

The Young Gods

by Thomas M. Costa

The Faerûnian pantheon is made up of an amalgam of unrelated deities including a number of powers that immigrated from outside the Realms. The result of this hodgepodge approach has been the removal of the familial relationship that most real-world pantheons share. However, this need not be the case. A careful look at what portfolios or areas of control remain absent from the pantheon, and a look at what relationships currently exist among the pantheon can lead to some intriguing new deities.

The Time of Troubles brought about many changes in the Faerûnian pantheon, not the least of which was the demise of the Dead Three, Bane, Bhaal, and Myrkul, and the rise of two mortals, Midnight and Cyric, to godhood. Ten years later, the Cyrinishad debacle brought about the rise of another mortal, Kelemvor, to godhood. Following Kelemvor's rise to godhood, he renewed his courtship with Mystra who soon found herself pregnant with their son, Lyanx. However, Lyanx's birth was more than a simple birth, it had invigorated the pantheon. It was not long before Chauntea and Lathander had their daughter Comithea, and Lliira and Milil their son Badin. Even Talos and Beshaba had a daughter, At'ar. However, they were not the only "Young Gods." There was also Tes'que, the unwanted child of Waukeen and her tanar'ri captor, Graz'zt.

As young powers, they matured themselves rapidly and struck out on their own to develop a following of their own. Moreover, these "Young Gods" have also served to strengthen their parents by increasing the connection between both their parents and their followers, allowing one deity in times of need to borrow, if you will, the faith of their partner's faithful.

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At'ar

(The Merciless, the Yellow Goddess)

Demipower of the Abyss, CE

Portfolio: Aridity, dehydration, deserts, DESOLATION, DROUGHT, dryness, FAMINE, inexorability, lamia, mercilessness, pitilessness, relentlessness, remorselessness, scarcity, starvation, survival (at any cost), swelter, wastelands
Desolation, famine, drought, survival (at any cost), wastelands, inexorability, lamia

Aliases: Amaunator

Domain Name: 13th layer/Blood Tor

Superiors: Talos, Beshaba

Allies: Talos, Beshaba

Foes: Auril, Eldath, Chauntea, Shaundakul, Ilmater, Lathander, Lyanx, Set

Symbol: A sun with a glaring feminine face

Wor. Align: N, CN, LE, NE, CE

At'ar (AT-ar) is perhaps the greatest and cruelest cosmic joke. She is the daughter of Talos the Destroyer, god of destruction and storms, and Beshaba, goddess of accidents and misfortune, born shortly after Talos had finally wooed Beshaba into joining his Gods of Fury. Just prior to her birth, both parents entered the Astral. And while Talos fought off Anubis, Guardian of the Dead Gods, Beshaba used the husk of the dead god Amaunator, the previous god of the sun, as a birthing chamber. The parents decided to name their child At'ar, after the perverted identity of the dead Amaunator. Unlike Amaunator, however, At'ar was no sun god. Born in a similar but corrupted vein, she instead became the goddess of deserts, desolation, droughts, and famine.

Following her birth, At'ar was abandoned in the Astral to fend for herself. She tapped what remained of Amaunator's being and offered it renewed life through her. The husk, wanting nothing so much as life, at any cost, allowed its absorption. With the additional power, At'ar demonstrated her resilience and left for the Abyss. She hoped to receive her mother's approval. It was not forthcoming. And in her anger at Beshaba's rejection, At'ar lashed out at Faerûn. The desert of Anauroch suffered the brunt of At'ar's relentless fury and frustration. Oases dried. Drought and famine spread throughout the desert.

At'ar's tantrum left her embittered and unmoved by the plight of the Bedine peoples of Anauroch. And yet, At'ar found she admired those Bedine who survived as she did, at any cost. Before these Bedine, At'ar manifested and forced their servitude, creating the first of her faithful, the mot'atshan (roughly translated as droughts). She has also appeared before many of the lamia of Anauroch and around the Realms, converting them to her faith.

At'ar has adopted all the traits that were thought of her by the fearful Bedine: Symbolizing the heat of the desert sun, she is a spiteful and faithless woman whose fury in the full day strikes fear into the bravest hearts and commands respect. At her best, At'ar only toys cruelly with mortals. At her worst, she slowly tortures them to their deaths.

The Bedine believe that At'ar was the philandering wife of Kozah (an alias of Talos, At'ar's father), and that every night, she slipped out of Kozah's tent to be with N'asr, the Lord of the Dead (currently, an alias for Cyric). However, At'ar's clergy have begun to teach the Bedine that Kozah and N'asr fought over At'ar. N'asr was handily defeated in the tale and At'ar so enamored with her husband's prowess, she reconsecrated her vows to her Kozah. Interestingly, while the Bedine offer up prayers to At'ar and her father, Talos, they also offer their prayers to her mother, Beshaba, under the alias of Shaundakul, the Treacherous Lurker in the Sands. In other regions of the Realms, At'ar enjoys answering the rare call to Amaunator and destroying the caller.

At'ar resides with her mother and Umberlee, the Bitch Queen, on the 13th layer of the Abyss in a realm named the Blood Tor. However, though she cares for her mother and constantly seeks her approval (as much as two chaotic evil creatures may), she dislikes Umberlee – though she does not consider the Bitch Queen, whose salt waters do not quench thirst, an enemy. Auril, on the other hand, despises At'ar. The feeling is mutual. Nevertheless, At'ar ultimately does her father's bidding and is considered a full member of the Gods of Fury.

At'ar has also made enemies quickly by attacking, directly or indirectly, the portfolios and followers of other powers including Chauntea, Shaundakul, Ilmater, Lathander, Lyanx, and especially the passive Eldath. In addition, she has encroached on the Mulhorandi power Set's territory, aggressively trying to surround him by moving into Faerûnian controlled or disputed areas, such as the Hordelands, Thay, Unther, Eastern Shaar, and in particular, Raurin, the Dust Desert. It is most assuredly a dangerous game, but At'ar feels she has something to prove and she enjoys fomenting conflict between the two pantheons. Furthermore, should she provoke a war between pantheons, she is quite sure the Faerûnian powers will win.

At'ar's Avatar (Wizard 24, Fighter 12, Cleric 12)

Unlike her mother, At'ar is unattractive. At'ar appears to be in her late teens. However unlike most teens, her brown skin is dry and chapped, her face is pockmarked and red with sunburns, and her black hair is dry and split. At'ar's determined and cruel eyes are black as coals and bloodshot with the heat of those same coals.

At'ar has access to the all, animal chaos, charm, combat, elemental (air, earth, & fire), guardian, healing, necromantic, plant, sun, and weather priestly spheres of magic and all wizard schools except those from the elemental school of water. Furthermore, much as she instructs her priests, At'ar prefers to use her magic to create more arid environments and hurt others.

AC -1; MV 15; HP 182; THACo 9; #AT 2/1 (touch) or 5/2 (falchion)
Dmg 1d4+7 + dehydration (+7 STR, see below) or 1d8 +12 (*falchion* +3, +7 STR, +2 spec. bonus in falchion)
MR 55%; SZ M (6 1/2 feet)
STR 19, DEX 16, CON 24, INT 20, WIS 16, CHA 16
Spells P: 8/7/5/3/2/2, W: 5/5/5/5/5/5/5/4
Saves PPDM 6, RSW 3, PP 5, BW 7, Sp 4

Special Att/Def: At'ar prefers to attack from afar with her spells. However, if pressed into physical combat, At'ar does not shy away. She wields a *falchion* +3. If she is disarmed, At'ar will attack with her hands. Her touch absorbs moisture from all living creatures she touches dealing 1d4 damage and draining one point of Constitution (no save) until the person rehydrates themselves.

At'ar's gaze causes any single individual she gazes at to suffer a -1 penalty to all rolls that round.

Other Manifestations

At'ar has been known to appear as an insect swarm of up to 2,000,000 insects (usually locusts) whose movements often form the image of a maniacal face. In this form, At'ar deals 1-6 hp per round. In addition, At'ar retains the intelligence, magic resistance, and saving throws of her avatar form. In all other ways, this form corresponds to the insect swarm (locusts) in the *Monstrous Manual*.

At'ar also occasionally appears to her faithful as a visible aura of heat, 10 feet in radius. Again, a maniacal face will be apparent in the heat waves. In this form, At'ar can speak in the hiss of steam. Any creature entering the radius suffers 1d8 points of heat damage and loses one point of Constitution (no save) from dehydration per round.

At'ar often punishes those who have offended or displeased her by sending a group of 13 giant hyenas (with maximum hit points and a Morale of 20) that appear out of thin air to rip and tear at the flesh of the offender until the offender's flesh is consumed by the scavengers and his or her bones are scattered across the wastes, a form of punishment once utilized by Amaunator.

At'ar sometimes makes her will known through the actions of the scavengers of the wastelands, hyenas, jackals, vultures, scorpions, and insects among others. She has also begun to manipulate abyss ants, feyrs, lamia, leucrotta, fire mephits, salt mephits, salt quasiaelementals, quasits, skriaxit, simpathetics, and desert trolls to do her bidding. At'ar's presence is also seen in the patterns of the sand; wind and sand smoothed pebbles and stones; subtle shifts in stained glass; obsidian; fire-colored or red gemstones of all sorts; gold; and amber (particularly amber with intact insects encased within).

The Church

Clergy: Specialty priests
Clergy's Align: LE, NE, CE
Turn Undead: SP: No
Cmnd. Undead: SP: Yes

All clergy of At'ar receive religion (Faerûnian) as a bonus nonweapon proficiency.

The worship of At'ar is growing rapidly, especially among the Bedine and D'tarig of Anauroch to whom she promises the power to fight off the Zhentarim. At'ar, however, has not stopped there. She has sought to cajole, terrorize, or force the conversion of numerous peoples around Faerûn. In Anauroch and the Stonelands, At'ar is worshipped openly, basking in the respect, fear, and power she engenders. In other parts of the Realms, clergy have tended to keep a low profile for the time being. In particular, in those areas around Mulhorand, the faithful have been very quiet and secretive as they build up their strength for the upcoming battle with Set. The northern and southern sects of the church are relatively independent of one another, though the southern sect is well aware of the northern sects greater power and influence. Once someone joins the faith, leaving is out of the question. Any of the faithful who try to forsake the faith, are tracked down and slain.

The faith has developed a very interesting opinion of the Zhentarim. On the one hand, they admire the way the Black Network has manipulated and victimized the Bedine and D'tarig. On the other, At'ar's faith was begun by these two victimized peoples. In response, the faithful have learned from the Zhents, observing them carefully and then either attacking them without quarter or converting them with a great deal of success.

At'ar's shrines tend to be either small portable wooden cabinets or small (room-sized) structures of stone open to the desert sun.

Clergy of At'ar are known as imam. In ascending order, the clergy uses the following titles: Mendicant, Fakir, Mullah, Mullah-of-No-Pity, Mullah-of-No-Remorse, Mullah-of-Relentlessness, Mullah-of-Desolation, Mufti, Mufti Potentate, Ai'yatollah

Dogma: At'ar's philosophy is one of survival at any cost. Simply, you do what you must to survive. There are few in-depth philosophical treatises.

At'ar denies, and instructs her clergy to deny, the relevance of morality and holds that any actions are justified in pursuing and maintaining power. Furthermore, she advocates that only the strong survive. The weak will, and for that matter, must die. Egoism and the sacrifice of others are the guiding principles of At'ar's theology. In addition, more than just advocate her theology, At'ar forces it upon both her supplicants and those who reject her. Thus, At'ar challenges her faithful constantly with the realities of her relentless and harsh doctrine, (actually doing them a favor by) making them stronger. She expects no quarter, and gives none.

At'ar's brutal treatment of her clergy, as well as the people of Faerûn, has twisted them just as she has been. And just as she is, her clergy are taught to be more concerned with vengeance than with what is right.

At'ar rejoices in desolation, when, as one of her clergy wrote, "Half-starved lizards prey on half-starved flies." Therefore, her priests are ordered to destroy crops and fields and promote the desertification of Abeir-Toril. As might be expected, other powers have warned their faithful to beware the mot'atshan.

Day-to-Day Activities: The faithful of At'ar are a chaotic bunch, most often too concerned with seeing the day through to develop any common pattern of behavior other than survival and the terrorizing of or proselytizing to others.

In Anauroch, mot'atshan try to ally themselves with Bedine chieftains through any means possible. Ultimately, they use their priestly magic to impress, ingratiate, coax, or threaten compliance with their goals. They also try to lead their converts against the Zhentarim and their allies in their attempts to take back what was theirs. Fortunately for the mot'atshan, the Dark Network seems either somewhat unaware of or indifferent to At'ar and her faithful, being more concerned with power plays among Cyric and Iyachtu Xvim and the recovery of Zhentil Keep.

Holy Days/Important Ceremonies: All of At'ar's rituals are performed in Uloushinn, the Bedine language. As a new and chaotic faith, the clergy's rituals are still evolving. There is, however, one uniform ritual, the whirling dance.

At'ar is worshipped, at least once every other day, in rituals involving whirling dances and vigorous chanting as acts of ecstatic devotion. These rituals are done to invoke a dizzy, mystical state and frenzied energy. After one hour of this mystical dance, mot'atshan receive a +2 bonus to their Strength, attack, and damage rolls due to their frenzied state. In addition they receive a +4 bonus vs. all mind-altering magics or psionics. However, their armor class is penalized by 2. This state lasts for one hour (regardless of the length of the ritual beyond one hour's time). It is indeed a good thing to avoid the mot'atshan during their whirling dances.

Major Centers of Worship: There are no known temples in At'ar's name. At'ar has, however, recruited heavily from among the disenchanting Bedine, D'tarig, and Zhentarim in Anauroch, as well as humanoids in the Stonelands. Appropriately, shrines in At'ar's name have begun to appear throughout the Anauroch Desert and the Stonelands. Shrines have also begun to pop up in Calimshan and to a lesser extent, among the peoples of the Hordelands and Unther.

The portion of Anauroch known as At'ar's Looking Glass, a vast and flat area of brightly colored pebbles which retain the sun's heat, is considered a beautiful and blessed place wherein the faithful can test their will to survive.

Affiliated Orders: At'ar's faith has not developed any orders as yet, although there are rumors of a group of Zhentarim deserters and Bedine faithful in Anauroch that have dedicated themselves to At'ar. Their actions are as yet unknown.

At'ar is also said to be considering the sponsorship of an order of crusaders to challenge the clergy of Set in the South.

Priestly Vestments: The faithful wear sand colored abas (a type of loose fitting Bedine robe) and keffiyehs (flowing headscarves held on by brow-bands) with sashes the color of drying blood. In all other respects, their vestments match the functional clothing of the Bedine, though women faithful are not required to cover their faces. The southern sect of the faith dresses in much the same way, though they may make small allowances to local custom and fashion. The faithful prefer holy symbols carved from amber and often hung on a gold chain around their neck.

Adventuring Garb: The adventuring garb of At'ar's clergy is generally the same functional aba as is worn for holy rituals. Black or dark-colored abas are often worn at night to help disguise the faithful from the eyes of predators in the dark. In addition, where possible, faithful will also don armor of almost any appropriate (considering the climate) type underneath their aba. The faithful seem to have taken to the use of the falchion and jambiya as their weapons of choice.

Specialty Priests (Mot'atshan)

Requirements: Constitution/health & fitness 14, wisdom/willpower 14
Constitution 14, wisdom 12

Prime Req.: Constitution, wisdom

Alignment: LE, NE, CE

Weapons: Any

Armor: Any

Major Spheres: Animal (see below), chaos, combat, elemental (air, earth, & fire), guardian, healing (reverse forms only), necromantic (reverse forms only), plant (see below), sun, weather (see below)

Minor Spheres: All, charm

Magical Items: Same as clerics

Req. Profs: Modern language (Uloushinn – Bedine speak Uloushinn as their native tongue and need not take a proficiency slot in the language), survival (desert or some other wasteland environment)

Bonus Profs: Dancing, endurance

- D'tarig, lamia, and most humanoids may be mot'atshan.
- Mot'atshan can select nonweapon proficiencies from both the priest and warrior groups with no crossover penalty.
- Mot'atshan may only cast those spells of the animal sphere which effect scavengers of the wastelands, such as jackals and vultures, and insect life, including *animal friendship*, *calm animals*, *locate animals or plants*, *charm person or mammal*, *messenger*, *snake charm*, *speak with animals*, *control animal*, *hold animal*, *summon insects*, *animal summoning*, *giant insect*, *repel insects*, *animal growth*, *animal summoning II*, *insect plague*, *animal summoning III*, and *creeping doom*. In addition, mot'atshan may only cast the following spells from the plant sphere: *badberry*, *warp wood*, *speed rot*, *hold plant*, *sticks to snakes*, and *antiplant shell*, spells that primarily promote the destruction of plant life. Lastly, mot'atshan may only use weather spells to create a more arid environment prone to drought, famine, and desertification or which produce desert like hazards such as a sand storm. Thus, they have access only to *control temperature*, *10' radius*, *weather stasis*, *control winds*, *weather summoning*, and *control weather*.
- Mot'atshan cast all chaos, sun, and weather sphere spells as if they had an additional two levels of experience.
- Mot'atshan should be treated as if they are under the effect of a permanent *endure heat* (as the 1st-level priest spell).
- At 3rd level, mot'atshan may cast *suncorch* (as the 3rd-level wizard spell) once per day.

- At 5th level, mot'atshan are able to generate an aura of chaos and evil 10 feet in radius for every three levels (rounded up) of the mot'atshan that causes confusion and fear. Every creature within the area, which fails its saving throw, tries to escape the area in confusion (90%) or attack the source of the fear (10%). Those who succeed in their saving throw vs. spell or are unable to escape cannot think clearly, are affected by ill ease, and greatly desire to be somewhere else. This results in a -1 to attack rolls and all Intelligence checks, as well as increasing the chances of spell failure by 20%. The aura can be called upon once per day at will and lasts one round per level of mot'atshan. All clergy members of At'ar's church are immune to this effect.
- At 10th level, mot'atshan gain an immunity to all harmful effects of arid wasteland environments like deserts. They may stand in the midst of a sandstorm, remain in the sun without sunburns, not dehydrate at an accelerated rate, etc.
- At 10th level, mot'atshan may cast *dance of the dervish* (as the 4th-level priest spell) once per day.
- At 13th level, mot'atshan may cast *sandstorm* (as the 7th-level priest spell) once per day.
- At 15th level, mot'atshan may cast *chariot of sustarre* (as the 7th-level priest spell) once per day.

At'aran Spells

4th-level

Dance of the Dervish (Enchantment/Charm)

Sphere: Chaos, charm
 Range: 10 feet/level
 Components: V, M
 Duration: 3-60 rounds
 Casting Time: 1 round
 Area of Effect: One creature/2 levels
 Saving Throws: Neg.

By means of this spell, the mot'atshan can cause a number of creatures to begin to dance madly in an ecstatic whirling. This dance makes it impossible for the victim to do anything, including attacking or spell casting, other than twirl madly; this whirling worsens the Armor Class and saving throws of the creatures by -4, and negates any consideration of a shield. Furthermore, after ten rounds of whirling, the victim loses one point of Constitution, after twenty rounds they lose two additional points, after thirty they lose three additional points, etc., from exhaustion. If the victim falls below zero Constitution, they pass out, fall into an epileptic fit, and begin to bleed internally at 1d4 for each round remaining of the dance of the dervish.

In addition, each enchanted creature counts as a 1st-level priest of At'ar for the purposes of cooperative magic spells, regardless of whether or not they are in fact a worshipper of At'ar. Apparently, the dance of the dervish serves to focus the power of At'ar's faithful.

The material component of the spell is the mot'atshan's holy symbol.

Dehydration (Necromantic, Alteration)

Sphere: Necromantic
 Range: Touch
 Components: S, M
 Duration: Special
 Casting Time: 5
 Area of Effect: Creature touched
 Saving Throws: 1/2

This spell effectively drains the water from living creatures. The mot'atshan's hands becomes warm to the touch for 1 round per level and evaporates the liquid from the target's body causing, 1d6 points of damage and dehydration. Dehydration is reflected by a loss of 1d6 Constitution points. Qualities linked to Constitution drop accordingly: hit point adjustments, system shock, resurrection survival, poison save, and regeneration rate. Should the victim's Constitution drop to 0 or less, he or she is dead with a resurrection survival chance of 25 percent. Each touch of the mot'atshan is cumulative with previous contact and its corresponding damage and Constitution loss.

Dehydrated characters regain 1d8 points of Constitution for each day in which they receive their full requirement of water (one gallon of fresh water with light activity, half that if resting), until they attain their usual maximum. Hit points that have been lost due to dehydration are regained normally.

The material component of the spell is the light of the sun.

7th-level

Sandstorm (Alteration, Conjunction/Summoning)

Sphere: Elemental Air, Weather

Range: 100 yards

Components: V, S, M

Duration: 2+3d6 rounds

Casting Time: 1 turn

Area of Effect: A 180-foot-high cone with an apex 20 feet in diameter and a 9-foot diameter base

Saving Throws: Special

This mighty spell summons high-powered hot winds that whip up the dust, dirt, and sand into a whirling storm that moves at the caster's will at a speed of 96. Roaring winds sweep along in a stream that scours bare flesh raw. Anyone caught in the storm suffers 1d2 damage for every level of the caster (up to 20d2) for each round they are stuck in the storm (those wearing chain mail or better armor take only 1/2 damage). The storm blinds creatures within the area of effect for the duration of the spell and its high winds cut movement rates by 1/4. In addition, those who fail a saving throw vs. spells are blinded (as the 3rd-level priest spell *cause blindness*) for an additional 1d6 turns. Furthermore, the casting of spells in such a storm is nearly impossible: a spell with a verbal component will end up filling the caster's mouth with sand and choking him; high winds and the stinging sand make the manipulation of material and somatic components very difficult; and the effective blinding of the caster inhibits the targeting of many spells. DM's should take all of these factors into account when considering any such spell casting and the dangers of potential spell failure.

The material component of the spell is the mot'atshan's holy symbol.

Note: More information on the dangers of the desert, that these spells mimic or evoke, can be found on pages 78-82 of *Al-Qadim: Arabian Adventures*.

Badin

(The Buffoon, the Jester, the Jester Lord)

Demipower of Arborea, CG

Portfolio: Absurdity, ALCOHOL, badinage, brewing, buffoonery, clowning, comedy, drunkenness, farce, foolery, gags, hilarity, HUMOR, inebriation, intoxication, jests, jocularly, jokes, laughter, LEVITY, liquor, mirth, playfulness, pranks, satire, spirits, tricks, waggery, wine, wit
Humor, levity, alcohol, drunkenness, wit

Aliases: None

Domain Name: Olympus/Brightwater

Superiors: Lliira, Milil

Allies: Lliira, Milil, Garl Glittergold, Tymora, Finder, Sune, Deneir, Lathander, Lyanx, Siamorphe, Sharess, Oghma, Hanali Celanil, Erevan Ilesere

Foes: Shar, Iyachtu Xvim, Loviatar

Symbol: A bright multicolored, double-peaked liripipe (a jester's hood/cap)

Wor. Align: Any

Badin (BAUH-din) is the well-loved and amusing child of Lliira, the goddess of dance, festivals, freedom, and joy, and Milil, the god of elocution, poetry, and song. It is said that Badin was conceived during a heavenly party celebrating the end of the Avatar Crisis. As his portfolio indicates, Badin is hysterically funny and when sober, has never failed to make a mortal or immortal smile as he constantly tailors his humor to his audience. He is constantly cracking jokes or participating in a witty repartee –though under the influence of drink, even he occasionally oversteps the boundaries of what some find amusing. In his short years of divine life, Badin has also developed a great love of practical jokes and pranks as a way of amusing himself. These gags are rarely too embarrassing or in any way harmful. However, against particularly vile individuals, Badin's humor can take a sharper edge in the form of satire or practical jokes aimed at discrediting and humiliating his foes. The intent of this more dangerous humor is not to hurt the victim of the joke, but rather to teach a lesson, a lesson that is sorely needed, but nevertheless, probably not to be learned.

Badin is also the god of alcohol. However, rather than praise alcohol as an escape or excuse to release negative emotion, Badin focuses on the social use of alcohol to lighten a mood and bring a smile to the imbiber.

Badin is much loved by his parents and has found friendship with many of the Faerûnian powers. As the god of humor, however, Badin's greatest friend is the head of the gnomish pantheon, Garl Glittergold. The two enjoy playing an endless

amount of harmless pranks on one another and any other power nearby. Badin is convinced he can show the older and wiser Garl a thing or two.

Badin resides with his mother, Sune, Sharess, and Tymora in Brightwater, a realm in Olympus – for, as many a woman has commented, there is nothing sexier than a good sense of humor.

Badin's Avatar (Bard 25, Illusionist 15, Enchanter 15, Fighter 10)

Badin appears to be a handsome young man with a beaming and never fading smile, which while often annoying is ultimately disarming and charming. He has platinum blond hair, day old stubble, and brilliant green eyes (which often have just a hint of bloodshot). All in all, Badin has a handsome, but roguish, presence. However, it is Badin's clothing that is the most noticeable. Badin always dresses in daring, outrageously bright, and often clashing colors. He is in garb, as he is in manner, the jester.

Badin has access to all schools of magic but necromancy, but prefers charm and illusion/phantasm magics.

AC -1; MV 15; HP 186; THACo 8; #AT 2/1
Dmg 1d6+4 (*Rapier* +1, +1 STR, +2 spec. bonus in rapier)
MR 65%; SZ M (5½ feet)
STR 17, DEX 23, CON 21, INT 20, WIS 17, CHA 24
Spells W: 6/6/6/6/6/4/2*
Saves PPDM 5, RSW 1, PP 4, BW 6, Sp 2

* Numbers assume one extra illusion/phantasm or enchantment/charm spell per spell level.

Special Att/Def: Badin may cast *Tasha's uncontrollable hideous laughter* at will. Mortals normally receive no saving throw against this power, immortals receive a -5 to their saving throw vs. spells. Badin wields Lady Luckblade, a *rapier*, +1 *luckblade*, a birthday present from Tymora, with a randomly determined number of wishes each time his avatar appears. While he eschews armor, Badin generally wears a *ring of protection* +3.

In addition, if the Dungeon Master has access to *The Complete Bard's Handbook*, Badin should be considered to have and make ingenious use of the special benefits of the following kits: true bards, blades, charlatans, heralds, jesters, jongleurs, riddlemasters, and thespians.

Other Manifestations

Badin manifests frequently to his followers. He prefers his presence to be seen through particularly good comedy of all sorts. This includes slapstick to inform his followers of his mild displeasure or by aiding a follower in a debate get into the "zone," expressing him- or herself with uncharacteristic and effective wit.

Badin's influence is also found in grapes, berries, especially sloe berries, hops, barley and other grains, alcoholic beverages of all types, fool's gold, amethysts, cubic zirconium, orprase, sapphires, and colored glass baubles. Badin also acts through platypuses, dodos, and other odd-looking animals; campestri; coures; various types of good or neutral faeries, especially pixies; spider monkeys; and any amusing or mischievous creatures.

Since Badin's birth, many mother's and midwives have begun to notice fewer colicky babies and infants beginning to laugh at an earlier age – a phenomena simply known as the Gift of Badin. Babies who begin to laugh prior to the age of three months are seen as most blessed by the faithful, especially if the babe is the child of one of the faithful.

The Church

Clergy: Specialty priests, bards
Clergy's Align: NG, CG, N, CN
Turn Undead: SP: No, B: No
Cmnd. Undead: SP: No, B: No

All clergy of Badin receive religion (Faerûnian) as a bonus nonweapon proficiency.

There are two divisions of the faith, those that focus on the humorous aspects of Badin, the Humorists, and those that focus on alcohol, the Fermenters. Perhaps not surprisingly, the Humorists appear to be the more favored by Badin. All faithful are known as badini. Specialty priests make up 70% of the priesthood, while bards make up the other 30%. They do not have an established hierarchy, as one sect of the faithful is often too inebriated to remember the officious titles of their brethren and the other could not care less for such meaningless appellations.

Badin's shrines have yet to develop a standard architecture or design. Frequently, his shrines are simply – though there is nothing simple about them – the converted former residences of the wealthy merchants and poor nobles of cities throughout Western Faerûn. However, more often than not, Badin's shrines are simply a redecorated room within an existing temple to either Lliira or Milil.

Many badini have begun to raise herds of *campestri*, the intelligent “dancing mushrooms,” finding them both amusing and good for the soils of their grains.

Dogma: The faithful of Badin are taught that there is nothing as good as laughter. It is the greatest of gifts. The sound of laughter is like the vaulted dome of a temple of happiness, rising to the heavens and echoing for all to hear. Of all days, the day on which one has not laughed is the one most surely wasted. That said, no one who has once heartily and wholly laughed could be altogether irrevocably bad. Laughter is more powerful than any magic because at its roots lies hope and love and redemption. And with its powers, it can heal the soul better than any medicine heals the body.

Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment and its cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity. But this serenity comes at the price of not only sharing laughter with others but with oneself. Part of Badin's gift of humor is the ability to recognize the absurdity in oneself and laugh at it. Life is not something to take too seriously, and seeing the foibles in oneself is more important than seeing them in others.

For Badin's faithful, alcohol is seen as a way to take the edge off, relax and enjoy the lighter side of life. A drink is felt as the spinning out of a pleasure, not as the necessary cause of an affect that is sought: drink is not only a philter, it is also an act of leisure. Initiates are instructed, “And when you work hard all day at the pulpit and know you must work again the next day, drink can change your ideas and make them run on a different plane. And when you are cold and wet what else will warm you? However, be wary of Shar's evil grasp. Respect the power of drink. Drink is a social act, never to be done in excess when alone. There is nothing amusing in this and such acts all too often place one within the evil reach of the depression that is Shar's clutch.”

Day-to-Day Activities: The most important activity of the faithful is the spreading of mirth, the fighting of oppression with satire and arrogance with absurdity, and the healing of the sick through laughter. The faithful try to make every day a festival filled with song and dance, lightness and laughter, all in praise of Badin, Milil and Lliira.

Badini also spend great deals of time perfecting their alcohol's color, body, aroma, and flavor. They maintain large farms and vineyards near their shrines and virtually every badini maintains at least a small distillery within their personal residence. In addition, Badin's worshippers are instructed to always bring a gift of wine or liquor, preferably one of their creation, to any occasion or when sharing another's hospitality.

Another activity of the faithful is to help those who are unable to handle drink and thus, drifting closer to Shar's wicked claws. They try to teach those who have found only demons in drink to find joy through other means because it is only in sorrow and failure that drink becomes an enemy.

Holy Days/Important Ceremonies: At least one meal a day is to be accompanied by an alcoholic beverage to be shared with all those sharing the meal with the badini. In addition, witty toasts or direct thanks to Badin should accompany the opening of any container of alcohol. All of the special calendar days and local holidays are an occasion to praise Badin with song, dance, and of course, drink. In addition, the badini do their best to observe even the most austere holidays of Lliira and Milil (though the badini's concept of austere tends to get confused with ostentatious). The chaotic badini usually take these opportunities to explore the limits of their constitution.

Perhaps the only holiday that is not seen as an occasion to drink heavily is Highharvestide, during which the badini spend most of their day harvesting and preparing the grains and berries they need for fermentation.

Major Centers of Worship: Badin's worship is expanding through shrines in the temples of his parents, Lliira and Milil. In addition, a few of the former Waukeenar temples rededicated to Lliira have taken to Badin, and while not being rededicated again, are speaking more of their prayers to Badin. Badin has a major shrine near the bard's college of New Olamn in Waterdeep that services both the brewers and fools of the city.

Affiliated Orders: The bard's college of New Olamn in Waterdeep has also brought with it the resurrection of the slightly renamed and retooled jester's guild, the Revered Order of Merrymakers, which has chosen Badin as its patron. This small guild is not actually recognized by the Lords of the city as of yet (though with the dower Khelben having stepped down from the Lords, the guild's chances of recognition appear to be much greater). Nevertheless, they seem to be establishing themselves as a respected, if sometimes disquieting and unofficial, guild, in any case.

Years earlier, the jesters organized themselves within the stuffy Council of Musicians, Instrument-Makers, and Choristers, the musicians' guild, and called their group the Ancient and Revered Order of Merrymakers, the jesters' guild. Unfortunately, the jesters got caught up in a series of events that lead to the guild getting banished from Castle Waterdeep for over a year

and kicked out of the musicians' guild. Given the history of the previous guild, the new guild is working to cement their reputation as simple – but well worth the expense – comedians, satirists, and entertainers.

The original guild master of the Order, Gaspar “Blinky” Throgbottom (CN hm B12) has realized that if the new guild is to survive it must achieve official recognition by the Lords. He also understands that given the guild's checkered past under his leadership, his remaining as guild master makes this goal unlikely. Therefore, Blinky has stepped down in order to give a talented newcomer to Waterdeep, Trill the Fool of Silvermoon (NG hm B9), the opportunity to take the reigns of the guild. The new guild master has proven quite charming and successful, even securing partial funding from Guild Master Razaar Slissin of the Vintners', Distillers' and Brewers' Guild. However, for all intents and purposes, Blinky remains the true authority in the guild.

Priestly Vestments: As a new faith, the badini have not settled on a particular fashion for ceremonies and given their outlook, are not likely to do so any time soon, if ever! Joculars garb themselves in the most flamboyant and often ridiculous clothing available. The faithful often hear Badin's unidentifiable and ethereal laugh when donning garb the Jester Lord finds most appealing and amusing.

Badini carry a small and brightly colored stuffed liri pipe approximately four inches long mounted on a small four-inch stick as their holy symbol.

Adventuring Garb: The adventuring garb of the faithful is similar to their priestly vestments, but often takes the form of garishly tailored leather armor, surcoats, and such. The faithful have come to favor the rapier as a melee weapon, as it appears somewhat unthreatening, while still offering a modicum of defense. Joculars have also developed an affinity for using marbles to slip up their attackers (pursuers must move at 1/2 speed or make a Dexterity check to avoid slipping and falling for one round).

Specialty Priests (Joculars)

Requirements: Dexterity 12, Intelligence 12, Wisdom 12, Charisma 15

Prime Req.: Wisdom, Charisma

Alignment: NG, CG, N, CN

Weapons: Blowgun, caltrops, *daggers and knives, fencing blades, marbles, staves, slings, small throwing weapons, short sword*

Blowgun, caltrops, club, daggers, dart, hand axe, knives, main gauche, marbles, quarterstaff, sling, staff-sling, short sword and fencing blades (including the broad sword, estoc, rapier, and saber)

Armor: leather, padded, studded leather, or elven chain and shield only

Major Spheres: All, animal (up to 4th-level), chaos, charm, creation, divination, healing, plant, thought

Minor Spheres: Guardian, protection, time, travelers, weather

Magical Items: Same as clerics and bards

Req. Profs: Brewing, etiquette (to gain an understanding of society's boundaries)

Bonus Profs: Acting (see *The Complete Bard's Handbook* or *The Complete Book of Humanoids*), crowd working (see *The Complete Bard's Handbook* or *The Complete Book of Humanoids*), dancing, drinking (see *The Complete Book of Humanoids*)

- Gnomes and halflings may become joculars.
- Joculars receive benefits similar to the *Jester's Mind*, *Fool's Luck*, *Jesting*, and *Joking*, benefits of the jester bard kit (see *The Complete Bard's Handbook*, p. 34-36 and paraphrased here).

Jester's Mind: Joculars are immune to attacks that cause insanity. They also gain a saving throw bonus equal to their level vs. wizards' spells of the enchantment/charm school and priest spells of the charm sphere. (A saving throw of 1 always fails, however.) In addition, any attempt to read jocular's mind has a percentage chance equal to the jocular's level of causing *confusion* (as the 4th-level wizard spell) in the mind reader.

Fool's Luck: Joculars are given to careless, foolish, and whimsical decisions. It is only their fool's luck that has saved many of their lives. Joculars receive a +1 bonus (+5% on percentile rolls) to most die rolls, including saving throws, initiative, surprise, proficiency checks, ability checks, and ability sub-checks. They also receive a +1 bonus to their Armor Class. They do not receive a bonus to their attack, damage, initial character generation, and Hit Die rolls.

Jesting: Jestering is the art of projecting meaning and mood through the use of body motions. By jesting (or gesturing), a jocular may communicate a single sentence each round to anyone who rolls a successful Wisdom check with a –5 penalty. Such communication is totally silent and does not rely upon a shared language. The jocular must use his entire body for the communication; thus, he must be fully visible and within 30 feet for communication to take place. Jestering may be done to taunt or tease. This form of jesting causes those being jested at to roll a saving throw vs. paralyzation, with a –1 penalty per three levels of the jocular. Those who fail must immediately try to physically strike the jocular for as long as the jesting continues. Those who are so affected ignore all combat strategy and will recklessly pass by more dangerous targets in an attempt to attack the jocular. The effect ends when the jesting ends.

Joking: The jocular may attempt to alter the reactions of others by telling jokes. Such jokes require 1d10 rounds to tell, after which the audience must roll a saving throw vs. paralyzation with a –1 penalty per three levels of the jocular.

Those who fail have their reactions adjusted one level in the direction desired by the jocular. However, those who succeed take the joke the wrong way and have their reactions adjusted one level in the opposite direction.

In addition, a joke told at just the right moment can dispel the effects of fear. Such a joke requires a round to tell and enables all those affected by fear (normal or magical) to roll a second saving throw to avoid the fear (note that those affected by fear do not immediately run away, but remain until the joke is told). If no first saving throw was allowed, then a saving throw is allowed vs. spells.

Joculars may use their joking much like a gnomish buffoon (see *The Complete Book of Gnomes & Halflings*, p. 52-53 and paraphrased here) to break the concentration of a spellcaster with a rude jibe or irritating pun. The jocular must speak a language in common with the spellcaster and must win initiative. If both of these conditions are met, he or she can say something clever and distracting to the spellcaster. The caster is allowed a Wisdom check, modified by the difference between the jocular's and spellcaster's levels, to ignore the distraction; failure means his or her concentration has broken and the spell is wasted.

- Joculars receive a +2 bonus to all reaction rolls with those who can understand them and with whom they are trying to be friendly.
- At 3rd level, joculars may cast *drinker's stretch* (as the 1st-level priest spell) once per day.
- At 5th level, joculars may cast *Tasha's uncontrollable hideous laughter* (as the 2nd-level wizard spell) with a range of 20 yards once per day.
- At 7th level, joculars may cast *ferment* (as the 3rd-level priest spell) once per day.
- At 10th level, joculars may cast *Badin's joke* (as the 5th-level priest spell) once per day.

Badini Spells

1st-level

Drinker's Stretch (Alteration, Enchantment/Charm)

Sphere: Charm
Range: Touch
Components: V, M
Duration: 2 turns + 1 turn/level
Casting Time: 1 round
Area of Effect: Creature touched
Saving Throws: None

This spell enables its recipient to consume twice as much alcohol as they normally might and not feel any of the negative effects of their alcohol consumption, loss of coordination, impaired cognitive abilities, dehydration, etc., for the duration of the spell. Moreover, at the end of the spell's duration, the spell's recipient should be considered as having only drunk whatever alcohol they consumed in excess of twice their normal limit.

For example, if Dagwood the Barfly can normally consume 5 quaffs of ale before getting intoxicated, under this spell he could consume 10 quaffs without ill effect. In addition, as long as Dagwood does not exceed 10 quaffs during the spell's duration he will function normally when the spell expires. However, if Dagwood consumes more than 10 quaffs, the DM should track the amount he has consumed beyond the 10 quaffs. So if Dagwood consumes 15 quaffs of ale during the spell he will become intoxicated with all of the ill effects. However, when the spell expires, Dagwood is considered to have only consumed 5 quaffs of ale, even though he has actually consumed 15 quaffs. That said, DMs are encouraged to role-play the effect of this spell rather than spend their time bean counting the number of ales Dagwood has consumed.

The material component of the spell is the priest's holy symbol.

3rd-level

Drinker's Folly (Alteration, Enchantment/Charm)

Sphere: Charm
Range: Touch
Components: V, S, M
Duration: 2 turns + 1 turn/level
Casting Time: 1 round
Area of Effect: Creature touched
Saving Throws: Neg.

This spell affects a single mammalian (human, humanoid, or animal) creature it is cast upon. If the creature fails its saving throw vs. spells, it must then make a Constitution check. A successful Constitution check indicates that the target of this spell is completely intoxicated, loses the ability for clear thought and coordination, and temporarily receives a -4 penalty to their Armor Class, all ability scores, and all attack, damage, saving throw, and proficiency rolls (in addition to any modifiers

resulting from the ability score reductions). Any target whose Intelligence falls below 9 becomes incapable of casting wizard spells for the duration of the spell. Creatures that fail their Constitution check become completely incapacitated and begin to vomit, as if they had drunk far too much alcohol, for the duration of the spell. The spell may dehydrate the target, but will not kill or permanently harm the target. In addition, those who fail their Constitution check suffer all of the same penalties of those who passed their Constitution check.

A *neutralize poison* spell will counter the effects of this spell.

The material component of the spell is the priest's holy symbol.

Ferment (Alteration)

Sphere: Creation, Time
 Range: 60 yards
 Components: V, S, M
 Duration: Permanent
 Casting Time: 1 turn
 Area of Effect: 3 barrels/level
 Saving Throws: None

This spell allows the priest to speed up the fermentation process of any sugar or starch, creating alcohol. The caster is able to create the appropriate alcohol (ethanol) for consumption. The drink will take on the appropriate flavor of its component ingredients. The caster may also create the utilitarian wood alcohol (methanol) which can be used to sterilize wounds or as a fuel, though this use of the spell is used far less frequently.

The material components of this spell are the caster's holy symbol and the necessary base ingredients for the creation of the alcohol, such as grapes, barley, hops, or what have you.

5th-level

Badin's Joke (Enchantment/Charm)

Sphere: Charm
 Range: Special
 Components: Special
 Duration: 1d6 + 4 rounds
 Casting Time: 5
 Area of Effect: All creatures who can hear the caster
 Saving Throws: Neg.

Badin's joke is an improved version of *Tasha's uncontrollable hideous laughter*. However, the effects the spell lasts for a longer period of time and the targets receive different modifiers to their saving throws (see the chart below for details).

Intelligence	Saving Throw Modifiers
0-1 (No or animal)	totally unaffected by the spell
2-4 (semi)	-3 penalty
5-7 (low)	-6 penalty
8-10 (average)	-5 penalty
11-12 (very)	-4 penalty
13-14 (highly)	-3 penalty
15-16 (exceptionally)	-2 penalty
17-18 (genius)	-1 penalty
19+ (supra-genius or greater)	unmodified saving throw

As the chart suggests, creatures with a an Intelligence of 1 or less are totally unaffected by the spell, and creatures with an Intelligence of 19 or greater receive no modifier to their saving throws, while those in between receive a penalty between -1 and -6 to their saving throw depending upon their Intelligence score.

In addition, the caster can affect all creatures who can hear the caster's joke (about 100 yards if the caster is shouting without the aid of something that amplifies the caster's voice) or can clearly see the caster's jesting (about 30 yards).

The components for this spell are verbal and/or somatic, depending on whether the caster is joking (verbal), jesting (somatic), or more frequently, a combination of both.

Comithea

(Hearthmother, the Daughter of Life)

Lesser Power of Bytopia, NG

Portfolio: COMMUNITY, consanguinity, cookery, cooperation, FAMILY, fidelity, HEARTH & HOME, home life, kinship, MARRIAGE, manners, matrimony, modesty, nuptials, propriety, sociableness, sociality, society, weddings

Hearth & home, family, community, marriage, propriety

Aliases: None

Domain Name: Shurrock/Hearth

Superiors: Chauntea, Lathander

Allies: Chauntea, Lathander, Lyanx, Lliira, Torm, Sune, Tyr, Kelemvor

Foes: Iyachtu Xvim, Dé'ûn, Talos, Beshaba

Iyachtu Xvim, Talos, Beshaba

Symbol: A blazing hearth with a cooking pot hanging within surrounded by a ring of flowers

Wor. Align: LG, NG, CG, LN, N, CN, LE, NE

Comithea (ko-MITH-ee-uh) is the daughter of Chauntea, goddess of agriculture and motherhood, and Lathander, the god of birth and youth. Following the birth of Mystra and Kelemvor's child Lyanx, Chauntea realized that mothering her mortal "children" of Faerûn was not enough. She wanted a child of her own. For his part, Lathander wanted a child with whom he could play. Comithea was conceived and born shortly thereafter.

Picking up on her parents' interest in family, Comithea is the goddess of community, marriage, family, hearth and home. Comithea represents those quiet family and community members who keep everything working smoothly: the mother who raises her children well, asking for little in return but the knowledge that her children will succeed; the generous landholder who provides loans to farmers in lean years, quietly assured that they will pay him back in the next season; the kind uncle on the next farm who dispenses advice by the family hearth. For Comithea blood is thicker than water but it also takes a village; family provides the core of all we are, while community helps bear those burdens we cannot bear alone. She is quiet and modest with her blessings and expects little overt praise in return. She is also loyal to a fault, calm, and wise. Comithea expresses her emotions in the twinkle of her eyes, a warm smile, or an approving nod.

As with all of the new generation of powers, Comithea has aged herself to young adulthood and in the natural course of events, left her parents care to begin her own community. Comithea maintains a domain, Hearth, in Bytopia near Lyanx's Wellville and the two young powers have grown quite fond of each other. Not surprisingly, both of Comithea's parents take an active role in her life and dote on their child. In fact, both parents have ordered their faithful to erect shrines to their daughter in all of their temples and it is at these shrines that wedding ceremonies are to take place, blessed by all three powers. Comithea has been spotted at ceremonies marking the opening of those shrines she is most pleased with.

Comithea has also established a good-natured working relationship with other civic deities including Lliira, Torm, Tyr, and Kelemvor, as well as Sune whose role in marriage and family is crucial.

Comithea's Avatar (Cleric 30, Bard 20)

Comithea appears as a young woman in her early twenties; her long brown hair tied back in a ribbon with flowers. Her face is simple and yet upon closer inspection, appears to be one of the most beautiful visions ever seen. She dresses plainly and modestly, and yet again, upon closer inspection, radiantly.

Comithea uses all schools and spheres of spells but the harmful reversed forms of the necromancy school and the healing and necromancy spheres.

AC -2; MV 15; HP 178; THACo 2; #AT 1/1

Dmg 1d6+2 (+2 STR)

MR 70%; SZ M (7 feet)

STR 18, DEX 18, CON 22, INT 21, WIS 23, CHA 23

Spells P: 13/12/12/12/11/10/8, W: 4/4/4/4/3

Special Att/Def: Comithea may cast any one wall spell of 5th-level or below, e.g. *walls of fog, water, fire, ice, force, iron, or stone* or a *wind wall*, once per round. This power is usually evoked in order to help protect communities and families. Mortal beings cannot lie to Comithea, and even immortal creatures must make a saving throw vs. spells at -5 in order to lie to her. Due to the blessings of her immortal parents, Comithea is unaffected by light-, heat-, and fire-based attacks and plant, sentient plant, and plant-based attacks cannot harm her. In addition, domestic animals and mortal children will not to attack her regardless of any enchantments they may be under.

Other Manifestations

Comithea occasionally manifests to those in danger as a suddenly appearing *wall of force* that intercedes to protect them from attack. However, the goddess prefers to manifest in more modest ways throughout the home: a brief, but smiling face within the hearth flames; the smell of cooking which inexplicably brings to mind the goddess; a small gust at an open doorway which blows dust and dirt out of the house; or the sudden opening of flowers.

Comithea sometimes uses brownies, firestars, gorse, hollyphants, killmoulis, robins, butterflies, and fireflies as signs of her presence. She is also said to reveal many of life's mysteries to her faithful while they gaze upon ants at work, though ants are by no means sacred to the Hearthmother: Nonetheless many clergy keep small contained ant farms to meditate upon.

The Church

Clergy: Specialty priests
Clergy's Align: LG, NG, CG, LN, N
Turn Undead: SP: Yes
Cmnd. Undead: SP: No

All clergy of Comithea receive religion (Faerûnian) as a bonus nonweapon proficiency.

Comithea's clergy tend to be made up of folk who love their community and wish to strengthen it, and includes many a mayor and alderman. In addition, thanks to the patronage of her parents' faithful, Comithea is praised by folk at all levels of the community. In return, the church has made it a policy to give back to the people they serve by not hoarding its wealth and spending most of its riches in service to the community.

The faith has many small shrines scattered throughout the Realms, mostly among the temples of Chauntea and Lathander. A temple in her name is being constructed in Berdusk and has been chosen as the center of her faith in the Western Heartlands, which has even seen the development of shrines to Comithea alone. Comithea's faithful also build small portable shrines to their goddess that they give to community members to keep within their homes.

Specialty priests of Comithea are known as hearthfolk. Most hearthfolk are women, though there are a few men who worship the Daughter of Life. Priests of Comithea have begun to use the following titles (in ascending order or rank): Hearhtender, Civilian, Hearthcounselor, Communitarian, and Hearthmother/father.

Dogma: Faithful are taught that the family is the thread that makes up the tapestry of life. The family is the roots from which all goodness grows. The family creates communities, which in turn, make up states. And good families make for good states. That is why above all else, the family must be held inviolate. Because of this, the utmost care must be exercised before beginning a family. Intimate knowledge is to be frowned upon except in holy matrimony. Children are to be treated as the blessings from Chauntea and Lathander that they are and raised into responsible adults that will find their own way to serve in the community.

The faithful are to aid families, providing any support that mothers, fathers, sisters, brothers, daughters, and sons need. They are to become intimately involved with the goings-on of the community, organizing civic functions and projects which bring families and the community together.

Everyone should have food and shelter. Everyone should have a family and community who care for him or her. It is the lack of these things which lead first to waywardness and confusion and then to resentment and evil.

Day-to-Day Activities: The hearthfolk's life is one of service to their family and their community. They see to their children's upbringing and education, often running small local schools. They often tend to gardens and prepare meals for their families. Hearthfolk sometimes hold municipal offices such as mayor or adjudicator. They organize community events, such as civic dances and sporting events, and volunteer projects, such as mobilizing the community to help a new neighbor build their house. Moreover, the hearthfolk use these events as an opportunity to preach the importance of family and community. It is a powerful message that is backed up by the power of results.

Holy Days/Important Ceremonies: It is said that Comithea loves to hear the fireside tales and folk music of her worshippers, especially those with moral messages about the strength of family and community. Her worship involves many such parables and simple music.

At least one meal (depending upon the culture) a day is to be held sacred to Comithea and include at least all nuclear family members present in the community. At least one meal a ten-day is to be celebrated with extended family and friends in order to promote family and community.

Weddings are the most important ceremony signifying a new family and community unit. Praises are sung to Comithea, Chauntea, and Lathander for their gifts of life and family. Each dawn marks another ceremony that is held sacred to all three powers, as it marks to beginning of a new day, a chance to start anew, correct mistakes, sow or reap the harvest, and share in the joy of loved ones.

The faithful of Comithea observe two major holy days – the day of Comithea’s birth, Greengrass, and a day set aside for the extended community, Shieldmeet. Greengrass is marked with activities geared toward the young and praises sung to Chauntea and Lathander for the multiple blessings of the new season of birth and summer and their daughter, Comithea. The other major holiday for Comithea’s faithful is Shieldmeet. Much like many in Faerûn, the faithful hold picnics, conduct tournaments, and generally partake in community building events on a grand scale, such as cementing peace or trade pacts between cities or nations, often with the marriage of the children of prominent families.

Major Centers of Worship: While Comithea has many shrines in the temples of her parents, her worship seems to have become most popular in the area surrounding the Reaching Woods in the Western Heartlands. A temple dedicated to her name, the Hearthhome, is under construction in Berdusk. The architectural plans indicate that the temple, while large, will retain a cozy and homey atmosphere full of fireplaces and overlarge larders. In addition, once construction is over, the temple will have room to house several of the faithful and their entire families.

Affiliated Orders: Several of Comithea’s faithful, calling themselves the Riders for the Sanctity of the Hearth, have taken to roaming the Western Heartlands and preaching the power of community and confronting Zhentarim lackeys that threaten the sanctity of the nearby villages and towns. Some even believe the Rider’s may be trying to unite the people of the Heartlands into community powerful enough to fight off the yoke of the Black Network and lay siege to the Darkhold.

Priestly Vestments: Priests of Comithea prefer to wear clean white robes with garlands of flowers when conducting holy rites to Comithea. The number and size of flowers in the priest’s garland determines rank among the clergy. Hearthfolk wear bracelets shaped like a garland of flowers with a small charm shaped like a cooking pot which also doubles as their holy symbol.

Adventuring Garb: Hearthfolk wear whatever is appropriate to their situation, often donning the best armor they can if they expect to be in a dangerous situation. However, their shields and tabards are always white and painted or sewn with the holy symbol of Comithea.

Specialty Priests (Hearthmaidens/lairds)

Requirements: Wisdom 12, Charisma 12
Prime Req.: Wisdom, Charisma
Alignment: LG, NG, CG, LN, N
Weapons: Any domestic implement (see below)
Armor: Any up to and including banded mail and shield
Major Spheres: All, creation, divination, guardian, healing, law, necromantic, protection, sun, wards, weather
Minor Spheres: Animal, charm, plant, summoning
Magical Items: Same as clerics
Req. Profs: Agriculture, carpentry, or stonemasonry
Bonus Profs: Cooking, weaving

- Hearthmaidens and hearthlairds are not allowed to train in the use of weapons of war. However, this restriction is somewhat loosely interpreted. Some hearthmaidens and hearthlairds do in fact train themselves in the war-like applications of domestic implements usable as weapons, even going so far as to learn weapons such as the footman’s flail and warhammer. DM’s with access to *Aurora’s Whole Realms Catalogue* are encouraged to let the players choose from many of the domestic tools located therein, such as billhooks, hoes, mallets, pitchforks, reavers, scythes, sickles, winnowing flails, awls, hammer, knives, and shepherd’s crook. If that sourcebook is not available, player’s should be allowed to become proficient (at the DM’s discretion) in such weapons as the hand axe, footman’s flail, knife, quaterstaff, sickle, scythe, trident, and hammer.
- Hearthmaidens and hearthlairds are not trained to be warriors, as such they suffer a –1 to attack rolls in all situations where they are not defending their communities or families and friends. This penalty, however, is replaced by a +1 bonus to attack rolls if the hearthmaidens or hearthlairds are protecting their families.

- All hearthmaidens and hearthlairs receive a +2 bonus to reaction adjustments while in a community.
- Hearthmaidens and hearthlairs may cast *bless*, *command*, or *remove fear* (as the 1st-level priest spells) once per day.
- At 3rd level, hearthmaidens and hearthlairs may cast *create food and water* (as the 3rd-level priest spell) once per day.
- At 5th level, hearthmaidens and hearthlairs may cast *emotion control* to affect a positive beneficial change in a target or *dictate* (as the 3rd-level priest spells) once per day.
- At 7th level, hearthmaidens and hearthlairs may cast *detect lie* (as the 4th-level priest spell) or *blessed abundance* (as the 5th-level priest spell) once per day.
- At 10th level, hearthmaidens and hearthlairs may cast *clear the air* (as the 5th-level priest spell) or *heroes' feast* (as the 6th-level priest spell) once per day.
- At 15th level, hearthmaidens and hearthlairs can *detect lie* (as the 4th-level priest spell) at will.

Heorth Spells

1st-level

Sumptuous Feast (Alteration, Conjunction/Summoning)

Sphere: Creation
 Range: Touch
 Components: V, S, M
 Duration: Permanent
 Casting Time: 2
 Area of Effect: 2 cubic feet of food/level
 Saving Throws: None

This spell simply allows the caster to turn any foods into a “sumptuous feast,” by conjuring and adding seasonings (no more than 8 ounces of seasonings/level are thus conjured) and cooking the foods to perfection. The spell is generally used to either help prepare feasts or make traveling rations more palatable.

The verbal component of this spell includes the brief recitation of appropriate recipes for the foods involved. The material components are the priest’s holy symbol and the basic food involved. Comithea takes care of the rest.

5th-level

Clear the Air (Enchantment/Charm)

Sphere: Charm
 Range: A 10-foot radius
 Components: V, M
 Duration: 1 hour + 10 minutes/level
 Casting Time: 2 rounds
 Area of Effect: All family and friends within the spell’s range (see below)
 Saving Throws: Neg.

This spell is cast upon a group of generally willing family and friends. Willing participants do not receive a saving throw. The effects of this spell force participants to speak openly and honestly to “clear the air” between them. In addition, those so affected will feel no guilt, anger, resentment, or other negative feelings towards anyone in the group who has said anything that they might normally have taken offense to (as long as it was discussed during the spell duration). Rather, everyone participating in the spell takes the discussion rationally and calmly, though there may be serious consequences to what is discussed.

The spell, however, is most often used to intervene with loved ones participating in irrational or destructive behavior. Used in this way the spell becomes something of a cooperative spell, allowing a number of family members or friends to cause a single unwilling family member or friend to participate. For each willing participant beyond caster, the unwilling participant receives a –2 to their saving throw vs. spells. If the unwilling member fails their saving throw, they will be subject to participating in the open dialogue and benefit from the rational and calm understanding that the others do. In addition, the DM should make a judgment about the chances of causing the unwilling member to reevaluate their behavior and affect changes or seek help.

The spell also dispels the effects of all other forms of mind control or charm.

The material component of this spell is the priest’s holy symbol.

Safety of the Hearth (Abjuration)

Sphere: Wards
 Range: Special
 Components: V, S, M
 Duration: 1 turn/level
 Casting Time: 1 turn

Area of Effect: One home
Saving Throws: None

When this spell is cast, a glowing field of energy that acts as a *protection from evil*, *sanctuary*, and *line of protection* surrounds the target home (and that extends all around the home, including its foundation) it is cast upon. The effects, summarized briefly, include the following: anyone attempting to attack the home or those within, must make a saving throw to do so; anyone crossing the field takes 1d3 points of damage (1d8 for evil creatures and undead); all evil creatures receive a -2 to hit; all those within receive a +2 to their saving throws vs. any effects resulting from evil creatures; attempts at mental control are blocked; and extraplanar creatures are repelled. All of those within that home are also protected by the field.

Each additional priest linking hands with the caster during the casting of the spell adds his level in turns to the duration of the spell. While this option is similar to many cooperative spells, this spell does not require the participation of other clergy to be successfully cast.

The material components of this spell are the priest's holy symbol and four vials of holy water (one for each exterior wall or boundary of the home).

Lyanx

(The Merciful, Healer)

Lesser Power of Bytopia, LG

Portfolio: Grace, HEALING, HEALTH, longevity, MEDICINE, mercy

Health, healing, medicine, mercy, longevity

Aliases: None
Domain Name: Shurrock/Wellsville
Superiors: Kelemvor, Mystra
Allies: Kelemvor, Mystra, Comithea, Ilmater, Lathander, Chauntea, Shialla, Eldath, Torm, Eachthighern, Cyrrollalee, Berronar Truesilver, Badin, Meriadar, Iallanis
Foes: Talona, Velsharoon the Vaunted, Loviatar, Malar, Cyric, Shar, At'ar
Symbol: A blood red tear surrounded by an oval nimbus of silver
Wor. Align: LG, NG, CG, LN, N, CN

Lyanx (LIE-angks) is the child of the new gods Kelemvor and Mystra (Midnight) who rekindled their romance when Kelemvor became a power as Midnight had before him. Lyanx's name is a derivative of and in honor to Kelemvor's and Mystra's mortal surnames, Lyonsbane and Manx. Despite their break up during Mystra's pregnancy (of which Kelemvor was unaware), following Lyanx's birth, Kelemvor and Mystra took their new babe across the upper planes to show him off to all the goodly powers. After walking for some time, both decided to rest next to the Yggdrasil and placed young Lyanx's cradle up in the branches to protect him from any predators while they rested. While they slept, Cyric disguised as ratatosk, a type of intelligent rodent that lives in the Yggdrasil's branches, pushed the cradle off the branch to the awaiting mouth of the Dendar the Night Serpent. Startled to hear their child's cry of alarm (for he had never cried), both parents sprang after the falling cradle. Fortunately, many of the other gods were looking over the new family and both Chauntea and Torm caught the cradle. In the chaos, the Mad God made his escape. Young Lyanx dismayed by the pain his parents had suffered in their fear and guilt and his own physical discomfort from scratching against the Yggdrasil as he fell, promised to dedicate himself to healing pains. In essence, Lyanx combined his father's concerns over absolution and death with his mother's concern for the magic of life, becoming the god of healing, health, and medicine. And as a god, himself, Lyanx allowed himself to mature rapidly and began to secure a following of his own.

Lyanx is young, friendly, effervescent, and energetic. He is the best of both the confidant and the apothecary, healing both mental and physical hurts. He has more than the combined charm and goodness of both his parents and has been well received in the Faerûnian pantheon. Everyone seems to like him, except for those too jealous of his popularity to see it is well deserved. Despite his youth, Lyanx is extremely wise, impressing both Oghma and Tyr. In Lyanx, Ilmater has found someone who also cares more about healing those in pain than anything else, while Torm has found another reason and perhaps the best reason to fight on, to defend the innocence of children. Eachthighern has found another healer with whom he can advance the healing arts and Meriadar another god who judges first by actions. And so on. In many ways, Lyanx's childhood and education has become community affair, each god teaching him a different skill. The most notable relationship Lyanx has begun, however, is with Comithea, the daughter Chauntea and Lathander, whom he is rumored to be courting. However, Lyanx has not avoided the making of enemies, despite his popularity. He purposely went out of his way to stake his ground, naming Talona, Velsharoon, Loviatar, Malar, Shar, and At'ar, as well as, Cyric as anathema to his own ethos and as his enemies despite no similar statements by those powers (except Cyric).

Lyanx dwells in the brightly-lit realm of Wellsville, a small and quaint village of industrious apothecaries, doctors, counselors, and priests who tend to all who come to their doors. The village is near Comithea's realm of Hearth and the resident's of the two realms spend a great deal of time with one another and jointly welcome the numerous visitors to this area of Bytopia, especially the neighborly gnomes.

Lyanx's Avatar (Cleric 30, Mystic 20, Necromancer 15)

Lyanx's avatar usually appears as a wholesome and healthy teenager of 15 or 16 years with pale skin and a shock of platinum blond hair. His eyes are either a sea blue or albino pink and convey a serenity, confidence, and wisdom unprecedented for most adults and unheard of in a teen. He usually wears white robes similar to his priesthood and goes barefoot. Alternately, Lyanx may choose to look more sickly and dress poorly (though still in simple white) in order to gauge the compassion of those around him.

Lyanx has access to all schools and spheres of magic but prefers to use priestly spells from the charm, creation, divination, healing, necromantic, protection, time, and wards spheres toward beneficent effect. Spells he casts from the healing sphere have triple the effect.

AC -2; MV 15; HP 176; THACo 2; # AT 1/1
Dmg 1d8 +6
MR 75%, SZ M (5½ foot)
STR 13, DEX 17, CON 21, INT 17, WIS 23, CHA 19
Spells P: 13/12/12/12/11/10/8, W: 6/6/6/6/6/3/2*
Saves PPDM 2, RSW 6, PP 5, BW 8, Sp 7

* Numbers assume one extra necromancy spell per spell level.

Special Att/Def: Lyanx has access to all of the abilities of his specialty priests twice as often as his clergy do. He prefers to avoid confrontations and will use his magic to avoid attacks and defend himself and others. However, if he is pressed, Lyanx has achieved grand mastery of the staff. He usually carries a five-foot *staff of striking* which never runs out of charges as long as he wields it.

Other Manifestations

Lyanx can manifest as a pure white radiance (something Lathander taught him). This radiance causes those people it surrounds to be healed of all wounds, purged of any diseases, poisons, afflictions (including lycanthropy, feeble-mindedness, insanity, and blindness), magical and psionic compulsions, *fear*, and curses. In addition, the radiance acts as a *protection from evil, sanctuary, impervious sanctity of mind, and shield of archons*. Lyanx can communicate telepathically to all of those within the sphere.

Lyanx sometimes uses movanic devas, light aasimon, charity incarnates, faith incarnates, hollyphants, doves, chickadees, young white stallions, white carnations, willow trees, silverbark trees, red tears, rhodochrosite, star rubies, ulvaen stones, and water opals as a sign of his presence and grace.

The Church

Clergy: Specialty priests, white necromancers
Clergy's Align: LG, NG
Turn Undead: SP: Yes, WN: No
Cmnd. Undead: SP: No, WN: No

All clergy of Lyanx receive religion (Faerûnian) as a bonus nonweapon proficiency.

The church is viewed in a good light by all of the churches of Lyanx's allies, as well as the general public, particularly those of the new nation of Luruar where Lyanx's faithful have learned almost as much about healing the ailments of dwarves and elves, as humans.

Lyanx is served by specialty priests known as mercy healers, white necromancers known simply as healers, and lay worshippers known collectively as the Merciful or referred to as Lyanxians. Specialty priests make up 85% of the priesthood. The titles of rank within the church are as follows: Ostiary, Deacon, Ecclesiast, Minister, Bishop, Prelate, Cardinal. The head of the entire church is the Vicar of Mercy.

Dogma: Senior clergy instruct new recruits that “health is a state of complete physical, mental, and social well-being, and not merely the absence of disease or infirmity. Few seem conscious that there is such a thing as physical morality, as well as metaphysical morality. And that the preservation of health is a duty.

“We have to ask ourselves whether medicine is to remain a humanitarian and respected profession or a new but depersonalized science in the service of prolonging life rather than diminishing human suffering. The answer is no. Rather we are to mend first the body and then the mind and then the society. This we do because with each healing, we make our future healings more successful.

“Now, you must swear to never cause harm intentionally or knowingly except to preserve and defend the health of the greater good. Swear to defend against the ravages of evil and destruction, but to know death not as the enemy, but as the natural end that is to come only when the God-Father, Kelemvor calls. Now, you join us to study how to heal those in need and to practice your studies.”

That sworn, it is understood by initiates that despite his belief in peaceful conflict resolution, Lyanx is not a pacifist, recognizing that sometimes violence is necessary to defend the innocent. However, the faithful are sworn to practice mercy and believe in redemptive second chances. Moreover, while the Ilmatari believe that the trials and tribulations of life are necessary for growth, Lyanxians believe growth can occur in the absence of such hardships. It is also accepted that death is the natural end to the cycle of life. It is not the end of existence and should neither be feared, nor embraced. That is why the teachings of Lyanx rarely grant the ability to change the natural cycle of life and death.

Day-to-Day Activities: Priests of Lyanx busy themselves by aiding and comforting the ill, whether it is mending their physical, mental, or spiritual needs (though most seek physical comforting). Payment is strictly based on the ability to pay. They work alongside the clergy of the God-Father, Kelemvor, comforting the dying and their families. These are their primary tasks.

With what remains of their day, priests are expected to research the healing arts and create the tools of medicine. Like the Oghmanytes, Lyanxians will cloister themselves, burying themselves in research into the ailing condition. They will unabashedly work with any willing to help and share their knowledge with any willing to listen. In so doing, Lyanxians try to cultivate strong relationships with other priesthoods, government officials of any level, and the community at large. Lyanxians teach apothecaries new healing recipes and midwives the most successful way to turn a baby while preserving both the infant’s and the mother’s health.

Many of the faithful roam the countryside and city administering as they go, sometimes establishing a base from which to cover the surrounding area, sometimes not. Some accept stable assignments serving goodly kings or other officials and their families and friends. And while most of the clergy focus on researching and healing physical ailments, there is a minority that focuses on counseling, comforting, and spiritual guidance. These clergy often rise far in the faith, perhaps because of their minority status or perhaps their social graces and spiritual understanding are often greater than their peers.

The Merciful’s diets, while not vegetarian, are generally filled with grains, legumes, tubers, vegetables, and fruit. Meat and fish, usually no more than once a week, supplement their diet.

Holy Days/Important Ceremonies: Each of the five special calendar days forms a holy day for the faith. Midwinter is a day dedicated to healing. The faithful are expected to aid those suffering for the full twenty-four hour period allowing only for short breaks to eat and rest. All fees are waived on Midwinter. Greengrass is a day to relax, when even the faithful may turn away all but the most serious cases of illness. Midsummer is a day dedicated to study from sun-up to sundown. Highharvestide is a day to celebrate life and joy. It is a day filled with prayer, song, and feasting. The Feast of the Moon is a day to remember those that could not be healed and moved on to the God-Father. It is a time to reflect on the dead and wish their spirits happiness in the afterlife. Lastly, Shieldmeet is a day to rededicate one’s vows to Lyanx and atone for one’s sins.

Should a mercy healer cause harm in some way unintentionally, they are to pray for guidance and forgiveness. The presence of a chickadee in the next window seen will indicate that all is forgiven. A dove indicates that some atonement is necessary, that the god saw a way to avoid the harm that was not taken. Should a mercy healer cause harm intentionally, they must pray as above. However, if they mercy healer sees a dove fighting with another bird or animal when he or she looks out the window, it demonstrates the extreme ire of Lyanx. If this happens, the priest must seek forgiveness from his superiors while confessing his sin and await a task of penance or face expulsion. These tasks are always physically, mentally, and spiritually challenging and tailored to the priest’s fears, weaknesses, and sin.

Major Centers of Worship: The only major center of worship for Lyanx is the Hospitallia, a combination hospital/university/monastery under construction in the Nether Mountains just east of the Quaervaar Road and Silvermoon and north of the Silvermoon Pass. The coffers of the new nation of Luruar have sponsored much of the construction. The clergy raise white doves as messenger birds and tend to willow trees growing by the grace of Lyanx throughout the

Hospitallia's grounds. The Hospitallia is run by the priesthood of Lyanx, but remains open to all and has allowed shrines to other goodly deities within its walls for both visiting clergy and the ill. The head of the Hospitallia is the Vicar of Mercy, Immanuel the Holy Friend and the Grace (LG hm P15, Int 17, Wis 19, Cha 18). Immanuel is a young man who is said to have been one of the older orphans rescued from Zhentil Keep by Chauntea during the Razing and as such blessed of both Lyanx and the Great Mother.

Shrines to Lyanx, unlike temples, are sprouting up throughout the realms. In addition, many shrines are found in the temples of Lyanx parents, Mystra and especially, Kelemvor.

Affiliated Orders: Lyanx has had his clergy set up a hospital/university/monastery dedicated to both the mundane and magical healing arts. These scholar-clergy at the Hospitallia are known as Hospitiliars. Most of its members remain at the monastery to further their studies and inquiries. However, others are sent about the realms to collect all the knowledge they may on the healing arts from all cultures willing to exchange or share this information.

Priestly Vestments: The clergy of Lyanx wear clean (often using the spell *cleansing* to clean their clothing) pure white cloaks on/or pure white robes and sandals (where feasible). Albino's are looked upon favorably by the god (in fact, albino's in the service of Lyanx suffer none of the weaknesses that usually accompany the condition, such as the susceptibility to sun burns) and many go so far as to bleach their hair. Very often the only color on a priest of Lyanx, aside from the natural pigment of their skin is their holy symbol. The red tear stands in sharp contrast to the pure white of the clergy's garb. Lyanxians wear their holy symbol, a single red tear or star ruby gemstone embedded in a small oval shaped piece of silverbark, dangling from a silver necklace.

Adventuring Garb: While adventuring, priests of Lyanx are well aware of the dangers the world can present them with, they do not usually wear armor. Armor has a tendency of putting others on edge and indicates that battle is near. However, in emergency situations, mercy healers will generally wear the most protective armor available to them. They will usually try to dye, paint, or stain this armor as white (or silver) as possible and are sure to keep it cleaned and highly polished. Surcoats of white with the god's holy symbol embroidered on the chest are commonly worn over the armor.

While mercy healers are prohibited from using most weapons, they do learn to use variety of staves, of various sizes from the foot-and-half truncheon (Weight 2 lb., Size S, Type B, Speed Factor 3, ROF 1, Range 1/2/3, Damage 1-4/1-3), to the four-foot jo-stick (Weight 2 lb., Size S, Type B, Speed Factor 2, Damage 1-6/1-3), the six-foot quarterstaff, and nine-foot bo-stick (Weight 6 lb., Size L, Type B, Speed Factor 3, Damage 1-6/1-4), defensively.

Specialty Priests (Mercy Healers)

Requirements: Intelligence 12, Wisdom 14, Charisma 12
Prime Req.: Wisdom
Alignment: LG, NG
Weapons: *Staves*
Armor: Any, but only in emergency situations
Major Spheres: All, charm, creation, divination, healing (expanded version), law, protection, time, wards
Minor Spheres: Animal, guardian, necromantic, plant, travelers
Magical Items: Same as clerics
Req. Profs: Herbalism, pharmacy (see below), staves (see below)
Bonus Profs: Anatomy (see *The Complete Book of Necromancers*), diagnostics (see *The Complete Paladin's Handbook*), healing

- Any race may become a mercy healer, though many of the humanoid races will slay their peers who turn to the goodness of Lyanx.
- Mercy healers are trained in the defensive use of staves. At 1st level, mercy healers are considered to be experts in the tight weapon group of staves (which includes the truncheon, the jo-stick, quarterstaff, and bo-stick); at 6th level, specialized; and at 12th level, masters as per the *Player's Option: Skills & Powers* or *Player's Option: Combat & Tactics*. In addition, whenever attempting a defensive maneuver with a staff, mercy healers receive +4 to their roll.
- Mercy healers gain +1 bonus to their diagnostics and healing nonweapon proficiencies every third level beginning at 3rd level.
- Mercy healers may cast spells from the expanded healing sphere: *cleansing, cure light wounds, detect poison, cure moderate wounds, hear heartbeat, slow poison, cure blindness or deafness, cure disease, hold poison, repair injury, cure insanity, cure serious wounds, fortify, chiryury, neutralize poison, cure critical wounds, heal, regenerate*.
- Mercy healers may double all effects (range, duration, area of effect, hit points healed,...) from the expanded healing sphere.
- Mercy healers may cast *cleanse* (as the 1st-level priest spell) once per day. Mercy healers may cast an additional *cleanse* every third level (at 3rd, 6th, 9th,...).

- Mercy healers may cast *cure light wounds* (as the 1st-level priest spell) once per day. Mercy healers may cast an additional *cure light wounds* every sixth level (at 6th, 12th, 18th, . . .).
- At 3rd level, mercy healers may cast *remove fear* (as the 1st-level priest spell) once per day.
- At 5th level, mercy healers may cast *repair injury* (as the 3rd-level priest spell) or *chirgury* (as the 4th-level priest spell) once per day.
- At 5th level, mercy healers may cast all spells from the expanded healing sphere to maximum effect.
- At 5th level, mercy healers are able to brew healing-type potions, including *potions of healing* among others (*potions of extra-healing* at 7th level, *elixirs of health* at 10th).
- At 10th level, mercy healers may cast either *cure blindness or deafness*, *cure disease*, *cure insanity* or *neutralize poison* (as the 3rd- and 4th-level priest spells) once per day.
- At 13th level, mercy healers may cast *heal* (as the 6th-level priest spell) once per day.
- At 15th level, mercy healers age at one-tenth the normal rate, as do mystics.
- Mercy healers may only wear armor in emergency situations; i.e., when entering combat.
- Mercy healers receive no weapon proficiencies beyond their initial expert skill in the tight weapon group of staves at 1st level. Furthermore the use of other weapons results in the loss of all granted powers until penance is made.
- Mercy healers have access to the reverse forms of healing and necromantic spells, however their use result in the loss of all powers until penance is made. It is considered a great sin to use Lyanx's gifts in such a way, although Lyanx understands the need to do so at times (to protect others and even sometimes to slay the vilest of intelligent creatures).

Lyanxian Spells

1st Level

Cleansing (Alteration, Necromancy)

Sphere: All
 Range: Touch
 Components: V, S, M
 Duration: Instantaneous
 Casting Time: 1
 Area of Effect: Creature touched
 Saving Throws: None

This spell is a slightly modified version of the *cleanse* spell found in *FR10 Old Empires*. The spell has two major functions. First, the spell causes all grime, dirt, and stains to be removed from the target's body and clothing, enabling the target to present him- or herself in immaculate condition.

Second, and more importantly to the Lyanxians, if the target was exposed to any minor, incidental germs or viruses, they are cured, provided they had not already reached a noticeable level. This does not affect such things as mummy rot, diseases delivered by rat bits, or lycanthropy. Even wounds are cleansed and infections are purified (healing 1 point of damage, if no cure wounds spells had been applied previously).

The material component for this spell is the caster's holy symbol.

4th Level

Chirgury (Necromancy)

Sphere: Healing
 Range: Touch
 Components: V, S, M
 Duration: Permanent
 Casting Time: 1 turn
 Area of Effect: Creature touched
 Saving Throws: None

This spell allows the caster to reach within the target and remove any harmful agents, such as an inflamed appendix, a parasite of some nature, an arrowhead, or what have you. The spell leaves no scars and causes only mild discomfort. The target also benefits from 1d4 points of healing. This spell cannot affect noncorporeal or extraplanar creatures.

The effects of the chirgury are permanent only insofar as the creature does not sustain further damage. Lyanx does not allow this spell to be used in any harmful ways, nor is it reversible like most other healing spells.

New Nonweapon Proficiencies

Pharmacy (priest & wizard groups)

of Slots: 1 slot

Relevant Ability: Intelligence
Check Modifier: 0

This skill allows the character to preserve medicinal herbs and chemicals and prepare medicines from both natural and inorganic ingredients. On a successful pharmacy check, the pharmacist can create a medicine to cure certain ailments (the DM should assign a +3 to -10 modifier, depending on the severity and rarity of the disease) using herbs and chemicals. A failed check either does nothing or has non-lethal side effects (DM's choice), but a check of 20 results in poisoning!

This proficiency is taken directly from "The Even More Complete Psionicist" by Jon Winter in the December 1993 issue of *DRAGON Magazine*.

Tes'que

(The Wretched, the Unwanted Son, the Bastard)

Demipower of Pandemonium, CN

Portfolio: Anxiety, apprehension, awkwardness, brusqueness, clumsiness, COWARDICE, curtness, deformities, diffidence, disfigurement, ECCENTRICITY, freakishness, hermitage, hideousness, homeliness, idiosyncrasies, inelegance, inhospitality, obesity, peculiarity, repulsiveness, SCAPEGOATS, timidity, UGLINESS, unsociability, wretchedness
Ugliness, cowardice, eccentricity, timidity, brusqueness, clumsiness, scapegoats

Aliases: None

Domain Name: Phlegethon/The Wretched Hermitage

Superiors: None

Allies: Waukeen, Lliira, Meriadar, Shar

Foes: Graz'zt, Sune

Symbol: An obese, hunched, and deformed man kneeling on one knee in supplication

Wor. Align: Any

Tes'que (TES-kuh) is the unwanted child from the unwilling union of Waukeen, goddess of trade, money, and wealth, and Graz'zt, an abyssal lord. During her capture, Waukeen was impregnated by Graz'zt who hoped to put a child on her that would replace her and be loyal only to him. She soon gave birth to Tes'que. However, when Graz'zt looked upon his child, the child was hideously deformed and cowered at the sight of him. Graz'zt flew into a rage and beat Waukeen almost to her death. Thereafter, Tes'que found himself alone and unattended by his fearsome father and kept from his mother. Eventually, afraid for his divine life, he fled to Pandemonium. Once in Pandemonium, Tes'que created a small and secretive domain within which he could cower from his father.

Tes'que is everything his portfolio encompasses. He is quiet and timid. He shies away from others and avoids eye contact especially with other powers. However if cornered or forced into a social situation, he can be snide, diffident, and downright testy. He tells offensive jokes and displays disgusting mannerisms and habits. In addition, solitude has bred in Tes'que many eccentricities and idiosyncrasies. On top of this, Tes'que is as awkward and inelegant in appearance as he is in manner. He is physically hideous and deformed, making Talona almost a welcome visage. All in all, he is freakish, inhospitable, and simply wretched. (Perhaps this is the reason Tes'que is seen as the scapegoat for many of the ills affecting the Faerûnian powers, including Waukeen's demise, though few of them have any interest in destroying him and seizing his portfolio.) However, Tes'que is none of these things out of malice or cruelty. He is simply lonely and defensive. Moreover, he is comfortable in that position and prefers to be left alone.

Tes'que has been known to sympathize and quietly aid fellow scapegoats like himself. His followers are mostly the exiled, the downtrodden, the homeless, the desperate, the poor, the addicted, and the mentally ill cogent enough to understand Tes'que and not cruel enough to prefer Cyric. As a result, Tes'que has a very small and timid following and it is uncertain how he will remain in the Realms without a more appealing philosophy or aggressive missionaries. It is speculated that Tes'que receives his strength from a small part of all of Faerûn's peoples, a part that is ugly and inelegant, awkward and shy.

Tes'que does all that he can to avoid his father and his half-brother the demigod Iuz of Oerth. In addition, fearing that the other Faerûnian powers blame him for Waukeen's troubles and even the Godswar (as his father has told him they do), Tes'que avoids all contact with these powers. Fortunately, Tes'que has found three allies among the gods, his mother, Waukeen; Lliira, goddess of joy, dance, and freedom; and Meriadar, god of mongrelmen. During the Time of Troubles, Waukeen entrusted Lliira with her godly portfolio. Following the crisis and after years of incarceration, Waukeen escaped her imprisonment and reclaimed her portfolio. She then sought out her child with Lliira accompanying her. They eventually found Tes'que quivering among the howling winds of Pandemonium. Waukeen tried to befriend her unfortunate child, as did Lliira, and despite his entreaties to stay away, they continued to visit. Nevertheless, Tes'que and his mother constantly struggle in their efforts to build a relationship. Meriadar views Tes'que as a fellow outcast and while he disapproves of his anti-social and chaotic lifestyle, also keeps an eye out for Tes'que.

One other power has taken an interest in Tes'que, Shar, the goddess of loss. Shar sees an opportunity to manipulate Tes'que into joining her new Dark Gods and serve her in her continuing attempts to undermine goodness and joy. She has, so far, only tried to befriend the fragile power. For his part, Tes'que finds Shar's beauty mesmerizing, and yet, it only serves to remind him of his own deformity. Nonetheless, much to Lliira's dismay, Tes'que seems to be rather smitten with Shar.

Tes'que's Avatar (Thief 24, Fighter 12, Wizard 12)

Tes'que is simply hideous. His face is deformed, the bones of his skull shaped incorrectly. He has a lazy eye and multiple chins. Hair grows only in haphazard clumps. His limbs are of differing lengths and with each having an abnormal number of digits. His back is hunched with scoliosis. Rolls of fat hang from all over his form. His skin is pockmarked, oily, and covered in acne. He stumbles and drags when he walks. He is unpleasant to gaze upon and for his part does not look upon those he meets.

Tes'que uses spells from all schools of magic, including wild magic.

AC -2; MV 12; HP 176; THACo 9; # AT 2/1
Dmg 1d8+2 (+2 STR)
MR 60%, SZ M (5½ foot)
STR 18, DEX 18, CON 19, INT 21, WIS 18, CHA 8
Spells W: 4/4/4/4/4/1
Saves PPDM 7, RSW 4, PP 7, BW 8, Sp 5

Special Att/Def: As avatars go, Tes'que is perhaps one of the weakest, due to his mixed heritage as the child of his mother's avatar and an abyssal lord. Nevertheless, Tes'que has a number of spell-like powers he can use at will as a 12th level wizard: *chaos, comprehend languages, continual darkness, darkness, 15' radius, detect magic, emotion, fear* (by touch), *infravision, levitation, magic missile*, and *read magic*.

Tes'que prefers to flee from confrontations. Should he be attacked, he uses his powers, spells, and thieving skills. He also wields a *dagger of venom*, +1 (stolen from his father's treasury). However, if pressed he will attack with his fists for 1d8+2 per blow.

Tes'que is never surprised. In addition, he is immune to electricity, normal fire, and poison attacks and only takes half damage from cold, magic fire, and gas attacks.

Tes'que has a 95% of success at all thieving skills.

Other Manifestations

Tes'que generally prefers to be left alone and therefore, rarely sends any manifestations. He does, however, make his presence known through those things that are ugly and grotesque, though not necessarily harmful, dangerous, or evil. He does this primarily through the mundane happenings of life, such as packs of rats, maggots squirming in rotting garbage, the development of acne or rashes, and the presence of deformed animals. In addition, Tes'que sometimes acts through the less mundane, such as atomies, catoblepas, chaos imps, and cranium rats.

The Church

Clergy: Specialty priests
Clergy's Align: N, CN, CE
Turn Undead: SP: No
Cmnd. Undead: SP: Yes

All clergy of Tes'que receive religion (Faerûnian) as a bonus nonweapon proficiency.

There are essentially two sects within Tes'que's faith, the Hermits and the Inurbanes, which is generally shortened to simply the In'banes. The Hermits are actually less of a sect and more a category of individual who live on their own away from society – hermits. The In'banes are those members who actually form the church. They generally operate in the poor section of urbane centers, setting up shrines, and taking in the riffraff of society.

The faith is too new and its faithful too chaotic and solitary to have developed a hierarchy of any sort. In addition, their lack of organization and their social status has led most Realmsians to view them as nothing more than deluded beggars filled with dreams of grandeur.

Dogma: Tes'que's faith is one of distrust, self-reliance, compassion, and seeming contradiction. The clergy of Tes'que teach that "the world is a cruel and unforgiving place. The Ilmatari act appropriately but search for false meanings in misery, while the Sharrans embrace misery too closely. Bah. They are both mistaken. There is no meaning, only surviving till the next miserable day and the next, hoping for something a bit better. You must learn to rely only thy self. Nevertheless, there is

much that can be done in assisting those even less fortunate. Others have thrown us about for too long, derided us, held us in contempt. Look kindly on the wretched refuse of society and take them into your arms. It is time we looked out for ourselves, no matter what that entails....”

The clergy are taught to see themselves as the victims of others and circumstance, often somewhat powerless to affect much change in their world. This view largely excuses them from responsibility for their actions and others. That said, In’banes add that while Cyric is the god of madness, it is their Lord who protects the insane and while Shar is goddess of hopelessness, it is their Lord who watches over the hopeless. To this end, In’banes have decided to do what they must to protect themselves and those that depend on them regardless of what others might consider moral qualms.

Day-to-Day Activities: The faithful of Tes’que spend their time in one of two ways. Hermits simply do whatever they want. On the other hand, the In’banes spend their days aiding and protecting the downtrodden, homeless, beggars, and insane, whether this involves working at a soup kitchen, stealing from a market stall, assaulting a watchman who hassles or abuses street people, or providing an addict with a release from withdrawal. The faithful also take part in trade of any sort they can, whether legal or illegal. However, more often than not, the faithful deal in goods salvaged or constructed from garbage.

Holy Days/Important Ceremonies: Tes’que’s faith has no official holy days or ceremonies. Clergy simply call upon Tes’que as necessary. In addition, the faithful claim that each of them is visited privately by Tes’que when he feels the need for their praise.

Major Centers of Worship: Tes’que has no known temples. His shrines, however, are mostly portable and scattered about with Faerûn’s disfigured and destitute.

Affiliated Orders: Tes’que has no orders dedicated to him on Abeir-Toril. He has, however, become the patron of a number of the Pandemonium based members of the planar sects the Banished and, to a lesser extent, the Dispossessed. He has also attracted some members of the planar faction the Bleak Cabal.

Priestly Vestments: Tes’que’s faithful pray in whatever garb they happen to wearing at the time – which tends to be more often than not dirty, disheveled, and torn robes. In addition, most would refuse excessive finery because they have a certain pride in their misery and poverty. The clergy carry four-inch wooden cameos engraved with the Bastard’s holy symbol.

Adventuring Garb: Faithful will wear whatever protective clothing and carry whatever armor they can get their hands on to survive.

Specialty Priests (Wretches)

Requirements: Constitution 10, Wisdom 8, Charisma/Leadership 8 or less, Comeliness 8 or less

Constitution 10, Wisdom 8, Charisma 9 or less

Prime Req.: Wisdom
Alignment: N, CN, CE
Weapons: Any
Armor: Any
Major Spheres: Chaos, creation, divination, healing, guardian, protection, wards
Minor Spheres: All, animal, elemental, necromantic, plants, weather
Magical Items: Same as clerics
Req. Profs: Survival (pick any terrain, including terrains such as city streets)
Bonus Profs: Begging (see *The Complete Thief’s Handbook* or *The Complete Book of Humanoids*), foraging (see *The Complete Ranger’s Handbook*), looting (see *The Complete Thief’s Handbook* or *The Complete Book of Humanoids*)

- Any intelligent race may become a priest of Tes’que, providing they meet the alignment and ability requirements.
- Wretches begin with the following thieving abilities and base scores: picking pockets 15%, moving silently 10%, hide in shadows 10%, and detect noise 5% (and if the DM has access to *Player’s Option: Skills & Powers*, bribery 0%) adjusted by Dexterity, race, and armor adjustments. Wretches gain *no* initial discretionary points, however, each time a wretch gains a level, 20 points may be applied to the thieving skills. No more than 15 points may be assigned to a single skill. Wretches do not gain any of the other thieving abilities, such opening locks, climbing walls, the ability to backstab, the ability to read wizard scrolls, etc.
- Wretches may cast *cause fear* (as the 1st-level priest spell) or *taunt* (as the 1st-level wizard spell) once per day.
- At 3rd level, wretches may cast *chaos ward* (as the 2nd-level priest spell [see *Player’s Option: Spells & Magic*]) once per day.
- At 5th level, wretches may cast *bestow curse* (as the 3rd-level priest spell) once per day.

- At 7th level, wretches may cast *emotion control* (as the 3rd-level priest spell) or *invisibility* (as the 2nd-level wizard spell) once per day.
- At 10th level, wretches cast all chaos spells to double the effect – range, duration, area of effect, damage, etc.
- At 10th level, wretches may cast *payback* (as the 5th-level priest spell) once per day.
- Wretches receive a -3 penalty to all reaction rolls with anyone who is a part of mainstream society, that is not the poor, wretched, disfigured, etc.
- Wretches begin the 1st level with only 1d6x6 starting gold pieces. In addition, wretches must donate 75% of all their income and material gains to the more needy and less fortunate.

Tes'quean Spells

3rd-level

Cower (Enchantment/Charm)

Sphere: Charm
 Range: 10 yards
 Components: V
 Duration: 2 rounds/level
 Casting Time: 1
 Area of Effect: 1 creature/2 levels
 Saving Throws: Neg.

When this spell is cast, the caster can choose a number of target creatures within range and cause them to cower in fear and hopelessness. Affected creatures will drop whatever they are doing and start to cringe, unable to flee because in their hopelessness, they do not have the will to escape. Instead, the spell's targets only have the will to submit to the caster's orders. The targets also suffer a -10 penalty to their morale.

5th-level

Payback (Alteration)

Sphere: Charm
 Range: 50 yards
 Components: V, M
 Duration: Special
 Casting Time: 1 round
 Area of Effect: One creature
 Saving Throws: Neg.

This spell is a special type of curse that entails the recipient suffering from whatever abuse they had heaped upon another chosen by the caster. For example, if a nobleman had mocked an indigent man, calling him a disfigured pauper, and then fallen victim to this spell, circumstances and events would lead to that nobleman becoming a disfigured pauper himself; or if a barbarian mocked the weakness of the priest, the barbarian would himself become weak. And so on. This powerful curse causes the recipient to save at -1 penalty for every four levels of the priest above 4th level (i.e., -1 at levels 5-8, -2 at levels 9-12, -3 at levels 13-16, etc.). A successful save does, however, negate the curse.

The material component of this spell is the priest's holy symbol.

Dé'ûn

(The Reaver, the Plunderer)

Demipower of Carceri, CE

Portfolio: Ambition (especially sinister ambition), booty, depredation, ENVY, expansionism, holdings, jealousy, pillage, PLUNDER, possession, pretense, reaving, rivalry, selfishness, spoils, TERRITORY

Plunder, territory, envy, ambition (especially sinister ambition), expansionism

Aliases: Garagos, Gilgeam, Entropy, Targus, Gilgamesh

Domain Name: Minethys/Plunder

Superiors: None

Allies: Cyric, Malar

Foes: Mask, Tempus, Red Knight, Set, Lliira, Torm, Tyr

Symbol: A gray flamberge-bladed two-handed sword pointed up on a crimson field

Wor. Align: N, CN, LE, NE, CE

Dé'ûn (DAY'uhn) owes his deification to both his own strength of will and the mortals of Faerûn who tried to resurrect some of the ancient powers. Dé'ûn was a human anti-paladin of Garagos known throughout the Vilhon Reach, Lake of Steam, and Eastern Shaar regions for fomenting war and for sacking, pillaging, and raping villages wherever he and his troops went. During the Godswar, however, Dé'ûn discovered that it was Tempus under the alias of Garagos, and not the true Garagos (who had been slain centuries earlier by Tempus), who had empowered him and a few other war-fomenting anti-paladins. Outraged, Dé'ûn began searching for a way to bring his deity back from death. He soon discovered what remained of Garagos, a dead island husk, floating through the astral void.

Dé'ûn traveled to the Astral plane where he bribed Vlaakith the Lich-Queen of the githyanki for her assistance in dragging Garagos' husk toward a portal to Faerûn. However, he soon realized that he needed more than just the husk's return to the mortal realm of Faerûn to breathe life back into his god. He needed the lifeblood of all powers, the faith of mortals.

Dé'ûn's quest next found him in the ancient lands of Unther and Chessenta searching for lost magic texts concerning necromancy and the attainment of godhood that dated back to the age of the Imaskari. There he discovered and was forced to enlist the aid of what remained of the clergies of Gilgeam in Unther and Entropy in Chessenta. Together they created a ritual that would bring all three powers back to the Realms. While Dé'ûn and the githyanki brought the husks to the portal (no easy feat while Anubis, Guardian of the Dead Gods, watched over the husks), the other anti-paladins and the two clergies began the ritual to open a portal to the Realms, their faith strengthening their magic.

Just as the ceremony reached its zenith, Lord Ao stopped the husks of the three dead gods from entering Realm-space. Instead, gathering them in his massive hand, Ao crushed them into one. With his other hand, Ao lifted Dé'ûn into the air and crushed him into the divine remains. In so doing, Dé'ûn became at first a vessel to hold the collective might of the dead powers and then a deity in his own right, rewarded by Ao for the strength of his convictions and ambition. Instinctively, Dé'ûn left Abeir-Toril for the outer planes to create a realm for himself while the four personalities within struggled for cohesion. And once in Carceri, he established the realm of Plunder.

Dé'ûn combines the worst aspects of the three powers from whom he was created. In the chaotic jumble of his slowly coalescing personality, Dé'ûn seeks everything that is his or others. However, unlike Mask who seeks material goods, but eschews ownership, or Iyachtu Xvim who seeks control over people, Dé'ûn seeks ownership and possession of both goods and people, the resulting pillage from his raids. More than this, Dé'ûn, in his insecurity, is driven by a sinister ambition to compete with others over possession. He simply believes that he must prove he is better than his rivals (meaning almost everyone else, mortal or immortal) are. (Nevertheless, to whom Dé'ûn believes he must prove himself remains uncertain.) And whereas Xvim is the patron of lawful evil leaders and tyrants, Dé'ûn is becoming the patron of the chaotic evil despot. Dé'ûn moves at a frenetic and unsettling pace, all the time victimizing those who get in his way, raping and pillaging, murdering and sacking. And no matter how much Dé'ûn gains, it is never enough and he finds no satisfaction.

Dé'ûn has found himself openly admiring (which has probably prevented either power from crushing Dé'ûn outright) the strife inducing murderer Cyric, as well as the brutal Malar. Both powers find Dé'ûn's encroachment on their portfolios infuriating. Nevertheless, they realize their greater strength and are actively working to manipulate Dé'ûn towards their own ends. Set of the Mulhorandi pantheon, however, is incensed that Dé'ûn has stolen Gilgeam's faithful from him and will do what he can to destroy the Plunderer and have his revenge.

Dé'ûn's Avatar (Anti-paladin 25, Crusader 10, Thief 15)

Dé'ûn appears as a large thirty-something year old man in gray spiked plate mail and an open faced helm. He wields an equally gray bastard sword. Upon closer inspection, even Dé'ûn's skin appears to be gray and his mouth filled canine teeth. The only real color to Dé'ûn is his glowing red eyes that glow with the flames of a burning village. Dé'ûn favors the spheres of chaos, combat, elemental fire, and war, though he has access to the all spheres.

AC -3; MV 12; HP 201; THACo -4; #AT 5/2
Dmg 1d10+13 (*two-handed sword of wounding* +1, +10 STR, +2 spec. bonus in two-handed sword)
MR 45%; SZ L (8 feet)
STR 22, DEX 20, CON 23, INT 15, WIS 15, CHA 18
Spells P: 6/5/3/3/2
Saves PPDM 1, RSW 3, PP 2, BW 2, Sp 4

Special Att/Def: Dé'ûn has not yet come to understand what it means to be a deity, especially given the psychological conflicts inherent in his attempts to reconcile three immortal psyches with his own. Therefore, his avatar appears only slightly more powerful than his mortal form did. Dé'ûn wields a *two-handed sword of wounding*, +2, which also has the powers of an *unholy avenger sword*, with a flamberge blade named Reaver. He wears spiked *darksteel plate mail of command*, +2 (though even without his armor, the avatar has a natural AC 8) and a *dragonhelm* much as his mortal form did.

Dé'ûn has all the abilities of a paladin in reverse – his touch causes damage, rather than healing; he can cause disease; he radiates a protection from good aura; he can detect good; and so forth. In addition, as a mortal, Dé'ûn was known to have had some tanar'ri blood in his veins. As such, his avatar may use the following spell-like abilities at will: *darkness*, *15-foot radius*, *detect magic*, *fear* (by touch), *infravision* (to 240 feet and always active), and *telepathy* (at will). Moreover, Dé'ûn is immune to electricity, normal fire, and poison attacks and takes only half damage from cold attacks, magical fire, and gas attacks. The avatar also has the ability to climb walls (95%), hide in shadows (80%), and move silently (80%) – even in his armor.

Dé'ûn rides a Nightmare (with maximum hit points) named Ember, whom is loyal unto death. In addition, in his mortal life, Dé'ûn was served by a quasit (also with maximum hit points) named Death-throws. His avatar often appears accompanied by one or both of these creatures.

Other Manifestations

Dé'ûn's most common manifestation is as a speaking and gigantic bonfire which consumes everything within its 20 yard radius (dealing 10d10 damage/round). The manifestation cannot move though it may start and spread other fires. In this form, Dé'ûn's proclamations are often simple and destructive.

Dé'ûn also acts through the presence of ogres, hill giants, ettins, reaves, vaaths, cave bears, black bears, war dogs, worgs, dire wolves, vorrs, perytons, cocks, woodpeckers, cockatrice, pyrolisks, bulls, gray war horses, nightmares, quasits, spheres of annihilation, and fires of all sizes, especially forge flames and bonfires.

The Church

Clergy: Specialty priests, crusaders, fighters, anti-paladins, thieves
Clergy's Align: NE, CE
Turn Undead: SP: No, Cru: No, F: No, AP: No, T: No
Cmnd. Undead: SP: Yes, Cru: No, F: No, AP: Yes, T: No

All clergy of Dé'ûn receive religion (Faerûnian) as a bonus nonweapon proficiency.

The faithful of Dé'ûn are known as Dé'nites. The clergy is made up primarily of former worshippers of Garagos, Gilgeam, and Entropy. However, in their years of grasping for their lost power, what remains of the faithful have become both more chaotic and more evil, which is how Dé'ûn prefers it.

The church is based in Unther, at Gilgeam's Citadel of Black Ash, though their influence is spreading throughout the southern Realms, including Chessenta, Chondath, the Lake of Steam, the Shaar and Eastern Shaar, and even the Sea of the Fallen Stars. Still, the faith is growing slowly. The Citadel provides a safe haven for the faithful, but a poor launching point for the clergy. Moreover, while the clergy tends to be somewhat chaotic, the people of the Old Empires region tend to have a more lawful outlook, despite their warlike nature, making proselytizing more difficult for the Dé'nites. In addition, the Citadel's power over farther-away regions, especially the Sea of Fallen Stars is and is likely to remain very weak.

Despite their chaotic nature, the Dé'nites do maintain a loose, if unimaginative, military hierarchy (in ascending order): corpus, decurion prior, decurion, centurion prior, centurion, hecturion prior, hecturion, legate, and dictator. Specialty priests make up 45% of the priesthood, crusaders 20%, fighters 20%, anti-paladins 10%, and thieves 5%.

Dogma: Dé'nites believe that peace is for weak fools. War makes all who fight strong. Might makes right. Foes are to be vanquished beyond the ability to ever retaliate. Diplomatic solutions are for fools, the soft, and the dishonorable; the only

true answer lies in battle. What's more, those who are better off serve only as challenges to the priest. Their holdings, their slaves, their women, are there to be taken for no other reason than these goods should belong only to Dé'un and no other. It is an affront to the Plunderer that others have what by divine right should belong to Him. Combat brings these spoils to the victor and this plunder, especially an enemies territorial holdings, are signs of power and prestige. Furthermore, the appropriation of another's possessions during war or battle is the just reward of the victor.

Day-to-Day Activities: Priests of Dé'un spend their days raiding and pillaging wherever they go, bringing about wanton destruction. They burn down their enemies' ability to retaliate. They are often violent brigands who openly take part in arson, muggings, rape, and other crude means of seizing what they believe should belong to them and their god.

Dé'nites also spend their time administering their property and territory, whether material goods, slaves, or land holdings. All clergy are expected to spend at least some time practicing their destructive combat skills.

Dé'nites are often the spectators and sponsors of cock fights, dog fights, bear and bull fights, the feeding of prisoners to lions, gladiatorial combat and other similar forms of cruelty and abuse. Each creature that dies is given up to Dé'un upon his altar.

Holy Days/Important Ceremonies: Dé'nites have few holy days or ceremonies, aside from placating Dé'un with a portion of whatever booty they take in raids and dedicating the mayhem they cause to his honor. There is one day, the faithful do celebrate, however, the Day of Ascension on the last day of Flamerule. In areas where the Dé'nites can do so, bonfires and widespread arson mark the day. Dé'un's clergy believe that the Reaver snatches all of the burned goods and the resultant dead before any of the other powers have the chance to save the souls of their respective faithful.

Major Centers of Worship: While Dé'un's mortal roots lay in the Lake of Steam region, his only known temple is the Citadel of Black Ash, formerly of Gilgeam, in Unther. It is from this temple that Dé'un's clergy plots its raids and attacks, mostly into Chessenta. However his worship is spread throughout the area encompassing the Lake of Steam, Chondath, Chessenta, and Unther. Dé'nites are also working to convert the underground temple of Garagos in Westgate, the House of Steel, to Dé'un. They have also built a prominent shrine in Bandit City in the Eastern Sharr.

Dé'un has also seen his following grow rapidly among the pirates of the Sea of Fallen Stars. For a time, it appeared that Cyric had cemented his place as patron of the pirates absorbing most of the worshippers of the Dead Three and Leira, as well as poaching heavily from the faithful of Mask and the taking in of those Malarites who feared the curse of lycanthropy. However, Cyric's position with the pirates was tenuous at best and Dé'un exploited this to his advantage. In short order and due in large part to the expanse of his portfolio, the pirates have begun to propitiate Dé'un more than any other power save UMBERLEE, with Dé'un drawing his faithful from Hoar, Cyric, Malar, Mask, Talos, and Tempus, and even some Gondar and Waukeenar. The clergy are currently planning a fortified temple on Dragonisle.

The temple of Entropy in Luthcheq was destroyed during Dé'un's ascension and the site has not been rededicated to the Reaver. Moreover, the Karanoks, with the exception of Saestra Karanok, the Lady of the Night, blame Dé'un for the destruction of Entropy – though the family still doubts and questions whether their deity was truly destroyed.

Affiliated Orders: Dé'un's faithful have begun a mercenary band, the Knights of Depredation, made up of outlaws and brigands; murderers, berserkers, and sociopaths; and the old followers of Entropy, Gilgeam, Garagos. The knights count a number of half-orcs and half-ogres among their numbers. The Knights are based in the Vale of the Reaver in Yondath, a valley below the headwaters of the Thornwash River, between the western Cloven Mountains and the Thornwood, north of Saelmur and Ankhapur and south of the Deepwash, though they can be found wandering the region between the Lake of Steam, Sespech, Chondath, the Blade Kingdoms, Chessenta, and Unther and hiring themselves out as mercenaries. The Knights are led by Ounadar the Blood-Drenched, formerly a Garagathan of some note, though the Knights are only loosely organized at best. Ounadar and his congregation continue to practice slaughter on the creatures spawned from several captive deepspawn in the caves above the valley. Ounadar's dreams of capturing the city of Westgate may soon come to fruition. He has contacted the growing number of faithful among the Pirate Isles who seem amenable to the idea of seizing Westgate and making it base from which to plunder the entire Inner Sea region.

Priestly Vestments: Priests of Dé'un wear the best armor they can obtain. They do not dye or otherwise color their armor, but any adornments, surcoats, or the like are always a fiery red and charcoal grey. The faithful carry two-handed or bastard swords with undulating or wavy, flamberge, blades that double as their holy symbols. In addition, Dé'un has instructed his clergy in the method of creating *swords of wounding*.

Adventuring Garb: Priests of Dé'un wear the same outfits in the field as they do to ceremonial functions, sporting armor with red adornments. They carry their large blades openly and threateningly. The faithful also make use of other weapons that deal large amounts of damage, in particular melee weapons such as the battle axe, two-handed axe, maul, morningstar, lances and several of the polearms, especially the poleaxes like the halberd and bardiche. They have also advocated the training and use of firearms of all sorts, marveling in their destructive power.

Specialty Priests (Reavers)

Requirements: Strength/stamina & muscle 14, Constitution/fitness 12, Wisdom/willpower 12

Strength 14, Constitution 10, Wisdom 10

Prime Req.: Strength, Wisdom

Alignment: NE, CE

Weapons: Any, though they prefer weapons that deal the greatest damage

Armor: Any

Major Spheres: Chaos, charm, combat, elemental (air & fire), healing (reversed forms only), necromantic (reversed forms only), summoning, war, wards

Minor Spheres: All, creation, guardian, elemental (earth), protection, weather

Magical Items: Same as clerics or warriors

Req. Profs: Charioteering, dirty fighting (see *Player's Option: Combat & Tactics*), fire building, two-handed or bastard sword

Bonus Profs: Endurance, intimidation (see *The Complete Thief's Handbook* or *The Complete Book of Humanoids*), looting (see *The Complete Thief's Handbook* or *The Complete Book of Humanoids*)

- Only human males may become reavers.
- Reavers may select nonweapon proficiencies from both the priest and warrior groups with no penalty.
- Reavers receive Constitution hit point adjustments to their hit Dice as if they were warriors. In addition, Reavers with Strength scores of 18 may roll for exceptional strength as a warrior.
- Reavers are immune to the beneficent, calming, or fear inducing effects of a great many magical items and spells that play upon their emotions. In addition, any attempts to cast such an effect on a reaver enrage the reaver with knowledge of the manipulation attempt. Other emotion causing magics will have the standard effects.
- At 3rd level, reavers may cast *draw upon holy might* (as the 2nd-level priest spell) once per day.
- At 5th level, reavers may cast *chaotic combat* (as the 4th-level priest spell) once per day.
- At 7th level, reavers can make three melee attacks every two rounds.
- At 7th level, reavers may cast *produce flame* (as the 4th-level priest spell) or *gust of wind* (as the 3rd-level wizard spell) once per day.
- At 10th level, reavers may cast *whirlwind of steel* (as the 5th-level priest spell of Garagos) or *right of might* (as the 5th-level priest spell of Gilgeam) once per day.
- At 10th level, reavers cast all spells from the combat sphere at double damage.
- At 13th level, reavers can make two melee attacks per round.
- At 15th level, reavers may cast *fire storm* (As the 7th-level priest spell) once per tenday.

Spells of the Reaver

Dé'ûn grants his clergy access to all of the unique spells of Garagos and Gilgeam, including the 4th-level *blood mantle*, *blood rage*, and *hurl thunderbolts*; the 5th-level *right of might* and *whirlwind of steel*; and the 7th-level *tyranny* (all found in *Powers & Pantheons*).

The clergy has yet to devise any unique spells of its own, though there are rumors that they are working on a spell of fire and war known only as Conflagration.