active in the Prime Material and/or doesn't have a powerful or numerous priesthood, it can be entirely plausible for PCs to be commissioned for adventures by an avatar. The avatar may have other motives, such as not risking his own priests, hoping that the PCs may become aligned with his own alignment, beliefs and goals, and so on.

One advantage of this theme in campaign play is that in addition to the longevity of association between avatar and PCs, that association doesn't have to begin at high-level play. Looking at the stats for avatars, they're tough guys; but don't think of them simply in terms of battles, combat, and powerful magic flying everywhere. Avatars have many goals and purposes and they can't be everywhere doing everything at once; and even humble first- or second-level adventurers can help out.

Avatar Sidekick: Especially for chaotic (especially thieving) avatars and PCs, it's not impossible that a solo PC might accompany an avatar on some jaunt or piece of thievery or trickery (e.g., with Brandobaris the halfling thief-god or a similar figure). There's no reason the PC has to know that the avatar is an avatar—until the avatar chooses to reveal this, in a way which should be incorporated into a suitable piece of trickery or other flourish. This allows the option of PC solo play, and in particular it gives chaotic PCs (and possibly chaotic players!) the chance to let off some of their chaotic steam outside the affairs of the main adventuring party, which can help group cohesion at other times.

Avatar Rescue: If an avatar is to be overcome by an enemy, that enemy must first be really tough. And maybe the enemy doesn't actually want to destroy the avatar. Instead, maybe the enemy intends to use magic to imprison it and prevent it from being transported across the planes, so that the avatar can be held for ransom (or used in magical experiments, sacrificed to a malign deity, or something even worse). Obviously the priests of the deity in question will do their best to rescue a lost avatar, and the god may send another avatar to rescue it. But if the god is not strong and has few avatars and a weak priesthood, these options may not be possible. Rescuing a trapped avatar could be an excellent job for PCs. They will need to be high-powered; they will have to deal with something which overcame an avatar, after all!

A special and very strange twist on this is the theme of the dismembered or dissolved avatar; an avatar whose physical form has been altered or transformed, or even destroyed, in some way which requires it to be re-formed or magically transmuted. Perhaps the avatar's head has been severed and placed in one location, its body in another, and part of its spirit has been trapped within a magical item which it carried, and these require re-uniting for the avatar to be whole again. Perhaps the avatar's magical-spiritual being has been dissolved in a pool, or in a lake



of mud or lava, or among the trees of a forest; such a place would be extraordinarily magical and the locations themselves might be semi-sentient, capable of using spells and powers listed for the avatar. How would PCs go about re-forming the avatar's true form from such a bizarre transformation?

Avatars and Magical Items: Even if PCs get to keep an avatar's magical item, another avatar, or servants thereof, may come to reclaim it, as noted. But what if the PCs manage to take a magical item from enemies who have themselves slain an avatar? This would be second-hand ownership, but a capricious enough deity could still harass them for it. Then again, PCs might find the dead body of an avatar stripped of all it owned save for one magical ring, or something equally small or hidden, which was overlooked, and the PCs might take it. The deity might regard this as a form of grave-robbing and take offense. (Wouldn't it be great if the PCs just happened to run into whatever killed the avatar on their way home, and then managed to overcome it? Would this help placate the deity or not?)

Another possibility is that the body of an avatar might yield items very useful for making magical items (see *DMG*, Chapter 10). The sinews of an avatar could be used for making *giant strength potions* if the avatar had a Strength score equivalent to that of a giant type; this case is fairly obvious, but consider that the tongue and vocal cords of the avatar of Daragor (the were-wolf god who can howl and create *fear*) could be used to make a magical ink allowing a wizard to inscribe a handful of *fear* spells on scrolls. And not only the avatar's own body might be usable; imagine, for example, what items could be fabricated using the earth from a coffin of Kanchelsis the vampire god. . . The DM only has to consider the special magical innate skills of an avatar and decide on an appropriate item type and fabrication procedure.

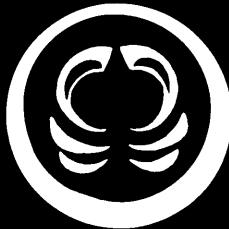
Finally, if PCs take or make a magical item from an avatar, the item may have unforeseen effects (as the DM chooses). This book gives one or two examples, such as the *potions of extra-healing* made from Water Lion's tears, which cause depression, but many other side-effects could be envisaged and they would not have to be immediately obvious, or act immediately. Becoming able to *polymorph* into a creature of the same race as the avatar, gaining magic resistance equal to a fraction of that of the avatar, gaining some special skill the avatar has (infravision, limited telepathy or extra language proficiency, etc.)—these are just one or two examples. The effect doesn't just have to come from the item itself; the avatar's being and essence may have left some trace on it, which could magically affect someone subsequently using or wearing the item. *Legend lore* could reveal something of this, and if PCs take the trouble to check this out, use a benign effect; if they are careless, more negative effects may occur.

Find the Avatar: A fine adventure can use as a hook a real need on the part of PCs to find a particular avatar. This can happen because a PC has some curse, disease, or special magical affliction which only an avatar can cure, or because they have to gain some information only an avatar knows, because they have need of something the avatar possesses (a special magical item, a way to find a path to the deep sylvan realm, or some

equally interdicted or obscured location), or for a dozen other reasons. Tracking the avatar should require a lot of time, allowing plenty of adventures and incidents along the way. Imagine having to follow the avatar of Water Lion across the oceans of the world, because only the tears of the lion can cure some disease a PC has acquired. Who knows where the avatar is going? Who knows how he can be found? Will he even allow a PC to approach if he is in a black depression when encountered? What will he want in return for his help, especially since Water Lion may not even know what his own quest is?

My, Aren't You Cute?: This is something of a cheap shot, but some avatars are distinctly enamored of mortals and have the abilities (charm) to dispense with the mortal's wishes in such matters. Being Mom to the offspring of an avatar can be distinctly tricky. The offspring may be precocious, arrogant, horribly intelligent, and a real pain, demanding constant attention. He/she can change a PC's life. DMs should be careful with this theme, because it can infringe on a player's freedom to have fair control over the free will and actions of his or her character (helpful note to players: If your PC is female and lumbered in this way, get a wet nurse and hire tutors). It can also make other players feel that one PC has been singled out for unfair individual attention (and there can't be anything much more dramatic in the way of attention than attracting a god, after all). Don't use this plot device unless you know your players and PCs well enough to know they'll react sensibly to it.

However, it is capable of being developed into a really powerful campaign plotline. Perhaps the avatar itself is not able, or is unwilling, to perform some actions which the deity needs. Perhaps one way around a magical restriction or the wishes of other gods is to act through a very special mortal intermediary (i.e., the avatar's child). The child grows very rapidly, being fully mature at the age of 10 or so, and announces that it has some special quest it needs help with. By this time, surviving PCs will be well advanced in their careers, and this could be just the thing to drag them out of semi-retirement for one final and really epic adventure!



APPENDIX 2: Deities and Game Worlds

This short appendix gives references to AD&D® game products where DMs may find further details on the deities of specific game worlds, which will make integrating nonhuman deities into those worlds an easier task. Some of these sources also specifically refer to deities who are sometimes revered by nonhuman races, especially demihumans, who may be player characters.

Toril (FORGOTTEN REALMS® Campaign)

The FORGOTTEN REALMS Campaign Set (boxed set) has a section, pp. 10-18 of the *Cyclopedia of the Realms* book, which details the gods and religions of the Realms. A listing of demihuman deities is given on pp. 16-17 of that book, and all of the deities in that list are more extensively described in *Monster Mythology*. The hardback FORGOTTEN REALMS Adventures updates the deities, and provides game details for specialty priests (which aren't in the boxed set) in Chapter 2 (pp. 15-39). However, the hardback does not include any specifications for nonhuman priests and gives a short note (p. 36) that the existence of demihuman specialty priests is unclear, although the situation may be changing after the events of the war among the gods. *Monster Mythology* will allow DMs to bring such priests into being, fully specified. The modules of the *Avatar* trilogy (*FRE1-3; Shadowdale, Tantras, Waterdeep*) detail the war between the gods and provide game statistics for a handful of avatars, but not any nonhuman deity avatars. In the *Maztica* boxed set, the booklet *Gods and Battles* details Maztican deities (pp. 19-32); this source gives details of spell spheres allowed to priests, but no details of avatars. These deities do not include any specifically aligned with, or themselves of, nonhuman races.

The sourcebook *FR11, Dwarves' Deep* contains details of many dwarven gods of Toril, including several of those included in the present book and some minor deities which can be regarded as specific to Toril only. However, as noted earlier, the powers and strengths of the avatars of the dwarven gods are very considerably in excess of those detailed in *Legends and Lore* and in *Monster Mythology*. The DM should consider using the avatars given in this book where they conflict with those in *FR11*, and amending those of the minor deities to bring them into line with the rest. *FOR2, The Drow of the Underdark*, details Drow gods and the Elder Elemental God. One minor Drow goddess of good renegades is detailed there, while one of the Drow deities considered in this book doesn't appear there. The descriptions of Lolth and Vhaeraun are more detailed in this specific Drow sourcebook and provide further details of religious practices. However, the avatars are once more somewhat overpowered (although they do not have the massive range of powers of the dwarven avatars in *FR 11*) and DMs may consider using those here instead. The Elder Elemental God appears in a different form in Toril according to *FOR2*, and the DM may use either the stats there, or those in this book.

The accessory *FOR1, Draconomicon*, lists draconic deities of the Realms on pp. 25-28. Some of these will be specific Realms deities, whereas others may be seen as aspects of the deities included in this book (e.g., Asgorath and Zorquan may easily be seen as aspects of Io, Null as an aspect of Chronepsis, etc.)

Lastly, *FA1, Halls of the High King* contains a useful Appendix 7, Sacred Groves and Moonwells (pp. 57-61), which DMs can use as an inspiration for fleshing out further details of druidic, nature, and sylvan deities and cults from this book.

Oerth (GREYHAWK® Campaign)

The WORLD OF GREYHAWK® boxed set has two long sections on deities and their priests: pp. 62-80 of the *Guide* and pp. 37-48 of the *Glossography*. These don't include nonhuman deities or rules for specialty priests, though; the hardback GREYHAWK Adventures has rules for specialty priests and avatars of some major gods of the GREYHAWK campaign, but not for nonhuman ones. The module *GDQ1-7, Queen of the Spiders*, an all-time classic, has good detail on Kuo-Toa and Drow religions, temples, and magic. The boxed set *From the Ashes* contains details of deities, avatars and specialty priests for all major deities of Oerth. This product will appear subsequent to the initial publication of *Monster Mythology*, and thus does not require significant inclusions of deities from this book.

Krynn (DRAGONLANCE® Campaign)

The module *DL5, Dragons of Mystery* has a short section (pp. 12-13) on the gods of Krynn which are updated on pp. 39-47 of the DRAGONLANCE® Adventures hardback and briefly on p. 39 of the *Rule Book to Taladas in the Time of the Dragon* boxed set. There are specific references to gods followed by nonhumans (including minotaurs) here. However, specialty priests are not described in terms of spheres of spell use in these products.

Athas (DARK SUN™ Campaign)

This world has no deities! Clerics revere elemental forces and Templars (a character class unique to this world) gain their powers from Sorceror-Kings, while druids draw power from a balance among elements. As Athas is yet a young game world, more details of Athas' strange exclusion from the affairs of the gods will follow in later game products.

For the most part, these game products do not contain extensive references to nonhuman deities, and none contains any specifics regarding priests of nonhuman deities. This makes integrating the deities and priesthoods from *Monster Mythology* into these game worlds a much easier task.

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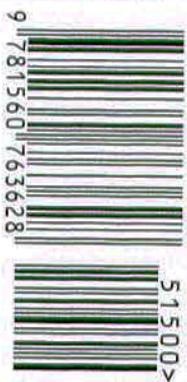
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\$15.00 U.S.

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