**Chapter 4. Alternative Divine Spellcasters**

There are other types of divine spellcasters that differ from the common cleric, but have various points in common with them. These classes are now separately analysed in detail, giving each a background, table of available spells, the descriptions of new spells specific to the class, and other details that allow the players and Master to increase the range of usable divine spellcasters in the game. Some of the proposed classes below were introduced in official supplements, and then expanded and edited in this book. For the original versions of the classes, refer to the following manuals:

* Ascetic: in *Gazetteer 2: The Emirates of Ylaruam* (as “Dervish”).
* Bard: in *PC2: Top Ballista* (as “Windsinger”) and in *The Complete Bard’s Handbook (AD&D)*.
* Holy Champion (Paladin, Druidic Defender, and Avenger): in the Companion set, in the articles in *Dragon Magazine* dedicated to Robrenn and Eusdria, in *The Complete Paladin’s Handbook (AD&D), and* in *The Complete Ranger’s Handbook (AD&D)*.
* Demihuman cleric: in *Gazetteer 6: The Dwarves of Rockhome*.
* Relic Keeper: in the Companion set, in *Gazetteer 5: The Elves of Alfheim*, in *Gazetteer 8: The Five Shires*, in *Gazetteer 9: The Minrothad Guilds,* and in *CM4: Earthshaker!*
* Druid: in the Companion set and in *The Complete Druid’s Handbook (AD&D)*.
* Hin Master: in *Gazetteer 8: The Five Shires*.
* Shaman: in *Gazetteer 10: The Orcs of Thar*, in *PC1: Tall Tales of the Wee Folk*, in *PC2: Top Ballista*, in *PC3: The Sea People*, in *Savage Coast Sourcebook,* and in *Orc’s Head Peninsula*.
* Shadow Shaman: in *Gazetteer 13: The Shadowelves*.
* Spirit Shaman (Shaman): in *Gazetteer 12: The Golden Khan of Ethengar*.
* Taltos: in *Dragon Magazine #247*.

A final comment regarding the use of the term shaman. Normally it is used to indicate three categories of characters in the official D&D supplements: the spirit shaman (those *shaman* principally widespread in Ethengar and described in GAZ12), any type of humanoid cleric (called shaman, with a negative connotation to note their more savage magic ability), and a cleric of Atruaghin or Rafiel (that have taken the name of “shaman” as a simple cultural title). In this manual, the term shaman is only used to indicate the humanoid clerics, while for the Ethengarian shamans the term “spirit shaman” (given their bond to the spirit world) is used and for the priests of Rafiel the term “shadow shaman” has been coined.

**Legend:**

Prime Requisites: the characteristic that is considered the class’s primary.

Other Requisites: the alignment (where specified), the level (where specified), the general skills (where specified), and their minimum values that a character must meet to belong to this class.

Hit Dice: the type of Hit Dice that the character uses each level, and the number of hp that he acquires after a certain level (usually after 9th level).

XP and Maximum level: the xp table and the maximum level achievable by the class.

Saving Throws: the class’s Saving Throws.

THAC0: the class’s THAC0.

Permitted armour: the armour that a character of that class can wear and continue to exploit all the advantages of belonging to the class, and the type of shield preferred. In effect, every character can use any shield or armour (unless limited by the cult or culture he belongs to), but it is necessary to be aware that some classes are more penalised if wearing these protections (arcane spell failure, penalty to thief skills, and so on). For further details on armour and shields, refer to Chapter 1 of the *Mystaran Armoury* manual.

Permitted weapons: the weapons that a character of that class can or knows how to use. Note that standard Cleric can only use the weapon that his Immortal or church allows. For further details on weapons refer to Chapter 2 of the *Mystaran Armoury* manual, while for details on the Immortals see the *Codex Immortalis*.

Special Abilities: all the particular powers and privileges (general skills excluded) that the class grants the character. Usually they are explained in the descriptions of the class’s Special Powers, with reference to rules presented in this manual, with the exception of the following two abilities:

*Fighter combat options*: the martial abilities available to Fighters described in Chapter 2 of the *Mystaran Armoury* manual available online (among which are the original options Disarm, Parry, and Sunder).

*Multiple attacks*: the character can make more than one attack per round, with the same weapon or different weapons. The fighter acquires an extra attack at 12th, 24th, and 36th level, for a total of 4 attacks at 36th level. The additional attacks of demihumans depend on their race and are acquired through Attack Ranks.

Weapon Mastery: the class’s mastery of weapons (see Chapter 2 of the *Mystaran Armoury* manual).

Compulsory General Skills: the class’s compulsory general skills (see the *Manual of General Skills*).

***Ascetic***

**Prime Requisites:** Wisdom and Constitution.

**Other Requisites:** Wisdom and Constitution scores equal to, or greater than, 13, Alignment Lawful.

**Hit Dice:** 1d6 hp per level up to 9th, plus Constitution modifier. From 10th level, +1 Hit Point per level, Constitution modifier doesn’t apply.

**XP and Maximum level:** The Ascetic has the same advancement table as the Cleric for his spells, but uses the Mystic’s table for xp, and can achieve 36th level.

**Saving Throws:** Cleric of equal level.

**THAC0:** Mage of equal level.

**Permitted armour:** Shields and light or medium Armour.

**Permitted weapons:** Any simple weapon allowed by the cult, weapons to incapacitate or capture an adversary.

**Special Abilities:** Cast divine spells, divine protection, ascetic powers

**Weapon Mastery:** As a Mage of equal level.

**Compulsory General Skills:** Divine magic (bonus), Religion.

***General Description***

The ascetic is a priest that belongs to a religious order focused on seeking perfection and spiritual and physical balance as well as peace and universal harmony. The ascetic, like the mystic, seeks enlightenment through the rigid practise of prayer and meditation techniques, but unlike the mystic all his effort is in achieving union not only with creation but above all else with the Immortals, considering them the inspirers of the life-force and energy that pervades the universe. Mystics, in fact, aren’t interested in a religious dimension: their mysticism is personal, and they believe that they can achieve perfection and equal the Immortals without needing to worship them. The ascetics instead believe that perfection derives from communing with their Immortal, as this is the only key for perfection and holiness, and obtain their powers thanks to their faith and self-discipline. Moreover for the ascetics it isn’t important to improve their fighting ability along with their mental ability to achieve balance (another cardinal teaching of the mystics), but they concentrate on their spirit and mind, thanks to which they can dominate their body and strength it. The lack of good martial skills in the ascetics is, however, compensated by their ability to resist any type of danger, which is better than any other cleric’s (better ST, special physical and mental abilities).

All the ascetics share the theory according to which without balance between mind and body, unity between the spirit and the material, inner perfection won’t exist nor is it possible to enter in communion with the Immortal and with the other creatures of the universe to obtain the sought enlightenment. The ascetics are thus projected via techniques of meditation and training to elevate their own spirit beyond the material until they become living receptacles of the Immortal, true Saints and Enlightened according to some sects (called Bodhisattva in Sindhi and Qishi in Ochalese). The ascetic trains his spirit and mind by constantly reciting the prayers of meditation (sutra in Sindhi) that help strengthen his will and make clear judgements based on the cult’s precepts. Moreover he is called to develop a strong physical resistance thanks to the training of deprivation and refusing worldly temptations, which raises their pain threshold and self-control to resist injuries to both flesh and spirit remaining vigilant and calm. Thanks to this training the ascetic draws huge benefits that normally are precluded to the other priests. Indeed, the techniques of meditation and intense training which they have undergone to allow them to develop a great spiritual energy and a great affinity with the Immortal, which allows them to complete amazing acts and evoke superhuman powers.

***Ascetic Orders***

For asceticism the path to enlightenment is always a unique and personal journey. However, there are two types of ascetic orders: the hermetic or contemplative orders, and the missionaries or proactive orders. In both cases, the orders can be either communal (those formed by more than one subjects in religious place) or solitary (those formed by a single individual who can at his discretion take for a certain period of time some disciples to initiate in the secrets of asceticism).

The ascetics that belong to a communal hermetic order never leave their community once they have entered. The rule of the hermits in fact imposes on their members the hermitage and isolation from the world, considered impure and a source of turmoil for body and soul. These ascetics (more precisely hermits) often live in difficult to reach places (on a mountain top, in the middle of a desert, in an arid, inhospitable region), in total contemplation of nature as the representative of the divine word that the hermit must study in depth to understand. They prefer to remain isolated from the rest of the world leading a communal life in their inaccessible hermitages, and are completely self-sufficient from the point of view of any spiritual or dietary needs (cultivating a small garden and raising cattle to feed themselves or resorting to magic, and conserve the knowledge that they find in a small but well supplied library which are added with the philosophical and religious works that they pen). The only exceptions concerning contact with the outside world are made in the case of visits of other members of the order or wise and enlightened individuals, in order to exchange information and discuss the best way to achieve total communion with the Immortals.

The solitary hermits instead are often misanthropes that, sickened by the corruption of the society in which they live, choose to dedicate themselves body and soul to the mystical relationship with the immanent and transcendent divine, and consecrate their mind and body in the search for communion with Immortality. The hermits of this type are solitary and grumpy people, although not dangerous or hostile, and prefer the company of animals, plants, and natural phenomena (considering them uncontaminated by the spark of intelligence and thus of egoism) to that of humans or intelligent beings. Often speaking with the beasts, rocks, streams, and the rain, as if these can understand it and gave the answers they seek (and in many cases it is so, thanks to their powers). These ascetics are often identified based on the particular type of training that they follow or the setting in which they live, even if they don’t have any common organizational structure (these are found among the dervishes, anchorites, stylites, and so on). When they are approached by someone who like them seeks the truth or revelation, they don’t tolerate losing time with weak-willed individuals, and because of this the selection criteria to accept disciples are very rigid and require a huge sacrifice. Once the disciple has shown (after having passed several tests) that he is now on the right track (between 2nd and 4th level), he is invited by the master to abandon it and follow the true path of revelation. The rapport between these solitary ascetics is always polite, and doesn’t threaten the occasions when they meet to exchange knowledge, experiences, and new revelations, although these events are rare and usually coincide with holy festivals dedicated to his cult or important times in the seasonal calendar.

For missionary or proactive orders instead, the monks live communally within a building usually located in peaceful areas and deeply immersed in nature (considered the place par excellence in which the Immortal manifests in the most direct and purest manner), but not necessarily far from inhabited centres. Within the temple the youngest disciples are taught by their elders according to the cult’s laws, strengthening both body and soul. The aim of a missionary ascetic however isn’t to remain in his temple: the doctrine in fact supposes that by facing all the tests placed in the world by the Immortals an individual can obtain enlightenment and become one with the Immortal. At that point he knows what his destiny is and has to teach another to follow his own path in the same way (so these monks are also called missionaries). Thus, once they have been evaluated by the elder monks (who in theory have already attained enlightenment) the young ascetics must test themselves in the surrounding world to increase their experience and strengthen their spirit. Therefore, in these monasteries interaction is permitted between the monks and the common folk. On some occasions, the ascetics feel called by the Immortal to complete pilgrimages or holy quests, upon gaining the approval of the highest ranked monk (Abbot), they leave the community and begin to wander the world in order to complete their spiritual growth, seeking to enlighten all those with which they come into contact with their wisdom and integrity, to shape the world according to the precepts of law and pacifism.

***Weapons and Armour***

The ascetic is above all confident in his individual skills and robust physique to resist the dangers of the world and enemy attacks, but nothing prevents him from wearing armour or shields to protect him better (e.g. if at risk of a deadly fight), although he will only opt for medium shields and light or medium armour.

Regarding the weapons he may use, the ascetic is limited to the simple weapons within those allowed by his Immortal or cult, a defensive martial art, and weapons more designed to capture or stun an adversary than kill him. Moreover, before attacking to kill him, the ascetic must always try to convince his enemy to surrender or stop his violent intentions (where possible), or try to capture his enemy alive (by inflicting non-lethal damage) to put him on trial or imprison him to give him the chance of redemption.

***Powers of the Ascetic***

All the ascetics possess the ability to ***cast divine spells*** through prayer that manifest the Immortals’ power.

Moreover, the ascetic is blessed in a particular way by the Immortals thanks to his spirit of self-denial and his abiding faith he gains a permanent ***divine protection***. He receives from the Immortals a sacred bonus of –1 per 4 levels to his natural Armour Class (i.e. –1 from 1st to 4th, –2 from 5th to 8th, etc.), an effect that is based on his habit of not constantly wearing protective armour or shields (the surest cover is given by their faith in divine providence protecting them from every evil).

Finally, the ascetic is repaid for his search for purity and physical and spiritual perfection with some ***ascetic powers*** acquired from his communion with the universe and his Immortal based on the level of enlightenment (experience) achieved.

* *Healing touch* (1st): with the simple laying-on of hands the ascetic emits positive energy that can cure up to 1 hp per level per day to any living creature (excluding constructs, oozes, and Entropic beings). The Hit Points dispensed with the cure can also be shared (e.g. a 10th level paladin cures up to 10 hp per day, and can place his hands on a peasant to cure him of 3 hp, he can later place his hands on himself and cure up to 7 hp in the same day). *Healing touch* applied to an undead creature or a being that belongs to the Sphere of Entropy (e.g. demons) causes the subject to lose rather than gain hp but it is allowed a ST vs. Death Ray for half damage.
* *Iron mind in a steel body* (3rd): thanking to his intense training, an ascetic’s physique and mind are so strong that he gains a +1 bonus to all Saving Throws.
* *Asceticism* (6th): after a turn of meditation, the ascetic enters a deep trance, during which he is immune to hunger, thirst, and hot and cold environments. Each hour of meditation is worth two hours of sleep (max: 10 hours/day) and it is only possible to exploit it once in a 24 hour period. During the meditation the ascetic is partially cut off from what happens around him: *Sense danger* or *Listen* check with a–4 penalty. Moreover, during the meditation the ascetic can ask a question of the Immortals, who always respond with prophetic but cryptic visions, which the character will have to interpret to know the best way to act (see the 3rd level cleric spell *Oracle*).
* *Resistance* (9th): two times per day, by concentrating for a round the ascetic gains the power to resist heat, cold, or poison (see 2nd level clerical spell of the same name) for 1 turn per level.
* *Nimbleness* (14th): this power can be used at will and allows him to jump up to 3 feet per level (the jump consumes the character’s entire movement). The ascetic can also reduce damage from a fall with an *Acrobatics* check and if successful the height of the fall is reduced by a number of feet equal to three times his level.
* *Speak with all* (20th): the ascetic permanently gains the ability to communicate with any living being.
* *Disappearance* (25th): once per day, concentrating for a round the ascetic completely disappears. In this state he can only be detected by Immortal level spells, a *wish,* or *trueseeing*. The ascetic can remain invisible for a maximum period of one round per level (not necessarily continuous), but becomes visible if he tries to attack (like the *invisibility* spell). Despite being invisible, the character can be heard if he isn’t quiet enough and can be discovered in other ways, according to the terrain type he is fighting on.
* *Superior will* (30th): once per day the ascetic is able to negate the effects of any spell that directly affects his mind (*ESP*, *charm*, *confusion*, etc.) after failing a ST to resist it.
* *Mystical sanctity* (36th): the ascetic has finally achieved unity with creation and his Immortal. From this moment he is immune to normal or magical diseases and poisons, and is surrounded by a holy aura that constantly grants the effects of the *sanctuary*, *protection from evil* and *sure step* spells.

***Restrictions of the Ascetic***

All ascetics are Lawful individuals who worship an Immortal or belong to a cult bound to Order. They believe that their powers stem from a communion with the divine gained through respecting stringent rules. As such each ascetic must swear to respect *at least* 5 of the following obligations (vows) based on his cult, amongst which Obedience is compulsory:

***Obedience*:**the ascetic must always obey his master or his order’s elders, as well as any other follower of the same faith of higher rank or is more enlightened.

***Balance*:**the ascetic must prevent negative feelings (hate, revenge, anger, jealousy, etc.) from lodging in his heart and distance himself from the parties of any dispute in order to make a better judgement before acting.

***Poverty*:**the ascetic must not possess more than he can carry himself and mustn’t want to possess material goods beyond that needed for survival.

***Charity*:**the ascetic must give half of his assets to the order he enters, and afterwards give half of his annual income to his order. He must give alms to the poor wherever possible, and aid the needy without taking payment.

***Chastity*:**the ascetic cannot have sexual relations with other beings or tie his soul too strongly to a single individual. The spirit must keep itself pure and above personal desires (by loving the whole of creation).

***Peace*:**the ascetic must avoid killing any living creature, unless this is useful for the ascetic’s survival (game to eat) or represents a threat to the ascetic’s life or to some other defenceless or just person and doesn’t want to mend its evil ways. To follow this dictate the ascetic cannot use reverse spells that produce physical damage, but specialises in curative, divination, and spells that aid others.

The moment an ascetic transgresses one of his vows, he loses access to his spells until he makes an appropriate penitence. For repeated violations or for breaking more vows, the ascetic also loses some of his ascetic powers (DM’s discretion) and risks being hunted by his order.

***Immortals and Cults for Ascetics***

There are philosopher ascetics (believe in Order as a divine universal force and thus worship the four celestial Spheres), polytheist (who worship a pantheon of Immortals associated with a lawful cult or church) and more rarely specialists (those that follow a single no-evil lawful Immortal). The following list lists all the Immortals divided by Sphere that allow ascetics amongst their priests. Note that no entropic Immortal accepts ascetic amongst his priests and that the *Immortals listed in italics* exclusively admit ascetics as their priests.

**Energy:** Alphatia, Benekander, Ixion, *Shaper*, Razud, Tarastia.

**Matter:** *Infaust*, Ka, Maat, Paarkum, Terra, Utnapishtim.

**Thought:** *Koryis*, Mâtin, Ssu-Ma.

**Time:** Al-Kalim, Chardastes, Finidel, Taroyas.

The cults that have ascetic orders amongst those known on Mystara are the following: the Eternal Truth, Samdu, Celestial Court, Church of Darokin, Church of Karameikos, and Church of Thyatis.

***Bard***

**Prime Requisites:** Wisdom, Intelligence, and Charisma.

**Other Requisites:** Wisdom score of 15 or higher, Intelligence and Charisma higher than 11.

**Hit Dice:** 1d6 hp up to 9th level, plus Constitution modifier. From 10th level, +1 Hit Point per level, Constitution modifier doesn’t apply.

**XP and Maximum level:** The Bard uses the Cleric’s for xp and spells, and can reach 36th level.

**Saving Throws:** Cleric of equal level.

**THAC0:** Cleric of equal level.

**Permitted armour:** Any shield, light or medium armour.

**Permitted weapons:** Any weapon permitted by the Immortal served.

**Special Abilities:** Holy hymns, melodious voices, amazing gifts of communication, encyclopaedic knowledge, plus different special abilities for each subclass.

**Weapon Mastery:** As a Cleric of equal level.

**Compulsory General Skills:** Divine Magic (bonus), Listen (bonus), Persuasion (bonus), Entertain, Gather Information, Religion.

***General Description***

The bard is a very particular type of priest, whose vocation is influencing the emotions of the public with song or with recitations and orally telling the customs, myths, and history of a people in the name of his cult. Unlike common singers (wandering troubadours or court minstrels), an entertainer, musician, and poet who has learnt from performing before an audience or composing verses to pay homage to his patron (or satiric verses if it doesn’t maintain the promised financial arrangement), the bard is in the exclusive service of his Immortal: his efforts are designed to promote the interests of his patron thanks to his charismatic gifts and at the same time to become a reference point for his equals, obtaining respect and veneration thanks to the knowledge and wisdom that marks him. The bard is gifted with a great mnemonic skills as well as great wisdom and charisma, and therefore represents a particularly elitist caste of priests, chosen by the Immortal as incarnations of the most important virtues of his cult.

The bard is therefore a singer with a divine mission, a priest with great communicative skill, an inspiring sage, and a devout entertainer, capable of evoking strong emotions and moving the heart and soul of his listeners thanks to aching melodies, stirring songs, or theatrical and dramatic actions. The bard doesn’t have ambitions of conquest or power, but prefers to use his knowledge to motivate and advise both commoners and the powerful with the moral and historic lessons offered by the legends and songs at his disposable. The bards and jesters constitute the only source of news available to the common folk, and are often the conduit through which a culture’s legends are passed from generation to generation.

The bard is free spirit, who seeks to live his life to the maximum, facing the greatest number of experiences possible to be able to increase his repertoire of songs and knowledge. The majority of the younger bards thus lead a rather reckless life, always moving in search of new information on epic or tragic deeds on which they can compose new songs or sermons or simply to gather and pass on knowledge that could otherwise be lost. If he cannot find inspiration in the stories of the past or in the chronicles of the present, the bard doesn’t hesitate to create the ideas for new heroic deeds or moral lessons, invariably finding himself involved in some type of romantic, tragic, or simply dangerous event.

At name level (9th), the more adventurous bards decide not to settle down, but to continue to wander in search of new knowledge, emotions, and divine inspiration. The errant bards lead a roaming life, always moving in search of ideas to compose new songs, knowledge, or experiences to pass on to the mortals, often ending up involved in romantic and adventurous situations. The errant bards have the chance, once per month, of learning an epic fact to commemorate about which a song has still to be written. This happens as a random encounter or rumour, and it allows the bard to meet great heroes and travel with them for a while, gaining experience along the way while composing an appropriate tribute. The errant bards, exploiting their fame and savoir-faire, can also obtain refuge in any bardic Colleges (see below), temple, or noble residence with a simple Charisma test, although he must repay the hospitality by offering assistance to any question the host may present him and organising at least one recital per evening.

Other bards instead, upon reaching name level (9th) and gain a certain experience and popularity, prefer to abandon their wandering and lead a more peaceful and settled life, living in the house of a court noble or a rich merchant, or dedicating himself to studying in a dignified and comfortable environment, but also remain ready for new experiences and pays attention to the news that reaches him from the outside world. These individuals, called Master Singers, become very popular characters within the region in which they settle and are considered peerless sages or artists.

At times, a Master uses his own resources to found a bardic College, or a school in which to train promising youngsters in the arts according to the principles of his Immortal, of which he become the Headmaster. These places are to all effect the temples consecrated to the bard’s Immortal, decorated with holy icons and a tabernacle (usually a statue or effigy, to which they raise prayers), and the functions consist in the performances that every student or master must daily try to stimulate his thoughts and emotions, and read and recite texts designed to train and strengthen the memory. The Colleges within the first 6 months 1d8 students who wish to increase their knowledge. These students are loyal, but not to the point of sacrificing themselves for the Headmaster, who will have to replace them if they decide to leave or if they are judged incapable. Not all the students have the requisites to become Bards (scores too low), but if the Master thinks it opportune he could however keep them with him to develop their ability allowing them to become artists, singers, and learned, or direct them towards the clerical career (if they show the aptitude). In a college, the Headmaster’s main aims are teaching the novices, researching new holy hymns, gathering and passing on knowledge and legend by creating a well supplied library.

The Headmaster of a college must also offer shelter to every bard or jester that asks for it, so making available to these brothers all the information collected in the building’s library. In many cases this becomes an occasion for the mutual exchange of favours: the traveller receives room and board for the night, and the Headmaster has the chance of learning new legends and songs, as well as having a new teaching available for his students for a short time.

Naturally, life at times can be strange, and legends are full of strange, life-changing incidents. So, as an errant bard can certainly decide at a certain point of his life to stop wandering and found a college, a headmaster or court bard can incur the ire of some patron and must go into hiding or become a wanderer to escape his enemies. In the selection of his lifestyle, the bard knows that nothing is stable or certain to continue forever, and every change is viewed as a new challenge placed by his patron to increase his knowledge and defend his teachings among the populations most “thirsty” for emotions and knowledge.

***Bardic Roles (Subclasses)***

Based on the worshipped Immortals interests, the subclasses with specialised connotations and powers can be identified.

**Arts** (music, song, poetry, theatre): ***Artist Bard***.

The Artist (also called Diva, Singer, or Rhapsode) is a specific type of bard devoted to an Immortal particularly linked to music, song, poetry, or to entertainment in general. The artist’s main task is stirring the emotions of those that listen to him thanks to the fervour inspired by his love for the art and Immortal. Following the precepts of his Immortal and exploiting his natural gifts, the divine singer defends the divine word and teachings through song, recitals, poems and compositions, epic or tragic ballads, recounting legendary or allegorical morals, drawing inspiration from mythology, history, and personal experiences. So whether an actor, poet, or musician, the diva is a sublime artist and a stirrer of emotions, able of evoking aching melodies, vibrant songs, or epic verses to stir his audience and improve his connection with the divine.

While a normal priest is trained to learn and recognise prayers and litanies, the divine artist must instead study music, dance, poetry, and the theatrical works as the true gifts given by the Immortal to mortals to lead them to harmony and the freedom to think and feel, or inspire them to achieve enlightenment and artistic perfection.

The artist bard is deeply devoted to the search for the perfect song, for the celestial melody, for the eternal poem, or for the unbeatable tale, as this represents on the one hand the greatest display of faith to his Immortal, and on the other the most durable and effective testimony of the power of the Immortals and of his own artistic and spiritual abilities. Every singer therefore deems it a sacred mission to search everywhere for the inspiration to glorify his patron and pay it homage for the artistic gifts that it gives him and raises him above the common folk through performances or compositions of heavenly perfection.

**Knowledge** (legends, magic, mysteries, history, news, prophecy): ***Savant Bard***.

The Savant (called Herald, Oracle, or Poet) is a bard devoted to an Immortal obsessed with the preservation and widening of knowledge, with the power of memory and the ability to reveal the future through visions and prophecy. The function of the savant is twofold: in part historical memory (through the works fixed in their memory all the conquests that the civilisation has produced and the secrets it has inquisitor to pass them on to his contemporaries and descendants), in part an oracle able to predict the future thanks to his knowledge of the past and communion with the Immortal.

The savant is more than any other priest a true oracle, he is the mortal instrument through which the Immortal speaks to his disciples to admonish, exhort, or warn them about current or future events. This naturally gives the prophet a greater importance than the common clerics, often making him more haughty and abstruse, or more prejudiced and inquisitorial.

The bards that insist in being called Oracles are in fact considered vessels of a greater knowledge that cannot be revealed to anyone. The character of an oracle is irritable and cautious, as he must carefully evaluate the mortals to understand who are worthy of receiving predictions about the future, relentlessly concentrating on the latter to convince them to accept their destiny and the role that the Immortal has chosen in the fate of the world, becoming their mentor or motivator to assure himself that the destiny happens as in his vision.

The heralds instead by nature consider that their task is to transmit their Immortal’s voice and to gather the greatest number of listeners possible. For the herald all those that have shown interest deserve to know the prophecy and the divine teachings, and his specific task is to plumb the mysteries of humanity and the cosmos to obtain new revelations to spread among the mortals and celestial spheres.

**Epic** (war, battle, adventure, heroic or impossible deeds): ***Hero Bard***.

The Hero (commonly called Skald) is a bard devoted to an Immortal that loves to celebrate victory, courage, battle, and epic deeds with dance, sagas, and legends, in such a way that it inspires future generations of brave mortals to accomplish new deeds in the Immortal’s name. The hero specialises in the telling and recording of warlike acts, many of which he has personally participated in, and in strengthening the morale of troops in battle thanks to his charisma, as well as helping the soldiers by fighting at their side or thanks to the prophetic gifts that he exhibits. The skald is thus a witness of bold actions and is himself an intrepid and unconventional fighter.

For the hero bard the epic action is as important as the celebration that follows, which has the function of increasing the holiness of the event and placing it within a preordained divine plan, thus sanctifying and approving any actions deeply-rooted in the achieving of the epic objective. Very often the hero bards are hired by the powerful and warlords to pay homage to their conquests and to the blood-thirsty fight in which they took part, to transmit to the people the message that victory was given to the most virtuous and valiant, despite the atrocities that may have been committed (considered necessary to the achieving of the goal). Every hero bard is very happy to preside at these celebrations, provided that the winner shows a statement of belief towards the bard’s Immortal and demonstrated adherence to a well-defined code of conduct of which the bard approves.

***Weapons & Armour***

The bard isn’t particularly well-versed in combat: his task isn’t so much in confronting every sort of monstrous creature face to face seeking to kill it (unless a skald), than to witness and inspire epic or romantic deeds to retell them in verse, song, or music in such a way that it makes them eternal and stirs the souls of mortals. Therefore, although seeking the strong emotions of great deeds, he knows his limits and must therefore always seek to protect himself in the best way to confront the dangers of the outside world. Bards are trained to fight wearing light or medium armour and with up to a medium shield, without it inhibiting their special abilities. Only hero bards are trained to use heavy armour and every type of shield because they are devoted to an Immortal of battle.

Regarding the weapons he can use, normally the bard cannot use two-handed weapons as they are too heavy and difficult to wield, and prefers missile weapon to keep his enemy at distance, or light, one-handed weapons so he has the option of using a shield.

***Bard Powers***

All bards have the ability to ***evoke*** or ***compose holy hymns*** that manifest the power of the Immortals through the verses or music (see the section on holy hymns). No bard is however able to turn or control undead.

Thanks to his ***melodious voice***, the bard can counter a fascination attempt made by any creature that has a power similar to *charm* or any power based on listening to a voice or melody with a Charisma check (or *Singing* if he has this skill), speaking to counter the fascination effect. As long as he continues to speak/sing and the check succeeds, the effect is countered, but only if the victim can hear the bard’s voice.

Moreover, each bard is an expert listener, and is particularly skilled in influencing the reactions of those who can hear him. As such from 1st level the Bard gains the free general skills ***Listen*** and ***Persuasion***.

As well as these, each bard has ***amazing gifts of communication***. This ability allows him to learn new languages (non animal with extreme ease thanks to his innate curiosity and continued contact with other cultures: in game terms, every six levels (6th, 12th, 18th, 24th, 30th, 36th) he adds a new language to those he knows, chosen from one of the cultures he has had contact with. Moreover, he is also able to make himself understood by intelligent creatures that cannot speak his tongue or are mute using sign language and body language: with a successful Intelligence check can transmit simple messages (noun + verb + subject) to anyone he is talking to that can see him.

The bard’s most peculiar characteristic is his innate curiosity and his limitless memory, thanks to which he can accumulate a series of infinite knowledge of every type without being a true expert in anything. The bard has an ***encyclopaedic knowledge*** that allows him to know something about the history or characteristics of any real or legendary creature, character, place, object, or event. The bard’s percentage chance for general knowledge is:

**(Level + Intelligence) × 2**

For more obscure or specific knowledge, the chance is halved and it is only possible to remember 1d6 details of each type. Based on the topic, these are the general or specific knowledge he can know:

|  |  |  |
| --- | --- | --- |
| **Topic** | **Generic Knowledge** | **Specific Knowledge** |
| Creature | Legend, Appearance | Powers, weaknesses, diet |
| Event | History & characters | More accurate info & dates |
| Place | History | Magical and physical features |
| Object | History, Appearance | Powers, Owners |
| Character | History, Appearance | Powers, Titles, Relationships |

To make a knowledge check the bard rolls 1d100: if the result is less than the percentage chance, the bard has knowledge related to the argument, otherwise he knows nothing or cannot remember.

It is up to the DM to establish what the information is, but usually it should include in this order: a brief history or well-known rumours, appearance, important subjects linked to the topic, supernatural powers or events connected to it. It is possible to make a general knowledge check once per day, and retry the next day (it is supposed that it is easily accessed knowledge, but that the bard couldn’t remember it at that time), while for specific knowledge can only be tried once per level, and the result indicates what the bard knows of the topic at that time. Naturally if the character has the appropriate general skill (like *History*, *Myths & legends*, or any knowledge linked to the subject), can make a skill check rather than the d% roll, based on the most favourable value.

Example: Seamus is an 8th level bard with Intelligence 15 (encyclopaedic knowledge chance: 46%). He is trying to remember whether among the powers of a whispering fiend (a succubus) is the ability to drain energy with a touch, and so this is specific knowledge. This means that the chance of remembering what a succubus’s powers is 23% (and can only remember 1d6, among which is certainly the energy drain).

Finally, based on his subclass, each bard has three additional powers (one each at 2nd, 5th, and 9th level), but also has a particular limitation and specific Requisites that must be met to perform that role.

**Artist Bard**

***Artistic Dedication*** (2nd):The artist bard is so dedicated to the art form he considers the most sublime that he dedicates himself body and soul to improving his artistic ability (singing, music, or recitals). As such he benefits from a bonus equal to one third of his level to his chosen artistic skill (*Sing*, *Play*, *Act,* or *Entertain*).

***Innate Charm*** (5th): An affirmed artist is surrounded by a particular aura that grows with experience and renders the bard more fascinating and charismatic. From 5th level the artist bard gains the ability to fascinate beings of his race once per day, as for the 1st level arcane spell *charm person*. The fascination can affect a number of Hit Dice of creatures equal to one third of the bard’s level, rounded down, and the effect makes it so that the bard is well liked and can ask favours of his new friends. The bard must entertain the victim for three rounds, and then make an *Entertain* check exploiting any linked abilities: if he fails, the attempt is wasted, while with a successful check the chosen victim falls to the bard’s fascination. The victims can attempt a ST vs. Mental Spells to break the link with the bard each time the latter asks for important or dangerous favours (DM’s judgement): if the ST succeeds, the victim negates his liking of the bard and begins to consider him a impertinent or opportunist and has a +1 bonus to any future attempt to resist his *charm*.

At 10th level, the bard’s fascination ability affects all animals like the *charm animals* spell. At 15th level, the ability also extends to any intelligent creature (excluding undead and constructs) like the 5th level arcane spell *charm monsters*. Obviously in each case, an appropriate skill check is needed to successfully activate the power, and it is always possible for the victims to make a ST to avoid the effect.

***Stage Presence*** (9th):When he wants to, once per day the artist bard can address a character or a crowd composed of 5 people per level (regardless of their levels or Hit Dice, the important thing is that their Intelligence score is at least 4) that must be within 120 feet, must be able to hear him clearly, and must be able to understand his language. The bard declaims an uninterrupted appropriate series of verses, singing or playing an instrument, and the result of the check related to his exhibition (see the *Entertainment* general skill) allows him to obtain a certain effect on his audience:

**Table 4.1 – Effects of the Stage Presence**

|  |  |
| --- | --- |
| ***Check*** | ***Possible effects*** |
| Succeed by  2-4 pt | *Friendship* (see 1st level arcane spell) or *Sleep* (see 1st level arcane spell, ST negates) for 1 hour |
| Succeed by  5-10 pt | *Fear* or *hideous laughter* (see 2nd level arcane spell, no ST) for 1 minute |
| Succeed by  11-18 pt | *Phantasmal force* or *hypnotic pattern* (see 2nd level arcane spell, no ST) as long as the show lasts |
| Succeed by  19-29 pt | *Amnesia* or *Suggestion* (see 3rd level arcane spell, ST negates) |
| Succeed by  30+ pt | *Confusion* or *Control emotions* (see 4th level arcane spell, ST negates) |

If the check doesn’t succeed by at least 2 points, the power doesn’t have any effect or provoke any reaction from the public, who go away disinterested. If the bard is instead interrupted before time, the effect isn’t invoked; in both cases of failure, the character can however try again until he fails. All the effects given above are cumulative, in the sense that the singer can evoke one of those he has access to based on his skill check.

Example: an artist bard makes an *Entertainment* check with an excess of 18 points. This means that he could choose to evoke one of the first six effects mentioned in the above table, according to his needs.

***Disadvantage*:**The artist bard is prey to a real *artistic obsession* for his art that pushes him to neglect even his health and safety to achieve new artistic heights. For this reason the artistic bard’s Constitution is lowered by 1 point every 8 levels.

***Requisites:*** the diva must spend two slots on an artistic skill chosen from *Sing* (singers), *Play* (musicians), *Acting* (actors), or *Entertain* (poets and comedians).

**Hero Bard**

***Indomitable Spirit*** (2nd):The hero bard is characterised by an iron confidence in his own means and bravery comparable only to that of the strongest and most skilled fighters. His indomitable spirit translates into a great resistance to death, which allows him to gain 1 additional Hit Point at each level and to reroll one ST vs. instantaneous death effects per day, when the first attempt fails. Finally, at the point of death (once reduced to zero or less hp), the hero gains a round before expiring in which to recite a farewell speech full of passion with which he inspires his allies to resist and avenge him, giving them a +1 bonus to Attacks, damage, and ST for 1d6 rounds after his death.

***Song of battle*** (5th):The bard is trained to use his song to incite his allies in battle and to spur himself and increase his ardour in battle. When he enters a singing challenge he must make a *Singing* check: if the check fails he cannot retry for that fight and no longer grants courage. If instead the skill check succeeds, as long as he continues to sing the bard receives a +1 bonus to all his Attacks and ST against fear effects. Every time that he is injured he must make a *Singing* check with a penalty equal to the damage inflicted, and if it fails the effect ends for the rest of the encounter. The bard can continue to sing for a maximum number of rounds equal to his Constitution score, after which he must make a Constitution check at the start of each subsequent round with a cumulative –1 penalty: upon the first failure, the bard loses his breath and the effect ends for that encounter.

If he wants to extend the effect of his song of battle (as long as the *Singing* check is successful) to his allies within hearing range must make an *Authority* check after at least three rounds of singing: if it fails, the attempt is wasted and cannot be retried for that encounter, but if successful can confer to all his allies that listen to him one of the following benefits per 5 experience levels, rounded down (the effect lasts as long as he continues to sing):

* +1 Bonus to Morale for every 6 bard levels
* +1 Bonus to all Attack rolls
* +1 Bonus to all damage rolls
* +1 Bonus to one type of Saving Throw (cumulative)
* 1 point Bonus to Armour Class
* Additional Hit Points to each ally equal to the bard’s HD (the hp vanish at the end of the song).

**Example:** a 10th level bard can choose to assign two different effects from those listed above, or select the +1 bonus twice to two different types of ST.

***Heroic deed*** (9th):If the bard completes a particularly epic or important action based on the aims of his Immortal and survives the deed (without being resurrected), acquires a legendary aura that permanently increases his Charisma score by 1 point. If this would take the value to over 18, the character can choose to obtain the superhuman score or use the additional point to gain a permanent +1 bonus to a type of ST chosen by the DM, based on the danger faced and overcome. To obtain the advantage linked to the Heroic Deed, the bard must compose an epic about the deed and tell it to at least 100 people per level (a thing that normally requires at least a month): only once he has achieved this does he gain the bonus. It is possible to use this power once every 5 levels, as long as an epic deed is always performed.

***Disadvantage:*** The hero bard follows a *code of honour* that makes him more sure of himself and gives him his special abilities. From the moment he transgresses the precepts of his fighter’s code, his strength of spirit and belief in himself is broken and he loses the bonus derived from his Indomitable Spirit until he completes an act of repentance that the DM judges sufficient to cleanse his guilt.

***Requisites*:**The hero bard must have the *Authority* general skilland a Strength score of at least 12.

**Savant Bard**

***Prophetic visions*** (2nd):The savant receives from his Immortal visions or information on the near future that makes it impossible to surprise him. Moreover, by using the *Divination* skill, the bard can make more accurate predictions, in the long and short term, than can simple seers (based on the DM’s needs).

***Analytical mind*** (5th):The savant bard is an attentive observer and an optimal strategist, so much that with sufficient study of his adversary’s movements he can understand them and use them to his advantage. This ability allows him, after having carefully observed the enemy for at least 2 rounds, to understand its attack strategy, and from the 3rd round onwards for the duration of the encounter the bard gains a +1 bonus to AC and Attacks each round. If he is engaged in a mental or skill rather than physical test with the enemy, his ability gives him a +1 bonus each round to any mental or strategic skill check.

***Occult knowledge*** (9th):The savant bard is such an expert of the arcane and occult that he can understand the powers of any magic item (excluding artefacts) simply by examining it. This power functions to all effect as the 1st level arcane spell *analyse*, with the difference that it can only be used once per item and reveals 1d4 powers. Moreover, the bard is also able to activate items whose use is normally restricted to other spellcaster classes (like staffs, wands, and rings designed for mages, druids, or shamans) by making an appropriate skill check (*Arcane, druidic,* or *shamanic magic*) each time he evokes this power; if the check fails nothing happens, while if he doesn’t have the appropriate general skill he cannot try to activate the magic item.

***Disadvantage*:**The savant bard tends to spend too much time making predictions derived from his knowledge, analysis of the past, and clairvoyance. This lowers his reactions and imposes a –2 penalty to all Initiative rolls (he thinks too much before acting).

***Requisites*:**The savant bard must have the *Linguistic* and *Divination* general skills.

***Holy Hymns of the Bards***

The bard, as a priest, uses his spirit and faith as a focus to catalyse his Immortal’s power and produces magical effects thanks to songs known as holy hymns (the equivalent of a normal cleric’s holy prayers).

The bard initially learns from his mentor or the college in which he studied all the most common hymns of the first three levels (as happens with priests). Afterwards, after leaving his mentor, the only way to learn new holy hymns is by the exchange of knowledge with other bards with similar interests or by studying the holy texts in which they are conserved. The sacred songs are usually passed on by a bard without any hesitation, as the bards don’t seek to hide knowledge but to increase their repertoire: it is therefore common for bards to gather at special festivals to share songs both orally and through collective hymns. Generally, if the bard wants to learn a new hymn he needs to reveal one of his to the bard he is dealing with, or create it himself from the beginning, but in this case he is subject to all the standard rules for creating a spell, with the specific that, if he seeks to replicate any spell of the schools of Enchantment, Divination, or Abjuration, it is considered common for the bard (see Volume 3), even if it isn’t among the magic of which he knows.

The bard doesn’t need any book in which to collect the hymns, as his extraordinary memory allows him to remember them all. The bard only needs 8 hours of rest and an hour of meditation each day to bring them to mind. To evoke a hymn in the correct way, the bard must sing it with the intent of evoking the hidden power while holding his holy symbol; while singing he can only use his shield to defend himself but not attack, unless the power of the song is used in an attack.

Each holy hymn can be sung more than once per day, as long as the bard hasn’t exceeded the maximum number of hymns evocable each day. While singing, the bard can choose whether or not to activate the magical potential of the song: in this way he can also just sing to entertain, without causing collateral effects.

The holy hymns can also be written on enchanted scrolls or tablets, which the bard can read to evoke the power: the scroll is dispelled and the magic effect is evoked as desired.

***Non-human Bards***

Not only humans, but the demihumans and various humanoid races may also have groups of Bards among their ranks. The notes below give the rules regarding advancement in the bard class for those races in which this figure can most typically be found.

**Lupin and Rakasta:** The two races can also be divine singers. If using the D&D rules, then both races use all the characteristics of the class given here without further modification, and can reach 36th level.

**Demihumans (Dwarves, Elves, Gnomes, and Hin):** Demihuman bards use theTHAC0 and HD of bards, the Saving Throws of their race, the xp and advancement tables of Demihuman clerics (see that section. The demihuman bards obtain their racial immunities when they have accumulated sufficient xp (refer to the dwarf, elf, and halfling advancement tables presented in the *Rules Cyclopedia* and to that of the gnome in the *PC2: Top Ballista* manual). A demihuman bard cannot also be a mage, or a Relic Keeper.

**Goblinoids, humanoids, & monsters:** no goblinoid can be a bard, as the goblinoids don’t have either the spirit or characteristics of the bards.

Some ***sylvan races*** (e.g. centaurs, dryads, and fauns) can be bards devoted to Faunus, acquiring further xp in respect to their standard class as if they were shamans (see the shaman class at the end of the chapter) but use the spell table and powers of the bards. These beings must however nurture a profound love towards the arts and music, satisfy all the requisites to belong to the bard class and renounce anything that doesn’t agree with the class’s restrictions.

Finally, in PC2: *Top Ballista* the ***faenare*** race, humanoid birds with a great singing talent, is particularly detailed. It is possible to consider all windsingers as Bards (artists or savants) of Cochere, the Immortal patron of the faenare (see “Cochere” in *Codex Immortalis*). These singers acquire further xp in respect to their standard class as if they were shamans (see the shaman class described at the end of the chapter) but have access to the special powers of the bards.

***Immortals for Bards***

The following list lists all the Immortals, divided by Sphere, that permit bards amongst their priests. Note that no entropic Immortal can have bards amongst their priests and that the *Immortals listed in italics* only have bards as their priests.

**Energy:** Alphatia, Bemarris, *Coberham*, Gorm, *Guidarezzo*, Ixion, the Korrigans, Ninsun, Thor, Usamigaras.

**Matter:** Chiron, *Faunus*, Forsetta, Ilmarinen, Ka, Maat, Paarkum, Utnapishtim, Valerias.

**Thought:** Arnelee, Cochere, Diulanna, Frey, Freyja, Halav, Korotiku, Mâtin, *Nob Nar*, Noumena, Odin, Palson, Raven, Sinbad, *Soubrette*, Ssu-Ma, *Tiresias*.

**Time:** Al-Kalim, *Brindorhin*, Finidel, Hymir, Kallala, Khoronus, Liena, Petra, Taroyas, Vanya, Yav.

***List of typical Bard Holy Hymns***

The list of holy hymns given to each bard is similar to that of normal clerics (see Table 2.1), but at each spell level a clerical spell has been substituted with an arcane spell more appropriate to bards, as follows:

1st: *Oratory* (replaces *Purify food & water*)

2nd: *Hideous laughter* (replaces *Repair*)

3rd: *Deep slumber* (replaces *Gentle repose*)

4th: *Control emotions* (replaces *Neutralise poison\**)

5th: *Dominate person* (replaces *Purifying zone\**)

6th: *Mass suggestion* (replaces *Heroes’ feast*)

7th: *Dance* (replaces *Sacred Seal*)

Obviously, based on the Immortal served there can be some special spells that replace common divine spells (see Appendix 1 for the characteristic spells of each Immortal).

Finally, at each spell level, as well as the common clerical spells and the typical substitute spells of the served Immortal vita, every bard has access to one holy hymn described below instead of the additional spell granted by the Immortal to normal clerics (usually an arcane or druidic spell, as given in Appendix 1). Described next are the seven spells granted by any Immortal to every Bard priest.

**Song of the Wake**

***1st Level***

**Range:** touch

**Area of effect:** being, object, or place

**Duration:** 1d4+1 round per level

**Effect:** hold undead max 6 HD 30 feet away

This song is a precious aid for bards, given their inability to turn or control undead. The song evokes positive energy and emotions and surrounds a being, object, or a fixed point with a holy aura that remains around it for 1d4+1 rounds and moves with it, repelling all undead creatures with a maximum of 6 HD and keep them at a distance of 30 feet like a *circle of protection from evil*. More powerful undead are immune to the effects of the song and can act and approach the bard without impediment, and at the end of the effect the other undead can also enter the area of effect without repercussions.

**Confusing Harmony**

***2nd Level***

**Range:** 0

**Area of effect:** only the bard

**Duration:** 1 round per level

**Effect:** create 1d4+1 illusionary and blurred images

This spell evokes 1d4+1 images of the bard that act like *mirror image* (see the 2nd level arcane spell) and moreover as long as the bard and his images continue to sing (which however means he cannot cast other spells) they appear rather blurred, such that each Attack Roll against the bard is penalised by 2 points. As long as the effect lasts, it is possible to suspend the song for 1 round to cast another spell and then resume it the following round.

**Battle Hymn**

***3rd Level***

**Range:** 0

**Area of effect:** 20 feet radius sphere

**Duration:** 1 round per level

**Effect:** create a magical melody that galvanises the bard and his allies, upsetting instead his enemies

This spell evokes a potent, musical epic that originates from the bard and affects everyone within 20 feet (the effect moves with him). The bard and his allies feel inspired by this melody and fight with great fury, gaining a +1 bonus to Morale, Attack Rolls, and damage and a +2 bonus to any Saving Throw to avoid the effects of the school of Enchantment as long as they remain within the melody’s area. All other creatures within the area are instead profoundly disturbed and abashed by the hymn and until the end of the melody receive a –1 penalty to their Morale, Attack Rolls, and damage.

The spell is ineffective against creatures that cannot hear the sounds, constructs, and oozes. Moreover, if the bard enters an area of magical silence, the *battle hymn* is temporarily put on hold, but returns once it leaves.

**Anti-Magic Melody**

***4th Level***

**Range:** 0

**Area of effect**: 20 feet radius sphere

**Duration:** instantaneous or special

**Effect:** annuls magic like *dispel magic*

This spell annuls all the magic effects within a 20 feet radius of the bard as if it was a *dispel magic* (see the 3rd level spell), except for spells active on the bard. Moreover all the bard’s allies can make a ST vs. Spells to avoid losing advantageous magic effects if it is dispelled.

The bard can also choose to continue to intone the hymn after the first round: in this case he is surrounded by an anti-magic aura that annuls any magic effect (except those already active on the bard) with the same chance as a *dispel magic* based on his level, as long as he continues to sing. Naturally, while evoking the hymn the bard cannot evoke another spell or fight, and can only walk normally (without running). The bard can continue to intone the song for a number of rounds equal to his Constitution score, after which he must stop and rest for one round. If the bard’s concentration is interrupted, the effect vanishes and the spell is considered over.

**Harmony of the Seasons**

***5th Level***

**Range:** varies

**Area of effect:** varies

**Duration:** instantaneous

**Effect:** different effects based on the season evoked

Four versions exist of this holy hymn, one for each season, and the bard must decide which to evoke each time he sings. Each hymn evokes a 4th level arcane spell as follows:

Harmony of Spring: *Ball lightning.*

Harmony of Summer: *Searing light*.

Harmony of Autumn: *Whirlwind*.

Harmony of Winter: *Ice storm*.

**Hymn of Life**

***6th Level***

**Range:** 0

**Area of effect:** 30’ radius sphere

**Duration:** special

**Effect:** destroy or weaken undead

This spell is a potent weapon against the undead. All undead creatures within 30 feet of the bard are automatically affected and are pervaded by the positive energy used by the spell. Based on the HD the undead possess, there are various effects:

* Up to 4 HD: all the undead are automatically destroyed and reduced to dust;
* 5-8 HD: the undead suffer 6d6 points of damage; Those that survive must make a ST vs. Spells with a –4 penalty to avoid fleeing in holy terror from the bard, and they will rather be killed than return to the area for 1d4 turns;
* 9+ HD: the undead suffer 6d6 points of damage, halved with a successful ST vs. Spell; another ST is needed with no penalty to avoid fleeing for 1 turn.

Moreover, for 1 turn following the evocation of this spell, the bard is surrounded by a mystical aura that allows him to avoid any type of energy drain with a simple ST vs. Spells, and his blows (but not his spells) inflict double damage to undead.

**Song of Triumph**

***7th Level***

**Range:** 0

**Area of effect:** allies within a 100’ radius

**Duration:** 12 turns

**Effect:** +2 bonus to Attack, damage, ST, Morale, and other effects

To evoke this power the bard must sing for at least two rounds without doing anything else except move, and at the start of the third round of singing the spell produces its effects on the priest and his allies within a 100 feet radius, which receives a +2 bonus to Attack Rolls and damage, to all Saving Throws and Morale (for NPCs and monsters), as well as 1 additional Hit Dice (that affects hp and THAC0) for 12 turns.

If the cleric continues to sing after the 2nd round, he manifests the following secondary effects:

**3rd round:** clerics of the same Immortal recover 1 cast spell per round that the song continues (priest included);

**4th round:** followers of the cleric’s Immortal are enveloped in a holy aura that grants a cumulative point of protection to AC (max 4 points).

To continue to evoke the *song of triumph* after the second round, the bard must pass a *Singing* check with a –1 cumulative penalty from the 3rd round on: with the first failure the secondary effects end. After each minute in which the hymn continues to be intoned the bard loses 1d4 points from all his characteristics (the spell drains the subject’s physical and mental abilities), and if they drop to zero the priest faints for 1d6 hours. Once revived, the characteristics return to 50% of maximum, and he recovers the remaining lost points at the rate of 1 per day.

Obviously if the bard enters an area of magical silence, the song is interrupted and the spell ends.

***Demihuman Cleric***

**Prime Requisites:** Wisdom.

**Saving Throws:** Demihuman of equal level.

**Permitted armour:** Any armour or shield adapted to the demihuman’s size and allowed by the Immortal.

**Permitted weapons:** Any weapon allowed by his Immortal.

**Special Abilities:** Cast divine spells.

**Compulsory General Skills:** Divine magic (bonus), Religion, any compulsory racial skill.

***General Description***

Like there are individuals devoted to particular Immortals within human or humanoid communities (the clerics or druids among the humans, rakasta, lupin, and tortles, the shamans among the goblinoids and humanoids in general), so they are also present in demihuman communities, although the presence of demihuman clerics isn’t usually very well known among the other races, due to the secrecy with which the demihumans of Mystara often guard their racial customs and traditions. In fact, given the great importance that the typical Immortals of that demihuman assume culture within these civilisations, it would be improbable not to find any priests dedicated to the cult of these Immortals: the truth is simply that these demihuman priests tend not to divulge their secrets and the dictates of their cult to those who aren’t members of their race, and as such have often been ignored or forgotten by the other populations.

The demihumans, because of their particular magical origins, are less predisposed to divine magic in respect to humans. This means that few Immortals spend their own energy to create priestly castes amongst the demihumans, usually the Immortals considered “racial”, or that were once members of that demihuman race or are universally considered the patrons of that race. The majority of demihumans priests thus, although having some clerical traits, don’t have all the powers and abilities of human clerics and because of this are often not seen or considered as such by strangers to their community or race. There thus are dwarf, elven, gnome[[1]](#footnote-1), and halfling clerics, and the rules for generating them as characters follow next.

The demihuman clerics are extremely important individuals within their community: their rank isn’t equal to that of a Keeper (a particular type of priest – see the next section) or of a Clanmaster, but are surely respected as much as the Clan Holder. This means that usually the orders and advice of a demihuman cleric are listened to and respected by their kinfolk, unless this goes against the laws imposed by the Keeper or by the Clanmaster, the only figure that can have the final word on any act undertaken within the community. The main function of a demihuman cleric is similar to that of any priest of other races: he lives to serve his Immortal, but in particular a demihuman cleric also lives to serve his community and ensures that it follows the laws of nature and its Immortal, to the ends of remaining in harmony with the other members of his race. There is no one better in the community that could cast doubt on the cleric’s word regarding religious issues, except the supreme religious authority, or the Keeper of the Clan, even if, dealing with another demihuman cleric, this only confirms the rule the rule. And it is therefore considered that the overwhelming majority of demihumans hold in high regard their divine protectors and the word of the Immortals, with the result that the power of the priests within a demihuman community is great. Also for this reason often these individuals never leave their community or region: as they know that their prestige or power would be very reduced among the other races, and so prefer to remain and serve their Immortal within their own civilisation, remaining obscure and unknown figures to the great majority of people that don’t know the demihumans’ customs and laws.

The demihuman priest is always a priest bound to an Immortal or group of Immortals specific to his race, because it considers these Immortals as the fathers and protectors of their species, as this has been shown to be true by their history and age old experiences. So usually the demihuman clerics worship a particular Immortal associated with their culture, which gives them a certain influence over members of the same race, or worship all the Immortals that belong to their pantheon, without expressing a preference. Next are described the principal Immortals worshipped by the various demihuman clerics, although it should be noted that there are other demihuman priests who grew up and were trained outside of the racial communities, who instead follow other Immortals, even those typical of other races (often human). For these individuals the rules of the demihuman cleric class are still valid, as the only thing that changes is the Immortal worshipped (which thus will give different dictates, powers, and restrictions to those of the demihuman’s typical Immortal); this is so the DM and players are aware that the choice of the Immortal followed by a demihuman cleric can be varied in respect to the normal clichés, although it needs an reasonably adequate explanation to be given for to the character’s background. For further information about the various Immortals of Mystara, refer to the *Codex Immortalis* available online.

***Elven Immortals***

The elves are the demihuman race that has the most dedicated Immortals, probably due to superior longevity and the greater mystical knowledge of many of them that have completed the journey that has taken them into the Celestial Spheres and as a consequence gained a following within their own community. Moreover, the elves have had a much more troubled history than the other demihuman races, characterised by long migrations, dispersion, and fragmentations, which have thus caused the various clans to revise their faith in different Immortals and to be shaped by these into often very different ways.

**Ilsundal the Wise**

The elven clerics of the entire Known World worship Ilsundal the Wise above all others, the Father and Protector that gave them the Tree of Life and that safely led them from Grunland, their ancient homeland, before it fell to the forces of evil, and after a decade’s long journey they arrived in the prosperous Sylvan Realm. All the clerics of Ilsundal (regardless of race) are always ***Keepers of the Tree of Life***, or mages that follow the Elven Tradition and are devoted to the cult of Ilsundal, who he grants access to some clerical spells and the ability to interact with the Relic (refer to the *Relic Keeper* class in the next section). In those cases where a community doesn’t have a Tree of Life but worships Ilsundal under other names (like the winged ee’aar elves, who know him as The Guide, but don’t possess Trees of Life, or the human Eusdrians that know him as Tiuz, or the Sindhi civilisation who venerate him as patron of knowledge under several forms), the priest of Ilsundal is always a mage (or an elf mage) devoted to the Elven Tradition, to whom Ilsundal grants in addition to the arcane spells some clerical spells, but obviously aren’t called Keepers of the Tree or have any power of knowledge of the elven Holy Relic.

Ilsundal also has a specialised caste of Holy Champions called ***Foresters***. Whether elves or members of other races, the Foresters are always fighters that have access to the spells of the Elven tradition granted as clerical spells. The foresters use the same progression table, THAC0, ST, and HD as a normal elf, but automatically have access to all the spells of the elven tradition of the schools of Abjuration, Divination, Enchantment, Transmutation, and to all those druidic and clerical spells normally granted by Ilsundal. However, their spell progression stops at 10th level, like normal elf lords, and from 11th level only progress in Attack Ranks to improve their martial abilities.[[2]](#footnote-2)

**Mealiden Starwatcher**

Mealiden Starwatcher also has a large following, as the first king of Alfheim, heroic leader and right arm of Ilsundal. He is considered the Liberator who led the elves from the lands of the Sylvan Realm, by now besieged by enemies, to safety in the Known World, and who founded Alfheim, the new home for his brothers. The priests of Mealiden are called ***Guardians*** (in honour of the fact that Mealiden is considered the guardian of Ilsundal and the elven race), normal elves (fighter-mages) that however cast divine spells instead of arcane spells, but use the same xp and spell progression table as normal elves. They have access to all the spells of the elven tradition related to the schools of Abjuration, Conjuration, Evocation, and Transmutation, plus the specific cleric spells granted by Mealiden, which however only advance to 5th level, as the clerics of Mealiden don’t progress further and instead improve their combat abilities as Elf-Lords with Attack Ranks. Mealiden doesn’t have Holy Champions among the elves, as his clerics fulfil the same role. Because of these powers, the clerics of Mealiden are almost indistinguisible from normal elves, apart for the fact that they always use a holy symbol, never have a spellbook and can cast spells different from elven spells.

Regarding the clerics of Mealiden who belong to other races (e.g. human, halfling, rakasta, or lupin followers in the Savage Coast, where he is known as Milan), they use the rules of common clerics, but have access to the same spell list as the elven clerics of Mealiden as explained above. Mealiden also has some Holy Champions among the non-elven races (Paladins and Defenders) devoted to the defence of the community or the Immortal.

**Eiryndul**

Eiryndul is worshipped by the Shiye clan of Alphatia and by the Daendur clan of the Midlands as the one who inspired them to leave the migration of Ilsundal to found an independent kingdom. Thus, Eiryndul is, for the elves that worship him, the patron of liberty and independence gained thanks to guile and the power of magic, as well as the protector of the sylvan races and elves, to whom he gave a Holy Relic, the Flower of Deceit, to allow them to survive the expansionist aims of the neighbouring humans (Alphatian & Hulean) and of forging a powerful and relatively independent kingdom. As for Ilsundal, all the clerics of Eiryndul (regardless of race) are also always ***Keepers of the Flower***, or Illusionists (mages that specialise in the Illusion school) of the Elven Tradition devoted to the cult of Eiryndul to whom he also grants access to some clerical and druidic spells and the ability to interact with the Relic (refer to the *Relic Keeper* class in the next section). In those cases in which the community doesn’t possess a Flower but worship Eiryndul even under other names (like the winged ee’aar elves, which know him as the Adventurer but don’t possess a relic, or the human Eusdrians who know him as Eirys, or the aranea that call him Shaibuth), the priest of Eiryndul is always a mage (or an elven mage) the priest is always an illusionist (or an elven mage) to whom Eiryndul grants an illusion spell per level as divine spells, but obviously aren’t called Keepers or have any power or knowledge of the Holy Relic.

Eiryndul also has a caste of Holy Champions (see the previous section), as defenders of the community, called ***Shadows***. Whether elves or members of other races, the Shadows are always thieves that use the same progression table, THAC0, ST, and HD as a normal elf, but that only have access to spells of shadow (see the *Thief* class v.2.0) and to spells of the school of Illusion granted as clerical spells by Eiryndul. However, their spell progression stops at 10th level, like normal elf lords, and from 11th level only progress to improve their thief skills.

**Calitha Starbrow (Tallivai)**

The Aquarendi (subaquatic elves) worship Tallivai (Calitha Starbrow) for giving them The Frond of Life (similar to the Tree of Life), while the Meditors (water elves) of Minrothad adore Calitha for having given them the Pearl of Power and teaching them the arts of navigation. In both cases the clerics of Calitha (regardless of race) are always ***Keepers*** (of the Pearl or Frond), or mages that follow the Marina Tradition and are devoted to the cult of Calitha, which also gives them access to some clerical spells and the ability to interact with the Relic (refer to the *Relic Keeper* class in the next section). In particular cases in which the community doesn’t have a relic but worship Calitha under other names (like the Bellaynish that know her as Felidae, the wallara who call her Barramundje or the tortles who worship her as Mother Ocean), the priests of Calitha are always marine druids or druidic shamans (see the sections related to the Druid and the Shaman), but aren’t called Keepers or have any power or knowledge of the Holy Relic.

Calitha also has a caste of Holy Champions (see the previous section), as defenders of the community, called ***Waves***. Whether elves or members of other races, the Waves are always fighters that have access to the spells of the Marine tradition, granted as clerical spells. The wave uses the same xp and spell progression table, THAC0, ST, and HD as a normal elf, but automatically have access at each spell level to all the spells of the marine tradition of the schools of Abjuration, Conjuration, Divination, and Transmutation and to all those cleric and druid spells normally granted by Calitha. However, their spell progression stops at 10th level, like normal elf lords, and from 11th level only progress in Attack Ranks to improve their martial abilities.

**Ordana**

Although her cult is currently of minor importance, some elves have never forgotten Ordana, the Forest Mother who created and nourished them and who continues to protect them still; in particular, in the Known World the only elven clan that still worships Ordana is that of the Verdiers, the wood elves of Minrothad, to whom Ordana gave the Carven Oak as their relic[[3]](#footnote-3). All Ordana’s priests are always ***Druids*** (see the relevant section) and use the xp progression table, druid spell list, as well as the restrictions regarding weapons and armour of the druid class. The elven druids use the typical elf ST, gain the special resistances of high level elves when they attain sufficient xp (automatically take half damage from avoidable effects or Dragon Breath on attaining 1,650,000 xp), and use 1d6 plus Constitution modifier up to 9th level to determine hp, adding 1 hp per level from 10th level onwards, and can achieve 36th level as druids.

Ordana also possesses the so-called ***Druidic defenders*** (see the section on Holy Champions), or fighters devoted to the defence of nature and sylvan creatures. Among the elves, the druidic defenders use the xp and spell progression table of normal elves, but only have access to druidic spells rather than the arcane spells of the elven tradition (thus are fighter-druids and not fighter-mages) and only progress as druids up to 10th level, after which they only advance to improve their combat abilities (gaining Attack Ranks like the Elf Lords). The druidic limitations relating to weapons and armour also apply to the elven druidic defenders.

**The Korrigans**

The elves of Wendar and Denagoth, which split from their brothers before the Great Rain of Fire and also survived the Glantrian Cataclysm, worship the Korrigans (and also Ordana in small measure), as the saviours of their race, as they were responsible for the creation of the Elvenstar[[4]](#footnote-4) and Shrines that has always protected the nation and the elves from calamity and from the aims of their enemies. The Korrigans has clerics both among the humans and elves, which can be distinguished based on their role. Polytheist clerics worship the entire pantheon of the Nine Korrigans, while the specialists worship a single member above all the others. The human clerics follow the usual rules explained Chapter 1, while elven clerics are to all effect normal elves that however cast the typical clerical spells of the Korrigans in place of arcane spells (so elf-clerics rather than elf-mages). These priests thus use the same progression table, THAC0, and HD of a normal elf, but automatically have access at each spell level to all arcane and clerical spells normally granted by the various Korrigans. At 10th level, every elven cleric must choose if he wants to continue to improve either his magic ability (use table 4.1 for demihuman clerics of other Immortals), or his martial ability (and only advance in Attack Rank like the Elf Lords). Usually the followers of the Silent Hunter, Fiery Champion, and Rainbow Singer progress as Elf-Lords, while the clerics of the other Korrigans augment their magical power to the detriment of their fighting ability. Because of the roles of the clerics of the Hunter, Champion, and Singer within the Wendarian elven community, the Korrigans has no elven Holy Champions, but it is possible to find human Champions.

**Lornasen**

Lornasen is known and worshipped by the Shiye elves that live in Foresthome in Norwold as the Maiden of Eternal Spring, who formed Foresthome to render it hospitable and who fulfilled her long pilgrimage that allowed the elves of Norwold to also obtain a Tree of Life from Ilsundal. Lornasen is thus associated with the forest, beauty, springtime, and fertility, and all her clerics (both among the elves and the Autuusmaan of high Norwold) are always ***Druids*** (see relevant section) and use their xp progression table as well as the limitations regarding weapons and armour that the druidic class has. Regarding their spell list, the priests of Lornasen have access to all the spells of the Elven Tradition except those of the schools of Evocation and Illusion. Elven druids use the typical elf ST, gain the special high level elven resistances when they achieve sufficient xp (automatically taking half damage from avoidable effects or from Dragon Breath upon reaching 1,650,000 xp), and use 1d6 plus Constitution modifier up to 9th level to determine hp, adding 1 hp per level from 10th level, and can achieve 36th level as druids. Lornasen doesn’t have druidic defenders.

**Rafiel**

The case of the shadowelves, followers of Rafiel, is very peculiar, as they have a very particular priest cast that is different to the common demihuman clerics: the ***Shadow Shamans*** (see the relevant section at the end of the chapter).

***Dwarven & Gnome Immortals***

Dwarves and gnomes are the demihumans with the tightest kinship, as the gnomes were created by the first ancient dwarf to become immortal (Garal) shaping them according to what he viewed as the best qualities for a race. It is therefore possible to find clerics of Kagyar (dwarf patron) and of Garal (gnome patron) among either race, but given that religion and faith for both races (deeply pragmatic and complex) are extremely personal issues and that at the same time must be useful to the community, it is never easy to distinguish the clerics from the rest of the common dwarves or gnomes. This often causes other races to wrongly conclude that among the Mystaran dwarves and gnomes there are no priests or some form of religious accommodation.

Note: a cleric of Kagyar, Garal, or Brandan (regardless of race) doesn’t have the typical priest ability to turn undead, and normally refuses to cast curative spells on creatures that don’t follow his Immortal or (for the more orthodox) that don’t belong to his race.

**Kagyar the Artisan**

The most important and only Immortal recognised by all surface dwarves is Kagyar the Artisan, the father of the entire dwarven race, the one who gave the dwarves the power to forge metals and who taught them the arts and trades that they have now mastered with infinite wisdom. It was Kagyar who sent his strongest fighter, Denwarf, to aid the dwarfs at the hardest time in their history, and it was Kagyar that gave them the secret of the Forge of Power, thanks to which every dwarven community in the world is able to produce wonderful objects and defend themselves from any enemy assault. Kagyar is known as the craftsman of the world by the dwarves of Rockhome, and so they don’t have any reason to worship other Immortals.

A cleric of Kagyar carries out his vocation in a very discreet manner, so much so that often those not within the dwarven community in which he works don’t try to identify him as an Immortal’s representative, as his role imitates that of many other dwarven craftsmen. Which is why Kagyar asks his priests (dwarven or of other races) to stimulate artistic and handcrafted creations and help the better craftsmen, and thus it isn’t easy to distinguish a cleric of Kagyar (also because they don’t have great restrictions on weapons or armour that distinguishes them from the other dwarves). Some particularly gifted dwarven clerics achieve a position of complete respect within the clan when they become Keepers of the Forge of Power (see the following section dedicated to the *Relic Keepers*).

All the dwarven clerics of Kagyar (named ***Holy Artisans*** are dwarves that add the xp of the cleric class to their xp progression table (to all effect, they are fighter-clerics), and that progress separately as clerics in respect to their advancement as fighter dwarfs (like the rules for multiclassing, to become a 1st level cleric when they have accumulated at least 1,000 xp, then another 1,500 xp for 2nd level). In practice, it is possible for a dwarf to become a cleric even at an advanced stage (when, for example, he is a 5th level dwarf), and to progress as a cleric separately (he chooses each time whether to add his gained xp to his cleric or fighter experience totals), but the cleric level cannot be higher than that of the dwarf fighter (consider an Attack Rank as a level). The clerics of Kagyar of other races (e.g. human or rakasta clerics devoted to Kagyar – known to them as Ptahr or Belsamas) follow the normal rules for clerics contained in Chapter 1.

Given his complete disinterest in battle, Kagyar doesn’t have any Holy Champions either amongst the dwarves or the other civilisations where he is worshipped.

**Garal the Inventor**

Garal was the first dwarf to gain immortality, but his mentality and interests are very different to those of modern dwarves. Garal indeed, is considered the Inventor par excellence, and is the father and creator of the gnomic race, who made them in his own image as Kagyar had previously done with the dwarves. Given the influence of Garal Glitterlode in the gnomic culture it isn’t thus daft that his most appreciated quality by the gnomes is the ability to invent and discover new things. Garal embodies the perfect inventor, whose greatest creation is the gnome race (made in his image), and whose most exceptional discovery (the Multifunctional Gear, the gnomes’ Holy Relic) was given to the gnomes, so that they use it as an example and succeed realising the impossible. The gnomes are very precise and attentive individuals, assuredly not obsessed by treasure and crafts like the dwarves, but that however share with their cousins an innate passion for the working of stone and precious materials. They are mainly know for inventions, the ability to elaborate new theories and construct new devices, apparatuses, and even machines unimaginable to normal mortals, but that thanks to the inspiration of Garal they can not only conceive (thanks to *Fantasy physics*) but also actually make (with *fantasy engineering*).

Garal thus gains his widest following among the gnomes and is also worshipped by a minority of dwarves particularly interested in inventions and technological development, as well as being known as the patron of jewellers and miners (from which he gets the nickname “Glittergold” given to him by the dwarves, slightly different to the gnomic “Glitterlode”). His clerics are few but very respected and are called ***Engineers***, but like the dwarven clerics of Kagyar, Garal’s clerics (dwarves or gnomes) are also difficult to distinguish from the rest of the dwarves or gnomes, two cultures obsessed by crafts and engineering of every type. In particular, the most inspired and brilliant Engineers comprise part of the most admired and elitist caste of Garal’s followers, that of the Keepers of the Gear (see the section related to the *Relic Keepers*), only common among the gnome communities (although it is possible to find dwarven Keepers of Garal, they are a rarity).

All the clerics of Garal are dwarves or gnomes that add the xp of the cleric class to the xp progression table (to all effect, they are fighter-clerics), and that progress as clerics separately in respect to their advancement as dwarf or gnome fighters (like the rules for multiclassing, to become a 1st level cleric needs at least 1,000 xp, then another 1,500 xp for 2nd level). In practice, it is possible for a dwarf/gnome to also become a cleric at higher level (when for example he reaches 5th level), and to progress separately as a cleric (thus allocating at different times his earned xp to his cleric or fighter experience points), but the cleric level cannot be higher than the dwarf/gnome level (considering an Attack Rank as a level). Given his total disinterest for battle and war, Garal doesn’t have Holy Champions in any of the civilisations in which his cult appears.

**Brandan Earthshaker**

The only other gnome Immortal focused on this race is Brandan, patron and uncontested lord of the Snartan gnomes that live in the remote Davanian region known as Vulcania. Brandan became immortal after having moulding his race to render them identical to himself, not just metaphorically, creating the Snartan Empire, a xenophobic and highly technological society based on the conquest of the races and civilisations considered different and thus inferior through the employment of advanced gnomic technology (armoured steam-powered war machines called Earthshakers).

The clerics of Brandan reflect the dual nature of their patron: on one hand brilliant engineers in the classic gnome stereotype, and on the other pitiless fighters thirsty for victory and totally disposed to crush the enemy and defend the purity of the Snartan race. All the clerics of Brandan are gnomes chosen for their great physical and mental strength, who enter the priestly caste as adolescents and are called ***Strategists*** and always cover the most important roles within the Snartan army (the tacticians and the officers tasked with leading the battalions). The clerics of Brandan add the xp of the cleric class to the gnome progression table (to all effect they are dualclass fighter-clerics), and progress as clerics in parallel to their progress as gnome fighters from 1st level. To become a 1st level fighter-cleric, the gnome must accumulate at least 1,000 xp after following a focused training in the Snartan academies, then by 2nd and subsequent levels must gain an amount of xp equal to the sum of the xp needed to progress as a cleric and gnome fighter. Some clerics with a particularly marked engineering ability belong to the cast of the ***Leaders***, or Keepers of the Earthshaker, the Holy Relic of the Snartan gnomes (see the following section for details on this class).

Brandan doesn’t have any Holy Champions within his followers, as according to his doctrine all the Snartans must be identical, and the only ones that are those elevated above the others are those elected to the ranks of his priests for their superior dedication.

***Hin (Halfling) Immortals***

The hin are without doubt the most open and social demihumans, but also the least long-lived and most voluble, and this characteristic is also evident in their relationship with religion. They in fact tend to only interest themselves in the Immortals that are considered important for their community, wherever they are, and aren’t necessarily bound to their racial Immortals. This is shown by the fact that there are no traces evident of ancestral cults going back to the period in which they still lived in Davania (from where they migrated millennia ago), and the further proof is that, while all the Five Shires’ hin are followers of the High Heroes (the first hin to ascend to immortality, who during the Age of Heroes helped to drive away the humanoid and dwarven oppressors and found the Shires), those that instead live in other nations pay less attention to religious questions or venerate the Immortal typical of the area in which they have settled, especially if it strikes their fancy. This means that every halfling cleric that lives outside the Five Shires can follow any other Immortal, even if it is rare for hin to become clerics, given the great dedication and rigours needed to follow this path, as it has little in common with the hin’s free and adventurous spirit, and it is rarer still for an organised church of another culture to accept a halfling.

**High Heroes (Brindorhin, Coberham, Nob Nar)**

The hin arrived in Brun after a long migration from the heart of Davania, and if at this time they worshipped a particular Immortal no trace of it remains either in their current customs or in their chronicles. After having founding a kingdom on the southern coast of the Known World, the hin repeatedly suffered domination and repression by the tribes of goblinoids and dwarves, until the Time of Heroes, in which three figures quickly became legendary and assumed the roles of guides, liberators, and protectors of the hin: Coberham, Brindorhin and Nob Nar.

Brindorhin is considered the founder of the first hin kingdom, the wise and charismatic ruler who later returned to guide the resistance to free the halflings from the tyranny of their human and humanoid oppressors and to create the Five Shires. Coberham Shadowglint is recorded as the first Keeper of the Black Flame, the one who discovered the secret of the halflings’ Holy Relic and gave them an invincible weapon to fight the invaders. Nob Nar incarnates, finally, the adventurer and hero par excellence, responsible for many incredible deeds, and now worshipped as the most daring warrior and the protector of the defenceless in many ballads.

Within the Five Shires, the High Heroes have created a very particular class of polytheist priests (who worship all three Immortals) that incorporates in itself the powers of a cleric and druid, taking from the knowledge given by the Gentle Folk and of which Coberham became the first representive: the ***Hin Master*** (see its section in this chapter), who performs the dual function of the protector of hin and nature and champion of the High Heroes in the Shires. All the specialist clerics (regardless of race) of one of the three Immortals are instead ***Bards*** (see the relevant section in this chapter), given the hin tradition of orally transmitting all their knowledge, which makes this figure central in all hin communities. Individually instead the three Immortals don’t have a true holy champion, as the bard carries out a little of this function.

**Raven**

Raven is the halfling Immortal of jokes, guile, and fun. Although not considered one of the High Heroes, his cult is however known in the Five Shires and is also present in other hin communities (and those of other races) around the world. However, given Raven’s light and particularly playful nature, it cannot be said that he is an Immortal who encourages the creation of a priestly cast with canonic chrisms, but rather that he appears more interested to promote jokes and hoaxes than actively recruiting followers. It is for this reason, that his clerics are always independent ***Bards*** (see the relevant section in this chapter) who preach the faith in Raven with many practical examples (jokes and guile) and diverting stories or satirical tales that stimulates alternative thinking. Raven doesn’t have any type of holy champion.

***Demihuman clerics of the Immortals***

There are demihuman clerics who don’t follow the classical racial Immortals. For example the subaquatic elven followers of Manwara (Protius), worship him for creating life in the sea and saving them from the Great Rain of Fire by protecting them underwater. The dwarves that have lived in the Northern Reaches for generations and have become followers of Asatru (in particular clerics of Thor and Odin), or those that live in the Minrothad isles and follow Augrism (followers of the Twelve Watchers) or even the Kogolor dwarfs that live in the Hollow World and who, abandoned by Kagyar after the Great Rain of Fire because he judged them too weak and unsuccessful, worship (as well as Garal Glitterlode) Fredar and Fredara (Frey and Freyja), who have turned their compassionate gaze on them and have helped them to go on despite the difficulties. The hin integrated into Minrothaddan and Thyatian society are devoted to native Immortals (particularly common are the hin followers of the Twelve Watchers, Asterius, and Turmis), those natives of the Savage Baronies are more likely to follow the teachings of Milan, while the hin of Leeha worship Usamigaras as their city’s founder (who, although a hin Immortal, isn’t particularly interested in the hin to create priestly classes for them), and so on.

All the demihuman clerics devoted to non-racial Immortals have the same THAC0 and Hit Dice (d6) as a human cleric, but have the characteristic Saving Throws of their race and have their own table for spell and xp progression (Table 4.2), and use the list of common divine spells (Table 2.1) modified by the additional spells typical of the Immortal served. As usual, each cleric needs a holy symbol characteristic of his Immortal, to be able to cast spells, and the rules for the memorising and casting of spells are identical to those all the common divine spellcasters (previously explained at the start of the chapter).

The statistics for a demihuman cleric of a non racial Immortal (non present amongst those listed above) are:

**Prime Requisites:** Wisdom.

**Other Requisites:** Wisdom equal or higher than 10.

**Hit Dice:** 1d6 hp per level up to 9th, plus Constitution modifier. From 10th level, +1 Hit Point per level, Constitution modifier doesn’t apply. Demihuman clerics use these HD, rather than their racial HD.

**XP and Maximum level:** Demihuman clerics have their own table of advancement for xp and spell progression, and can reach a maximum of 20th level.

**Saving Throws:** Demihuman of equal level.

**THAC0:** Cleric of equal level.

**Permitted armour:** Any armour and shield adapted to the demihuman’s size.

**Permitted weapons:** Any weapon allowed by the Immortal.

**Special Abilities:** Cast divine spells, turn undead.

**Weapon Mastery:** Cleric of equal level.

**Compulsory General Skills:** Divine magic (bonus), Religion, any compulsory racial skill.

**Table 4.2: Spells by Spell Level**

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Level** | **xp** | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
| 1 | 0 | 1 | – | – | – | – | – | – |
| 2 | 3,500 | 2 | – | – | – | – | – | – |
| 3 | 7,000 | 2 | 1 | – | – | – | – | – |
| 4 | 14,000 | 2 | 2 | – | – | – | – | – |
| 5 | 28,000 | 2 | 2 | 1 | – | – | – | – |
| 6 | 60,000 | 3 | 2 | 2 | – | – | – | – |
| 7 | 120,000 | 3 | 3 | 2 | 1 | – | – | – |
| 8 | 250,000 | 3 | 3 | 3 | 2 | – | – | – |
| 9[[5]](#footnote-5) | 450,000 | 4 | 4 | 3 | 2 | 1 | – | – |
| 10 | 650,000 | 4 | 4 | 3 | 3 | 2 | – | – |
| 11 | 850,000 | 4 | 4 | 4 | 3 | 2 | 1 | – |
| 12 | 1,050,000 | 5 | 5 | 4 | 3 | 2 | 2 | – |
| 13 | 1,250,000 | 5 | 5 | 5 | 3 | 3 | 2 | – |
| 14[[6]](#footnote-6) | 1,450,000 | 6 | 5 | 5 | 3 | 3 | 3 | – |
| 15[[7]](#footnote-7) | 1,650,000 | 6 | 5 | 5 | 4 | 4 | 3 | – |
| 16 | 1,850,000 | 6 | 6 | 5 | 4 | 4 | 3 | 1 |
| 17 | 2,050,000 | 6 | 6 | 5 | 4 | 4 | 3 | 2 |
| 18[[8]](#footnote-8) | 2,250,000 | 7 | 6 | 5 | 4 | 4 | 4 | 2 |
| 19 | 2,450,000 | 7 | 6 | 5 | 5 | 4 | 4 | 3 |
| 20 | 2,650,000 | 7 | 7 | 6 | 5 | 5 | 4 | 3 |

***Druid***

**Prime Requisites:** Wisdom.

**Other Requisites:** Wisdom and Constitution equal to or higher than 12, must be of Neutral alignment.

**Hit Dice:** 1d6 hp per level up to 9th, plus Constitution modifier. From 10th level, +1 Hit Point per level, Constitution modifier does not apply.

**XP and Maximum level:** The Druid has the same xp advancement table as the Cleric and can reach 36th level.

**Saving Throws:** Cleric of equal level.

**THAC0:** Cleric of equal level.

**Permitted armour:** Any armour or shield of natural materials (no metal).

**Permitted weapons:** Any simple weapon of natural materials (no metal).

**Special Abilities:** Cast divine spells (druids’ special list), secret language, recognise plants and animals, light step (3rd level), animal form (7th level), various skills according to habitat.

**Weapon Mastery:** As a Cleric.

**Compulsory General Skills:** Druidic magic (bonus), Religion: Druidism, Knowledge of nature, Survival (preferred terrain), Botany.

***General Description***

Originally, the D&D rules recited in the Companion set stated that a cleric can only become a druid after 9th level, but this is an absolute absurd rule as it doesn’t have a valid reason. Therefore the druid class has been introduced, separated from that of a cleric by a different list of spells as well as additional powers, which can be selected by a character from 1st level.

The druid is a particular type of priest, who devotes his existence to the cure and defence of the natural cycle of things, and to maintained the natural balance. He seeks to always be in communion with the universe, and particularly hold that nature is the most perfect form of existence, and that it is therefore a duty of the humans to live with the gifts that it gives to the mortals, taking enough to survive, without endangering animal lives or ruining the ecosystem. While common priests worship a specific Immortal or pantheon, the druids worship the abstract concept of nature, or the land, from which they draw the magical and spiritual power to cast spells[[9]](#footnote-9): their spell list is slightly different from that of normal priests, but also have various restrictions that their beliefs impose (see below). In general, the druids differ from normal priests due to their will to protect nature and maintaining balance in the universe, which implies that it isn’t always their efforts are strained to destroy the forces of chaos (when this could upset a certain ecosystem).

Each druid has a Neutral alignment, as it embodies the ideals of the impartial judge and universal balance between chaos and law, good and evil. In practice, the druid considers that every individual and creature has a legitimate place in the universe, as long as it remains within the natural cycle of life: for this the undead are the greatest enemies of each druid (and for the same reason, he doesn’t have the power to turn them). Therefore, its alignment or nature isn’t important: each natural creature has the right to exist in some part of the universe, as long as it doesn’t threaten the balance created in nature or in a certain ecosystem (with this term we mean both a natural ecosystem and a much larger environment of which the druid is responsible for and the protector of, like a nation or continent, according to the soul and aims of the character).

Above all, the druid protects nature (or animals, plants, and any creature that lives in a certain ecosystem without damaging it, in a symbiotic relationship useful to both) as it has difficulty protecting itself from the abuses of sentient beings, and as such must always consider acting if the natural cycle of a place has been altered in an artificial and forced manner (as nature, as is well known, sees a slight change over the course of time), and take the appropriate measures (whatever they are) to fix the imbalance. Therefore, a druid generally only acts when he deems his action is needed and helps to rebalance a situation that has been unnaturally altered, bringing the most advantages that benefits nature and the majority of the beings that live in that habitat.

It is the task of each druid keep the roads within his territory fit for use, and therefore regularly completes work to clean and arrangement of these paths, controlling the security and intervening when he recognises a danger to the travellers (especially when evil beings seek to settle in the area). The druid watches and protects the fauna of the place, paying attention to the number and type of species present, as long as no problems of overpopulation arise or harmful clashes that could endanger the habitat’s balance, and controls it so no poacher alters the situation. Finally, the druid must pay attention to conserve his habitat’s natural resources (like water and minerals), without impoverishing the land but granting its resources to those that need it, and his task is to also supervise it to predict and resolve problems linked to any natural diseases or disasters that hit his assigned area.

The druid always seeks to counter the destruction of nature (and its cycle), chaos, and thoughtless death, but it is also true that he doesn’t necessarily help a ruler or group of people who want to forcibly impose a certain type of order in a setting that has never needed it, especially if this means altering nature.

***Druidic Orders***

Each druid is specialised in the knowledge and care of a certain type of natural habitat, and it is based on the different type of ecosystems that the druids differ from each other. There is a druid for each type of habitat, and the character selects his own druidic path based on the place where he group up and was taught, from the following available habitats: arctic, desert, forest, sea (and water courses), mountain, plains, swamp, and subterranean. Based on the habitat in which he specialises, each druid has a particular skill or immunity, as explained in the section related to the powers of a druid.

Moreover, each druid is part of the group of druids that control a certain area, and it is these circles that group the characters of diverse origin and allow them to exchange ideas and knowledge and to act in common for the care and protection of the largest regional ecosystem. There are essentially two types of groups to which each druid belongs: a druidic circle and a druidic order.

The *druidic circle* is formed from all the druids of the same habitat who collaborate to defend and protect a limited ecosystem (like a forest, desert, mountain range, etc.), and is headed by an Archdruid (a 10th level or higher druid), who watches and guides the actions of the druids that belong to the circle, presides at the most important ceremonial rituals (during solstices and equinoxes), and convenes the Druidic Council annually to reunite the members of the circle (and a few other invited allies, like sylvan creatures, rangers, and friends of the circle), exchanging information, settle questions, reward or punish, celebrate the new members and renew the vows of brotherhood and obedience. A circle can have only one Archdruid, and therefore any druid that passes 9th level is forced to leave the circle and found a new one, taking new acolytes and instructing them, or remain an errant druid for undetermined time, has to answer for his actions only to the High Druids and the Great Druid of the continental order (see below). This is clearly a way to expand the power of the druids in all the regions, and to make known to new people the philosophy of nature and of balance advanced by these characters.

The *druidic order* instead is altogether much more vast, which contains in itself several druidic circles that operate within a vast world-wide area (usually no larger than a continent), over which the order watches. The order is composed of High Druids (characters that have reached at least 21st level), whom all lower level druids must obey, and is presided over by the Great Druid, an extremely wise and powerful individual, the only one that has reached 31st level in that geographic area, who perform a similar task to that of the archdruids, but on a wider scale. He is aided by nine Emissaries (druids of levels 12th to 20th), who act as its eyes, ears, and hands, and always has the last word on any decision of the order or of the lesser circles (although questions of the druidic circles are rarely given voice, unless it is matters of inter-regional importance), plus deciding to ban a druid who hasn’t behaved according to the rules.

Any druid that reaches 31st level must challenge the Great Druid in order to advance and assume his role: the challenge is conducted in the presence of two High Druid witnesses, in a place and a time agreed by the two challengers, with rules agreed in front of the two witnesses before starting. If the challengers cannot reach an accord, it is the two witnesses who decide the place and time, and the challenge has no rules, except the prohibition of external aid: losing if he dies or surrenders. The loser (if still alive) reverts back to 30th level and must again accumulate the experience to retry the challenge; the only other possibility is to emigrate to a region where there is no druidic order or Great Druid present, and found his own. In any case, this “natural selection” allows the druids to augment their power and knowledge, and this is all to the advantage of world-wide balance and the prosperity of nature (for further information on Druidism, refer to *Codex Immortalis: Book Two* available for free online).

***Weapons, Armour, & Items***

The druid only uses and wears armour and shields made of natural materials (e.g. leather or slat armour) and refuses any metallic armour.

Given that the druid is the Keeper of ancient natural customs, he refuses to use weapons forged from metallic alloys (technological progress is considered against nature), and can only use simple weapons of wood, stone, bone, or made of natural metals (gold, silver, iron, copper). If he worships a specific Immortal, he is allowed to use the Immortal’s favoured weapon.

Finally, all his items (magical and mundane, with the exception of common tools used to work the land) must be made from some natural material (precious metals are allowed, alloys are not), otherwise the druid refuses to use them as unnatural.

***Druid Powers***

The druid has the ability of ***casting druidic spells*** (see the list given below), in the same way as normal clerics, only that he draws his power from his bond with nature (when he doesn’t worship a specific Immortal bound to nature) and uses a typical small plant of his natural surroundings as a holy symbol able to channel his power (some prefer mistletoe, others dog-grass or myrtle, others a flower or a tree branch, when he doesn’t serve an Immortal of nature).

Moreover, all druids share a ***secret language***, thanks to which they are able to communicate with each other without being understood by other individuals. This language doesn’t have much in common with normal tongues, and expresses complex concepts and artificial items through the approximation of different simple concepts typical of the druidic culture or of natural characteristics (for example, a “sword” is a “straight scythe”, a “castle” is a “mountain of stone”, a “coronation” is a “celebration for a leader’s authority”, etc.), so making it very difficult for an individual that manages to magically translate the language, to be able to work out the symbolic meaning of the common words, without having been previously trained. The druidic tongue (which is also made up of symbols and signs traced on or made of the ground, to communicate short notes without attracting attention) is only passed on within druidic circles, and every druid is forbidden to teach it to strangers, on pain of expulsion from the circle or order.

Another peculiarity of druids is the ability to ***recognise plants and animals*** of his habitat without fail. Indeed, every time a druid examines a plant or animals tracks, he is able to exactly identify the type of plant or animal, but only if it belongs to the flora or fauna of the druid’s habitat, otherwise he must use the appropriate skill (*Follow tracks* and *Botany*).

Moreover, beginning from 4th level, each druid is given a ***light step*** abilitywithin his natural habitat, or is able to hide his tracks if he isn’t heavily encumbered, continuing to proceed at normal walking speed but hiding his steps from anyone that doesn’t make a *Follow Tracks* checkwith base penalty of –2; those without this ability can never follow a druid in his natural habitat.

The druid can also summon and bind a familiar in the same way as arcane spellcasters, using the *summon animal ally* spell(see the rules for having a familiar in Volume 1).

But the druids’ most amazing power is surely ***animal form***, a supernatural faculty that he acquires at 7th level and that allows the individual to transform into a typical common animal (insects excluded) of his territory. The ability can be used 3 times per day, and each transformation requires an entire round of concentration during which the druid can do nothing else. It is possible to go from one animal form to another without first returning to human form, but each transformation counts as a new use of the ability to determine how many the druid has left. The druid can remain in animal form for as long as he wants, but once he returns to human form, the effect ceases. Every time he passes from human form to animal form moreover, the druid magically reacquires from 10% to 40% (1d4 x 10%) of his total hp, if injured. Once transformed, the druid becomes to all effect the chosen animal, while his equipment melds into his new form and therefore unusable (for example, a *+4 ring of protection* doesn’t have any effect on the ST and AC of the druid while in animal form). The character keeps his hp, ST, THAC0, and own physical and mental qualities, but acquires the movement type, AC, number and type of attacks of the animal in question, as well as its senses and ability to communicate with animals of the same type, and cannot use magic items or cast spells.

Based on the type of natural habitat, each druid has some characteristic abilities:

**Arctic druid**: Bonus general skill (*Resist cold*), +2 bonus to ST vs. cold-based attacks, –1 penalty to Attacks and ST in warm climates (above 25°C).

**Desert druid**: Bonus general skill (*Resist heat*), +2 bonus to ST vs. fire-based attacks, –1 penalty to Attacks and ST in cold climates (below –10°C).

**Marine druid**: Bonus general skill (*Swim*+2 bonus to ST vs. water- or wind-based attacks, can hold breath for 1 minute per level (rather than 1 round per Constitution point), –1 penalty to Attacks and ST on solid ground.

**Mountain druid**: Bonus general skill (*Climb*), +2 bonus to ST vs. electricity-based attacks and petrifaction, possible warning of landsides or volcanic eruptions 1 turn before (1-5 on d6).

**Plains druid**: Bonus general skill (*Orientation*), +2 bonus to ST vs. attacks based on the element of air, –1 penalty to Attacks and ST on heights and in open areas.

**Subterranean druid**: Bonus general skill (*Direction sense*), +2 bonus to ST vs. cold- and shadow-based attacks, can also transform into giant insects, –1 penalty to Attacks and ST in outside settings in daylight.

**Subaquatic druid**: Bonus general skill (*Orientation*), +2 bonus to ST vs. cold- or water-based attacks, –1 penalty to Attacks and ST out of water. In place of spells that exploit surface plants the subaquatic druid uses a version with seaweed and coral (e.g. *sticks to snakes* is *seaweed to snakes*, *shape wood* is *shape coral*, *ravaging creepers* is *ravaging seaweed*, etc.), while spells that exploit the wind or atmospheric phenomena underwater exploit the currents (e.g. *gust of wind* becomes *raging current*, *call lightning* is *summon vortex*, *control wind* becomes *control currents*).

**Swamp druid**: Bonus general skill (*Resist poison*), +2 bonus to ST vs. any disease or poison, can also transform into giant insects, –1 penalty to Charisma because of their unkempt lifestyle and their introverted and rude manner.

**Sylvan druid**: Bonus general skill (*Treewalking*), +2 bonus to ST vs. electricity-based attacks and to ST vs. poisons derived from natural plants.

***Non-human druids***

Not only humans, but also demihumans (dwarves, elves, gnomes, and hin) and various humanoid races number druids among their ranks. The notes below deal with the rules regarding the advancement for some races among which this figure is more probable to be found. The DM is invited to add other races to the list and create specific rules for each of them.

**Lupin & Rakasta:** These two races can be druids without restriction. With the D&D rules, both the races use all the characteristics of the druid class without any modification and can reach 36th level.

**Demihumans (Dwarves, Elves, Gnomes, & Hin):** The demihuman druids use the same rules as demihuman clerics (THAC0, HD, Saving Throws, xp and spell advancement table), except that they use the druid spell list. Moreover, they must respect all the limitations imposed on druids regarding weapons, armour, and various items, but gain the same powers as human druids. Usually, dwarves become mountain or subterranean druids, elves sylvan druids, halflings plains druids, and gnomes’ subterranean druids, but variations can be encountered within each race.

**Humanoids, goblinoids, and monsters (Druidic Shaman):** no goblinoid can be a druid, as only magic of a divine nature is given to shamans, and since the goblinoids don’t have the respect and love of nature that link all druids. Other races (e.g. centaurs and dryads) can instead become druidic shamans, at the DM’s discretion, acquiring additional xp to their standard class as if Shamans (see the class described at the end of this chapter), using the druid’s spell list and also gains the druid’s typical powers described previously. This individuals must however nurture a deep love for nature and balance, satisfy all the requisites to belong to the Druid class Druid as well as those of the Shaman, and renounce anything that doesn’t agree with the druid’s obligations and restrictions, to obtain the related powers. If not all the requisites aren’t satisfied, he can still use the druid’s spell list, but doesn’t gain any of the characteristic powers of that class.

***Druidic Sacred Refuges***

A mysterious characteristic that connects the druids is that of building sacred refuges in well hidden and protected places, where nature seems to be more thriving and wild. These places are magically consecrated and imbued with the power of the nature and animal spirits via appropriate ceremonies, becoming at the end a true stronghold for the druid, a place in which to meditate, rest, and at the same time maximise his powers. Some of these places even become sentient in certain cases, and the druid, who considers his sacred refuge the heart of his ecosystem, would do anything to protect it from any evil, often magically hiding it from mortals and making it watch over the animals and well trusted forest creatures.

Each druid can have only one sacred refuge, of which he becomes the Keeper, and can only construct it when he has the 4th level spell *consecrate*, or inherit a sacred refuge left to him by another druid on his death; until that moment however, must live anywhere he pleases within his territory, even sharing the refuge of another druid or build a hut in the area that he will consecrate next. Before casting the spell, the druid must have made sure that he has purified the area of any unnatural or impure beings, poisons, diseases, or curses, and must have meditated uninterrupted in the area for at least a week, without ever going away. Moreover, the chosen area must possess water course and have a natural element at the centre (like a pool, stone, or tree), from which the power of nature irradiates. After the consecration, the druid must at spend between a week and a month taking care of his refuge, cleaning up any weeds, attending to the plants and flowers, and any animal that seeks shelter there; if this isn’t done, the place doesn’t loses its power, but becomes ugly, and this sign of the druid’s negligence could be disliked by the superiors of his order. Naturally, he can also delegate the refuge’s weekly care to other druids that live with him.

Within the refuge, the laws to respect are clear:

* No plant can be cut or damaged, no fruit can be gathered if it hasn’t already fallen;
* no fighting is allowed;
* no animal can be injured or killed;
* no fire can be lit without the guardian’s permission.

The punishment for having violated just one of these rules varies based on the severity of the damage done and the intention: the minimum sanction is a reprimand by the druid followed by a minor corporal punishment, while the maximum punishment is death; between the two extremes, anything invented by the Keeper is acceptable and must be taken for the good, even at the cost of imposing it by force.

With the passage of time and the development of druidic rites within it, the sacred refuge is imbued with the magical power of nature and can exhibit spontaneous magical peculiarities, which last as long as the site is cared for that contribute to make it unique. Normally, after the first year since the consecration, the scared refuge gains the following powers:

* +1 bonus to all ST to any druid inside it, for the Keeper the bonus is +2;
* immunity to any form of fear to all creatures inside it;
* impossible to magically dig or move its terrain;
* no normal lightning ever strikes the refuge;
* circle of protection that prevents any undead creature from entering.

Moreover, every 7 years following the holy refuge’s consecration, there is a 10% chance (not cumulative) that it manifests a magic power. The maximum number of powers that a site can acquire is equal to ⅓ of its current Keeper’s level, which means the more powerful the druid, the more magical energy his refuge can absorb and manifest. The powers that the place can acquire are as follows (roll 1d20 to randomly generate them):

*1. Purifying waters*: any water source within the consecrated area acquires the supernatural power to cure any disease or poison present in the living beings that are immersed in it, like the divine spells *remove disease* and *neutralise poison*. If the individual isn’t diseased or poisoned, but simply injured, and bathes in sacred refuge is instantly cured of 3d6+3 hp. The water loses the curative power when it leaves the consecrated area.

*2. Pacifying aura*: any creature within the sacred refuge feels a supernatural impulse that urges them to be peaceful. Creatures with animal Intelligence (2 or less) will not attack anything and behaves peacefully, while a being with an Intelligence of 3 or higher that tries to injure another creature, must make a ST vs. Spells for each attack attempted: if successful, it is able to hit the victim normally, otherwise a strong headache assails it (also causing it 1 hp) and totally prevents it from acting, as long as it isn’t calm.

*3-4. Protective aura*: any creature that isn’t a druid or a sylvan being (which include the faeries and elves) must make a ST vs. Mental Spells when it enters the visual range of the sacred refuge. If the ST succeeds, they are able to see the area and enter it normally, otherwise their senses are fooled and if they approach, they are made to pass along the area’s border, until they leave it behind, without having identified it.

*5-6. Goodberry*: if the refuge contains plants that produce consumable fruit (including nuts and berries), each year 3d6+20 fruit possess the same powers as *goodberry* (see the 1st level druid spell). The fruit keep the power as long as they aren’t picked and eaten, and once picked, the next fruit grows after a year.

*7-8. Control wind*: in the consecrated area, any druid can make a wind of any intensity cease blowing completely (even those caused by a whirlwind), remaining calm for 1 turn per level, or as long as the druid concentrates on the power, which can be used once per day.

*9-10. Control temperature*: in the consecrated area, any druid can higher or lower the temperature in 20° intervals in respect to the surrounding environment, to make the climate mild and favourable for the plants and living beings within it; the power can only be used once per day.

*11-12. Detect alignment*: any druid can concentrate for a round and discover the true alignment of one creature present in the consecrated area; this power has no limits to its usage.

*13. Animal tongue*: all the creatures in the consecrated area are able to speak with animals that are within it, as long as they remain there.

*14. Masking*: any druid can evoke the power of rendering invisible one subject per level until they leave the holy refuge. The power functions exactly like the arcane spell *invisibility* (although it can affect more beings simultaneously), and can be evoked once per day.

*15. Animate plant*: the plants, roots, and bushes present in the area can be animated at the Keeper’s command or by one of his assistants to try and counter determined individuals, creating the same effects as the elven spell *entangle*, but apply it to the entire area (and only to designated victims).

*16. Curative power*: any *cure* spell cast inside the refuge has greater than normal effect (it heals +5% more wounds than normal, minimum +1 hp), while a creature’s normal natural healing rate is doubled (so an individual who spent an entire day in the sacred refuge would recover 2d4 hp).

*17. Pool of visions*: if there is a water course or pool in the refuge, it is possible for any druid to evoke once per day the same effects as the arcane spell *scrying*, which lasts as long as the druid concentrates.

*18. Reincarnation*: if the corpse of an animal or humanoid is buried in the sacred refuge within 1 week of its death, its soul is reincarnated in an animal within 1d6 days (this is an event that the druids tolerate, as they believe that all creatures are reincarnated after death in the form of animals, to return the perfect symbiosis with nature).

*19. Prophetic dreams*: any druid that spends a night in the sacred refuge can receive a prophetic dream regarding an imminent danger to the surrounding region. The dream is rather vague, but sufficiently clear to give the druid an idea of the type of impending danger and area threatened.

*20. Speaking nature*: the Keeper can converse with a particular natural element characteristic of the refuge, usually a plant or stone, which speaks with him in Nature’s stead (conceived as an Immortal or as the land itself has become sentient). The talk lasts no more than a turn and can happen only once per day, during which the druid can ask anything and Nature only responds based on its knowledge related to any event that happened or property of the land with a ½ mile radius per druid level.

***Cursed Refuges***

It is possible that the sacred refuge of a druid is desecrated, either because of a *desecrate* spell, or if the area is cursed, or if the druid leaves his order and doesn’t care for the site, or, finally, if a frightful event happens inside it (like the massacre of one or more individuals or animals). In these cases the area is deemed impure, loses all its magical properties and benefits, and becomes home to a curse, which any druid, once aware of the situation, seeks to eliminate for the well-being of nature and to re-establish the harmony. Some of a druidic refuge’s more typical curses are (roll 1d6):

*1. Fascination*: anyone that eats anything that grows in the area, or that rests inside the area for a night, must make a ST vs. Mental Spells: a failure means that the creature has been totally fascinated by the place and refuses to leave it for any reason. If forced to leave, the victim reacts violently against those that want to take him away, and remains in the area to protect it at all cost. The fascination effect disappears if the victim is taken from the area, or if the curse is annulled.

*2. Carnivorous plants*: the curse perverts the nature of the plants within the area, giving them animal instincts and changing their form and biology to make them become real carnivorous plants, always in search of meat to eat. The plants aren’t able to uproot themselves from the ground, but have a slight mobility (it can stretch in any direction, as long as its height allows it to) and it is an intelligent animal, acting in groups to fascinate, trap, and then eat any prey that venture into the cursed site. The plants’ statistics vary according to size:

**Diminutive** (AC 4, HD ½ [2 hp], N° Atk: 1 bite, Damage: 1), **Tiny** (AC 5, HD 1, N° Atk: 1 bite, Damage: 1d2), **Small** (AC 6, HD 2, N° Atk: 1 bite, Damage: 1d4), **Medium** (AC 7, HD 3, N° Atk: 1 snare or 1 bite, Damage: trap or 1d6), **Large** (AC 7, HD 4, N° Atk: 1 snare or 1 bite, Damage: trap or 1d8), **Huge** (AC 7, HD 5, N° Atk: 1 snare or 1 bite, Damage: trap or 2d6).

*3. Stones of madness*: the stones placed in the cursed area are animated by evil spirits, and begin to whisper strange phrases and alarming advice, which anyone within the refuge can hear clearly, like voices carried by the wind. For each hour that an individual remains in the area must make a ST vs. Mental Spells, with a cumulative –1 penalty, and if he fails becomes prey to the voices and the stones’ advice, becoming completely mad, and starts to follow the orders of the evil spirits, which urges him to perform horrible, disgusting acts, before forcing the victim to commit suicide.

*4. Unquiet presence*: the spirits of the creatures killed in the area return to infest and prey on those that venture inside. Usually the area is home to phantasms, poltergeists, spectres, and ghouls during the night, but it isn’t rare that the spirit of a druid is possessed by a tree and gives life to a terrible odic, a vindictive and poisonous spirit in search of the life-force on which it feeds, or to an evil treant, which creates a climate of terror in the area.

*5. Perpetual season*: the cursed area is permanently shrouded by the same climatic conditions, remaining fixed in a specific seasonal period. Often it is perennial winter, but it doesn’t exclude constant situations of autumn, spring, or summer; the laymen maybe happy about the nice climate, but it surely upsets and makes the druids nervous, as they know the true nature of such a horribly unnatural wonder.

*6. Poisoned land*: the area’s land is poisoned, although the plants don’t seem to suffer. Anyone that touches the land or vegetation that grows there with bare skin must make a successful ST vs. Poison or suffer 1d4 points of damage, while those that eat the plants or fruit produced inside it must make a successful ST vs. Poison to avoid sudden death, between spasms and suffering.

To remove a curse similar that on a holy place, requires that firstly those that desecrated the druidic refuge are punished. Secondly, any evil creature that has taken to dwelling there must be removed, and the place cleaned of the impurities and made as new, plant new trees and plants. Finally, at least six druids of 9th level or higher should gather and celebrate for an entire day a ritual to purify the area and recall the spirits of nature, at the end of which they jointly cast a *remove curse* spellto permanently remove the negative aura from the place. From that moment, it is possible to *consecrate* the area anew, although the powers that it had gained up to then don’t return.

***List of Druid Spells***

The druid has his own spell list that doesn’t include spells that affect good or evil or that return a dead creature to life, as the druid doesn’t have any power over the nature of the beings, or believe that it is right to alter the natural cycle of life by returning from their tomb those that are dead (he also for this reason always combats the undead). Only in rare and justified cases (like a death caused by the same druid’s error or by a creature that deliberately destroys the established balance), does the druid go ahead and repair the damage, otherwise he does nothing to aid or obstruct the resurrection of an individual.

The spells in the table include the standard priest spells and all the druid spells from the *Companion* and *Master* setsand *Rules Cyclopedia*, whose descriptions are given next. Also druids, exactly like normal priests, can create new spells (including the common divine spells not present in the druid list, which therefore are considered new to them), provided that they respect the general rules of the class; the wish spell, however, cannot be given to any druid. For the creation of magic items, the druid applies a different rule to that given in Volume 3: they don’t gain any xp from the ritual as in effect they sacrifice their energy to enchant items that only they can use (ignoring the item’s monetary cost), but they need some special elements for each ritual, and the time required is spent gathering these elements.

To cast spells, the druid needs a small plant to use as a holy symbol while speaking the magic formula. For the rest, the druid follows the same rules and has the same restrictions of memorisation and spell selection as divine spellcasters and uses the cleric’s table of progression.

**Table 4.3 – List of Common Druid Spells**

**Spell Level**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **1st level** | **2nd level** | **3rd level** | **4th level** | **5th level** | **6th level** | **7th level** |
| Animal servant | Anti-insect barrier | Animal form**A** | Anti-animal barrier**A** | Command**\*C** | Control winds**A** | *Arboreal bond* |
| Cure light wounds**\*C** | Charm animals**A** | Anti-plant barrier | Magnetic barrier | Commune with nature | Converse**\*C** | Arboreal Form |
| Detect danger | Create fire**\*** | Barkskin**A** | Earthmaw**A** | Commune**C** | Find the path**C** | Barrier to the living**\*** |
| Detect magic**C** | Elemental resistance**C** | Breathe element**A** | Elemental immunity**C** | Create food & water**C** | Forbiddance **C** | Bind elementals**A** |
| *Entangle***A** [Loc. water] | Gust of wind**A** | Call animal | Enlarge plant**\*A** | Create normal animals**C** | *Guardian tree* [Forceful hand] | Charm plant**A** |
| Faerie fire | Heat metal | *Call lightning* | Insect swarm | Cure critical wounds**\*C** | Heal**\*C** | Control weather**A** |
| Fascinate animals**C** | Hold person**\*C** | Consecrate**\*C** | Neutralise poison**\*C** | Dissolve**\*A** | Ironwood**A** | Creeping doom |
| Goodberry | Magic weapon**A** | Control temperature | Paralysis**C** | Elemental cure**\*C** | Lacerating spines | Earthgrip |
| Locate species**A** | Obscure**\*** | Cure serious wounds**\*C** | *Pass plant* [Pass rock] | Lightning strike**A** | Monstrous form | Earthquake**C** |
| Luminosity | Reinvigorating soup | Dispel magic**C** | *Plant door* [Passwall] | Plant form | Ravaging Creepers | Miraculous seeds |
| Purify food & water**C** | Shape wood | Enlarge animal**\*** | Speak with plants | Power of the rainbow | Regeneration**\*C** | Natural transformation |
| Sacred aura**C** | Silence**C** | Hold animals**\*** | Squall of wind | Repel stone | Repel wood | Repel metal |
| Spear of thorns | Speak with animals | Prot. from poison | Sticks to snakes**\*** | Seasons of life | Righteous might**C** | Sunburst |
| Watcher**A** | Summon animal ally**A** | Repel lightning | Transmute plants | Summon elemental**A** | Transport via plants | Survival**C** |
| *Weather prediction* | Warp wood | Snow storm | Wall of thorns | Trueseeing**C** | Word of recall**C** | Universal harmony |

**C** Spell from the List of common divine spells (refer to Chapter 2 for the complete description).

**A** Spell normally used only by arcane spellcasters (refer to the list of arcane spells). Note that all the arcane spells reproduced in the druid’s list haven’t been raised in level, as would normally happen when divine spells replicate arcane spells, as they all have the characteristic of affecting the animal and plant kingdoms, and are obviously typical druids spells.

**\***Reverse spells: the asterisked prayers have a reverse effect explained the spell’s description.

*Spells in italics*: the spell has alternative versions [shown between square brackets] for arctic, desert, and subterranean druids, or alterative applications to the common one (see note at the end of the description).

**First Level**

**Animal Servant**

**Range:** 30 feet

**Area of effect:** an animal max. size Large

**Duration:** 1d4 days

**Effect:** creates a telepathic bond with an animal so it can act as a spy or messenger

This spell can only be cast on an animal of Large size or smaller, but has no effect on beings with an Intelligence higher than 2 points, or on enchanted monsters, or fantastic animals. It allows the druid to establish an empathic bond with the chosen animal (that must be within 30 feet of him), which can be used in one of two ways chosen by the druid as it casts it.

**Messenger:** the spellcaster gives the animal a short message to take to a specified place. The druid can give the animal the message to deliver along with the location and recipient, which is spoken in the animal’s language three times, or give it the message written on any type of support (as long as it doesn’t exceed the animal’s carrying capacity). After having mentally described to the messenger the area in which the recipient is (with a ½ mile margin of error), the animal is forced to go there as quickly as possible and deliver the message (without however risking its life). This constrictions lasts for 1d4 days, and if the messenger doesn’t arrive before the spell ends, it forgets its task and the message is lost. Once it has delivered the message, the animal is freed from the spell’s effects, which also happens if the spell is annulled or if the animal passes through an area of anti-magic.

**Spy:** the link with the animal is both empathic and telepathic, and the druid can share the animal’s senses (see through its eyes, hear with its ears, smell with its nose, etc.) each time concentrates on it without doing anything else. Although it can avoid the effects with a simple ST vs. Spells, the animal is completely unaware of the spell’s effects (unless the spellcaster alerts it in some way ) and so acts normally. Moreover, this spell doesn’t give the caster any power to dominate the animal’s actions, so it is usually cast on previously domesticated and trained animals. As long as the spell lasts, the caster can return to concentrate on the animal to use its perceptions, although in this state his speed is reduced to a third (cannot run) and the only possible action is speaking (but not cast spells or activate magic items), and is thus extremely vulnerable. The spell is interrupted if the animal moves more than 330 feet per druid level, and a *dispel magic* cast on the animal or druid has the normal chance of annulling its effect.

**Detect Danger**

**Range:** 0

**Area of effect:** 5’ radius per level per level or 60’

**Duration:** 6 turns or 6 rounds

**Effect:** reveal dangers and hostile creatures

Once he has cast this spell, the druid can concentrate on places, objects, or creatures within a 5 feet radius per level, and know if he is in danger from them. The druid can evoke the effect in the following two ways.

***Perceive danger*:**by concentrating for 1 round he can examinea 3 foot square area, a creature, or an object of medium size(a chest, weapon, etc.); larger objects, creatures, or areas require more time (1 additional round for each additional 3 foot square or larger size). Once he has examined the target, the druid knows if it is dangerous, potentially hostile, or benign (all this according to the cleric’s point of view). A dangerous target is anything that could damage the druid in the immediate future (within 1 minute): the spell reveals the offensive intentions of the creatures, traps, and any poisons, although it doesn’t specify the type of danger in the target. This effect can be used by the druid once per round for 6 turns.

***Detect enemy*:**the spell immediately surrounds with a reddish glow, visible to all, every being hostile to the druid within 60 feet, even if invisible. The aura remains for 6 rounds and shines with the brightness of a torch. The effect can only be exploited once, the spell ends.

**Faerie Fire**

**Range:** 60 feet

**Area of effect:** 1 target per 5 levels

**Duration:** 1 round per level

**Effect:** surround the targets with an aura that gives a +2 bonus to Attacks against those targets

With this spell, the druid surrounds one or more targets (beings or objects) with pale green flames. To be struck by the spell, the targets must simply be within 60 feet of the druid and be identified by the spellcaster in some way. The targets affected by this spell are more easily seen and all rolls to hit this creatures benefit from a +2 bonus. For every 5 experience levels (rounded down), the druid can surround 1 target of Medium size with faerie fire, or two smaller targets, but it isn’t possible to make a ST to avoid the effect.

Two *faerie fire* spells cast on the same individual aren’t cumulative the second simply extends the duration.

**Goodberry**

**Range:** touch

**Area of effect:** 2d4 fresh berries

**Duration:** 1 day per level

**Effect:** 2d4 fresh berries as 1 meal and cure 1 hp

Casting this spell on a handful of recently picked fresh berries, causes 2d4 of them to become magical. Each enchanted berry feeds a creature of medium size or smaller as if had had a normal meal and cures 1 hp. Each berry keeps this power for 1 day per caster level, and each being can eat a maximum of 3 berries per day (thus curing 3 hp in total and filling him up like three meals!); further berries eaten have no effect.

For aquatic and marine druids the spell also affects seaweed, clams, or similar fruits of the sea.

For arctic druids the spell also affects any recently picked edible plants.

For desert druids the spell also affects dates and similar citrus fruits.

For subterranean druids the spell also affects fungi, moss, and lichen.

**Luminosity**

**Range:** 150 feet

**Area of effect:** 40’ diameter sphere

**Duration:** 6 turns

**Effect:** control the light intensity in a 20’ radius sphere

This spell allows the caster to modify the luminosity of a specific area (40 feet diameter sphere) within its range, varying it from total darkness to dazzling light (or any degree of brightness between the two). The intensity of the light can be varied as the druid wishes: it needs a Wisdom check (or *Concentration*) and if successful can also cast other spells or attack, otherwise he can only move. The chosen intensity remains until the effect’s end, causing disorientation and partial blindness when it is suddenly increased to its maximum (–3 to the victim’s Attack Rolls for that round), or total blindness when the area is completely dark. Creatures with infravision suffer from the blinding light but ignore the effects of total darkness.

**Spear of Thorns**

**Range:** 0

**Area of effect:** N/A

**Duration:** 2 rounds per level

**Effect:** creates a spear replete with thorns

With this spell the druid creates a spear made of thorns that can be used in melee or thrown. The spear lasts for 2 rounds per level before vanishing and can be used normally be the druid and any other creature he gave it to. The spear causes 1d8+1 damage + Strength bonus, and mastery with the spear can be used to augment its effect. If thrown at a target, it automatically hits and causes an additional 1d6 damage, before vanishing. The *spear of thorns* is however not considered a magic weapon and can be dispelled.

**Weather Prediction**

**Range:** 0

**Area of effect:** 1 mile diameter per level

**Duration:** instantaneous

**Effect:** druid knows the exact weather conditions

This spell allows the druid to know the exact weather conditions of the next 12 hours, within a 1 mile per druid level diameter area (e.g. a 10th level druid can know the weather conditions within a 10 mile diameter area). The effect cannot change the weather in any way, but only know of it beforehand.

Note: subterranean druids replace this spell with *dig* (1st level arcane spell).

**Second Level**

**Anti-Insect Barrier**

**Range:** 0

**Area of effect:** only the druid

**Duration:** 2d4 turns

**Effect:** protection from invertebrates

When the druid casts this spell, he is surrounded by a magical barrier 4 inches from his skin that prevents any normal insects (like flies, mosquitoes, ants, etc.), arachnids (like spiders, scorpions, etc.), or Chilognatha/Chilopoda (like millipedes) from touching him, while giant versions must make a successful ST vs. Spells to avoid this limitation and pass the barrier. The spell also confers a +4 bonus to any Saving Throw against insect and parasite attacks, if this is applicable, and renders the druid immune to the damage from *creeping doom* or *insect swarm*, although he is disturbed by the mass of insects.

**Create Fire\***

**Range:** 0

**Area of effect:** a flame or 40’ diameter sphere

**Duration:** 2 turns per level

**Effect:** create a flame on the hand; reverse extinguishes any fire in a 40 feet diameter sphere

The spell cause a small magic flame to appear on the druid’s hand. The fire doesn’t burn the caster in any way and illuminates a 60 feet radius sphere. The flame can be used to light inflammable materials (lanterns, torches, oil, etc.) without being consumed, and until the end of its duration (2 turns per level), the druid can make it appear and disappear, by concentrating, once per round. Moreover, he can use the same hand to hold or use other objects. The fire can be put down or thrown up to a distance of 30 feet, but in this case disappears the next round, although it can cause fire damage (1d6 hp) and ignite inflammable materials with the normal chance. As long as it remains in the druid’s hands moreover, the fire cannot be extinguished by the wind, although it can be magically dispelled with the normal chance and is extinguished if immersed in water.

The reverse spell, *devour flame*, creates a magical field around the spellcaster that automatically extinguishes any normal flame within a 40 feet diameter sphere, while it has a 50% chance of extinguishing any magical flame each round. The volume of the flames isn’t important: all those within the area of effect immediately cease. The corrosive or other harmful effects of the heat cannot be repaired, however, or altered.

The area of effect of *devour flame* is centred on the spellcaster and moves with him, unless he chooses to cast it on a fixed point, to prevent any type of fire from starting in that area for the spell’s duration. For example, if a *fireball* is cast in an area where a *devour flame* is active, there is a 50% chance that the explosion doesn’t happen and the *fireball* is wasted; while if the spell is put into being a round after the explosion, it automatically extinguishes all the flames in the area (without however regenerating the damage produced). When *devour flame* is fixed on a specific area (as explained above), the druid can no longer more it, although he can cast it again to still benefit from its protection. Once the flames in an area are extinguished, they don’t return if the spell’s area of effect moves from the area, unless they are relit later.

If a fire elemental or a similar being completely made of fire enters the *devour flame’s* radius of effect, it must make a ST vs. Spells or be returned to its plane of origin.

**Heat Metal**

**Range:** 30 feet

**Area of effect:** metal items of max weight 50 cn per level

**Duration:** 7 rounds

**Effect:** heat metal objects causing damage

This spell slowly heats and cools metal objects. It affects a mass of metal with a maximum weight of 50 cn (5 lb) per level, and the druid can affect more objects within range as long as they don’t exceed the indicated maximum weight (for example a 5th level druid can heat four 60 cn swords, or 150 cn plate armour and a 100 cn greatsword, and so on). Any magic item can avoid this spell’s effects with a ST vs. Fire, but normal objects are automatically damaged, with no chance of countering it. If the object is carried or held in a hand moreover, the heat also damages the creature holding it: 1 point during the first round, 2 in the second, 4 in the third, 8 in the fourth and then descending with the same frequency, for a total of 22 points over a period of the seven rounds of the spell’s duration that the item suffers entirely (with no chance of reducing it). Naturally, the object can be abandoned at any time and creatures with low Intelligence (less than 9 points) have a 80& chance of doing so (roll d% each round). If used on an object stuck in an adversary (a dagger or arrow), the victim can remove it, but loses his actions for that round (and suffers the appropriate heat damage). In the fourth round moreover, the heat is such that skin, wood, paper, and other inflammable materials in contact with the incandescent metal catch fire. There is no Saving Throw to reduce the damage, but *resistance to fire* totally protects both the individual and the worn object from the effects of *heat metal*.

Once the spell is cast, it isn’t necessary to concentrate: the heating and cooling proceed automatically. A *dispel magic* can however interrupt the effect, unlike normal means (immersed in water, etc.).

**Obscure\***

**Range:** 0

**Area of effect:** fogbank 1 foot high per level and 10 feet radius per level

**Duration:** 1 turn per level

**Effect:** fogbank reduces visibility to 10 ft

The spell causes a 1 foot high and 10 feet radius per druid level (i.e. a 20th level druid can create a 20 feet high and 200 feet radius cloud) cloud of fog to rise from the ground. The *obscurity* is centred on the druid, who can choose whether the cloud moves with him or remains fixed to the area in which he created it. The fog reduces the vision of the subjects within it to 10 feet if in daylight or similar or to total gloom, with the exception of the druid and those with *trueseeing* (even infravision is useless) who continue to see as if under normal conditions. The fog can be swept away by at least a moderate wind (12 mph) in 1 round or by the spells *dispel fog* or *dispel magic*. Moreover, as the fog is a magical manifestation, it also confounds divination spells that reveal magic, as all the mist’s area shines.

If it is cast underwater, *obscure* clouds the water in the area of effect with the same results given above. The area of cloudy water can be magically dispelled or swept away by a current of at least 12 mph.

The reverse effect, *dispel fog*, instantly removes all the fog (magic or normal) within the area of effect, and for the spell’s duration makes it impossible for normal or magical forms of mist to enter the area. The druid can decide when casting the spell if the area cleared of fog moves with him or remains fixed to the point where he cast the spell.

**Reinvigorating Soup**

**Range:** touch

**Area of effect:** 1 portion of soup per 2 levels

**Duration:** special

**Effect:** satiate those that eat the soup and that gives 1d4+1 points of temporary Strength

This spell renders magic per 1 turn one portion of broth or soup prepared by the druid for every two druid levels. Anyone that eats the soup while it retains its magic suddenly becomes satiated as if he had had a day’s food, and moreover receives 1d4+1 additional points of Strength that last a hour. It isn’t possible to eat more than one *reinvigorating soup* per day.

**Shape Wood**

**Range:** touch

**Area of effect:** 1 cu.ft. of wood per level

**Duration:** permanent

**Effect:** shape 1 ft3 of wood to the druid’s will

With this power the spellcaster is able to shape any already existing piece of wood giving it a form to suit his aims. He can for example create a wooden weapon, trapdoor, statue, frieze, or bas-relief on a wooden wall. Any type of artistic intervention must be accompanied by a related *Wood-carving* skill check: if the character doesn’t have it, the work is rather approximate and devoid of artistic value. Although it is possible to make crude composite objects, there is always a 30% chance that a form that needs moving parts doesn’t work.

*Shape wood* also allows wooden objects within the affected volume to be completely repaired, or to repair great wooden constructions (like shacks or ships) at the rate of 1 SP per 5 druid levels. The spell can also create a wooden door in a wooden wall to create an exit where one doesn’t exist (as long as the aperture is within the maximum mouldable volume) or to seal an existing wooden door.

If used on a wooden creature (golem or treant), the spell cures or inflicts 2 hp per level (max 40), with a ST vs. Spells for half.

**Speak with Animals**

**Range:** 30 feet

**Area of effect:** an animal species

**Duration:** 6 turns

**Effect:** you can converse with one type of animal

When casting this spell, the cleric must also specify the type of animal that he wants to speak to (e.g. bats, wolves, bears, etc.), but not fantastic or intelligent animals (the animal must have an Intelligence of 1 or 2). For the spell’s duration, the cleric can speak to all the animals of the chosen within 30 feet: he is able to understand their cries, and they know his language, while any other listener simply hears the spellcaster express himself in animal cries. The creatures’ reactions are usually favourable (+2 bonus to reaction rolls), and the cleric can ask them a favour. The favour must be understandable to the animal and must be something it is capable of doing: it must be an order that it will do without protest, and the DM is the final arbiter of the animal’s behaviour.

**Warp Wood**

**Range:** 240 feet

**Area of effect:** 1 small wooden weapon per level

**Duration:** permanent

**Effect:** bend wooden weapons rendering them useless

The spell provokes an unnatural bend in one or more wooden weapons, making them unusable. It affects one weapon of small size (or smaller) per druid level. Each medium size weapon is equivalent to two small, a large weapon counts as four small, a huge weapon counts as eight small, and a gargantuan weapon counts as sixteen small size weapons (for details on weapon size, refer to the Mystaran Armoury manual).

The spell is ineffective on wooden items that aren’t weapons, and if the target is a magic weapon (for example a *+1 staff*), it can avoid the effects with a ST vs. Destruction (see *Saving Throws of Objects* in Volume 3).

**Third Level**

**Anti-Plant Barrier**

**Range:** 0

**Area of effect:** only the druid

**Duration:** 1 round per level

**Effect:** barrier prevents contact with plants

The spell creates an invisible barrier around the druid (an inch from the body), able to prevent any animated or controlled plant and monstrous plants from physically touching the druid, completely protecting him from any melee attacks. While protected, the druid can only attack animated plant at distance: the plants, in fact, are protected from the druid’s attacks in the same way he is protected from them. This spell doesn’t affect in any way normal non animated or monstrous plants: which means that a druid with *anti-plant barrier* can touch normal trees and be hampered by vegetation.

**Call Animals**

**Range:** 360 feet

**Area of effect:** 1 HD of animals per level

**Duration:** special

**Effect:** evoke and make friendly 1 HD of animals × level

With this spell, the druid can summon one or more normal animals present within 360 feet. It only calls normal creatures, not magical beasts, insects, or beings with higher than animal intelligence (2), but includes all mammals, reptiles, amphibians, fish, and birds (and giant versions). The druid can select one or more known animals, he can summon a specific species, or simply any animal that is plausibly present within range at the DM’s discretion (e.g. it is impossible to successfully call a bear in a desert or a tiger underground). The total Hit Dice of the called animals is equal to the druid’s level: animals of ½ HD count as ½ HD beings.

The summoned animals arrive at the caster’s feet within 1d6 rounds (unless they are already around the druid), and for the spell’s duration understands the druid language, are friendly and aid the summoner to the limit of their abilities. The animals remain faithful at the druid’s side for a maximum of 24 hours or until they have lost more than half their total Hit Points; if reduced to below half hp, each round it must make a Moral check or flee (which ends the spell for that animal). If the druid is attacked, each animal that isn’t already performing a task immediately attacks the assailant to protect the summoner, only fleeing if it fails a Morale check after being seriously wounded (see above). Moreover, if the druid attacks of the called animals, this ends the effect for the entire group.

Defeating magically created or summoned creatures don’t grant xp unless their summoner has also been defeated.

**Call Lightning**

**Range:** 360 feet

**Area of effect:** 20’ diameter sphere

**Duration:** 1 minute per level

**Effect:** call a lightning bolt once per minute from a storm, each inflicts 8d6 hp

This spell can only be used outside, and only in an area affected by an atmospheric disturbance. In this case, by concentrating for a round the druid can call a lightning bolt from the sky each minute. The bolt leaves the clouds and strikes a 20 feet diameter area within range: anyone in the area suffers 8d6 of electric damage, but takes half with a successful Saving Throw vs. Spells.

The druid keeps the chance of calling a lightning bolt per minute until the spell’s end (which lasts 1 minute per level, so he can release one bolt per level), or until the storm lessens, or until *dispel magic* is caston the same druid (with the normal chance of success). Once the spell is cast, it isn’t necessary for the druid to continue to concentrate to maintain it, but he must only concentrate on it when he wants to direct a lightning bolt on the desired area.

Note: subaquatic and subterranean druids replace this spell with *summon vortex* (3rd level druid spell).

**Control Temperature**

**Range:** 0

**Area of effect:** 10’ radius sphere

**Duration:** 1d6+2 hours

**Effect:** raise or lower the temperature in a 10’ radius

This spell allows the druid to alter the environmental temperature in a 20 feet diameter sphere around himself to resist extreme temperatures: the maximum variation of the temperature is plus or minus 50°C. The change happens instantly and the affected area moves with the druid, centred on him. As long as the spell lasts, the druid can continue to change the temperature, by concentrating for 1 round, but doesn’t need to concentrate continuously to keep the spell active.

**Enlarge Animal\***

**Range:** 120 feet

**Area of effect:** up to 4 animals

**Duration:** 12 turns

**Effect:** increase by 1 size the dimensions of up to 4 animals; reverse decrease by 1 size the dimensions of up to 4 animals

This spell increases by one size the dimensions of up to 4 animals in range (the animals cannot avoid the effect). The growth increases the animal’s HD by 2, which augments its resistance (like hp and ST), combat ability (better THAC0), and maximum encumbrance; moreover the animal gains a –2 bonus to its damage with each attack, and its base movement improves by 20 feet for the spell’s duration. The growth doesn’t affect the animal’s other statistics (like AC, number of attacks, and intelligence), and it is only possible to cast this spell on normal or giant animals, and not on fantastic beasts.

The reverse spell, ***shrink animals***, reduces by one size the dimensions of up to 4 animals in range, although it is possible to avoid the effect with a successful ST vs. Spells. The reduction lowers the animal’s HD by 2 (if this takes them to 0 HD, then the animal is considered to have ½ HD, or 1d4 hp), which affects its (like hp and ST), combat ability (worse THAC0), and maximum encumbrance; moreover the animal suffers a –2 penalty to its damage with each attack, and its base movement lessens by 20 feet (minimum speed 5 ft per round) for the spell’s entire duration. The reduction doesn’t affect the animal’s other statistics (like AC, number of attacks, and intelligence) at all. It is only possible to use this spell on normal or giant animals, and not on fantastic beasts.

**Hold Animal\***

**Range:** 180 feet

**Area of effect:** an animal

**Duration:** 3 turns

**Effect:** paralyse animals; reverse free 4 animals

This spell affects any normal or giant animal, but not fantastic creatures or animals with intelligence higher than 2. Each victim must make a ST vs. Paralysis or remain immobilises for 3 turns. The spellcaster can affect up to 1 Hit Dice of animals per level, ignoring the “+” to Hit Dice (minimum one animal, regardless of HD). Note that the spell also affects summoned or created animals.

The reverse form, *free animals*, removes the paralysis present in up to 4 animals, without casting it again.

**Magnetic Barrier**

**Range:** 0

**Area of effect:** only the druid

**Duration:** 6 turns

**Effect:** repulse metal objects that weigh 220 lb max.

This spell surrounds the druid with a strong magnetic field that repulses any metallic object of up to 220 lb that attempts to approach closer than 1 foot, without however preventing him from using his own metal weapons. In the majority of these cases this barrier prevents any metallic weapon from injuring the druid, although he remains vulnerable to weapons of other materials (bone, stone, wood, etc.) that don’t have metallic parts. The barrier doesn’t however protect against metal objects that weigh more than 220 lb (for example an iron golem or a cannonball can penetrate the magnetic field and injure the druid), and for magical metal weapons there is a percentage chance equal to ten times the weapon’s magic bonus that it can ignore the barrier (for example a +1 sword has a 10% chance to ignore the barrier).

**Protection from Poison**

**Range:** touch

**Area of effect:** one creature

**Duration:** 1 turn per level

**Effect:** grant immunity to all poisons

For the duration of this spell, the beneficiary becomes completely immune to any type of poison (contact, ingested, injury, or gaseous) whose effects can be avoided or reduced with a ST, including those magically produced (like through the spell *cloudkill* or *create poison*), while granting a ST to avoid the effects of those poisons that normally don’t allow one; this protection extends to any carried items. Not that a green dragon’s breath is partially acidic and partially poisonous: in this case, the subject automatically suffers half damage, reduced to a quarter with a successful ST vs. Dragon Breath.

**Repel Lightning**

**Range:** 0

**Area of effect:** only the druid

**Duration:** 6 turns

**Effect:** repel lightning and electrical discharges

This spell protects the druid and for 6 turns (a hour) allows him to deflect any type of electrical discharge (magical and normal) that would strike him, making it take a new trajectory. Roll 1d10: with a result of 1-6, the discharge is deviated by 10-60 feet (10 feet per dice pip) in a new random direction before striking the druid; with a result of 7+, the druid can control exactly the direction in which the discharge is deviated, and can also decide to turn it towards its source. If two people try to control the same electrical discharge in this way, it is projected upwards and vanishes without hitting either of them.

**Snow Storm**

**Range:** 360 feet

**Area of effect:** 40 feet diameter sphere

**Duration:** 1 round per level

**Effect:** create snow storm that impedes visibility and movement

This spell creates a storm of driven snow in a 40 feet diameter sphere within 360 feet of the druid, who can move it to his liking at 20 feet per round simply by concentrating per a round (he does have to concentrate to maintain the storm, which lasts for 1 round per caster level). The sleet reduces vision inside it to 20 feet (including infravision), extinguishes large fires like bonfires, and the icy surface halves movement: anyone that moves at more than half speed in the middle of the sleet must pass a Dexterity check each round with a –2 penalty if walking or –4 if running to not fall down (which requires an attack action to get up). Finally, all living beings within the storm suffer 1d6 non-lethal damage each round (unless they are magically protected from cold or immune to it).

If used underwater, this spell produces in the area of effect any icy current made up of small shards of ice that, as well as reducing visibility to just 20 feet (including infravision), reduces the movement of those who venture inside to ⅓ and causes to all living beings 1d6 non-lethal damage each round (unless they are magically protected from cold or immune to it).

**Fourth Level**

**Insect Swarm**

**Range:** 480 feet

**Area of effect:** 30’ radius sphere of insects

**Duration:** 1 minute per level

**Effect:** create a 30’ radius insect swarm

When the druid casts this spell, it materialises a swarm of crawling, jumping, and flying insects that moves at his command at 60 feet per round, without he needing to concentrate. The insects limit visibility to 10 feet within the area they occupy (a 30 feet radius volume), casting spells within the swarm is impossible and any attack receives a –1 penalty to the Attack Roll because of the annoyance. Living creatures within the swarm moreover suffer 1 point of damage they remain there, regardless of their AC, because of the insects’ stings and bites. Creatures with 2 HD or less flee from the swarm as quickly as possible for 1 minute, and those that have 3-5 HD have the impulse to flee, although a successful ST vs. Mental Spells allows them to resist it.

A wind of at least 25 mph or a destructive fire effect at least half as wide as the swarm sweeps the insects away ending the spell, which can be magically dispelled or dissipated by the druid’s before the end of its duration.

**Pass Plant**

**Range:** special

**Area of effect:** only the druid

**Duration:** instantaneous

**Effect:** teleport a short distance between plants

The druid, casting this spell, can enter a tree large enough to admit him, and instantly re-emerge from a tree of the same species. The distance of pass plant is based on the type of tree used the vehicle of magical transport, as shown below:

**Table 4.5 – Distance achievable with *Pass Plant***

|  |  |
| --- | --- |
| ***Type of tree*** | ***Distance travelled*** |
| Oak | 2,000 feet |
| Ash, elm, lime, yew | 1,200 feet |
| Evergreen trees | 1,000 feet |
| Other trees | 800 feet |

If there are no other trees of the same species present within the spell’s radius, the spell has no effect. The druid can select from which of the different plants he emerges, only if he knows the location of the different plants scattered through the area of effect, otherwise the destination is randomly determined.

Note: arctic, aquatic, desert, and subterranean druids replace this spell with *pass rock* (4th level arcane spell.

**Plant Door**

**Range:** 0

**Area of effect:** only the druid

**Duration:** 1 turn per level

**Effect:** open a path in the vegetation

For the spell’s duration, no mass of plants, or thicket for that, can impede the druid’s passage: even the trees and bushes bend or open to allow him passage, except for monstrous or magically and actively controlled plants. No other living being can use the passage, which instantly returns to normal after the druid passes.

This spell moreover allows the druid to hide within a tree large enough to contain him, which opens and closes at his command: while inside, however, he cannot see or hear what is happening outside, although he can leave when he wishes until the spell ends. If he remains held in the tree (for example if the spell is dispelled), the druid dies.

Note: arctic, desert, subaquatic, and subterranean druids use *passwall* (4th level arcane spell) instead of this spell.

**Speak with Plants**

**Range:** 30 feet

**Area of effect:** any plant or plant creature

**Duration:** 3 turns

**Effect:** the druid speaks with any plant

This spell allows the druid to speak with plants as if they are intelligent beings, and to communicate with any plant monster. He can ask questions, or request a simple favour (like turning away so he can pass through an intricate tangle of creepers), and the plants or monstrous plants will consent if the druid makes a successful Charisma check with a –2 penalty. Only the druid understands the language of plants, any other creature won’t hear the light rustling. Thanks to their sensory apparatus, the plants have information on what happens in their environment within a radius that depends on their size (except for what happens within a closed setting that they don’t have access to, like a house), and can remember all the facts, unlike animals and other beings. The radius of each plant’s senses as follows:

**Table 4.4 – Sensory Radius of Plants**

|  |  |  |
| --- | --- | --- |
| **Size** | ***Max.Dimension*** | ***Radius*** |
| Diminutive | Up to 8 in | 10 feet |
| Tiny | 8 in – 24 in | 20 feet |
| Small | 25 in– 4 ft | 35 feet |
| Medium | 4 ft – 7 ft | 70 feet |
| Large | 7 ft – 12 ft | 140 feet |
| Huge | 12 ft – 25 ft | 280 feet |
| Gargantuan | Over 25 ft | 480 feet |

**Squall of Wind**

**Range:** 120 feet

**Area of effect:** 10’ radius sphere

**Duration:** instantaneous

**Effect:** explosion of air that extinguishes fires, blinds for 1 round and causes 1d4 hp per level (ST for half)

This spell creates an explosion of comprised air in a 10 feet radius area within 120 feet of the druid. The explosion can extinguish any open flame (candle, torch, campfire, etc.) present in the area of effect, and has a 50% chance of extinguishing protected flames. Moreover, the wind lifts dust, scraps, twigs, and leaves, blinding those in the area of effect for 1 round, and moreover causes 1d4 points of damage per druid level (max 20d4 hp at 20th level) to the creatures present because of the sudden pressure: a successful ST vs. Spells halves the damage and avoids being suddenly thrown to the ground.

If used underwater, the spell has the same blinding effect, but automatically causes half damage (it isn’t however possible to reduce it further).

**Sticks to Snakes\***

**Range:** 120 feet

**Area of effect:** 2d8 sticks or 1 staff

**Duration:** 6 turns

**Effect:** transforms up to 16 sticks into small venomous snakes or 1 stick into a python; reverse transforms 2d8 snakes into sticks or 1 huge snake into a log

This spell transforms 2d8 pieces of wood of medium or smaller size (twigs, arrows, or sticks) into as many snakes, which can be venomous (50% chance). The created snakes obey the druid’s orders (the orders are given mentally as a free action) and they transform back at the end of the spell, or if killed (they can be magically cured as long as they live). The created snakes have the following statistics:

**Snakes**: AC 6, HD 1, # Atk 1 bite, Damage 1d4 (if poisonous, ST or cause another 1d4 hp), MV Crawl 90(30), ST F1.

Alternatively, the cleric can direct the spell on just one stick that must be of at least large size, transforming it into a powerful python that obeys all his orders (as above) and that has the ability to constrict and immobilise its victim. If the target is a magical staff, it has a chance to resist the effect equal to 10% per magic bonus, or of 10% times the spell level of highest level spell that it replicates (i.e. a *+3 quarterstaff* has a 30% chance, while a *staff of polymorph* has a 40% chance).

When the cleric orders the snake to attack, it attempts to coil itself around the victim. If the Attack Roll succeeds and the python is of equal size or larger than the victim, which has the right to a ST vs. Spells to avoid being immobilised by the snake. The constriction doesn’t inflict any damage, but the victim held in this manner is considered paralysed and cannot do anything until the snake is killed or magically dispelled, or the spell ends (or the druid orders the snake to free the victim). The snake is also able to constrict enchanted creatures and those immune to normal or silver weapons, as long as they aren’t incorporeal.

The stick remains in this form for the spell’s duration or until killed; if wounded, it can be cured normally. When the snake dies, is magically dispelled or when the spell ends, it disappears, changing back into a stick; if the snake was killed, the stick is broken and splintered (for magical staffs, apply the rules regarding the explosion of the same, see Volume 3). The python’s statistics are:

**Python**: AC 5; HD 3 (hp 20); # Atk. constriction; Damage special; MV Crawl 60(20); ST F3.

The reverse spell, ***snakes to sticks***, can be used to counter the effects of *sticks to snakes*, returning the sticks to normality, or against real snakes. In this case, the spell affects 2d8 snakes of medium size or smaller, and each of them must pass a ST vs. Spells or take the form of a stick for 6 turns. The transformed snakes keep their hp and acquire AC 7, and if wounded and their hp annulled, die and return to their normal form.

If the cleric wants to, he can direct the target against a single snake of any size, and if the ST vs. Paralysis fails, it becomes a long, gnarled stick (if Medium size or smaller) or a dead log (if Large size or larger) for the spell’s duration, and apply the conditions specified above.

**Transmute Plants**

**Range:** touch

**Area of effect:** a plant

**Duration:** permanent

**Effect:** transform a plant from one species to another

This spell allows the druid to transform a single plant (including fungi and lichen) into a different plant type of his choice. The change is permanent and cannot be magically dispelled: the old plant has the appearance, smell, and flavour of the new plant, and if it has curative, medicinal, or poisonous properties, there is a 50% that this property will be totally absent.

It is only possible to transform living plants (the spell is useless on fallen leaves or fruit, for example), also including monstrous and intelligent plants (like the vampire rose, assassin vine, treant), which however can avoid the transmutation with a successful ST vs. Spells, and the new form cannot be that of an intelligent or monstrous plant. There is a limitation regarding the dimensions of the original plant in respect to those of the new form, it can be reduced to 1/5 or increased to five times its initial size (a tuft of grass, for example, cannot be transformed into an oak tree). The new plant doesn’t have to appropriate to its setting (a fir tree on a mountain could be transformed into a cactus for example), although it is clear that could suffer and die if inserted into a hostile ecosystem.

**Wall of Thorns**

**Range:** 240 feet

**Area of effect:** 100 cu.ft. volume per level

**Duration:** 1 turn per level

**Effect:** create an impassable wall of brambles

This spell creates an intricate barrier of brambles and thorns the length of a human finger within 240 feet of the druid, who decides its exact dimensions and form. Due to its structure, the wall prints from being clearly seen through it, thus offering cover against ranged weapons, and any being that attempts to pass through it (including the druid) suffer lacerating damage equal to 6 points + the value of the subject’s Armour Class (calculated without Dexterity bonus) per 10 feet he has penetrated (for example, a soldier in leather armour has AC 7, so would lose 13 hit points every 10 feet travelled in the wall). Anyone present in the area when the wall appears must make a ST vs. Spells: if they succeed they are pushed out of it, but if they fail suffer 6 points of damage and remain imprisoned inside it (must pass through it to escape). The druid can choose to reduce the wall’s thickness, and in this case the damage caused by passing through is reduced in proportion (e.g. a 3 feet thick wall only cause ⅓ damage).

If an attempt to fell the wall is made with appropriate slashing weapons (like machetes, swords axes, etc.), a subject can open a 6 feet wide, 10 feet deep path without injury in 1 turn. Normal fire doesn’t harm the wall in any way, while magical fire ignites it and completely destroys it in two turns, transforming it to all effect into a combination of *wall of fire* and *wall of thorns* until it is all consumed. Spells like *plant door* allow passage through it without damage. The *wall of thorns* disappears at the end of its duration, or if magically dispelled or if the druid that created it desires it (which ends the spell).

**Fifth Level**

**Commune with Nature**

**Range:** 1 mile per level

**Area of effect:** only the druid

**Duration:** instantaneous

**Effect:** immediate knowledge of the surrounding area

Thanks to this spell the druid becomes one with nature, gaining a profound knowledge of the surrounding territory within 1 mile per level. He gains the immediate knowledge related to a maximum of one topic per 4 levels from the following: the geological composition of the land, the plant species present, the minerals present, the location of water courses present, the species of animals present, the species of intelligent inhabitants present (including monstrous), the location of famous buildings or refuges, the location of a certain group of creatures (selected from a humanoid, animal, fantastic beast, undead, construct, ooze, extraplanar creature, or intelligent monstrous plant species). The spell doesn’t give information on cities (population of at least 5,000 inhabitants) in which nature has been replaced by artificial installations and constructions.

**Destroy Metals**

**Range:** touch

**Area of Effect:** any metal object

**Duration:** 1 round per level

**Effect:** destroy touched metal objects

This imbues the druid’s hands with the ability to instantly corrode any touched metal object (touch attack) and reduce it to fragments. The items can make a ST vs. Destruction to counter the corrosive effect, and the result depends on the type of item and on its relative size to the druid:

**Non-Magic Items**

|  |  |  |
| --- | --- | --- |
| ***Size*** | ***ST made*** | ***ST failed*** |
| ≤ to the Druid | Lose 50% of total DP | Destroyed |
| ≥ to the Druid | 1d6 DP per 2 levels | 1d6 HP × lvl. |

**Magic Items**

|  |  |  |
| --- | --- | --- |
| ***Size*** | ***ST made*** | ***ST failed*** |
| ≤ to the Druid | No effect | Lose 50% of total DP |
| ≥ to the Druid | 1 DP × lvl. | 1d6 DP per 2 levels |

It is possible to use the corrosive touch against animated metal constructs, which lose 1d6 HP per druid level (halved with a successful ST vs. Death Ray).

**Insect Swarm**

**Range:** 480 feet

**Area of Effect:** 30 feet radius sphere or only the druid

**Duration:** 1 minute per level

**Effect:** create a defensive or offensive insect swarm

When the druid casts this spell, it materialises a swarm of flying insects (mostly bees, wasps, hornets and locusts), which follows his commands without him having to maintain concentration. The swarm can perform one of two different functions (offensive or defensive) based on the intent of the druid, who decides which effect to create whilst uttering the spell and he cannot later modify the type of swarm created.

***Defensive Swarm:*** The swarm surrounds the druid like a somewhat buzzing, teeming garment and any melee attack directed against him automatically causes the attacker 2d6 damage because of the stings of the insects that react to the blow. Moreover the robe of insects makes it impossible to direct aimed blows against the druid, and it can attach itself to him and carry him at a flying speed of 30 feet per round when he chooses (it isn’t necessary to maintain concentration). The swarm doesn’t affect the druid’s actions or skills in any way, with the exception of his hearing, which due to the buzzing suffers a –4 penalty to *Listen* checks.

***Offensive Swarm:*** The swarm occupied a 30 feet radius sphere, moves at a rate of 60 feet per round and limits visibility to 10 feet within the area occupied. Moreover, because of the constant disturbance brought about by the insects within the area they occupy it is also impossible to cast spells and any attack receives a –1 penalty to the Attack Roll. Finally, living creatures within the swarm receive 1d6 damage each round they remain regardless of their AC, because of the bites and stings of the insects. Creatures with 2 HD or less flee from the swarm as fast as possible for 1 minute, and those with between 3 and 5 HD can resist the impulse to run with a successful ST vs. Mental Spells.

A wind of at least 25 mph or a destructive effect of fire at least as half as wide as the swarm sweeps away the insects ending the spell. The spell can also be magically dispelled or terminated early by the druid’s will.

**Plant Form**

**Range:** 0

**Area of effect:** only the druid

**Duration:** 2 turns per level

**Effect:** transform the druid into a shrub or tree

When the druid casts this spell he transforms (with all his equipment) into a tree of his dimensions, or into a plant of his choice of one size smaller (he can choose the plant most appropriate to his location) once per round (or vice versa, return to his normal form) for the spell’s duration. The metamorphosis is so perfect that he can only be revealed by magic. Once in *plant form*, the druid keeps his mental faculties and his senses and so can see and hear all that happens around him, but cannot move, defend himself, cast spells, or use items, although magical effects already active on him before the change continue to function and he can converse with nearby plants. His Hit Points and Saving Throws don’t change; his AC is 7 if he becomes a shrub or plant, or 5 if he becomes a tree.

**Power of the Rainbow**

**Range:** 10 feet

**Area of effect:** a bow or bridge

**Duration:** 1 round per level or special

**Effect:** create a magic bow or bridge

This spell evokes the mystical power of the colours of a rainbow to create one of the two effects given below, within range.

***Bow of the rainbow*:**The spell creates an extremely light, multicoloured, long bow made of energy that can be used by anyone (even those who couldn’t normally use a long bow). Those that hold it can make it materialise one of the seven arrows that the bow can produce (if a colour isn’t chosen, the arrows appear in the order given below), and fire it at an enemy within 360 feet. The dart of energy automatically hits the target, which however can ignore the damage if it protected by magic resistance or by an *anti-magic barrier*, or deflect it if protected by an appropriate spell (like *shield*). Each dart has one of the seven colours of the rainbow, and when one of them is fired, the bow loses that specific colour. When all seven arrows have been fired, the bow vanishes, otherwise it remains until the end of the spell’s duration. Every arrow always causes 3d6 points of damage (no save), and based on the colour each dart deals double damage to a certain type of creature:

*Red*:beings of fire

*Orange*:elemental creatures of earth, subterranean creatures, and constructs

*Yellow*:undead and entropic beings

*Green*:plants and plant monsters

*Blue*:beings of the air and flying creatures

*Indigo*:beings of water

*Violet*:regenerating or poisonous creatures

***Bridge of the rainbow*:**The spell creates a bridge of force composed of the seven colours of the rainbow up to 75 feet long and 3 feet wide per druid level. The bridge appears within 10 feet of the druid and can reach any place within its length even crossing interfere with its path, guaranteeing safe passage to all those cross it, who cannot fall in any way from it for the effect’s duration. The bridge offers those that travel a +2 bonus to Saving Throws and Armour Class, renders the traveller immune to any adverse environmental condition (like strong winds or extreme temperature), as well as spells of instantaneous transport, but not offensive spell effects like *fireball*. The bridge vanishes if magically dispelled or if the druid chooses to terminate the spell early.

**Repel Stone**

**Range:** 30 feet

**Area of effect:** 120 feet long, 60 feet wide wave of force

**Duration:** 1 turn per level

**Effect:** a wave pushes all stone objects away

This spell creates an invisible, 120 feet long and 60 feet wide wave of force. Its centre can be created anywhere within 30 feet of the spellcaster. This wave pushes in a horizontal direction chosen by the druid, at 10 feet per round, and can be stopped at any time by the caster if he wants; at this point however, it cannot be moved again until the end of the spell.

All stone objects (including constructs) touched by the wave of force are caught and dragged away, unless they weigh more than 50 pounds per druid level or solidly fixed to the ground. The wave of force continues to push up to a distance of 240 feet, and then remains fixed at that point for the rest of its duration. The objects caught by the wave aren’t damaged, but cannot be used as long as they are imprisoned by the wave, including magic items; it isn’t possible to make a ST to avoid the spell’s effects. Once created, the wave of force doesn’t require concentration to be maintained, and the spellcaster can also dispel it before its duration ends.

This spell has many useful applications when used to clean a cavern. It, however, cannot affect stable constructions (like buildings) or other items firmly attached to the ground (like stalactites and stalagmites).

**Seasons of Life**

**Range:** 0

**Area of effect:** 40’ radius circle

**Duration:** 1 turn

**Effect:** magic circle destroys undead and slows or immobilises the living

This potent spell affects both living and undead creatures, but doesn’t affect constructs or oozes. When evoking the power, the druid must select which of the *seasons of life* to invoke, and for a 60 feet radius around him the area assumes the characteristics of the chosen season for 1 turn, affecting all present. The chosen effect moves with the druid and cannot be changed. The druid doesn’t in any way suffer from the adverse effects of the chosen season, and can choose to exclude from the effects up to one living creature per three levels that are within the area at the moment of casting: these subjects continue to not be damaged by the effect even if they leave and the re-enter the area; anyone else who enters the area later is affected normally. The effect can be annulled by the druid when he wants (which ends the spell), or is magically dispelled.

***Spring*:**the air becomes fresh and full of the perfume of newly bloomed flowers, with a temperature of about 20°C. Any living creature present in the area must make a ST vs. Mental Spells every round it remains in the area to avoid being intoxicated by the awakening of senses and emotions, remaining stunned until it leaves the area; once it leaves, its mind returns to normal. Undead creatures instead suffer 1d8 hp per round of exposure (no ST allowed) because of the positive energy that slowly destroys their link with the Sphere of Entropy. Any undead that drops to negative hp because of the effect are miraculously returned to life if they haven’t been dead for more than a year, otherwise its soul is simply put to rest for ever (impossible to raise it again as undead). Restored creatures only have 1d6, no memory of their ‘unlife’, and need two weeks of rest (like the effects of the clerical *resurrection* spell). Moreover they will instinctively be kind to the druid as if under a *charm* (see the 1st level arcane spell) effect for at least a week; once this is passed they will act based on the relationship established between them and their nature.

***Summer*:**the air becomes very warm and humid, with a temperature of about 40°C and a strong light that illuminates the area like day. Any living creature must make ST vs. Death Ray every minute it remains in the area to avoid heatstroke (see the “*Resist heat*” entry in the *Manual of General Skills*). Any undead creature automatically suffers 2d8 hp per round of exposure (no ST allowed) because of the intense positive energy that permeates the area. Vampires and similar undead vulnerable to sunlight must consider this effect as identical to the light produced by the sun at midday, so as well as losing their special powers (shapechange, immunity, regeneration, charm) will not be able to resist it for long if they don’t move away soon (usually losing ⅓ of their hp with each round of exposure). Undead that drop to zero hp because of this effect are considered completely disintegrated.

***Autumn*:**the air becomes fresh, with a temperature of about 15°C, and full o f the odours typical of autumn. Any living creature must make a ST vs. Spells for each round of exposure: if the ST succeeds, it is simply slower than usual (–1 penalty to Initiative, Attacks, and AC), while if the ST fails the creature acts as if under the effects of a *slow* spell (see the 3rd level arcane spell, reverse of *haste*). Any undead creature must instead make a ST vs. Death Ray for each round of exposure: if the ST fails the creature loses part of its energy partially disintegrating (if corporeal) or dissipating (if incorporeal) (a limb, lower jaw, or other body part falls off). In practice, with each failed ST, the undead loses 1 Hit Dice from its maximum with a corresponding reduction of Hit Points, and once the HD reach zero the being is completely dissipated.

***Winter*:**the air becomes icy, with a temperature of about –10°C. Any living creature must make a ST vs. Death Ray each minute it remains in the area to avoid hypothermia (see the “*Resist cold*” entry in the *Manual of General Skills*). Any undead creature must instead make a ST vs. Paralysis for each round of exposure: if the ST succeeds, it is still slowed (–1 penalty to Initiative checks, Attacks, and AC), while if the ST fails the creature falls into a lethargic state that lasts for as long as it remains in the area of effect and during which it is completely defenceless and unconscious of what is happening around them (as if sleeping with no chance of awakening).

**Sixth Level**

**Guardian Tree**

**Range:** touch

**Area of effect:** a tree

**Duration:** 1 day per level

**Effect:** animate a tree come as a treant and command it

This spell transforms a healthy tree of any type, at least 25 feet high, into a guardian or protector. The druid cannot have more than one animated tree in his service at a time (to animate a second the first must be returned to its normal state). The ceremony to create a *guardian tree* is long and complicated and the spell needs one hour to be cast properly. At the end of the ceremony, the druid puts a command phrase on the tree, which from that moment follows the order until the spell’s end, acting as if it was to all effect a treant with intelligence and language.

**Treant**: AC 2; HD 8; # Atk 2 branches; Damage 2d6; MV 60/20; ST F8; Special defences: bludgeoning weapons only inflict 1 damage + Strength and magic bonuses; Special: Surprise 1-3 on d6 in forests.

If the spell is dispelled, the animated tree immediately sets its roots in place and returns to normal. The order can exceed a number of words equal to the druid’s level.

**Example:** a 15th level druid decides to animate an oak to guard his refuge while he is away, and thus gives it this order: “Attack any person who enters the glade without first speaking the phrase ‘holy mistletoe.” Seeing as it is 14 words the spell functions normally and from that moment the treant attacks anyone who enters the glade without giving the password. Another very simple order could be: “Follow me at a distance of 30 feet and attack anyone who harms me.”

This effect cannot be added to any magic item.

**Lacerating Spines**

**Range:** 60 feet

**Area of effect:** a creature

**Duration:** special

**Effect:** one spine per level does 1d6 hp + paralysis

This spell causes the instantaneous growth of large spines within the victim’s body, until they burst out tearing his skin and tissues. The spell materialises one spine per druid level and each causes 1d6 points of damage to the victim (max 20d6 at 20th level). Moreover, if the number of erupted spines exceeds the victim’s Hit Dice/levels, he is paralysed by the pain and cannot do anything until the spell runs its course. Indeed, the round after erupting, the spines begin to disappear one per round and when the number is less than the victim’s HD/levels, he can move again, although with a –1 penalty to Attacks and AC until all the spines have vanished.

Curative spells can recover the lost Hit Points, but don’t eliminate the spines, which instead can be completely dispelled with a *dispel magic*. The victim can make a successful ST vs. Spells when the druid casts this terrible spell: in this case only half of the spines materialise and he only suffers half damage.

This effect cannot be made permanent on a magic item.

**Monstrous Form**

**Range:** 0

**Area of effect:** only the druid

**Duration:** special

**Effect:** druid becomes a living non-humanoid creature

Thanks to this spell the druid assumes the form of any living, non humanoid creature, with a maximum number of Hit Dice equal to double his level. He keeps his alignment, knowledge, mental abilities (Intelligence, Wisdom, and Charisma), and his Hit Points, while immediately acquiring mastery of the creature’s abilities into which he transformed (including Strength, Dexterity, THAC0, and ST, if they are better than his) without confusing himself, except for magical or supernatural abilities (like a dragon’s breath weapon or a basilisk’s petrifying gaze). Moreover, if the assumed form is able to speak an intelligible language (not counting animal cries), he can cast spells normally.

The spellcaster doesn’t necessarily need to perfectly know the creature whose features he wishes to assume, but must have seen it at least once. He doesn’t instinctively behave like the creature whose form he has assumed, but knows how to do so to not arouse suspicion if the situation requires it.

The spell has unlimited duration, and only ends when the spellcaster decides to return to his normal form (it is only possible to assume one type of form with each casting).

**Ravaging Creepers**

**Range:** 300 feet

**Area of effect:** a building of 100 cu ft. per level

**Duration:** 12 turns

**Effect:** creepers destroy a building

This spell must be directed against a building built on the ground (of any kind), and is ineffective against flying constructions or ships of any type. Once this power is evoked, a series of huge creepers begin to grow at a breathtaking rate around the target building, climbing up its walls until reaching the roof and covering a 100 cubic feet volume per druid level; if the building is smaller there is no problem, if it is larger only the part chosen by the druid is affected.

After a minute, the structure is entirely covered by creepers, which begin to assume a blackish colourisation and begin to exert great pressure on the construction. The building must pass a ST vs. Destruction or lose 1 Structure Point per turn (see Volume 3, section dedicated to the ST of Objects and Structure Points), with part of the construction falling off in fragments; if the ST is successful, the structure loses 1 SP per 2 turns. After 1d4 minutes no creature can leave the building by normal means, and its inhabitants risk being crushed under the ruins if they cannot find a way to flee in time. The punishment continues until the spell ends or the building falls to pieces, when the creepers wither and disappear.

A druid can only cast one *ravaging creepers* at a time on a building, although more druids can simultaneously cast the same spell to obtain a larger and more destructive effect.

Only a *disjunction* or a *shrink plant* can counter this spell.

**Repel Wood**

**Range:** 30 feet

**Area of effect:** 120 feet long, 60 feet wide wave of force

**Duration:** 1 turn per level

**Effect:** a wave pushes all wooden objects away

This spell creates an invisible, 120 feet long and 60 feet wide wave of force. Its centre can be created anywhere within 30 feet of the spellcaster. This wave pushes in a horizontal direction chosen by the druid, at 10 feet per round, and can be stopped at any time by the caster if he wants; at this point however, it cannot be moved again until the end of the spell.

All wooden objects (including constructs) touched by the wave of force are caught and dragged away, unless they weigh more than 50 pounds per druid level or solidly fixed to the ground. The wave of force continues to push up to a distance of 240 feet, and then remains fixed at that point for the rest of its duration. The objects caught by the wave aren’t damaged, but cannot be used as long as they are imprisoned by the wave, including magic items; it isn’t possible to make a ST to avoid the spell’s effects. Once created, the wave of force doesn’t require concentration to be maintained, and the spellcaster can also dispel it before its duration ends. This spell cannot affect stable constructions (like buildings) or other items firmly attached to the ground (like trees).

**Transport via Plants**

**Range:** infinite (within the same plane)

**Area of effect:** only the druid

**Duration:** instantaneous

**Effect:** teleport within the same plant through plants

This spell can be cast a maximum of once per day. The druid must be next to a plant (of any size) and must indicate a place in general or a specific plant at any distance. Uttering the spell the druid magically enters the nearest plant and emerges from the specified one at his destination (if none has been specified, it should be determined randomly). There is no limit to the distance between the two plants, but both must be alive and on the same plane; if one of the two plants is dead, the spell doesn’t work. The druid appears in the specified place without error, and can take two living beings with him.

**Seventh Level**

**Arboreal Bond**

**Range:** touch

**Area of effect:** a tree

**Duration:** permanent

**Effect:** bind the druid’s soul to a tree

This spell permanently binds the spellcaster’s soul to a specific tree, usually chosen for its exceptional health and sheltered environment. The spell needs at least a month of preparation, during which the druid, who must have reached at least 21st level, remains near the tree in meditation and prayer. At the end of the actual ceremony (which lasts an hour and can only be celebrated during the night of the winter or summer solstice), the druid’s vital essence is permanently transferred into the tree: in this way, as long as the tree remains alive, the druid’s aging rate is reduced to a tenth of normal (aging 1 year for every 10 that pass). Moreover if the druid is killed, his soul immediately fuses with the tree, and no type of resurrection or similar magical effect can return him to life. Only if the corpse is brought to within 10 feet of the tree in which his soul is present can the druid automatically return to life as he had benefitted from a *resurrection*. If the druid’s spirit isn’t returned to its original body within a year of his death, the tree undergoes a radical metamorphosis and the druid returns to life as a treant, with all the treant’s characteristics and the druid’s memories, personality, and skills. [If the DM has the PC1 supplement, it is possible to use the treant as a PC with the same xp as the dead druid.]

On the other hand, the disadvantage of arboreal bond is that any damage suffered by the tree to which the druid is bound is also done to him (if for example a lumberjack begins to fell the tree, each cut done to it immediately causes a wound of equal severity on the druid’s body). If the tree isn’t uprooted or doesn’t die, but suffers enough damage to kill the druid’s body, then the character must pass a ST vs. Death Ray to avoid death, and if successful falls to the ground and faints for 2d6 rounds, after which he awakes with 1 hp. Any damage done to the druid isn’t however inflicted on the tree, and the bond cannot be dispelled in any way, except with a *wish*.

Note: arctic, subaquatic, and subterranean druids have a variant of this spell called *Life bond*, which allows him to select any typical plant of his habitat as the receptacle for his spirit. If the druid dies and isn’t returned to his body within a year, he is transformed into a nature spirit (see GAZ12 for the statistics of nature spirits) and remains anchored to the plant’s location.

**Arboreal Form**

**Range:** 10 feet per level

**Area of effect:** 10’ radius hemisphere

**Duration:** permanent

**Effect:** transform the victims in the area into trees

Thanks to this potent spell, the druid can transform all living creatures on the ground (it doesn’t affect flying creatures) within a 10 feet radius hemisphere (situated within 10 feet per level) into trees, making them sprout roots, leaves, , branches, and bark. The druid can select which targets to affect within the area of effect, and each victim can make a successful ST vs. Spells to completely avoid the transformation.

The victims that fail the ST instantly and permanently become trees of the region’s most common type (along with all their equipment), and keep the same age they have. From that moment they continue to live as normal trees, and age and dies as such. Each victim however retains his memories, personality, and intelligence, and even a minimal perception of the surrounding reality (see plant senses in *speak with plants*), without however being able to communicate with the outside without magical means (via the spell *telepathy* or *speak with plants* cast by someone else). If the tree is cut or damaged the victim suffers, but doesn’t die unless the tree is completely uprooted, and only then does the victim return to his normal form (although decapitated and aged).

The spell can onl y be broken by a spellcaster of at least 3 levels higher than the druid with a *remove curse* on each victim (a *dispel magic* has no effect); the druid can free his victims from the curse by simply concentrating on them or by placing a specific condition that, when satisfied, ends the spell.

**Creeping Doom**

**Range:** 120 feet

**Area of effect:** insects in a 400 ft3 volume

**Duration:** 1 round per level

**Effect:** create a 400 ft3 insect swarm

The spell creates a huge swarm composed of 1,000 crawling, jumping, and flying insects, which appears anywhere within 120 feet of the druid (at his discretion). They fill an area of 400 cubic feet, whose exact dimensions can be chosen by the druid (for example 20x20x10 feet, or 40x20x5 feet, etc.). The swarm moves at a rate of 60 feet per round if at least partly within 120 feet of the druid, isn’t slowed by obstacles, and vanishes at the end of the spell’s duration, or when it is more than 120 feet from the druid.

The insects devour anything encountered on their path, and each group of 10 insects inflicts 1 Hit Point (no Save), for a total of 100 hp per round to each individual within the swarm. Normal attacks (like a blow from a sword, mace, or lit torch) cannot dent the closely-packed swarm, and only spells that affect an area of at least 10 ft3 can reduce the number of insects by 1 for each Hit Point caused, thus reducing proportionally the number of Hit Points inflicted by the swarm (e.g. a *fireball* spell that causes 90 hp automatically kills 90 insects, while *dispel magic* covers half the volume and can halve the insects).

The swarm can be dispelled with the normal chance of success, but cannot affect a swarm within a *protection from evil, anti-insect barrier, or anti-animal barrier* spell.

This spell cannot be made permanent on a magic item.

**Earthgrip**

**Range:** 60 feet

**Area of effect:** a creature

**Duration:** special

**Effect:** animate the earth to strike and seize the enemy

Casting this spell, the spellcaster selects the target creature, which must necessarily be on the ground within 60 feet: it is ineffective against flying targets, but also affects rocky areas, except paved areas. Spellcaster and victim roll 1d10, and add their Wisdom bonus to determine the spell’s effect, as follows:

Victim’s result is better by 3+ points: the creature isn’t affected by the spell.

Victim’s result is better by 2 points: the round under the creature’s feet shakes and becomes uneven; the victim must make a Balance check (or Dexterity at –4) to not fall.

Victim’s result is better by 1 point: the creature sinks to his ankles into the ground that closes around them. The victim cannot move and remains immobile for 12 turns: can use his hands and speak normally, but is anchored to the ground for the given duration and his AC is calculated without his Dexterity bonus and with a 4 point penalty.

Equal results: a fist of rock emerges from the earth to strike the victim, who fall to the ground and suffers 5d6 points of damage (no Save).

Spellcaster’s result is better by 1 point: a hand of rock emerges from the earth and remains to do the caster’s bidding for a number of rounds equal to one third the druid’s level. Each round the druid can give it a command (no concentration needed) from the following: attack a target (use the spellcaster’s THAC0 with a +2 bonus to the Attack Roll), causing 5d6 points of damage (no Save) plus a Dexterity check to not fall, hold and immobilise a target (ST vs. Paralysis to avoid, but if it fails he remain imprisoned until he is freed), or protect the spellcaster as if it was a 20 feet wide wall of stone. The fist doesn’t move more than 60 feet from the druid (if the victim tries to escape into the air, the hand can reach up to 20 feet) and continues action until ordered otherwise.

Spellcaster’s result is better by 2 points: a crack opens in the ground, instantly imprisoning the chosen victim and closing again in the same round. Only the victim’s head emerges from the ground, and he is completely immobilised (including arms), until someone digs him out or he manages to escape magically. The victims immobilised in this way can be easily hit by anyone (always have AC 10).

Spellcaster’s result is better by 3+ points: a crack opens in the ground, and the chosen victim falls inside it with no chance of avoiding it. The fall and shocks cause 10d6 points of damage to the victim, who must make a ST vs. Death Ray to avoid being crushed between the rock walls and instantaneously suffocating. If instead the ST succeeds, the creature manages to partially emerge but is completely from the torso down (including arms), until someone digs him out or he manages to escape magically. The victims immobilised in this way can be easily hit by anyone (always have AC 10).

The spellcaster naturally can always choose a lesser result to the one he made, if he thinks its result are more appropriate to his intent. Earth elemental victims of this spell can dig themselves out in a round.

**Miraculous Seeds**

**Range:** touch

**Area of effect:** 1 seed per 12 levels

**Duration:** special

**Effect:** imbue plant seeds with curative powers

This spell is able to reproduce on some seeds previously prepared with the *holy aura* spell (one per seed) the curative powers of the mythical senzu plant. While casting the spell, the druid must hold the seeds in his hand (he can only enchant one seed per 12 levels with each spell, round down), which become magical things and keep their property for 1d4 hours. Anyone who eats one within this period of time is immediately brought to the maximum Hit Points possible for his class and race as if he had a Constitution of 18 based on the individual’s level (i.e. a 9th level fighter has 99 hp), even if this is more than his real hp. These additional hp remain for 1 hour (so if the individual is wounded and then cured within this period of time, he can return to this modified hp value), after which they slowly drop (1 per minute) until the character reaches his normal hp (if they have already been eliminated in some way, the individual doesn’t lose his own hp).

Moreover, anyone who eats a miraculous seed is satiated and doesn’t need food or water for a week, and immediately feels rested (as after a night of sleep). The *miraculous seeds* finally permanently cure all those that eat them ofdiseases (normal or magic), blindness/deafness, but cannot return the dead to life, or revive those in a comatose state or temporal stasis.

No one can eat more than one senzu seed within a twenty-four hour period: those that do must immediately make a ST vs. Spells, and if they fail die of a heart attack; if they succeed nothing serious happens, but the character is slowed down (as for the reverse of the *haste* spell) for the next 1d4 hours.

**Natural Transformation**

**Range:** 120 feet

**Area of effect:** 50 cn of metal objects

**Duration:** transform 5 lb per level of metal

The spell can transform any metallic object into an equivalent object of stone or wood, at the druid’s choice. For each druid level, he can transform the equivalent of 50 cn (5 lb) of metal, but magical metallic objects can resist the effect with a successful ST vs. Destruction. Armour transformed into stone becomes useless and encumbering, while that transformed into wood can be used by the druid, but it isn’t possible to remove it without destroying it. Weapons transformed into stone or wood, based on the druid’s intent, can keep all their powers but change their molecular structure, or become useless pieces of rock or twisted that must be thrown away. The *natural transformation* is irreversible and can only be countered with a wish.

**Repel Metal**

**Range:** 30 feet

**Area of effect:** 120 feet long, 60 feet wide wave of force

**Duration:** 1 turn per level

**Effect:** a wave pushes all metallic objects away

This spell creates an invisible, 120 feet long and 60 feet wide wave of force. Its centre can be created anywhere within 30 feet of the spellcaster. This wave pushes in a horizontal direction chosen by the druid, at 10 feet per round, and can be stopped at any time by the caster if he wants; at this point however, it cannot be moved again until the end of the spell.

All objects of metal or metallic alloys (including constructs) touched by the wave of force are caught and dragged away, unless they weigh more than 50 pounds per druid level or solidly fixed to the ground. The wave of force continues to push up to a distance of 240 feet, and then remains fixed at that point for the rest of its duration. The objects caught by the wave aren’t damaged, but cannot be used as long as they are imprisoned by the wave, including magic items; it isn’t possible to make a ST to avoid the spell’s effects. Once created, the wave of force doesn’t require concentration to be maintained, and the spellcaster can also dispel it before its duration ends.

**Sunburst**

**Range:** 240 feet

**Area of effect:** 20’ radius sphere

**Duration:** special

**Effect:** one explosion of light per 3 levels causes blindness and 10d6 hp to creatures (double to undead)

This spell creates an explosion of sunlight that fills a 40 feet diameter sphere within 240 feet of the druid. The druid keeps the power to create these explosions active for 1 round per level, and during this period it is possible to create up to a maximum of three explosions (no more than one per round). The spell vanishes when all the explosions have been used or at the end of its duration (based on which happens first), or if a *dispel magic* is successfully cast on the druid. Each explosion causes to all creatures within the area 10d6 points of damage because of the intense spiritual and thermal radiation, but it is possible to make a ST vs. Spells for half damage; if however the ST fails, as well as the damage the victim is permanently blinded.

If there are undead creatures in the area, the *sunburst* inflicts double damage (20d6), and the ST to avoid the blindness and halve the damage incurs a –4 penalty; moreover, all undead creatures specifically vulnerable to sunlight (like vampires) are reduced to dust if the ST fails. The light generated by the spell is also able to inflict damage moulds, fungi, and oozes in general, as well as plants, while constructs and any objects automatically suffer half damage, reduced to ¼ with a successful ST.

**Universal Harmony**

**Range:** 0

**Area of effect:** only the druid

**Duration:** special

**Effect:** the druid can memorise an extra spell per spell level

This spell can only be used by druids of 30th level or higher, with at least a Wisdom score of 18. When the druid casts this spell, he must spend the next 12 hours in meditation, in contact with the natural world surrounding him; if the meditation is interrupted for any reason, the spell has no effect. Ending the meditation, the druid must lie down and sleep uninterrupted for at least 8 hours, and upon awakening, the druid is able to memorise an extra spell per spell level (which is an extra 1st level, 2nd level, 3rd level, 4th level, 5th level, 6th level, and 7th level spell).

Usually *universal harmony* is cast before undertaking an important mission or adventure. The extra spells remain memorised until the druid casts them (several days can also pass). Two universal harmony aren’t cumulative in any way, and it isn’t possible to cast it again before the first has finished (or all the bonus spells have been used), and anyway it cannot be used more than once a week.

***Hin Master***

**Prime Requisites:** Wisdom.

**Other Requisites:** Wisdom equal or higher than 13.

**Hit Dice:** 9d5 up to 9th level, plus Constitution modifier. From 10th level +1 Hit Point per level, Constitution modifier doesn’t apply.

**XP and Maximum level:** The Hin Master has its own xp advancement table below and can achieve 36th level.[[10]](#footnote-10)

**Saving Throws:** Halfling of equal level.

**THAC0:** Cleric of equal level.

**Permitted armour:** Any armour or shield of hin size.

**Permitted weapons:** Any allowed by the High Heroes.

**Special Abilities:** Cast divine spells (special hin master list), turn undead, negate spells, infravision, immunities at high levels.

**Weapon Mastery:** As a dualclass Fighter-Cleric.

**Compulsory General Skills:** Divine magic (bonus), Find water (bonus), Authority, Religion: Cult of the High Heroes.

***General Description***

The term “Master” was used by the halflings (or hin) in ancient times to indicate the elves of the Gentle Folk, which centuries ago lived in the woods of the Five Shires. They indeed considered the members of the Gentle Folk as true gods and the masters of the harmony with nature and creation, and have kept part of the traditions and magic secrets handed down by the Gentle Folk up to the present. Today, the hin use the term Master to indicate a special caste of hin that have abandoned their own clan to live in contact with nature, as the Gentle Folk did, and that use the secrets passed from generation to generation to protect the Five Shires and the hin race and keep alive the halflings traditions. The Master is a specific class only available to the hin of Five Shires and is unknown elsewhere.

The hin master is very similar to a druid, for his attachment to the land and nature, but at the same time performs the role of paladin and protector of the Five Shires, faithfully serving the Hin High Heroes (the halfling Immortals Brindorhin, Coberham, and Nob Nar), which give him his magic powers. The hin master conducts a rather solitary and contemplative life, settling down in some isolated place to meditate, while going from one leader to another of the Five Shires to observe the situation and only intervene where the nation is threatened or the hin must be rallied for their actions, or protected. The master is at the same time a philosopher, a man of peace and an expert sage of nature and history, but doesn’t disdain to enter combat against the powerful and the evil, to bring justice and peace to his people.

Given the profound bond that exists between the hin master and his land, very few masters venture outside of the Five Shires: only those of 30th level or higher have the chance of freely doing so, and those of lower level can only do so when entrusted with a special mission by one of the High Heroes or by the Council of Sheriffs (those that violate this rule are quickly followed and interrogated about the reasons for their behaviour, and the High Heroes could remove the character’s divine spells). Among the world’s hin communities, only in those that constitute a true nation or a large settlement, and that honours and remembers the halfling traditions and the High Heroes, can hin masters exist (although they share the same limitations to adventuring outside the area controlled by the halflings).

To become a Master, a halfling initially must find a hin master who wants to take him as his own adept, to teach him the secrets of the masters’ caste. The adept will therefore have to travel with his tutor within the halflings territory for about 6 months, learning the way of nature, the words of the High Heroes and the mysteries of the divine power granted to the chosen. During this period, the tutor have the student face tests of courage, wisdom, and patience, to evaluate his predisposition to the Way of the Masters, and at the end leads him through a great deed to test how much he has learnt (an adventure created by the DM). Usually, during this period the hin aspirant gains enough experience to become a 2nd level master (i.e. 1,500 xp), and once he passes the test, his tutor officially invests him with all the powers and duties of the hin master caste.

Usually the hin masters remain members of this cast until death, as it philosophy of life that is completely embraced and not simply a career or trade. This gives the masters a particular influence over their kindred, by whom they are always respected and honoured in any circumstance, although the masters have no political or religious power similar to that of a clanmaster, priest, or Keeper. If ever a master however, should decide he is no longer able to follow the life model and leaves this caste, he immediately loses all the special associated with it (including the hp in addition to the hin’s maximum limit), except the general skill *Find water* (see below), and cannot return to it later. The experience accumulated as a master would be quickly converted into xp for the standard halfling table, and he becomes to all effect a common hin (although more powerful).

***Powers of Hin Masters***

Once he has finished his training and reached 2nd level as a master, the halfling acquires the ability to ***recognise animal tracks***, to always correctly identify any type of animal tracks he sees, and acquires the bonus general skill ***Find water***, which allows him to find sources of drinkable water in any place.

The High Heroes give the master, as well as the power to ***cast divine spells*** (see the list below), ***infravision*** of magical origin, which increases by 10 feet for each of the halfling’s master levels, up to a maximum of 120 feet at 12th level. Moreover, the master can attempt to ***turn undead*** as a cleric of the same level.

The hin master can ***summon and bind a familiar*** like arcane spellcasters, using the *summon animal ally spell* (see the rules for having a familiar in Volume 1).

To finish, the typical ability of any halfling within the Five Shires of ***denial***, for the master is based on double the sum of his Intelligence and Wisdom scores. Normally in fact, any halfling of at least 5th level can deny any one type of spell that it knows is being cast (so he cannot do so if surprised), both those from spellcasters and from magic items, simply by concentrating for the entire round on the spell and shouting “No!”. The attempt, which can only be made once per 24 hours, and only within the Five Shires, always leaves the halfling prostrate, who loses 1d4 Hit Points (if the negation is made within 30 feet of a source of Black Flame this doesn’t happen), recoverable by normal or magical means; if because of this loss he descends to below 0 hp, the hin dies, but the attempt automatically reflected the magic back on its sender. In any other case, to know what the specific result of the attempt is, roll 1d20 and add the sum of the halfling’s Intelligence and Wisdom scores (the sum doubles for hin masters) and then consult Table 4.6:

**Table 4.6 – Hin Denial**

|  |  |
| --- | --- |
| ***Total*** | ***Effect*** |
| 7-29 | The attempt fails miserably. |
| 30-35 | The magic effect is reduced by 1 damage dice, or the duration is reduced by 10%, minimum 6 rounds (chosen by the hin). |
| 36-39 | The magic effect is deviated by 1d3 × 10 feet in a randomly chosen direction, or reduced by 2 damage dice, according to the hin’s original intent. |
| 40-45 | The magic effect is deviated by (1d5+2) × 10 feet away from the target in the direction chosen by the halfling, or reduced by 2 damage dice, according to the hin’s original intent. |
| 46-49 | The magic is deprived of any type of magical effect, and a visual illusion appears of what would have happened if it had been cast (if the evoked magic has a visible effect, otherwise nothing happens), which quickly vanishes. If the magic effect causes damage to its victim, the subject simply suffers 2 Hit Points. |
| 50-53 | The magic effect is completely negated. |
| 54+ | The magic effect is reflected on the one who cast or evoked it. |

Possible modifiers (cumulative) that can be added to the dice roll are the following:

* if the magic power that is being denied is a product of an artefact or Immortal: –5;
* if the halfling is defending his home or clan’s stronghold, or a place particularly beloved and important to him in his personal point of view: +2;
* if the halfling is defending individuals particularly important to him and not himself +4.

***Hin Master Table of Progression***

A Master can achieve 36th level, unlike normal hin, gaining more hp and keeping a similar ST progression to that of halflings. The Hin Master moreover, gains the racial immunities that mark all the hin at the appropriate levels (see the notes below).

**Table 4.7 – Hin Master Progression Table**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Lvl,** | **xp** |  | **Lvl,** | **xp** |  | **Lvl,** | **xp** |
| 1 | 0 | 13 | 800,000 | 25 | 2,000,000 |
| 2 | 3,000 | 4 | 900,000 | 26² | 2,100,000 |
| 3 | 6,000 | 15 | 1,000,000 | 27 | 2,200,000 |
| 4 | 9,000 | 16 | 1,100,000 | 28 | 2,300,000 |
| 5 | 20,000 | 17 | 1,200,000 | 29 | 2,400,000 |
| 6 | 40,000 | 18 | 1,300,000 | 30 | 2,500,000 |
| 7 | 80,000 | 19 | 1,400,000 | 31 | 2,600,000 |
| 8 | 160,000 | 20 | 1,500,000 | 32 | 2,700,000 |
| 9¹ | 300,000 | 21 | 1,600,000 | 33 | 2,800,000 |
| 10 | 500,000 | 22 | 1,700,000 | 34 | 2,900,000 |
| 11 | 600,000 | 23 | 1,800,000 | 35 | 3,000,000 |
| 12 | 700,000 | 24 | 1,900,000 | 36 | 3,100,000 |

*Notes*:

1) The Master automatically suffers half damage from any type of spell or magic effect.

2) The Master automatically suffers half damage from any type of avoidable effect or breath weapon, which is reduced to ¼ with an appropriate successful Saving Throw (if allowed).

To cast spells the hin master only needs the holy symbol of one of the High Heroes and to be able to speak freely to recite the appropriate formula. For the rest, the hin master follows the same rules and has the same restrictions of memorisation as divine spellcasters, but only uses the reversed forms of curative spells in exceptional cases, as it is considered a reprehensible act.

***Spell List[[11]](#footnote-11)***

The Master uses the same spell progression table as the Cleric. All the spell listed in Table 4.8 are described among the common divine spells in this manual or in the *Base, Expert, Companion,* and *Master* sets(although some of them have been raised one, like the cure spells), with the exceptions marked by various signs.

The hin masters can research other clerical or druidic spell and create magic items in the same way as clerics, and if they have the *Arcane Magic* skill can use magic items typical of arcane spellcasters with a successful skill check.

**Table 4.8 – Spell List**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **1st level** | **2nd level** | **3rd level** | **4th level** | **5th level** | **6th level** | **7th level** |
| *Ceremony* | Create fire**\*D** | Animal form**A** | Anti-animal barrier**D** | Command**\*** | Animate objects | Arboreal form**D** |
| Command word | Cure light wounds**\*** | Breathe element**A** | Charm monsters**A** | Commune | Barrier**\*** | Bind elemental**A** |
| Detect magic | Detect evil | Call animal**D** | Cure serious wounds**\*** | Create food & water | Control wind**A** | Charm plant**A** |
| Fascinate animals | Elemental resistance | Call lightning**D** | Elemental immunity | Create normal animals | Converse**\*** | Control weather**A** |
| Goodberry**D** | Find traps | Control temperature**D** | Enchanted weapon | Dissolve**\*A** | Cure critical wounds**\*** | Creeping doom**D** |
| Intuition**A** | Hold person**\*** | Dispel magic | Insect swarm**D** | Elemental protection**A** | Heroes’ coming | Earthgrip**D** |
| Locate species**A** | Locate object**A** | Enlarge animals**\*D** | Neutralise poison**\*** | Feeblemind**A** | Lacerating spines**D** | Heal**\*** |
| Luminosity**D** | Obscure**\*D** | Fly**A** | Pass plant**D** | Hold monster**\*A** | Mental decay**A** | Holy word |
| Purify food & water | Silence | Hold animals**\*D** | Plant door**D** | Magic resistance | Monstrous form**D** | Natural Transformation**D** |
| Remove fear**\*** | Speak with animals**D** | Rem. blindness/deafness**\*** | Second sight**A** | Plant form**D** | Restoration**\*** | *Plant fist* |
| Sleep**A** | Summon animal ally**A** | Remove curse**\*** | Speak with plant**D** | Power of the rainbow**D** | Resurrection**\*** | Rock**A** |
| Spear of thorns**D** | Sure step | Remove disease**\*** | Transmute plants**D** | Summon elemental**A** | Righteous might | Survival |
| Weather prediction**D** | Web**A** | Repel lightning**D** | Wall of thorns**D** | Trueseeing | *Shout* | True resurrection**\*** |

*New spells* (described next)

**A** Spells normally only used by arcane spellcasters (refer to the list of arcane spells in Volume 1).

**D** Spells normally only used by druids (refer to the list of common druid spells).

**First Level**

**Ceremony**

**Range:** touch

**Area of effect:** a creature

**Duration:** permanent

**Effect:** consecrate a creature

This a versatile spell that the Masters use as part of the rites that are involved in the salient moments of a halfling’s life. These spells leave external signs: some are visible to anyone, others can only be seen by demihuman clerics. Anyone with one of these marks cannot be detected with *detect magic*, unless he possesses other magic items that react to that spell. These ceremonies include:

*Adoption*: a ritual that transfers a hin (and, in very special occasions, a human or demihuman of a different race) from one un clan to another. The Master that officiates over the ceremony must be of at least the same level as the adopted individual, and the Clanmaster must also participate in the ceremony. It can also serve to create a new Holy Relic, taking part of the original relic.

*Anathema*: this ceremony is performed exclusively when a halfling has deliberately acted against the laws of his community and must be permanently banished from any clan. The rite can only be celebrated by the head of the clan that the traitor belonged to aided by the Master. The cursed hin acquires a mark, a characteristic sign visible only to the eyes of members of his race, impossible to hide and that can only be removed if the individual repents his crimes and is accepted back into the clan with a ceremony of *adoption*.

*Initiation*: a ceremony in which a young hin becomes an adult within the community, with the obligations and advantages that follow. This rite must be celebrated by a Master of higher level than the initiate.

*Investiture*: the ceremony is only performed when a hin becomes a Relic Keeper, and it must be celebrated by another Keeper (either the Elder or Acolyte Keeper).

**Sixth Level**

**Shout**

**Range:** 0

**Area of effect:** 120 feet radius around the master

**Duration:** instantaneous

**Effect:** emit a deafening and painful cry

Casting this spell, the master emits an ear-splitting cry that is broadcast 120 feet, indiscriminately striking all the creatures in the area of effect (undead and constructs are immune, as are individuals protected by an area of *silence*). The spell always causes 1 point of damage to its caster, but the lost hp can be recovered normally with rest or magic. Roll 1d6 and add the result to the master’s level: the resulting value is compared to the level of each creature within the spell’s area of effect to determine the effects that the *shout* has on them.

Level/HD higher than the shout’s result: no effect.

Level/HD equals the shout’s result: the creature is stunned for 1 round (cannot attack or cast spells, movement halved, and a –4 penalty to AC, ST, and skill checks).

Result of shout higher than level by 1-3 points: the creature is stunned for 1-3 rounds (see above) and drops all items held in its hands; creatures with 5 HD/levels or less are deafened for 1-2 turns.

Result of shout higher than level by 4-6 points: the creature faints and falls to the ground and cannot be awakened for 2d4 rounds; when it awakens it is deafened for 1d4+1 turns. Creatures with 10+ HD/levels can make a ST vs. Mental Spells to avoid fainting, but must instantly flee 120 feet away dropping any items held in its hands. Once outside the spell’s area of effect they regain their minds and can return at normal speed.

Result of shout higher than level by 7+ points: the creature faints and falls to the ground and cannot be awakened for 3d4 rounds; when it awakens it is deafened for 3d4 turns and is automatically confused (see the 4th level arcane spell *confusion*) for 18 rounds.

**Seventh Level**

**Plant Fist**

**Range:** 140 feet

**Area of effect:** various plants (see below)

**Duration:** 1 round per level

**Effect:** animate and control the plants

This spell is rarely used by the hin masters as it causes the death of all the plants that it affects. It affects any type of plant, except intelligent monstrous plants (like the treant), and the master is able to animate up to 3 large plants (like trees), or up to 6 medium sized plants (like small trees and creepers), or 12 small plants (like reeds or lianas), or 24 of tiny size (like simple bushes) or 36 of diminutive size (like flowers and blades of grass). The master doesn’t have to continue to concentrate to control the spell, and can end it when he wishes.

The plants animated in this way strike and hamper the targets chosen by the master, impeding the casting of spells, slowing the target, and hampering his movements to cause a –3 penalty to his Attack Rolls and –1 to his damage rolls. Every large plant can affect up to 3 individuals, those of medium size 1 individual each, those of small size 1 individual per 3 plants, those of tiny size 1 individual per 6 plants and those of diminutive size 1 subject per 12 plants. Each round the victim doesn’t actively try to escape the plants (i.e. focuses his efforts elsewhere), he suffers 3d4 points of damage from the grip and lashes of the plants. If instead he chooses to counter the plants (and nothing else), the victim only suffers 1d4 points of damage and can free himself for 1 round if makes a successful ST vs. Spells; the plants however attempt to capture him again in the next round, and another ST is needed to avoid them.

***Holy Champion***

**Prime Requisites:** Strength and Wisdom.

**Other Requisites:** Wisdom, Strength, and Charisma equal or higher than 11, must be at least 12th level.

**Hit Dice:** Use Fighter HD up to 9th level (9d8), plus Constitution modifier. From 10th level, +2 Hit Points per level, Constitution modifier doesn’t apply.

**XP and Maximum level:** The Holy Champion uses the Fighter’s xp advancement table and can reach 36th level.

**Saving Throws:** Fighter of equal level.

**THAC0:** Fighter of equal level.

**Permitted armour:** Any armour and shield.

**Permitted weapons:** Any weapon allowed by the Immortal.

**Special Abilities:** Multiple attacks, cast divine spells (if Wisdom is at least equal to 11), request aid, plus other powers based on role.

**Weapon Mastery:** As a dualclassed Fighter-Cleric from when he becomes a Holy Champion.

**Compulsory General Skills:** Fighting instinct (bonus), Religion, and a Strength skill.

***General Description***

Among the followers of the Immortals are fighters with great wisdom and dedication, who at a certain point in their life, decide to take the same vows as priests and to take to the world the belief of a church or Immortal, serving it with weapons, deeds, and rhetoric: these are the Holy Champions (also called Defenders of the Faith). These fearless champions of the Immortals are ordained by the priests only after demonstrating sufficient skill (must have reached at least 12th level) and motivation (of the true believers) to be invested into the faith’s “armed branch”, and from that moment must respect all the dictates imposed by the Immortal or church to its priests (and thus all the restrictions to usable weapons, acceptable behaviour, and shared objectives) and obey the orders of the ecclesiastic hierarchy that granted the investiture. In exchange however, the defenders of the faith are bound to the Immortal or Sphere of Power by the same bond that the priests share with it, although the magic powers that the champions receive are of lesser intensity.

There are three types of Champion based on the follower’s alignment: Paladin (Lawful), Druidic Defender (Neutral), and Avenger (Chaotic) [refer to the Paladins and Avengers of D&D presented in the *Companion* set]. Both the Paladin and Avenger can be followers of an Immortal that allows that type of follower, or affiliated to a church that follows the philosophy of Law (Paladin) or Chaos (Avenger). In the latter case they draw their power directly from the Sphere of Order or Entropy and keep the powers as long as they remain in their church’s good graces. The Defender instead must always by necessity serve an Immortal protector of nature of Neutral alignment that allows the existence of this figure among its devotees (some are against violence and don’t approve the institution of an armed branch within the cult). It is necessary to underline that other Holy Champions to a specific Immortal can exist that don’t have the same powers as the three types listed above: for these particular cases refer to the final paragraph of this section.

The fighters that devote themselves to a church or Immortal (who obviously must admit priests of that alignment) become Holy Champions, and as well as keeping their combat ability acquire the protection of the order or cult to which they are affiliated, the ability to cast divine spells (clerical for Paladins and Avengers, druidic in the case of Druidic defenders) and other abilities and special powers (as well as those described in this section, refer to the powers listed in the “Abilities and powers of the Champions” in the *Codex Immortalis: Book Two* and to the additional and substitute spells granted by the Immortal, see the list of Immortals in the next chapter). In exchange however, they must submit to the restrictions regarding the weapons to which all the clerics of that Immortal are subject, and must obey the other offices of the cult to which they belong, respond to its call and fight for it when requested.

**Paladin**

The Paladin is the most shining example of rectitude, order, honour, courage, and devotion to his Immortal, of Order and Good, a true example of abnegation, virtue, and honesty in the service of a cause or faith. Often the paladins become recognised heroes and venerated by the faithful, command armies, and loyally serve a church or ruler, without ever doing anything immoral or illegal and always respecting a code of honour and enforced laws.

When a paladin commits a sin, his sense of honour and duty is so high that he immediately seeks a way to make penitence and remedy his error, accepting the punishment and brief loss of powers with deference. It can happen however, that some paladins remain so poisoned by the sense of purity, perfection, and superiority that surrounds them that they become extremely vain, scornful, and cannot see their own fallibility. In these cases he becomes blind to his own errors as he considers himself infallible, and doesn’t contemplate hypothesis of self-criticism or self-worth: only the high hierarchical offices can turn him round and put him back on the right path. If however the individual is too arrogant and sure of himself, it is rare that these calls are considered signs of envy and obtuseness and that the paladin refuses to follow them or however isn’t convinced of his own errors and only superficially obeys the call. In this case he is by now on the right path to moral corruption that could take him to the path of Entropy and the fall of a champion of Order and Good to serve Chaos and Injustice.

**Druidic Defender**

The Druidic Defender is a fighter devoted to protect nature and the natural balance by force of arms and the fervour of he who believes that the perfection of nature must be respected by all and defended with up to the ultimate sacrifice. He serve an Immortal (always an Immortal linked with nature) or the druidic order to which he is affiliated with ceaseless loyalty, and usually occupies himself by guarding a certain area considered at risk or particularly sacred. Other times he is the first line in the crusade against any race or organisation thought to pose a threat to nature anywhere it is found, and so is found travelling from region to region following the signs of his Immortal or respond to requests for help from druidic circles or from threatened friendly creatures. The defender loves the contact with nature and with its inhabitants, respecting the animals and protecting the habitat in which they live, keeping contacts with all those that live there and acting as nature’s “armed branch” and its ambassador with the outer world for the druidic order of which they are part.

In any place where forces operate that threaten nature, the Druidic Defender carries out a campaign of attacks, sabotage, and interference acting early when possible to prevent rather than fix damage that has already occurred. They are always in contact with nature and don’t like to remain in an urban setting, considering it the worst corruption or simply cold and alienating. Balance of the natural ecosystem and respect for the creatures that live within it are the benchmarks of the doctrine of each druidic defender, which never hesitate to respond to the appeals of druids and followers of his Immortal anytime they reach his ear, although he remains rather free to decide the course of his own actions. It is a task of a defender, in collaboration with the local druids, to watch and protect the fauna of the place, paying attention to the number and type of species present, so that problems of overpopulation or deleterious conflicts that could endanger the habitat’s balance don’t arise. To such ends the defender authorises the hunting limits for local residents, usually in accord with the druids, to allow the animals and other individuals to prosper, and controls it so no poachers alter the situation, as well as, with the druids, monitoring the water resources of the territory to avoid imbalances or illicit exploitation.

**Avenger**

The Avenger is a pitiless combatant who loves anarchy (viewing it as rule by the strongest), violence, and power and who refuses to adhere to laws and codes that he considers limit his own potential. He serves an Immortal or church because he identifies in himself the principles of anarchy and cruelty that they profess, and act following their most brutal, evil, and egotistic instincts, with the conviction that their anarchic thoughts are the only way to quickly achieve their ends. The avenger uses any means to achieve his aims and is unscrupulous regarding laws or morals: the only law they recognise is that of the strongest. The avenger aspires to absolute power and to obtain it performs appalling and pitiless deeds, founding his power on fear, cruelty, corruption, and betrayal.

The avengers always serve churches or Immortals devoted to Entropy or to cults based on values like egotism, thirst for power, violence, and death. The majority are shameless evil and amoral fighters, megalomaniac fanatics, or cruel sadists intoxicated by the power to kill any being that gets in their way, or obsessed with undeath and the chance of living eternally in a form that many people define as an obscene parody of life. These individuals follow Evil with the same passion with which a paladin defends the cause of Good, and when they can they prefer to resort to violent and painful methods to achieve their objectives, for the sadistic pleasure that they provoke by bringing destruction and suffering. Often they are so intoxicated with power that they seek higher rank within their order and don’t hesitate to use any means (even assassination or treason) to achieve their aim by harming other brothers (often with the consent of the Immortal). Others are instead obsessed by the idea shaping the entire world according to what they think is the most perfect form of life: anarchy. These avengers are unpredictable characters and often completely crazy, and don’t hesitate to infringe any rule just for the joy of bringing disorder where order brings too much stability, even amongst the ranks of their own cult.

***Non-human Holy Champions***

It can happen that some Immortal protectors of a specific race admit the existence of holy champions amongst the ranks of their non-human followers. In this case, check the various possible options, based on the category the champion belongs to.

**Lupin & Rakasta:** fighters of these two races can become holy champions without restriction when they achieve 12th level using the same rules as humans.

**Goblinoids:** given their savage, brutal, and unprincipled nature, few goblinoids have the wisdom and dedication needed to learn the holy prayers and vow to obey a cult. However it is possible to find some Avengers among the goblinoid tribes devoted to the more brutal and evil Immortals (particularly Bagni, Demogorgon, Hircismus, Jammudaru, Orcus, Ranivorus, Wogar, and Yagrai), as these are the only Immortals that permit a goblinoid who has shown enough signs of becoming a true champion of their race (they keep their racial characteristics, and acquire the Avenger’s powers); other Immortals don’t accept goblinoids as proper champions. Only goblinoids that undertake a pure fighter carrier (without using magic) can aspire to become holy champions after 12th level, and only if they satisfy the requisites needed by the class.

**Demihumans:** all demihumans can become holy champions upon reaching 12th level, but only if they are pure fighters and have the alignment required by the Immortal to which they are devoted. They progress by using the normal progression table of xp, ST, and THAC0 appropriate to their class, but gain all the powers of the Champion (each Attack Rank is equivalent to 2 fighter levels). Note that some demihuman racial Immortals have very particular holy champions (in this case refer to the specific rules related to that Immortal – see *Codex Immortalis* and next section, as well as that dedicated to *Demihuman clerics*).

**Humanoids:** only humanoids that undertake a pure fighter carrier (without using magic) can aspire to become holy champions after 12th level, and only if they satisfy the requisites needed by the class. They keep their own characteristics, and also acquire the powers of the type of holy champion that they become.

**Monsters:** no monstrous creature (beyond those three categories already stated) can become a holy champion.

***Common Powers of Holy Champions***

The champion keeps the THAC0, Saving Throws, Hit Points, xp progression, and multiple attacks of the fighter, but from the moment he takes his vows he doesn’t gain other fighting options. He also gains the skill and special ability and powers granted by the Immortal to his most faithful servants (only those listed in the paragraph “Skills and powers of holy champions” in *Codex Immortalis: Book Two*). With a Wisdom of at least 11 points then, by brandishing his holy symbol and reciting the appropriate prayer the champion can ***cast divine spells*** (according to the list of his Immortal or cult, including additional and substitute spells) as a 1st level cleric from when he is ordained, and subsequently earns a new “cleric level” for every two fighter levels (rounded down, max level 13th). The maximum spell level that the champion can learn is equal to his Wisdom score minus 10 (max. 6th level with Wisdom 16, min. 1st with 11). The holy champion in this case can also research new spells and upon achieving 9th level as a cleric can make magic items typical of divine spellcasters (see the rules described in Volume 3).

Every holy champion can ***ask for asylum*** in any temple or abbey of his order or the Immortal he serves. In exchange however, he must submit to the restrictions regarding usable weapons to which all the clerics of that Immortal or order are subject, and must obey all the other offices of his church, respond to its pleas and fight for it daily if necessarily, as well as respecting the dictates of his faith (he has all the obligations of the common clerics and can risk the suspension of spells or worse punishments for bad conduct).

Finally, based on his Alignment, each champion gains specific additional powers.

**Paladin (LG)**

* ***turn undead*** chance isbased on his “cleric level”;
* ***detect evil*** three times per day (see the 2nd level clerical spell of the same name);
* ***healing touch***: with the simple laying-on of hands the paladin emits positive energy that can cure up to 1 hp per level per day to any living creature (excluding constructs, oozes, and Entropic beings). The Hit Points dispensed with the cure can also be shared (e.g. a 10th level paladin cures up to 10 hp per day, and can place his hands on a peasant to cure him of 3 hp, he can later place his hands on himself and cure up to 7 hp in the same day). Healing touch applied to an undead creature or a being that belongs to the Sphere of Entropy (e.g. demons) causes the subject to lose rather than gain hp but it is allowed a ST vs. Death Ray for half damage.

**Avenger (CE)**

* ***control undead*** chance isbased on his “cleric level”;
* ***detect evil*** three times per day (see the 2nd level clerical spell of the same name);
* ***maleficent touch***: with the simple laying-on of hands the avenger can take up to 1 hp per level per day from any living creature, which is allowed a ST for half damage. The hp lost by the victim are absorbed by the avenger that he can use to heal (if injured) or, if they take him beyond his hp maximum, the excess points vanish after a round. The Hit Points drained with the touch can also be divided (e.g. a 10th level Avenger can take up to 10 hp per day, and can touch a farmer to rob it of 4 hp knowing that it won’t have many, then touches a horse and drains it of the remaining 6 hp for that day). Maleficent touch has no effect on constructs, undead, and demons of Entropy.

**Druidic Defender (N)**

* ***detect danger*** three times per day (see the 1st level druidic spell of the same name);
* ***animal form*** three times per day (see the 2nd level druidic spell of the same name);
* ***animal familiar***: during the ceremony in which the fighter is invested with divine power, via the *summon animal ally* spell the defender is bound by a druid to an animal that becomes his familiar. If it dies later, the defender, can attract a new familiar in the same way as arcane spellcasters, using the *summon animal ally* spell(see the rules for having a familiar in Volume 1).

***Immortals for Paladins***

Paladins are allowed as servants of any non evil Lawful church philosophy, as well as followers of the following Immortals (subdivided by Sphere):

**Energy:** Alphatia, Benekander, Ixion, the Korrigans, Razud, Tarastia, Thor.

**Matter:** Atruaghin, Forsetta, Hattani, Ilmarinen, Ka, Lokena, Maat, Paarkum, Terra, Utnapishtim.

**Thought:** Clébard, Frey, Freyja, Halav, Mâtin, Odin.

**Time:** Al-Kalim, Chardastes, Petra, Taroyas.

***Immortals for Druidic Defenders***

Buglore, Djaea, the Korrigans, Ordana, Protius, Zirchev.

***Immortals for Avengers***

Avengers are allowed as servants of any non good Chaotic church philosophy, as well as followers of the following Immortals (subdivided by Sphere):

**Energy:** Bartziluth, Kurtulmak, Slizzark, Zugzul

**Entropy:** Alphaks, Arik, Atzanteotl, Bachraeus, Bagni Gullymaw, Brissard, Danel, Demogorgon, Hel, Hircismus, Idris, Jammudaru, Kiranjo, Loki, Nyx, Orcus, Ranivorus, Stodos, Talitha, Thanatos, Yagrai

**Matter:** Crakkak, Wogar

***Fallen Holy Champions***

Only in two cases can a character lose the benefits of a holy champion. Firstly if he disobeys the heads of his cult or Immortal, the bond with his Immortal is interrupted and can only be reinstated after an act of repentance and being pardoned by his superiors. The second case stems from the desire to abandon his order and become a follower of another cult. In the former case he loses the benefits from and his obligations to his cult with no further problems. In the latter case as well as gaining the enmity of his old order, the character lose 10% of the xp earned as a holy champion of his old cult, but can benefit from new powers derived from the Immortal he has now bound himself to.

***Alternative Holy Champions (Optional)***

There are some Immortals who have no Paladins, Avengers, or Druidic defenders, either because they aren’t in the alignment range compatible with these figures, or because they don’t have exact ally the same interests as all the Immortals who allow these champions of faith amongst their servants. In these cases, it is possible to create an ad hoc specific holy champion subclass devoted to a particular Immortal, taking account of those powers that are common to all holy champions (Cast divine spells and ask for asylum) and those that are limited and granted by the Immortal (two limited magical powers and an unlimited special power).

Below are some examples that may be useful to explain how to differentiate specialised champions of specific Immortals from the three types explained above (the Forester was introduced in *Dawn of the Emperors – Book 1: Thyatis*).

**Draconic Champion (L/N/C)**

The Draconic Champion is human or humanoid fighter devoted to a draconic Immortal patron of the same alignment chosen from Diamond (LG/LN), Opal (NG/N/NE), Pearl (CN/CE), or the Great One (any). His task is to protect the draconic race and his holy powers are the following:

* ***powerful roar***: 3 times per day the champion can emit such a powerful roar that it can be heard by anyone within 660 feet. Anyone within an radius of 1 foot per level/HD of the champion must make a ST vs. Paralysis: if he fails he is stunned for 1d6 rounds, if successful he is deafened for 1d6 rounds.
* ***turn dragons***: functions in the same way as turn undead, whose chance is based on his “cleric levels”;
* ***draconic telepathy***: three times per day for a period of 3 hours, the champion is able to communicate telepathically with a dragon and can understand it if they speak two different languages.

**Conqueror (LN/N)**

The Conqueror is the Holy Champion devoted to an Immortal of war and conquest from the following: Al-Kalim, Bartziluth, Brandan, the Eternal General, Gorm, Halav, Karaash, Tahkati, Vanya, and Zugzul. His task is to raise his patron’s name by leading warriors to victory and act with courage in every battle. His powers are:

* ***divine judgement***: three times per day the conqueror can invoke this power to place a divine punishment on a victim guilty of transgressing the laws of mortal or divine justice. If the blows hits the damage it inflicts is augmented by half of the conqueror’s level, otherwise the power is wasted. The power also affects creatures that cannot be affected by normal weapons even if it is used with a non-magical weapon;
* ***command word*** three times per day (see the 1st level divine spell of the same name);
* ***inspiring presence***: just the champion’s presence inspires courage and drive in his allies (to a maximum of 10 people per level), who gain a +1 bonus to Morale and Attack Rolls as long as conqueror fights at their side.

**Justicar (LG/LN/LE/NG/CG)**

The Justicar is the Holy Champion devoted to a lawful or good Immortal dedicated to justice or vengeance from the following: Finidel, Forsetta, Maat, Malinois, Raith, Ruaidhri, and Tarastia. His task is to respect justice and avenge offences against his Immortal or perceived wrongs based on his cult’s precepts. His powers are:

* ***holy fervour***: once that the justicar has judged that a creature has violated the sacred laws that he has sworn to respect, he is invaded by a holy fervour that renders him more determined in any act to harm the guilty and that gives him a +1 bonus to each Attack Roll, damage, and every skill check against the latter, as well as to all Saving Throws to avoid effects caused by that creature. It is only possible to use the holy fervour against one creature at a time, and it continues until that creature has been captured and brought to justice or suitably punished;
* ***divine punishment***: three times per day the justicar can invoke this power to place a divine punishment on a victim guilty of transgressing the laws of mortal or divine justice. If the blows hits the damage it inflicts is augmented by half of the justicar’s level, otherwise the power is wasted. The power also affects creatures that cannot be affected by normal weapons even if it is used with a non-magical weapon;
* ***detect lies*** three times per day (see the 1st level clerical spell of the same name).

**Forester (LG/NG)**

The Forester is the Holy Champion devoted to Ilsundal, patron of elves, magic, and nature, and as such his main task is to guard and protect elven communities, nature, and elven secrets (a role that is thus halfway between a Paladin and a Druidic Defender). Despite its race, it uses the same table of advancement, THAC0, ST, and HD of a normal elf, starts at 1st level as Foresters (unlike other Champions) and its spell list is composed of the spells of the Elven tradition belonging to the Abjuration, Divination, Enchantment, and Transmutation schools, as well as all those druidic and clerical spells normally granted by Ilsundal. However, the Forester’s magical advancement stops at 10th level (as normally happens to Elven Lords) and only progresses in Attack Ranks, acquiring more martial experience to the detriment of it magical, but advances slowly as a fighter and also Holy Champion (this balances the fact that the Forester previously progressed more quickly in the use of magic thanks to Ilsundal, patron of elven magic).

**Guardian (LG/LN)**

The Guardian is the Holy Champion devoted to a lawful or good Immortal dedicated to the protection of a people, race, or nation from between the following: Ahmanni, Alphatia, Atruaghin, Benekander, Carnelian, Clébard, Hattani, Ilmarinen, Ka, the Korrigans, Koryis, Liena, Malafor, Mâtin, Mealiden, Minroth, Petra, Pflarr, Shaper, Utnapishtim, and Zalaj. His task is to protect and guard those that his Immortal or cult hold most important and keep order even at the cost of his life. His powers are:

* ***peaceful aura***: the champion’s presence inspires peace and order in those around him. The aura extends for a radius of 1½ feet per guardian level and improves by a step the Reactions of each affected subject, as well as imposing a –1 penalty to Initiative and Attacks to each of the Guardians enemies and allies;
* ***detect evil*** three times per day (see the 2nd level clerical spell of the same name);
* ***divine protection***: three times per day the guardian can invoke the *sanctuary* spellon himself or another creature of his cult within 10 feet.

**Shadow (NG/CG)**

The Shadow is a holy champion devoted to Eiryndul, patron of the elves, illusion, guile, and sylvan races, and as such is to protect and guard the elven communities devoted to Eiryndul, nature, and elven secrets. Despite its race, the Shadow is always a Thief (or an Adventurer) that uses the same progression table, THAC0, ST, and HD as a normal elf, but can only use spells of shadow (see *The Perfect Thief*) and from the Illusion school given as divine spells by Eiryndul. However, its spell progression stops at 10th level, like normal Elf Lords, and from 11th level only progress to improve their thief abilities and THAC0, acquiring a special thief skill at each successive Attack Rank as a holy gift from Eiryndul.

**Wave (NG)**

The Wave is the holy champion devoted to Calitha, patroness of the aquatic elves, tortles, and marine fauna, and as such his principal task is guarding and protecting the communities devoted to her and the aquatic ecosystem. Belonging to any race, the Wave is always a Fighter that has access to the spells typical of the Marine tradition granted as clerical spells. The wave uses the normal elf xp and spell progression table and its THAC0, ST, and HD, but automatically has access for each spell level to all the spells of the marine tradition from the schools of Abjuration, Conjuration, Divination, Transmutation and to all those druidic or clerical normally granted by Calitha. However, their spell progression stops at 10th level, like the normal Elf Lords, and from 11th level only progress in Attack Ranks to improve their martial ability.

**Trickster (CG/CN/CE)**

The Trickster is the Champion devoted to a chaotic Immortal of deceit and subterfuge from amongst the following: Atzanteotl, Cretia, Faunus, Harrow, Kallala, Korotiku, Loki, Masauwu, Mrikitat, Raven, and Talitha. The Trickster can be a Fighter or a Thief and his task is to defeat and humiliate his adversaries in his Immortal’s name through trickery. His powers are:

* ***master of subterfuge***: the trickster is an expert in the arts of deceit and dissembling, and always gains a +1 bonus to any deceit, hide, and camouflage skill check;
* ***invisibility*** three times per day (see the 2nd level arcane spell of the same name);
* ***lie*** three times per day (see the 1st level arcane spell of the same name).

***Relic Keeper***

**Prime Requisites:** Wisdom and Intelligence.

**Other Requisites:** Wisdom and Intelligence equal or higher than 13.

**Hit Dice:** Use the HD of demihuman clerics up to 9th level (9d6), plus Constitution modifier. From 10th level as Keeper, add +1 Hit Point per level, Constitution modifier doesn’t apply, up to 20th level.

**XP and Maximum level:** As a demihuman cleric.

**Saving Throws:** Demihuman of equal level.

**THAC0:** As a cleric of equal level.

**Permitted armour:** Any armour and shield adapted to the demihuman’s size.

**Permitted weapons:** Any weapon allowed by his Immortal.

**Special Abilities:** Cast divine spells, use the powers of the Holy Relic.

**Weapon Mastery:** Cleric of equal level.

**Compulsory General Skills:** Divine magic (bonus), Religion: appropriate Immortal, Knowledge of the appropriate Holy Relic, any compulsory racial skill.

***General Description***

The Relic Keeper is a demihuman with great wisdom and knowledge, who has been invested by the worshipped Immortal with the task of taking care of his community’s Holy Relic. The Holy Relic is a special Immortal artefact that varies according to the various civilisations, but that is considered in each the community’s fulcrum, the earthly representation of the bond with the Immortal who created and gave it to his favourite followers. Not every single demihuman community has a Relic, given the time effort needed to reproduce it, and thus most are simply given to the larger, more important, which guards the Holy Relic that supports all the others. As such there aren’t many Keepers, and for the same reason their power is great and secrecy that surrounds them is difficult for anyone to penetrate (including the same demihumans). If anyone should steal one of these artefacts, or if it is lost for some reason, the members of the race that the Holy Relic belongs to, will do anything to retrieve it, including starting a military campaign against those responsible for its disappearance.

The task of watching, protecting, and using the Relic is therefore most important, and the Keeper isn’t lightly chosen, but must always be a cleric with great wisdom, and who his companions can blindly trust. Every Elder Keeper has the task of selecting a group of Assistant Keepers who help him and learn the secrets of the Relic, so that, at the moment of the Elder’s death, one of them takes his place, and the cycle is renewed. The Elder Keeper must always choose clerics who belong to his race and who are devoted to the Immortal who created the Relic as acolytes: the presence of a Keeper of a different race is a very rare event, and marks a particular liking on the part of the Immortal towards the individual, usually manifested clearly in a public event.

Every aspirant keeper must have a Wisdom and Intelligence score of at least 13 points and must learn the general skill *Holy Relic* *Knowledge* during his first year of apprenticeship, to be able to correctly perform his assigned tasks, and understand part of the mysteries that surround the Relic; although if one of these prerequisites isn’t met, then the aspirant cannot become an Assistant Keeper. Every Keeper has the responsibility to protect and preserve the Relic that he is entrusted with, even at the cost of his life, and the obligation to never reveal to anyone the secrets of the artefact (which are transmitted orally and never in writing), and obey any order of the Elder Keeper, except those that could damage the Relic. Moreover, he cannot use the powers of the artefact if not previously authorised by the Elder, and must always respect the orders of the Clanmaster, although he isn’t obliged to take orders from anyone outside of the Elder and Clanmaster. This means that even the Assistant Keepers possess a notable power within the demihuman community, as their orders cannot be discussed by other members of the community, and even the other clerics and the Clan Holder (or Founder) don’t have the power to contradict them, as it is thought that their decisions are directly dictated from the wisdom and knowledge of the Immortal they serve.

***Common Powers of the Relics***

Only the Elder Keeper has the authority to communicate with the Relic (seeing as it is partially sentient, housing part of an Immortal’s soul, and can send simple telepathic thoughts within 10 feet only to the Elder) and to fully use the powers, by virtue of his knowledge of the Holy Relic; the Assistant Keepers have in theory the same ability, but can only do so if authorised by the latter. Every Holy Relic has some powers that are identical and in common, while others are characteristic and different according to the specific racial artefact. The powers common to all of the demihumans’ holy relics are the following (similar to the arcane and divine spells of the same name):

* *Analyse*
* *Remove blindness/deafness*
* *Cure critical wounds*
* *Remove disease*
* *Neutralise poison*

Moreover, every Relic constantly emits a protective aura that turns any undead that come within 240 feet as if it was a 20th level cleric. Even if the attempt fails, it can be repeated every round, as long as undead remain in the area, and if the attempt is successful, the undead refuse to return to the area for at least a week.

Each of the powers listed above cn be used without limit by the Keeper, and acts on any target within 120 feet of the Relic (consider it a spell cast by an immortal artefact, and as a 20th level spellcaster). However, for every use that is made, the radius of the turn undead aura reduces by 5 feet, and this therefore limits the effective number of daily uses to 48: these exhausted, the Relic’s magic aura becomes inert, and no one can evoke its powers. Only a Keeper is able to perform the appropriate rituals to cure the Relic so that it can recover its powers, restoring the magic aura by 5 feet (and thus 1 use) for every day of treatment.

Below is an in depth description of the various relics, their history, and respective peculiarities.

**The Tree of Life (Ilsundal)**

The Tree of Life was created by Ilsundal in 1,800 BC as part of his test to gain immortality in the Sphere of Energy. The first Tree of Life was created in the Sylvan Realm, probably in the image of the legendary Ancestral Tree given by Ordana to the sylvan elves when they lived in the paradise of Evergrun. The Tree allowed the Sylvan Realm to prosper for centuries, until the surrounding human and humanoid populations became too numerous and warlike, and Mealiden Red Arrow, a hero and fervent follower of Ilsundal, obtained from the Immortal the consent to lead a new expedition of exiles from the Sylvan Realm to the eat, in search of an uninhabited land in which to found a new more secure and peaceful homeland. To deal with this expedition, Ilsundal gave to the clans that followed Mealiden in his deed 10 magical seeds, which once planted would grow into as many Mother Trees of Life (which are equal to the original but independent of it). Currently, only the location of eight of the trees born from these seeds is known: 6 belong to six of the major clans of Alfheim (Chossum, Erendyl, Red Arrow, Grunalf, Longrunners, and Mealidil), the new elven homeland founded by Mealiden in the heart of the Known World (the Relic of the seventh clan in fact, the Feadiel, was created from a root of the Tree of Ilsundal, and is therefore its daughter), one belongs to the Callarii clan of Karameikos, and one to the Vyalia clan of Thyatis. The two missing seeds are still matters of legend and holy quests among the elven followers of Ilsundal, as they would belong to two of the clans lost during the migration of Mealiden.[[12]](#footnote-12)

The Tree of Life is a majestic and vigorous oak over 200 feet tall, which the immortal magic constantly preserves in an optimal evergreen state, immune to any normal disease and parasites of plants. The Tree of Life is an intelligent creature with its own life, as it possesses part of the life-force of its creator, Ilsundal the Wise, but normally remains immobile. All the Keepers however, know a ritual that, if celebrated in the correct way, allows the Tree to move. However, given the difficulty of the ceremony (75% chance that the spell functions, less 5% for every level of the Keeper below 20th, and if the spell fails, the Tree dies) and the limited movement ability of the Tree (it can only move 1 mile per day), a Keeper would only ever consider using it in the most desperate cases.

It is possible to reproduce a Tree of Life from one of its roots, after having cast on it a *ceremony (adoption)* spell, but this procedure requires at least a century before the new tree is complete and in full health, exhibiting the same traits as every elven Relic . During this period the child Tree is particularly vulnerable, like any plant, to any environmental or physical threat, and if it is damaged or uprooted, it will no longer grow and the procedure is annulled. Once a century has passed, the Keeper who protects and cares for the Tree casts a *consecrate* spell on it to evoke the spirit of Ilsundal, and the Tree gains all the powers of the elven Relic.

If two Trees of Life are however within 50 miles of each other, both become seriously ill. In game terms, this means that they cannot reacquire their magical properties once they are used and thus end up losing their immortal immunity and have the same vulnerability to diseases as normal plants. To this end, the elf sages think that the reason for this case is the fact that they will draw on too much of the magical energy that permeates the world if they aren’t far enough apart. As such, when creating a new Tree of Life, or when moving an existing Tree, the elves are very attentive to the location of any other Sacred Trees present in the area in which the Relic will be placed, to avoid serious damage.

Finally, it needs underlining that each child tree has an unbreakable bond to the health and fate of the mother Tree from which it was born, and if the mother dies or becomes ill, the child suffers the same fate. There were originally 10 Trees of Life created by Ilsundal: the first and oldest is guarded in the Sylvan Realm, another six are in Alfheim, one is in Karameikos in the possession of the Callarii, and of remaining all trace was lost during the elven migrations. So all the remaining Trees of Life are child trees of the original ten. Normally a new tree is created anytime an elf founds a new clan, to protect it and obtain Ilsundal’s approval.

**Products of the Tree of Life**

Thanks to a special ritual known only by the Keepers of the Tree, it is possible to derive from the sylvan elf Relic products that are valued as much as they are famous:

***Elven arrow*:** the arrows are made from the branches of the Tree of Life, while their stone heads are dipped in the sap of the Sacred Tree. Their particularity is in the fact that although they don’t have a bonus to hit (unless it is added later), the magic that acts on them is permanent and so they are virtually indestructible. In fact, the elven arrow is always considered a magic weapon, able to hit creatures that can only be injured by magic weapons (max +1), and there is a 10% chance that the arrow breaks each time it is used (otherwise it can be recovered and reused).

***Elven boots*:** the upper part of these boots is made from finely worked leather, while the souls are made using the special bark of the Tree of Life, prepared with special methods by the Keepers. Anyone wearing these elven boots can only be heard moving with a roll of 1 on 1d10 (by someone who has hear rumours, or the *Alertness* general skill), regardless of his movement speed.

***Elven bow*:** like the arrows, the bow is also made from the branches of the Tree of Life. The bow is about 4 feet long, but has all the normal characteristics of a long bow, and it is to all effect a *+1 long bow* (adding the bonus to both attacks and damage), which can be further enchanted to give additional bonuses to attack or damage, and other special abilities, with the normal procedure.

***Elven cloak*:** the clothing is obtained by using the leaves of the Tree of Life. The leaves are pressed and reduced to pulp with a great ritual, and given that only a small part of each leaf is usable in the final process, it means that a great deal of them are needed to make a cloak, which renders the cloak very rare and precious. One of these cloaks renders those that were it practically invisible when he covers his face with the hood, as if affected by the *invisibility* spell. The individual always reappears if he attacks or destroys an object, or if he casts spells, but the cloak’s special effect is permanent and can be used once per turn.

***Elven sword*:** small quantities of the sap of the Tree are used to temper the oak wood from which the elves magic swords are carved. Every elven sword hits as if it was a +1 weapon (although it doesn’t give a bonus to attack or damage), and causes one point more damage than a steel sword of the same type (usually the elves produce normal swords and short swords). Moreover, all elven swords have a *detect danger* (see the 1st level druid spell) spell that is always active: the magic signals and threat by causing the sword’s blade to glow, and the glow’s intensity denotes the distance of the danger, or, for immediate danger, its severity. The sword can be further enchanted with additional bonuses to attack and damage, and other special abilities, with the normal procedure.

***Ship of light*:** this wonderful vehicle can be created only after a long procedure that involves all the Keepers of a Holy Relic, supervised by the Elder. In fact, every month the Elder takes 1 oz of sap from the Tree (the sap must be taken with extreme care in order to not damage the Relic, hence the meagre quantity), and distils it to obtain a single drop of golden liquid. Then, the Keepers work together so that the Tree yearly produces a few thin leaves, and the lightest leaves are then mixed with the distilled sap, so created the oil of light (up to a maximum of ⅓ oz of oil per year). Afterwards, other particularly large and resistant leaves are taken from the Tree, and the hull of a small ship (built from common wood) is covered by them, a procedure that requires at least ten years of constant work and 50 elf workers, of which at least one must be a carpenter. When the ship is completed and at least 10 oz of oil of light has been collected, is it possible to put the oil in the ship’s cardinal points, while the Elder speaking the following spells in sequence: *consecrate*, *animate objects,* and *travel*. At this point the ship of light is ready, and it can raise itself aloft, guided by the concentration of a single elf, and can reach a speed of 360 feet per round (like the arcane *fly* spell), carrying up to 10,000 cn (1,0000 pounds) of cargo.

**Keepers of the Tree of Life**

The Keeper of the Tree is always an elf mage that however, unlike his colleagues, has chosen the Way of the Tree rather than that of the Book. This means that he has consecrated his life from the beginning to the word and teachings of Ilsundal related to the protection of elven and sylvan species beyond that of safeguarding of the forests and the search for the secrets of arcane magic. The main difference between an Elf Mage and a Keeper is the reason that both study arcane magic for: the Keeper does so to gain divine enlightenment, to gain the wisdom that lets him guard elven secrets and protect his people, while the Mage seeks it to equal the Immortals’ power and knowledge, to bend to his will the magical and natural forces and give orders to the world according to his aspirations and principles. Whereas in the Keeper is recognised a more social intent, in the Mage instead clearly appears a purely individualistic intent.

The Keeper is thus an elf mage with his own spellbook who follows the Elven Tradition (see *Tome of Magic, vol. 1*), but his devotion to Ilsundal gives him a special bond with the Immortal, which also gives him access to a specific divine spell per spell level (from 1st to 9th). The Keeper (who is the only known priestly figure that Ilsundal has among the sylvan elves) each day studies his spellbook and at the same time raises a prayer to Ilsundal to ask for the Immortal’s blessing and support, receiving in exchange the access to a divine spell that (although not in his book) he can cast within the daily limits of the spells he can cast based on his level (see *Appendix 1* for the list of clerical spells granted by Ilsundal).

**The Frond of Life (Tallivai/Calitha)**

The Frond of Life is the undersea equivalent of the Tree of Life of Ilsundal, given by Calitha (under the identity of Tallivai) to the Aquarendi, the subacquatic elves, to protect them and to exercise her influence on them, removing them from the influence of Protius and make them a unified people bound to her veneration. The Frond of Life wasn’t the first Relic created by Calitha (see the *Pearl of Power*), and she decided to create it following Ilsundal’s example, after arranging with her ally to give them a Relic similar to his to the subacquatic elves to bring them to her cult, making them more collaborative with each other and less bound to the unpredictable moods of their ancient protector, Manwara (Protius), which could put their survival at risk. The Aquarendi thus know an avatar of Calitha, Tallivai, who after having predicted the Way of the Frond, bequeathed the first Frond of Life to the subacquatic elves, obtaining the recognition and devotion of the Aquarendi.

The Frond of Life has the same powers as a Tree of Life of Ilsundal, and can produce in the same way: ***elven spear*** (functions as an *elven sword*), ***elven arrows*** (for use with spear guns or underwater crossbows), ***elven cloaks***, and finally the ***ship of the depths***, which is produced and works in exactly like the *ship of light*, but cannot leave the water, although it allows those who cannot breathe air to survive on the water surface, as long as they remain within the ship (when it surfaces and sails on the water like a common boat, although with remarkable speed and independent of the weather conditions).

The Frond of Life follows the rules introduced for the Tree of Life, in regard to the minimum distance between existing Fronds, the mother-child relationship between the various Fronds, and the movement of a Frond (which naturally can only survive underwater and in salt water).

**Keepers of the Frond**

The Keeper of the Frond, like the Keeper of the Tree, is always an elf mage who however has sworn fealty to Tallivai and has taken the task of defending the plants and the members of his clan at the cost of his life. This means that he has consecrated his life since the beginning to the word and teachings of Tallivai.

The Keeper of the Frond is thus an elf mage with his own spellbook who follows the Marine Tradition (see *Tome of Magic, vol. 1*), but his devotion to Calitha gives him a special bond with his Immortal, which also gives him access to a specific divine spell per spell level (from 1st to 9th). The Keeper (who is the only known priestly figure that Calitha has among the subacquatic elves) each day studies his spellbook and at the same time raises a prayer to Tallivai to ask for the Immortal’s blessing and support, receiving in exchange the access to a divine spell that (although not in his book) he can cast within the daily limits of the spells he can cast based on his level (see *Appendix 1* for the list of cleric spells granted by Calitha).

**The Pearl of Power (Calitha)**

The Pearl of Power is a 20 inch diameter white pearl, which Calitha created and gave to the water elves, the Meditor of Minrothad, to protect them in their travels and become their Immortal (as did Ilsundal a couple of millennia later). The Pearl is sentient, as it contains part of its creator’s spirit, and is able to reproduce itself, creating a new Pearl of Power from a simple fragment taken from it, which, if constantly bathed in salt water and treated correctly by the Keeper of the Pearl, evolves and achieves complete maturity after 1d4 centuries. Until now however, this procedure has only been attempted once, to save the first Pearl during the exodus from Grunland over 4 millennia ago, seeing as the old Pearl ceased life and exhibiting magical properties once the new one was completely formed. For this reason there is only one Pearl of Power on Mystara, currently possessed by the Meditor of Minrothad.

The Pearl has all the normal powers typical of every demihuman Relic, and can moreover produce, once per year, after attentive care by the Keeper, a small white pearl (a ***Tear of Calitha***) which renders in possession one the ability to *breathe underwater* permanently (as long as they carry the pearl on themselves), and protects its possessor from any form of charm, confusion, fear, or madness. Moreover, those that possess the tear can cast on themselves the following spells once each: *remove disease*, *cure critical wounds,* and *neutralise poison*; once all three powers have been used, the tear loses all of its magical peculiarities, although it retains a market value of 1,000 gold pieces. The *tear of Calitha* is a precious gift, which is only created on special occasions, as a gift of respect of the elven community to a hero or individual favoured by Calitha.

**Keepers of the Pearl**

All that is written about the Aquarendi Keeper of the Frond also applies to the Meditor Keeper of the Pearl.

**The Flower of Deceit (Eiryndul)**

The Flower of Deceit was originally created by Eiryndul for the Daendur clan, of which he was the founder, in an attempt to complete his Test for immortality and create a unique and wonderful artefact. The First Flower (or *Kayloth*, which in Daendur elven means “Flower of Deceit”) was created thanks to the magical and botanical knowledge of Eiryndul took from a plant that grew in the Shining Isle, the starblooms. After numerous years of experiments and interbreeding, Eiryndul formed a plant from the slightly bluish leaves that, placed under a magical vibration of faerie origin, making the leaves and roots grow out of all proportion such that the water and minerals present in the original land weren’t enough to feed it. So Eiryndul thought of moving the plant to the shores of Lake Tros, from which the flower could draw all the water and food it needed. The flower prospered to such a point that its roots stretched for miles in the Dark Wood and on the lake’s shores, while the Daendur built their own stronghold on the point where the flower grew, to guard and protect the Relic left by Eiryndul (who became an Immortal) to his clan.

When Eiryndul wanted to attract new followers to himself, taking advantage of the expedition of Mealiden along the Rainbow Path to convince the Shiye clan to abandon Mealiden’s guidance and continue towards the Promised Land, taking some of the Tree of Life’s roots and a phial of the precious sap of Ilsundal’s Relic. From the Immortal he understood that the magic that permeates the Tree of Life, combined with that of his plant, would ensure the most favourable conditions for the growth of the latter. Finally arriving in a lush and uninhabited region in the north of the Alphatian continent, Eiryndul gave to the Shiye a seed created from the First Flower, ordering his followers to construct with the roots of the Tree a three feet wide and as deep wooden receptacle, where they would have to place the seed, feeding it with dew and the sap of the Tree of Life. The magical force of the roots and sap recreated the same magical and environmental conditions exploited by Eiryndul to give birth to the First Flower, and so bloomed the Second Flower (or *Eiluithe*, which in Shiye elven means “Flower of Illusion”), which was venerated as the Relic long awaited by the Shiye clan and that helped the elves to found the kingdom of Foresthome, protecting it from the sights of the neighbouring Alphatian archmages thanks to its powers. The second plant however grew with more modest dimensions, and its power is based on the number of followers that are involved in its care rather than the spread of its roots. All this happened by the will of Eiryndul, who wanted to give to the Shiye a Relic whose power is directly proportional to the strength of the faith to him, making the clan increasingly more loyal to his cult and thus increasing his influence over the Shiye.

Both the first and second flowers are similar in appearance. It is a plant whose flower is similar to a lotus with petals up to 12 inches long and a lily pad twice as wide. The petals’ colour changes based on the time of day (sky-blue at dawn and sunset, turquoise at midday, dark blue at night), the leaves are green with bluish veins and the roots are sky-blue and maroon.

The Flower of Deceit is a plant with a limited consciousness, with a strong bond to the Keepers who attend and care for it, and therefore only answers to the requests and solicitations of the Keepers when they evoke one of its powers. the Relic of Eiryndul doesn’t possess the common powers of the previously described demihuman Relics, but is able to evoke the following powers upon the Keeper’s request (they are equivalent to the arcane and divine spells of the same name):

* *Analyse* (1st)
* *Remove blindness/deafness* (3rd)
* *Remove disease* (3rd)
* *Massmorph* (4th)
* *Shadow monster* (4th)
* *Hallucinatory terrain* (area of ½ mile radius) (4th)
* *Veil* (7th)

The First Flower can manifest these powers wherever its roots extend (the current range is 20 miles, 1 mile per level of Eiryndul), evoking up to 40 powers per day. However, for every spell evoked the power’s radius of effect reduces by ½ mile, and once it reaches zero the Relic’s magical aura becomes inert, and no one can evoke its powers any longer. Only a Keeper is able to perform the rituals required and care for the Relic so that it can recover its powers, restoring the magical aura by ½ mile (and thus by 1 use) for each week of treatment.

The power of the Second Flower is instead linked to how many Keepers are occupied in the cure of the plant and not the length of its roots: the range of the above mentioned powers is equal to 550 yards for every Keeper of the plant that is in the same dimension, and it is possible to evoke a maximum number of powers each day equal to the number of current Keepers. Each time one of the powers is evoked however, the plant draws energy from the bond with its Keepers and takes from each a number of experience levels equal to the spell level of the evoked spell (wherever they are, as long as in the same dimension as the Flower). These levels are recovered naturally later by the Keepers at the rate of 1 per week (or before through a *restoration*). If because of this the level of one of the a Keepers drops to zero or less, the subject enters a comatose state, reducing the number of available Keepers and thus the powers’ range; when the levels become positive (either recovered at the rate of 1 per week, or quicker with *restoration*), the subject awakes from the coma and can act normally.

To reproduce, the flower can create a seed in only one particular condition: if during an eclipse the plant receives a faerie’s last breath of life, a thing which completely extinguishes the faerie’s spirit (no possibility of resurrection or reincarnation) and makes a small green seed emerge from the crown of the flower. Obviously it is a jealously guarded secret that up to now has only been used once by Eiryndul, as it is always an appalling act, which if better known would cause the Faerie Court to seek out the plants of Eiryndul and destroy them.

**Relics of the First Flower**

***Aquatic Pills*:**from the roots of the Kayloth emerge small lumps of sap that when dried in moonlight can be eaten to give the effect of *breathe water*. A lump forms every month, and at least 4 full moons are required to make it stable and edible. Easting one of these pills allowed Eiryndul to breathe underwater for long periods to care for the plant’s roots and observe underwater evolution, and the Keepers of the Daendur clan still use it with the same intent.

***Camouflage Cream*:**steeping about 3½ ounces of leaves in a pool blessed water from Lake Tros for at least a month, it is possible to obtain a pulp turquoise that, spread on the skin, makes it completely camouflaged with the surrounding environment. This power is identical to the spell *camouflage* (2nd level arcane), and its effects vanish when the cream loses its properties (after 1d6+6 turns) or the subject washes it completely off.

***Armour of Eiryndul*:**the final great power of the First Flower is bound to the properties of its sap. However, Eiryndul has never told its secret to the Daendur clan, as he realised that the plant’s sap, created by infusing part of his life-force, has kept a bond with his spirit even after his rise to immortality. Armour made entirely from natural fibres treated with the sap obtained from the plant’s roots and stem renders those that wear it immune to any illusion and able to evoke the *ubiquity* spell(9th level arcane) once per week, and *disguise* (6th level arcane) once per day. The problem is that to completely cover medium size armour, in practice this requires that the plant’s sap be completely dried for at least 100 years. When Eiryndul did this for the first time, the operation nearly killed the original plant (the roots withered and regressed to a radius of only 300 feet!), and as it was tied to his soul the backlash for him was the hardest. As such he has never revealed this power to the Daendur clan this power, to avoid his immortal soul from being drained by magical energy, and as such there is just one Armour of Eiryndul on all of Mystara, in the possession of the Keeper of the Daendur which was left by the great founder.

**Relics of the Second Flower**

***Daendur Cake*:**the plant’s leaves possess an extraordinary nutritive property if added to natural fruit. It is possible to prepare a preserve of berries and vegetables that, correctly enchanted with two of the flower’s leaves and keep it for at least a month in a cool, dark place, acquire the solidity of a wonderful jelly. These small cakes of jelly (called Daendur Cake) are enough to feed a person for an entire week without perishing, and to avoid endangering the plant usually no more than 2 cakes are made per month.

***Faerie Tears*:**every year the flower produces milky secretions that the elves have called “tears of the fey” (as if the plant want to explain the guilt of its birth). It forms one tear per year, on the full moon of the first month, plus a spontaneous one in an eclipse. These tears condense assuming the hardness of a gem, which it is then possible to place in an item of wood or leather to imbue it with some magical power. Once inserted in an item the tears no longer resemble stones, but gems similar to those that form on trees in spring. The enchanted item grants its possessor a +2 bonus to Charisma, as well as a +2 bonus to any ST vs. Illusion Spells. Based on the number of gems embedded in the item it is possible to produce the following powers once per day:

10 tears: *Disguise self* or *Ventriloquism*

20 tears: *Mirror image* or *Invisibility*

30 tears: *Phantasmal force* or *Phantasmal killer*

40 tears: *Displacement* or *Improved invisibility*

50 tears: *Scrying* or *Trueseeing*

60 tears: *Mislead* or *Projected image*

70 tears: *Impersonate* or *Disguise*

It isn’t possible to place more than 100 tears in an object, and it is necessary to establish exactly which powers are associated to the item when the tears are inserted (an operation that is always made during a night of the full moon in the Shrine of the Flower). For example, a staff with 60 tears could hold the powers of *Trueseeing* (50) and *Disguise self* (10), or the powers *Invisibility* (20), *Phantasmal force* (30), and *Disguise self* (10).

**Keepers of the Flower**

The Keeper of the Flower, like the Keeper of the Tree, is always an elf mage who however has sworn fealty to Eiryndul and has taken the task of defending the plants and the members of his clan at the cost of his life. This means that he has consecrated his life since the beginning to the word and teachings of Eiryndul, and after having facing some tests placed by the Elder Keeper in which he demonstrates his guile, fidelity to Eiryndul, and magical competence, is allowed to take his place in the Keepers caste.

The Keeper of the Flower is thus an elf mage with his own spellbook who follows the Elven Tradition (see *Tome of Magic, vol. 1*), but his devotion to Eiryndul gives him a special bond with his Immortal, which also gives him access to a specific divine spell per spell level (from 1st to 9th). The Keeper (who is the only known priestly figure that Eiryndul has among the subacquatic elves) each day studies his spellbook and at the same time raises a prayer to Eiryndul to ask for the Immortal’s blessing and support, receiving in exchange the access to a divine spell that (although not in his book) he can cast within the daily limits of the spells he can cast based on his level (see *Appendix 1* for the list of cleric spells granted by Eiryndul).

**The Black Flame (Coberham)**

The Black Flame is a very rare element that is only found within the Five Shires, the homeland of the hin (halflings): it consists of a black fire, which emanates cold and casts flickering shadows and strange lighting, rather than being hot and lucent like normal fire. The Black Flame comes from another dimension (that of Nightmare), and was discovered by the hin several centuries ago, during the age of the rebellion against their goblinoid tyrants. Coberham Shadowglint was the first to discover the mysteries of the Black Flame and become the Keeper, using it with surprising effect in the struggle for freedom, and then reveals the secret to his successors, who made it the Holy Relic of the halflings, symbol of freedom and power. The Black Flame was therefore not created directly by Coberham, or is sentient like the other artefacts, as it doesn’t house Coberham’s spirit, although it allows communication with the Immortal and has the common powers of the demihuman Holy Relics, as well as other peculiarities (see below).

The Black Flame can “burn” (in reality freeze) anything normally non-flammable, but not commonly flammable objects or things (like wood or paper), and if used in an offensive manner, produces cold damage to anything. It can also restore an object reduced to ashes if it is poured over the ashes, although this will not return to life a dead, incinerated person. However, the Black Flame can be destroyed if it is exposed to any type of fire, based on the amount of Black Flame present. In fact you can distinguish three types of flame:

* *Greater flame*: This is the common form of which is handed down the Relic of the halflings, equipped with the common powers of a Holy Relic and the immunity granted by the Black Flame (see below), and with 72 Hit Points (in practice be extinguished if subjected to over 72 points of fire damage). Every Keeper can also use it, while it is in the crucible, to *speak with Coberham* once per week (like the 5th level divine spell);
* *Medium flame*: this is an intermediate form of energy, usually created from a greater flame and given to a new clan, so that its Keeper can feed it until it becomes a true greater flame (usually in a decade). If it isn’t cared for in the correct manner, it remains in the intermediate form, and only has the immunity granted by the Black Flame (see below) and with 36 Hit Points;
* *Lesser flame*: this is a fragment of the greater flame, usually given to some worthy halfling or carried by a Keeper for any eventuality. It cannot be evolved past this state, has 18 Hit Points and the specific immunity of the Black Flame (see below) only within 60 feet.

The Black Flame grants a particular immunity, which is granted to every Keeper within its radius of effect (240 feet for the greater, 120 feet for the medium, and 60 feet for the lesser), or whoever has it inside (see below): it in fact renders the Keeper or the possessor immune to any type of charm, fear, confusion, and mental domination.

To reproduce the Black Flame, every Keeper is able to absorb into his, or another person’s, body a small amount of Black Flame (lesser if a common person, intermediate if a Keeper or hin master), which continues to feed itself slowly in the person’s body causing 1 point of damage per turn, as long as it remains inside. The body temperature is considerably reduced (it drops by about 10°C), without however seriously damaging the creature’s metabolism (although in the long term it can cause death), or prevent it from moving or concentrating normally. When the possessor of the Flame decides to free it, he can release it as a cone of cold flame 20 feet long and 12 inches wide, which exits from the mouth or hands in a round and causes to anyone in the area 3d6 points of cold damage (they are allowed a ST for half damage). If instead the possessor chooses to release the Black Flame slowly, it escapes from the hands as short tongues of black fire for 2d4 rounds, and anyone struck (normal Attack) by the subject’s bare hands while it is releasing the flame, suffers 2d4+1 points of cold damage (as well as that normally caused by the bare hands). Once the release of the flame has started, it cannot be interrupted, and if it isn’t poured into an appropriate container, the Black Flame burns for a few (1d4) rounds and is then extinguished. This procedure is the only way in which the Relic can be reproduced, and the halfling Keepers use it to transfer part of a greater flame into a new crucible and create a new greater flame over the course of the following years, through rituals of consecration and feeding of the intermediate version. It should be noted however, that when a greater flame is subdivided (creating an intermediate or lesser flame), its total hp are reduced by that of the flame that is separated, and the range (as well as the number of uses) of its standard powers is reduced by 3 feet for every hp lost; the lost hp are recovered at the rate of 1 hp per day, if the Flame is constantly attended by the Keepers.

Every hin clan has a room and a crucible (a pyramid or upside down cone shaped container, correctly enchanted to conserve the Black Flame) in which a fragment of Black Flame is guarded, and anytime a new clan is created, or must migrate outside of the Shires, a Keeper is invested with the task of carrying a fragment of the Holy Relic and protect the halflings. However, there is a limit to the number of halfling clans that can exist, which is 100, and this has probably been done by Coberham because a greater number of holy relics could provoke some magical disaster in the world. As such the Keepers of the Black Flame have always paid great attention when reproducing a greater flame, and only do so if it is needed.

**Products of the Black Flame**

The Holy Relic of the hin can also be used to produce some strange and extremely ambitious magic items, which are normally given to the most worthy hin or members of others races that have accomplished heroic acts for the halfling people:

***Black Flame Armour*:** this item is very rare and is plate armour forged using the crucible of the Black Flame. It is usually made to fit halflings, but can also be adapted to fit other races, seeing as it is always a gift to most deserving individual. The armour is strangely light (weighing only 50 cn, or 5 pounds), and has a glossy black colour. When it is worn, a helm of shadow appears on its owner’s head, which masks his features, without however impeding his normal vision, and the individual is surrounded by a flickering blackish aura. The armour itself becomes as insubstantial as smoke, although it cannot be worn with other armour, and doesn’t offer any physical protection against attacks (it doesn’t lower the owner’s AC, or provide an Armour Value). However, it is armour that can be worn by anyone (regardless of their class), because of its particular nature, and it protects it s owner from any form of attack based on cold or fire (magic and normal), from conditions of extreme cold or heat, from magical detection, and from the reading of thoughts. It cannot be removed if its owner doesn’t wish it, and can only be destroyed by a *disintegration* or by a *wish* (ST vs. Disintegration by the object to avoid the destruction).

***Black Flame Sling*:** this weapon resembles a normal sling made of clear black leather, but in reality has been made with a ten square feet of *shadow web*. To all effect, it acts as a *+3 sling* (adding the bonus to both attacks and damage), and is, moreover, able to make all the missies it hurls temporarily magical, thus allowing its owner to also wound creatures normally immune to normal projectiles. Moreover, it can be used as a *bag of holding*: as it has a secret extradimensional space inside it, in which, for an indefinite time, can be kept items of small size or smaller with a maximum weight of 50 cn (5 lb) to a total of 6,000 cn. The owner can have constant access to these items, and can draw one out each round; however, if the sling is destroyed (it has 14 DP), all its contents are also irredeemably lost.

***Black Flame Cloak*:** the clothing in question resembles a cloak made of rows of black silk and spider web of the same colour, woven together in a complex geometric pattern. To create this cloak it is necessary to use at least 40 square feet of *shadow web*, and the Keeper that works it must be a skilled weaver (have the *Weaving* general skill with at least 13 points). When worn, it adapts to the form and size of its owner, and can be used by anyone, regardless of class or race, and only comes off if its owner wishes it. Those that wear the Black Flame Cloak are totally immune to any energy drain and any form of paralysis (in practice acting as if constantly protected by a *freedom of movement* spell), and furthermore the cloak tricks infravision by making the subject the same temperature as the surrounding environment. Cold-based attacks don’t damage the cloak (although they can harm its owner), while any other type of attack can ruin it: the cloak has 14 Damage Points, and if totally destroyed evaporates into a cloud of black smoke. Once damaged, it can only be repaired by a Keeper of the Black Flame, using the Holy Relic in a ceremony that requires 1 day per lost DP (the Keeper begins the correct ceremony, and then leaves the cloak within the Black Flame, until it is completely repaired).

***Moonlight oil*:** using a *shadow web of at least* 30 square feet it is possible to capture moonlight and distil it to produce a precious, legendary liquid, moonlight oil. In practice, the web is spread within an appropriate room, into which the moon’s light penetrates, during the nights of the full moon, while the Keepers remain in the room intoning a particular litany that allows the web to work the miracle. At the end of the night, before the sun’s rays penetrate the room, the web produces a drop (1/30 oz) of silver liquid from its centre, the moonlight oil, which is saved by the Keepers in a dark, cold place. When at least 10 ounces of this oil (which, considering that it is distilled at a rate of 1/10 oz per week, requires a period of at least 100 weeks) have been accumulated, it can be sprinkled over an object of larger size or smaller, which from that moment acquires the ability to *fly* (as the arcane spell) at a speed of 360 feet per second, transporting a maximum encumbrance of 6,000 cn (600 pounds).

***Black Flame Dagger*:** this dagger was forged using the Black Flame, and its blade is an opaque black colour. To all effect, it acts as a *+3 dagger* (adding the bonus to both attacks and damage), and when the blade is drawn, it constantly projects a 10 feet radius sphere of protection from fire (centred on itself), which is able to automatically extinguish any flame that is within it. The dagger thus allows anyone within it area of affect to pass unharmed through a wall of fire, and even to resist any type of explosive effect (like a *fireball*) that is within the protected area.

***Shadow Web*:** this wonderful filament can be gathered directly from the shadow projected by the Black Flame, while it is kept in the crucible within an appropriate room, previously blessed by the Elder Keeper. At certain times of the year, in fact, the strange shadows projected by the Black Flame have a real physical consistency, and can be collected with delicate procedures by the Keepers, and is therefore stored in a purposely designed container within an area of *continual darkness*. Every year it is able to collect about 1 square foot of this type of web, which is practically invisible to the human eye, unless it is watched while it is lit by moonlight. It can then be used to create fabulous items like the *Black Flame cloak* and *sling*, or to distil the precious *moonlight oil*.

***Black Flame Sword*:** this weapon normally appears as a short sword or a rapier, as they are commonly used by the hin, although at times it can take the form of any other one-handed sword. The blade has been forged using the Black Flame, and appears as a tongue of shadow that extends from the hilt, with some silvery striations and icy grey shimmers that appear now and again; the blade is so dark that it cannot be distinguished from the gloom, and makes the entire sword totally invisible to any form of observation (magic or mundane), as long as it is within an area of gloom. To all effect, it acts as a *+3 sword* (adding the bonus to both attacks and damage), and can create a 20 feet radius area of total *silence* (as the divine spell) around itself, up to 4 times per hour. The sphere of silence moves with the sword and persists for a maximum of 6 rounds in a row, and can be removed at the weapon owner’s will by simple concentration, as long as the blade is drawn. The sword’s final power is the extraordinary ability to reflect a spell (or similar magic effects) against those that cast it, if the magic effect in any way affects the sword’s owner. This power is automatic (it reflects the first spell that involves the sword’s owner while it is drawn) and can be used once per hour.

**Keepers of the Black Flame**

The Keeper of the Black Flame is always a cleric of Coberham. In the Five Shires, as all the clerics of Coberham are also priests devoted to the other two High Heroes Nob Nar and Brindorhin (or the Masters), the only Keepers of the Black Flame are the hin masters. In the Shire of Leeha instead (the only other place in the world where this Relic is present), the Keeper of the Flame follows the rules of the Hin demihuman clerics (see the previous section), but can also exploit the powers of the Black Flame.

**The Forge of Power (Kagyar)**

The Forge of Power is the Holy Relic of the dwarves, given to them by Kagyar the Artisan after the Great Rain of Fire to show them the way to happiness again and their place in the world. The Forge has a great social value in dwarven culture, as it is indeed the centre of both spiritual and working life: it symbolises the dwarven lifestyle, based on work, endeavour, and the creative skill that each dwarf has. The Forge of Power, the ultimate and perfect example of the dwarven mission in the world, is sacred to any dwarf, and it isn’t strange therefore that the Keepers of the Forge have such power within the various dwarven communities, and they are the examples of virtue and the skill of metalworking, as the living witnesses of the power of Kagyar. The dwarven Holy Relic is the gift with which Kagyar, father of the dwarven race, has sanctified the alliance with his people and it has given them the knowledge and skill to create special items, placing them above the other races (from the dwarven view of things).

Using the Forge of Power in fact, every dwarf (regardless of class) is able to create magic armour and weapons under the supervision of a Keeper, sacrificing xp equal to three times the gold piece value of the magic item. To create the item requires a check of the pertinent skill (*Craft weapons, Craft projectiles,* or *Armourer*), with a cumulative –2 penalty for each bonus given to the item (max. +5, which therefore imparts a –10 penalty). The cost and time involved are exactly the same as those given in Volume 3 to create similar magic items (the reader is thus directed to Volume 3, and the section on the creation of magical armour and weapons). What’s more, instead of earning xp for the enchantment, the dwarf that creates the item must sacrifice xp equal to three times the magic item’s value, and this xp cannot be recovered except through new experiences. If the item isn’t created because the skill check fails, the dwarf still loses xp equal to the item’s value. If more dwarfs work together to create the item, the xp cost must be shared equally between them, although only one (the foreman) must make the pertinent skill check, based on his own value in the skill with a +1 bonus for every help with a skill higher than 14. Only the Keepers of the Relic can use the Forge of Power to add normal divine spells to weapons or armour (to a maximum of 5 magical effects), by making the pertinent skill check, rather than the percentage chance of the normal procedure of creating magical items, but by spending xp and gold pieces as described above.

The Forge of Power can be duplicated using the power enclosed in a *dwarven lens* (see below in the “Products” paragraph). In fact, seeing as the lens is created by shaping the gold with the sacred fire of the forge, it partially absorbs the divine nature of the flame, and becomes the receptacle of a fragment of the power of the Holy Relic. To reproduce the Forge of Power, which hasn’t a power of duplication (unlike The Tree and Frond of Life, as well as the Pearl of Power), elsewhere it is therefore necessary to decant part of the divine essence of the fire that feeds the Forge into a new building, correctly blessed by the Keepers to receive the spirit of Kagyar. To this end the *dwarven lens* is used, which, during the summer solstice, is destroyed with a very particular and secret ritual, and the powder produced is scattered over the new Forge of Power, thus feeding it the sacred breath of Kagyar (the fire), which attracts part of the Immortal’s life-force into the Forge and makes it a true Holy Relic for the dwarves. Because of the complexity of the process and the time needed (seeing as to produce a *dwarven lens* requires a few centuries), it is rare that a new Forge of Power is created, and usually such operations are only performed when a new clan is founded and recognised by the clan of Rockhome, thus needing its own Relic to be officially accepted by the rest of the dwarves and Kagyar himself.

**Products of the Forge of Power**

As well as the usual powers of the demihuman Holy Relics, the Forge of Power can be used by the Keepers with the pertinent general skill to also produce special items, which the dwarves keep for themselves and refuse to let them out of their community (although it is possible to lend them for a short time to beings of other races that help the dwarves resolve a particularly dangerous problem):

***Invincible Armour:*** forged in the Forge of Power, this armour is always of dwarven size, but it is able to be adapted to the size of those that wear it. It is +3 plate armour without defects (which thus gives its wearer 0 AC), it has a perfectly velar surface that cannot be marked by any type of mark or dirt, in such a way that it is always immaculate. The armour always weighs exactly the same 100 cn (10 pounds), regardless of its size, and cannot be scratched by normal weapons (melee, missile, or natural), rendering its wearer practically immune to these attacks. Moreover, it surrounds him with a 30% field of *magic resistance*, which can be voluntarily lowered by the individual every round.

***Dwarven Lens:*** working gold in the Forge of Power, it is possible for the Keepers to create a paper thin golden sheet of 10 feet in diameter, which is then encased in a ring of pure gems of the value of 10,000 gold pieces. The sheet is so thin and permeated by magic that it looks like a semitransparent golden leaf, if it is placed against the light, and is produced after 1d3 x100 years of constant, unending work. The main aim of the lens is to produce the *oil of darkness*, thanks to which the mythical *ship of rock* can be made, and it is only thanks to the lens that it is possible to create new Forges of Power (see below). To produce the *oil of darkness*, it is necessary to keep the lens suspended in the dark, at the centre of a room enchanted with a special *ceremony*. Every year on its surface it accumulates ⅓ oz of a thick, oily substance, of a brilliant blue colour, which is then stored in special jars blessed by the Keepers, without the smallest amount of light entering the dark room (as even the light of a candle would be enough to destroy the oil).

***Hammer of Kagyar*:** this mythical weapon, whose steel head has been tempered in the Forge, can only be held by a follower of Kagyar, and gives strength and courage in battle, to bring honour to those fighting in the Artisan’s name. The weapon is, to all effect, considered a *+5 warhammer* (adding the bonus to both attacks and damage), only if held by a follower of Kagyar (either a dwarf or of another race), otherwise it is too heavy to be raised by anyone else. Moreover, its owner is immune to any form of fire or confusion while using it, and has the chance of making a disintegrating attack once per day: in practice, if he hits an opponent or object and evokes this power, it acts like a *disintegration* (see the 6th level arcane spell) on the target, who can avoid the effects of the disintegration (but not the damage caused by the hammer) with a successful ST vs. Spells (or Disintegration if it is an object).

***Ship of rock*:** this mythical ship is constructed using only very smooth bricks and stone, which skilled dwarven masons and architects use to cover the frame of a medium-sized ship, usually built within a dwarven stronghold or in the depths of a mountain. The procedure requires at least 10 years of constant work and 50 dwarves working on it, of which at least one must be a proven engineer. Thus, by using 10 ounces of *oil of darkness* (distilled thanks to the *dwarven lens* after at least 30 years), it is possible to place the oil in the cardinal points of the ship during the night of the new moon, while the Elder Keeper speaks the following spells in sequence in total darkness: *consecrate*, *animate objects,* and *travel*. At this point the ship of rock is ready, and it can be moved through any layers of stone, earth, and rock, guided by the concentration of a single dwarf, and transport up to 10,000 cn (1,000 pounds) of cargo. The ship and all its occupants in practice pass through any layers of rock or earth (which magically opens before them and closes immediately after their passage) at a speed of 120 feet per round, or navigate at the nap of the earth at a speed of 360 feet per round, without being hampered by the unevenness of the place. The ship doesn’t however protect its occupants from any environmental threat present below ground, like extreme heat and poisonous gases.

**Keepers of the Forge of Power**

The Keeper of the Forge of Power (called First Artisan) is always a dwarven cleric of Kagyar (see the section on *dwarven* d*emihuman clerics*) invested by Immortal and clanmaster with the superior status of Keeper by virtue of both his wisdom and devotion to the Immortal, and mainly his exceptional artisan abilities (as the Keeper of the Forge must be both a spiritual and artisanal paragon, given the importance of work and the crafts according to Kagyar’s doctrine).

**The Multifunctional Gear (Garal)**

Among the Holy Relics the Multifunctional Gear is surely the most original and incomprehensible for those not of the gnome race. the Relic of Garal Glitterlode in fact, isn’t easily recognised by those unskilled in things gnomish and bizarre, as it doesn’t have well defined form and function. The best way to describe it would be “a series of devices, pulleys, and gears, which work together to activate a magical machine able to perform apparently impossible tasks”. Normally this could be an adequate description of any type of gnomish invention, and indeed the secret of the Holy Relic of the gnomes is just that: it is the maximum realisation all the most unbridled dreams of this race of inventors and great visionaries, since it is an extremely complex and brilliant machine, which thanks to the intercession of the great Garal is able to work correctly and make the impossible happen.

The Multifunctional Gear is always constantly attended by a horde of gnomes and Keepers called Engineers, whose work is coordinated by the supervision of the First Engineer (the Elder Keeper), in the aim of always keeping the supreme machine in an efficient and perfect working order, making improvements wherever possible. The Relic completely fills the lives of those that work around it, who don’t see anything better in their lives than working to maintain or create such an epic machine: as such it can be said that the Multifunctional Gear is truly the centre of activity of a gnomish stronghold, as well as being found physically at its centre, indeed it often moves with it or allows its movement (as in the case of the massive Errant Earthshaker[[13]](#footnote-13), powered thanks to the Clock of Infinite Time, or of the flying city of Serraine, whose Relic is the Self-combustion Aero Engine).

**Powers of the Multifunctional Gear**

As well as the characteristic powers of all the demihuman holy relics, the Multifunctional Gear has the ability to realise a impossible project even from the gnomish point of view, like moving an entire mountain, making a city fly, travelling in time, or even creating matter from nothing, and so on. The adjective multifunctional in this case exactly describes the peculiar characteristic of the Relic, or its versatility, as its aims vary from one gnomish community to another. The DM has the final word on the type of power and uses that the gnomes’ Relic can effectively have, and it usually isn’t possible to use these powers too often: in fact if it is a unique and unrepeatable effect (like travelling in time or between the dimensions), it can only be used once every 2d20 years (seeing as the Relic must be moved to the point and perfectly synchronised to produce the specific at the right time), while if it is a continual effect (like animating a machine or vehicle), it could have moments of power failure or need to be constantly supplied by energy of some type.

It should however be said that the nearly limitless power that this type of artefact grants isn’t easily achievable. Indeed, a Multifunctional Gear can only be built by a cleric of Garal who has already worked with another holy Relic (which is very rare, as gnomish communities are few and far between), and only a gnome with Intelligence and Wisdom scores of at least 18 (thus a proven theorist and engineer) and the *Machine Building* and *Fantasy Physics* skills. The planning of the gear always requires at least 10d4 years of theoretic research, rough drafts, and assemblage, while the construction is only finished after 5d6 × 10 years. It is however only necessary that its builder (who becomes the Elder Keeper) succeeds in developing the project so that it works, with a *Fantasy Physics* checkwith a –10 penalty: if this happens, at the end of the construction Garal shows his approval rendering the gear operational and transferring part of his life-force into it; if instead the project isn’t ambitious and innovative enough (or the skill check fails), then the gnome notices something quickly (before construction has begun) and must start again from the top.

The number of gnomish relics is limited by the number of extant gnomish clans: a new clan is officially founded when at least 1,000 individuals swear fealty to a new leader, leaving behind assets and friends if they belong to another clan. At that point, the Clanmaster can go in search of a cleric of Garal and ask him to build the clan’s Holy Relic (work which all the members of the community participate in), and become its Elder Keeper.

Finally, despite the Multifunctional Gear’s enormous potential and the common powers it enjoys as a Relic, it isn’t able to produce other products with special powers, and as such is much less conspicuous and less easy to identify in that respect than all the other demihuman Relics.

**Keeper of the Multifunctional Gear**

The Keeper of the Gear (called Engineer) is always a gnome (or rarely a dwarf) cleric of Garal (see the section on *dwarven* *demihuman clerics*) invested by the Immortal and clanmaster with the superior status of Keeper by virtue of both his wisdom and devotion to the Immortal, and mainly his genius ability of invention (as every Keeper of the Gear must be a technical paragon and inspirer of new projects and ideas for all the gnomes).

**The Earthshaker (Brandan)**

The Earthshaker is a very particular type of Relic given to his followers, the Snartan gnomes, by the gnome Immortal Brandan. The Earthshaker is a colossal armoured war machine, so large that it can house an entire colony or regiment of gnomes, who work it by the internal movement of complicated mechanisms placed at the nerve centres of the automaton (a sort of giant robot). Unlike the Multifunctional Gear of Garal, the Earthshaker only has one purpose: to protect the Snartan race and destroy its enemies. The first Earthshaker, known as Proboscidaemon, was created by Brandan as part of his journey to immortality, after having recovered a powerful mechanical weapon of war of Blackmoorian manufacture from among the Vulcanian Mountains. The genius of Brandan consisted in the conversion of the Blackmoorian technology into technomancy, feeding the nucleus of Proboscidaemon thanks to the use of fire elemental larvae, or particular very small but extremely powerful fire elementals recovered from the region’s volcanoes and that are able to make the earthshaker’s propulsion system work. The Relic of the Snartan gnomes is therefore based on technomancy, which is a combination between gnomish-Blackmoorian technology (the colossal armoured machine that takes the name of Earthshaker) and elemental magic (the fuel system based on the fire elemental larvae that transform the heat and magical energy emitted by these elementals into propulsive and motive force both for the earthshaker and for all the machines and weapons within it).

The main function of the earthshaker is easily understood: It is the weapon par excellence, able to protect soldiers and destroy the enemy in a single blow, and therefore the ace in the sleeve of the Snartan forces and what allows them to beat their rivals.

The second function instead is the typical one of the demihuman relics, that is acting as the fulcrum of the veneration for the Immortal protector, Brandan, and rallying point for the Snartan community, whose values are centred on the warlike ability whose values are centralised on martial kills and the value of the individual, whose efforts and cooperation must always as such glorify the Empire and the collective. The Relic is therefore a real paradigm of the brandian doctrine according to which individuality isn’t important but cooperation is for the Supreme Good of the Collective: in the same way indeed, nobody can distinguish between the gnomes who work within the Earthshaker and they are therefore all impersonal but acquire importance and usefulness only as long as they serve to make the Relic (symbol of the Snartan collective and Empire) function.

**Powers of the Earthshaker**

Every earthshaker has all the characteristic powers of a demihuman Holy Relic, which only functions within the earthshaker (which however is very large) as long as the forge is active and fed by a fire elemental larvae. In fact, the secret of the Earthshaker is hidden in its nucleus, within which is present a sanctum called the Elemental Forge, to which all the machinery is connected and that works the entire Relic. The forge is a temple consecrated to Brandan whose altar is really a magical container that serves as a prison for the fire elemental larvae preventing it from escaping and to draw all the power of fire from it, transmuting it into energy and motive force destined to power all the Earthshaker’s mechanisms. The larvae constantly regenerates part of its own energy, and the secret for the correct functioning of the earthshaker is not to draw each day more energy than the larvae can regenerate, otherwise it runs the risk of exhausting it and making it die. If a forge remains without a live larvae, all the spell that animates the Earthshaker is temporarily deactivated and it also loses all the powers of the Relic until a new living fire elemental larvae is placed in the sanctum. As such the maintenance and discovery of new fire elemental larvae is one of the most important tasks among the followers of Brandan, obviously the prerogative of only the Keepers of the Snartan Relic.

All the powers of the Relic are usable as given in the General Description without risk for the larvae as long as the radius of effect remains at least 5 feet, and can be evoked at any point within the Earthshaker or beginning from any point within a radius of 240 feet (less 5 feet for each power evoked daily). If the radius drops to zero it means that the larvae is now worn-out and dying, and will therefore need to be replaced. It moreover has the following powers in addition to the general ones, usable at will (but as for the general powers, the evocation of one of these effects also reduces the Relic’s radius of effect by 5 feet):

* *Sonic wave* (1st level arcane)
* *Divine ray* (4th level divine)
* *Burning ray* (1st level arcane)

**Keepers of the Earthshaker**

The Keeper of the Earthshaker (called Hegemon) is always a Snartan gnome cleric of Brandan (see the previous section on *Demihuman Clerics*) invested by the Immortal and the Emperor of Snarta with the superior status of Keeper by virtue of both his devotion to his Immortal, but mainly his exceptional leadership and technomancy skills. Every Keeper must in fact simultaneously be a good strategist who can make the most of his war machine and at the same time it must be able to manage the repairs when necessary, as they are the only ones that know the sacred secrets of the earthshaker’s propulsion system and armaments.

**Unique Holy Relics**

The following demihuman relics are removed from those previously described as, although they are venerated by a sizable number of demihumans, aren’t able to reproduce and aren’t anything more than true divine artefacts given to a group of mortal followers to use to protect themselves and strengthen their faith in their Immortal. These potent artefacts don’t thus share the common powers of the previously listed relics, but have decidedly unique powers, penalties, and handicaps.

There are only two relics of this type among the demihuman populations: the Elvenstar (relic of the Wendarian elven followers of the Korrigans) and the Carven Oak (relic of the sylvan elves of the Verdier clan, followers of Ordana).

**The Carven Oak (Ordana)**

The Carven Oak is the Relic worshipped by the Verdier elves that live in the Minrothad Guilds. Once followers of the dainrouw philosophy, as a result of the flight from Grunland they lost all contact with the ancient Relic of Ordana and lived a troubled existence until, shortly after their arrival on Alfeisle (the island that would become their new homeland), Alawyn Verdier, the druid of Ordana who covers the empty title of Keeper, decided to undertake a holy quest to give to his brothers a new sign of the pact of unity and loyalty to Mother Forest. Alawyn left along with some bold companions and after five years of adventures that took them to the four corners of the world and to the remotest outer planes, until he finally returned with the Carven Oak, assuring the Verdier that the artefact was personally given to them by Ordana. From that moment the oak has become the Relic of the clan, which has jealously guarded the secrets relating to its powers and its true location within Alfeisle.

The Relic is similar to a 30 feet high oak tree made entirely of a strange variety of wood that appears petrified. The trunk and branches resemble wood and even the leaves have been reproduced down to the smallest vein, but the entire Tree, from the roots to the leaf tips, is made of a stone-like hard material and cold to the touch. Moreover, the strangest thing is that on its trunk are small leafless twigs, which once numbered, while now only 82 remain (they don’t regrow if removed). The Carven Oak is found in a sacred glade jealously protected and magically hidden, not far from Verdon (the capital of the sylvan elves of Alfeisle). All around it grow mahogany trees, while the oak is at the centre of a 240 feet wide space (fortunately hidden by illusions), with roots well planted in the earth, although the Tree however remains more an object than a true plant (despite the hopes of the Keepers, who believe that sooner or later, if correctly treated, it will transform into a hale and hearty tree).

***Powers of the Carven Oak***

The Oak is a greater artefact created by Ordana as the testimony of her alliance with the Verdier clan and given to them thanks to the long and arduous quest carried out by Oleyan, the elf who prevented the Verdier from being destroyed during the exodus from Grunland and who thanks to intervening at various times in their history managed to found a prosperous community on Alfeisle. Oleyan, in disguise, took part in the expedition of Alawyn Verdier and led it into the presence of Ordana, but she didn’t return with the survivors and was given up as lost. The truth on her fate is very different (see Handicaps below). Only the Elder Keeper and his assistant (currently Rewen Verdier and Hani Oliwn) know all the powers and disadvantages connected to the Relic’s use, but keep this the most private.

The artefact has 500 Power Points and it recharges at the rate of 20 PP per turn (120 PP per hour). The list of evocable powers and their costs are as follows (see the arcane and divine spells of the same name for the effects):

A. Anathema 10

A. Control animals 60

A. Control plants 35

A. Repel wood 45

B. Find the path 80

B. Speak with plants 30

B. Pass plant 35

C. Minor creation 75

C. Wish 100

C. Warp wood 15

D. Cure light wounds 15

These powers can be activated in two ways. The most common is by touching the Carven Oak and invoking the name of the desired power. The second method consists in removing and taking of one of the twigs from its trunk. At any time, the twig’s possessor can snap it in two and evoke one of the artefact’s powers: the effect is activated as if the subject had touched the oak. If the twig is broken without evoking an effect, its power isn’t wasted as both parts keep the chance of evoking an effect: when it is evoked for the first time, all the remaining pieces of the twig lose this power and become useless. Naturally this power means that the artefact’s twigs are unique as they can be activated at any distance from the Carven Oak, and are therefore very potent and coveted items. As such the Keepers assign the twigs only on rare occasions to heroes of the elven people that are to leave on a very important mission for the Verdier cause. Moreover, when the Keeper dispenses this gift he doesn’t reveal the twig’s real power, but only mentions that it can only evoke one or two of the effects listed above (those that are more useful to the mission). If more than one twig is given, the Keeper takes care to link himself to each of them with different coloured ties to avoid confusing either the owners or powers. Currently there are only 82 twigs remaining on the trunk, and once removed they cannot be replaced; no other piece of the Tree has this ability.

Unfortunately, as for every artefact, the Oak as well as having the listed powers also has some handicaps and penalties that can manifest when its powers are activated. It is for this reason that its Keepers are reluctant to use the Relic’s great abilities, fearing that some grave repercussion could strike them as a sign of a divine curse.

*Handicaps (3)*

1. Oleyan became immortal at the end of his task, but to punish her for her pomposity and lack of recognition to her mentor, Ordana, the latter imprisoned her in the artefact she once created (1,600 BC), and is now forced to remain there and serve the Verdier for 4,000 years (it is because of her presence that the artefact has taken root in the earth). Oleyan will continue to remain in the tree until the end of her punishment or until it is destroyed. Since she is now tired of her condition, she will gladly help anyone trying to destroy the artefact. Oleyan can communicate telepathically with anyone touching the oak, but normally remains silent unless she knows that the person can be of help to her.
2. Each time that the *control plants*, *speak with plants,* or *pass plant* power is activated, there is a 20% chance that the evoker permanently loses 1 hp.
3. If two powers are evoked by the same person during a 24 hour period, the subject has a 50% chance of automatically missing every target when using ranged attacks (both by weapons and magic).

*Penalties (5)*

1. When evoking the *wish*, the subject has a 90% chance of dying (no ST allowed, and the victim cannot be returned to life if the artefact is destroyed).
2. When using *find the path*, *control animals*, or *minor creation*, there is a 60% chance that the subject is forced to obey the Verdier elves as if under the effect of a geas. This effect doesn’t apply if the subject uses the powers to the benefit of the Verdiers.
3. When using *repel wood* or *cure wounds*, the subject has a 5% chance of aging 15 years.
4. For each power used there is a 50% chance that the Dexterity of the subject that evoked it is reduced by 3 points for the next 24 hours.
5. If a power that costs more than 50 PP is used, there is a 50% chance that the subject that evoked it receives a –1d12 penalty to his next ST.

**The Elvenstar (The Korrigans)**

The Elvenstar was created by the Korrigans, nine elven heroes of what is now Wendar, as the test in their climb up the path to immortality. The artefact represents the end point of their experiments with natural magic and the focal nodes present in the region, as it is magically tied to each of the nine Shrines created by the Korrigans in a way to exploit its powers at distance, as well as empowering the range and effects of the spells cast by its Keeper. Since the moment of its creation in 1,700 BC, the Star became the cornerstone of the independence and resistance of the elven nation of Genalleth (the ancient elven name of modern Wendar) on more than one occasion, until it was lost in 990 BC, causing friction and division among the elves, who founded several independent and rival kingdoms, until the outbreak of the War of the Clans. The Relic was only retrieved in 300 BC by the wise cleric Enoreth, who newly unified the clans under the sign of the Korrigans in time to defeat a diabolic plan abetted by the forces of Entropy that would have exterminated very many elves and humans and plunged the entire region into chaos. Afterwards the Star has always been handed down from generation to generation by one elf king to another, until because of the machinations of Idris, the last elven king Denolas was massacred along with his family in a treasonous assault. To avoid the artefact falling into enemy hands, the king entrusted the Star to the sage Bensarian along with the task of selecting his successor, and so to avoid the invasion of Genalleth by part of an armed enemy, the Relic was given to Gylharen, elf mage mayor of Wendar, who in fact became the new ruler of the kingdoms of Genalleth and Geffronell without any guarantee from the council of the elf and human clan heads. Despite the friction and envy of the elf nobles, Gylharen demonstrated that he was able to face the danger brought by Denagoth and managed to discover the secrets and powers of the Elvenstar also demonstrated the knowledge needed to protect the region. With the support of the Korrigans’ priests and clan heads, he was thus crowned King of Wendar and Keeper of the Star until his death, when it is up to the Council of the Clans to decide who becomes the new ruler and Keeper.

The star resembles a blue sapphire as large as a fist, inset in a nine pointed silver necklace. Despite it being to all effect the fulcrum of the whole protective system that surrounds the kingdom of Wendar, the star in itself isn’t able to manifest all the powers for which it is noted if it isn’t connected to the various magical nodes of the region known as the Shrines of the Korrigans. Moreover, to fully exploit the artefact’s powers the user must be both instructed in the right rituals to follow, and be shown to be a true follower of the Korrigans. The rituals to activate all the powers of the Relic are contained in the Book of the Korrigans, an ancient and encoded volume handed down from Keeper to Keeper, which the wise Bensarian delivered to Gylharen along with the Relic. Gylharen was totally aware of the importance of the tome and so jealously guards the secret of its existence (known only to him and Bensarian) that when an enemy spy was able to steal the Star on behalf of Landryn Teriak (Necromancer-King of Essuria), the evil mage wasn’t able to penetrate the secrets of the artefact or to use it for his nefarious aims against the same elves. The Relic was later recovered by a group of heroes and used by Gylharen to defeat the invading army and restore the defences of Wendar, and this brought about the ruin of Teriak.

***Powers of the Elvenstar***

The gem is a greater artefact by the Korrigans in the climb to immortality and given to their heirs to cement the union of the various elven clans in the name of the cult of the nine Korrigans. The artefact is the exclusive burden of the Keeper of the Star (currently Gylharen, the King of Wendar), and can only evoke its powers in conjunction with the Shrines of the Korrigans thanks to the appropriate rituals written in the Book of the Korrigans and only known to the Keeper of the Star. This means that the Keeper of the Relic is able to evoke any power of the Star centred on one of the Nine Shrines, as long as the Star remains within the perimeter of the same Shrines.

The artefact has 500 Power Points and it recharges at the rate of 20 PP per turn (120 PP per hour). The list of evocable powers and their costs are as follows (see the arcane and divine spells of the same name for the effects):

A. Control animals 60

A. Control plants 35

B. Speak with plants 30

B. Pass plant 35

C. Extension 60

C. Empower\* varies (min. 10)

D. Circle of protection from evil 30

D. Watchful keeper 30

D. Resurrection 60

D. Restoration 90

\*Empower allows the caster to increase only one of the following variables of a spell cast by the possessor of the Star in the round after activating this power: Range (excluding effects with a range of 0 or touch), Area of Effect (excluding effects that only affect one creature or object), Duration (excluding instantaneous or permanent effects). The variable can be augmented by a factor of between 5 and 50, and the cost is equal to double the multiplication factor.

*Handicaps (3)*

1. It is harmful to remain in prolonged contact with the star. After 1 turn of exposure the subject feels a slight pain in his heart and gains an additional 5 Hit Points above his normal maximum, and for each successive turn in which he maintains the contact, the subject gains 5 hp. When the number of additional Hit Points is equal or higher than the number of original Hit Points, the character dies. If the subject breaks contact with the artefact before this happens, he immediately loses all the additional Hit Points (which in theory could also cause death, if the character is already seriously wounded), that cannot be in any way recovered or kept. Afterwards the subject loses 1 Hit Point per day for a number of days equal to the additional hp that he has acquired. The process can be interrupted with a *remove curse* spell cast by a character of at least 10th level.
2. It is only and exclusively possible to exploit *Empower* if it is evoked in the presence of a Node of power (see Chapter 3 of the Tome volume 1), like in one of the Shrines of the Korrigans, or in the Shrine of Enoreth or even in the crypt of the Royal Palace of Wendar.
3. The power *Watchful* *keeper* is constantly active and it is connected to the Nine Shrines of the Korrigans, thus consuming 30 PP per month. It alerts the possessor of the Star when it verifies that there are concentrations of wickedness within the confines of the perimeter between the Nine Shrines (the area of Wendar), but cannot be used in another way, or on other creatures or areas. The Keeper detects a concentration of wickedness when a curse is cast by a character of at least 10th level, or when an evil or enslaved (to an entropic Immortal) character or creature with at least 10 HD/Levels or an artefact associated with Entropy penetrates its perimeter. The effect however doesn’t give any information on the exact location of the source of Evil, or on its nature, but only communicates its presence in the area in a specific cardinal direction (North, South, East, or West).

*Penalties (5)*

1. If the Keeper of the Star doesn’t belong to the elven race, he is slowly transformed into an elf, and once he has used at least three of the artefact’s powers the transformation becomes complete and irreversible.
2. Only a Lawful or Good character can activate the powers of *Resurrection* and *Restoration*, which can only each be used twice a month.
3. Each time that the spell *Speak with animals* is used there is a 20% chance that the subject stops speaking in intelligible languages and only express himself in animal cries (the tongue of the animal with which he was speaking) until it is cured with a *remove curse* by a cleric of at least12th level. This penalty prevents spellcasters from casting any spell.
4. When evoking *Extension*, the subject has a 20% chance of getting the opposite effect to that desired.
5. Each time that the power *Control animals* or *Control plants* is used there is a 50% chance that the subject’s Charisma and Intelligence are reduced by 1d4 points for the next 24 hours.

***Shaman***

**Prime Requisites:** Wisdom.

**Other Requisites:** Wisdom equal or higher than 13.

**Hit Dice:** according to creature type (the Shaman is a class that adds to a PC’s standard class). See Gazetteer 10, *The Orcs of Thar*, for the rules for playing Humanoid PCs, PC1, *Tall Tales of the Wee Folk* for rules on sylvan races, PC3, *The Sea People* for rules on undersea races, and PC2, *Top Ballista* for rules on flying races.

**XP and Maximum level:** The shaman uses its own xp progression table given below and can reach a maximum of 20th level. Moreover, the xp earned as a shaman must be added to those normally needed to advance as humanoid or creature type.

**Saving Throws:** Humanoid/Creature of equal level (see the supplements listed above for father information).

**THAC0:** Humanoid/Creature of equal level (see the supplements listed above for father information).

**Permitted armour:** Any type of armour or shield.

**Permitted weapons:** Any weapon allowed by the Immortal served.

**Special Abilities:** Cast divine spells, turn undead.

**Weapon Mastery:** As a dualclass X-Cleric only from the level he become a Shaman.

**Compulsory General Skills:** Divine magic (bonus), Religion, and any racial skill.

***General Description***

The humanoid, goblinoid, and monstrous races normally don’t have any individuals able to cast divine spells among their ranks with the same power as human and demihuman clerics. There are some priests of the Immortals that protect the various races, although they aren’t seen in human communities, but they are less gifted than common clerics, and therefore have the title of “shaman” (but are essentially clerics). The difference is in the limited level of power that they can achieve, as they aren’t able to easily progress and dominate the magical energy that permeates the universe. As such, although it is possible for them to undertake the clerical career, few effectively take the trouble to learn the necessary ceremonies to honour the Immortals, seeing the meagre results that they would receive.

Despite this, those few shamans that exist among the goblinoids or monstrous races (undersea species, woodland beings, flying creatures, giants, etc.) are deeply respected by their equals, as they have shown a superior character and inner strength than average to successfully acquire the powers he has available, and to be his Immortal’s ears and mouth, usually gaining a place of prestige within their community, with tasks of command or advisor to the tribal heads.

***Level Limits and Ritual of Passage***

To become a shaman, initially requires a period of apprenticeship under another shaman, who teaches the adept the various ritual formulas to satisfy the Immortal and the holy prayers that allow him to evoke the typical powers of divine spellcasters. Naturally, not all the creatures, as already stated, can become shamans, seeing that they need a fairly high willpower (Wisdom of at least 13 points) to be able to have access to the spells. The aspiring shaman must accumulate enough experience in the company of his master to be able to become effectively a shaman, after which goes into the world alone to increase his knowledge and power.

Usually it isn’t necessarily to become shamans at 1st level like PCs: indeed, the shaman class can also be added later in life, given that the xp that the character must acquire to gain a shaman level is separate from the standard progression tables of the various creatures, and is added afterwards.

However, it is very difficult for all the shamans to progress beyond the level limit: which is 9° level[[14]](#footnote-14) (in this case we ONLY mean the additional shaman level, not that of the standard creature. Indeed, when he reaches this point of his shaman career, the character finds it very difficult to increase his power and comprehend the more elaborate and difficult prayers, and this physically and spiritually limits his advancement, with the result that often the individuals prefer to stop at that point and not progress any further as shamans, but only in his primary class.

There are however some particularly motivated bold individuals (for their faith or simply in search of power), who aim to exceed the natural limits of his own species, and those seeking new divine powers face huge sacrifices. These attempts are generally called Rituals of Passage, and must be made each time the shaman wants to increase his level beyond 9th level. In practice they are very painful and stressful ceremonies, both from a physical and mental point of view, which always leaves the shaman very shaken. During the ceremony (that lasts an entire day), the individual undergoes deprivations of every kind and asks the Immortal for the strength to be able to continue along his faith’s path and learn new powers, sacrificing all of himself in the attempt: if he succeeds, then the shaman can gain the new level (clearly after having accumulated enough xp), otherwise the accumulated xp is lost forever, and the shaman doesn’t progress any further (he has reached his maximum level as a shaman, and will never be able to increase it). At the end of the test the player rolls 1d20 under the shaman’s Wisdom and if successful, the being is able to advance a level and obtain new spells; if the roll fails, the individual can progress no further as a shaman. The Ritual of Passage is different for each race, but whatever the final result is, it leaves a deep sign in the individual, determined by rolling 1d12 and consulting Table 4.9:

**Table 4.9 – The Shaman’s Ritual of Passage**

|  |  |
| --- | --- |
| *d12* | *Effect of the Ritual on the Shaman* |
| 1-6 | Lose 1 hp permanently and remain feverish and delirious for 1 day. |
| 7-9 | Lose 1d4 hp permanently (scars). Increase the shaman’s current xp by 5%. |
| 10-11 | Lose 1 point of Constitution permanently\* (the body and spirit are very shaken by the effort). Increase the shaman’s current xp by 10%. |
| 12 | Lose 2 points of Constitution permanently\*, but increase Wisdom by 1 point, up to a maximum of 18 points. |

\*If the shaman’s Constitution or Hit Points drop to 0 because of the ritual, the shaman dies and cannot be returned to life.

The creature can also decide itself to stop progressing as a shaman before reaching the shaman’s level limit or after exceeding it. In both cases, the decision is irrevocable, and limits the character to the shaman level achieved up to that moment (in compensation however, he no longer needs to add the additional shaman xp to his progression table, see below).

***Shaman Table of Progression***

As already indicated, the shaman must gain more experience than a normal creature of that race, to be able to access the divine spells. This means that the xp presented in Table 4.10 is in addition to the normal amount of xp that the creature must make to advance one level higher (see the supplements GAZ10, PC1, PC2, and PC3 for further details on the xp tables for the various monstrous races). In practice, they use the common table of progression of their species, but add at each level the xp indicated in Table 4.10, and only after having achieved the new total do they advance to the new level.

It should be noted however that, as the shaman levels can be gained after the initial monster level, the additional shaman xp only need to be added beginning from level in which he decides to also become a shaman, and only while the creature continues to follow the career of shaman; once he decides to no longer progress as a shaman, the additional xp are no longer added and the creature progresses no further as a shaman. It is finally possible for a non-human creature to have both shaman and wokan or wicca levels.

**Table 4.10**

|  |  |
| --- | --- |
| **Level** | **Additional xp** |
| 1 | 1,000 |
| 2 | 2,000 |
| 3 | 4,000 |
| 4 | 8,000 |
| 5 | 16,000 |
| 6 | 32,000 |
| 7 | 64,000 |
| 8 | 130,000 |
| 9 | 260,000 |

+ 130,000 xp per further level

(up to a maximum of 20th level)

To cast spells, the shaman must have a holy symbol and recite holy prayers, like normal priests, and he follows the same rules and has the same restrictions of memorisation as divine spellcasters.

***Spell List***

The progression table to learn the shamans’ spells is the same one clerics use. The shamans only know 8 spells per spell level (chosen by the DM) among those available to the priests that serve the same Immortal[[15]](#footnote-15) (see the section *List of common divine spells* and Appendix 1), or can use the 8 spells of the druids’ list if the Immortal allows it or if the shaman derives his power from his communion with nature (in this latter case we speak of druidic shamans, also see the description of the Druid class for further details). He can also try to invent new spells or enchant magic items following the usual procedures for divine spellcasters (see Volume 3).

***Shadow Shaman***

**Prime Requisites:** Intelligence and Wisdom.

**Other Requisites:** Intelligence and Wisdom scores of 12 or higher.

**Hit Dice:** Use the same HD of the standard elf up to 9th level (9d6), plus Constitution modifier. From 10th level, +1 Hit Point per level, Constitution modifier doesn’t apply.

**XP and Maximum level:** The shadow shaman uses its own xp progression table given below and can reach a maximum of 36th level, although he gets no further spells after 22nd level. Moreover, the xp earned as a shadow shaman must be added to those normally needed to advance as a shadow elf (elf mage).

**Saving Throws:** Elf of equal level.

**THAC0:** Cleric of equal level.

**Permitted armour:** Any type of armour or shield.

**Permitted weapons:** Any bludgeoning weapon.

**Special Abilities:** Cast divine spells (special shadow shaman list), turn undead.

**Weapon Mastery:** As a Cleric of the same level.

**Compulsory General Skills:** Divine magic (bonus), Religion: Rafiel, Direction sense.

**Verse of the Gathering**

Before the holocaust, I was Rafiel, and I watched over my people. I gathered them into the palm of my hand, and I guided them to this refuge of stone. I, Rafiel, will guide you.

**Verse of the Name**

I am Rafiel, and you are all my shadow. As I move, so you move. As I stand, so you stand. As I live, so you live. Thus shall you be shadow elves, and I, Rafiel, will guide you.

**Verse of the Refuge of Stone**

Let all my children learn these words, the words that guide you and give you life. Daily honour these fourteen verses and I, Rafiel, will guide you.

**Verse of the Shaman**

I, Rafiel, mark with my own hand those whom I empower. Let all respect be accorded these, my chosen servants. They it is who will have the power of life and death over you. Follow their teachings, and I, Rafiel, will guide you.

**Verse of the Crystals**

In the fullness of time, I, Rafiel, will show my shamans the secrets of the crystals that have the power of life and death and life everlasting. Guard these crystals carefully, and I, Rafiel, will guide you.

**Verse of Birth**

If any child be born among you that is not whole, let them be brought before me, and I, Rafiel, will guide their path.

**Verse of the Wanderers**

Keep the strength of the shadow elves, and let none who is weak remain among you or follow after you. Turn these to me, and I, Rafiel, will guide their path.

**Verse of the Temple**

Here build before me a city, and a great temple, and within it offer up to me all good things, and I, Rafiel, will guide you.

**Verse of Food & Cleanliness**

Let your food be pure and clean. Keep also yourselves pure and white before me, and let not your souls be spotted with wrongdoing against me, and I, Rafiel, will guide you.

**Verse of Days**

I will teach my shamans the goodness and badness of each day. Keep the good days fasti, and the bad days ne fasti, and I, Rafiel, will guide you.

**Verse of the Army**

I will send fire against you, to strengthen you in my own forge. Let every man and woman among you see battle and I, Rafiel, will guide you.

**Verse of the King**

I will guide my shamans to choose from among you a king, who will serve as long as I wish him to serve. Let all my people obey this king and I, Rafiel, will guide you.

**Verse of the Other Peoples**

If any other peoples desire to live among you, let a clan adopt them, and keep them separate from you lest they offend me, and I, Rafiel, will guide you.

**Last Verse, The Verse of Promised Bounty**

I am Rafiel. If all my children follow my way and the Way of the Shamans, then all good things will come to them, for I, Rafiel, will guide you.

***General Description***

The shadow shaman is a central figure in shadow elf society, and has the same importance as the clerics and Keepers of the surface elf communities. The shaman is in fact the earthly representative of the divine patron of the shadow elves, Rafiel, and all know that the Immortal only selects the best and more capable individuals to serve him, and because of this the shadow shamans are greatly respected. In fact, no one can decide to become a shadow shaman: the elves that have great honour are born with the mark of Rafiel, and are therefore destined for this position since birth. The mark of Rafiel is nothing more than a purple pigmentation of the face’s skin (often in geometric form), that the shadow elves have learnt to recognise as the sign that Rafiel uses to indicate which his favourites among the subterranean elves are. These chosen are as identified whilst small by the shadow shamans, who contact the parents so that, once he is big enough (about eighty years), the chosen (female in 70% of cases) he is given into their care and receives the training needed to serve Rafiel to the best of his ability.

Once he has entered the shadow shaman caste, an elf loses his right to belong to a specific clan, as from that moment he serves all the shadow elves equally. This means that although the shaman is taught in a specific city (usually that of his parents), he doesn’t have duties exclusive to a single clan, but should serve the interests of all the shadow elves, and take the word and wisdom of Rafiel to all equally, only having to obey his superiors in the Temple of Rafiel and the Immortal’s will. For this and the numerous tasks that usually burden the shoulders of a shadow shaman, many of the members of this caste choose to not marry, not so much because it is forbidden, but because of the lack of time to dedicate to a nuclear family: for them the extended family is the entire elven community in which they serve.

Usually, after a period of some years has passed to learn the way of Rafiel and the meaning of the 14 Verses of the Refuge of Stone (listed above), some shadow shamans feel the need to wander the elven lands, to take their help to anyone in need, and leave the temple. In this period acquiring further wisdom and experience, progressing along the clerical ranks, until they decide to settle in an area and found their own temple consecrated to Rafiel (which can never happen before 9th level).

***The Test of Rafiel***

The cult of Rafiel is the only one of its type, and totally different to the cults of the surface elves. It includes ritual formulae that are bizarre, enigmatic, at times paradoxical, and it is thought to seriously test the mind and the will of a shaman, as Rafiel only accepts the most brilliant and devote elven minds among his disciples only. Every shadow shaman knows that during his life he will be called to do Rafiel’s will in a thousand ways, and it is imperative for every priest of this cult to always pass any test placed in front of him, with the knowledge that the experience he undertakes helps him to mature both physically and mentally.

Every acolyte that is presented to the Temple of Rafiel is aware that to become a true shadow shaman (and be able to progress beyond 1st level) must first pass the Test of Rafiel. All the acolytes must face a test at the age of maturity (at 100 years of age) and with sufficient experience to become a 1st level shadow shaman (or once he has accumulated 1,000 xp), and it is thought purposely to verify the faith and resistance of the faithful; this isn’t the case, Rafiel wishes that his priests are always strong in the face of any adversity, and this test demonstrates it not only symbolically, but also materially. The test is always different for each shaman, and is prepared by the initiate shaman (see below for further information on the shamanic orders) who takes care of the acolyte. Usually however, it includes a test of physical resistance in a particularly hostile region in the elven lands, like surviving for 12 hours in the Forest of Spiders after being covered in an unguent that attracts spiders, or resist the heat by remaining chained near the Boiling Lake for 12 hours, or even survive a night in the Desert of Lost Souls. If the acolyte doesn’t pass the Test of Rafiel, he isn’t automatically rejected, but they will be able to try again after regaining sufficient experience to become a shaman of 1st level (in practice if he fails the test, the experience acquired until then vanishes and must acquire it again). If the second test also fails however, it means that the acolyte’s will is weak: so the elf is hunted by the temple, and over a few months the mark of Rafiel disappears from his face, also losing the first shaman level he had acquired until then.

If the Test of Rafiel is passed successfully, the acolyte returns to the temple accompanied by his mentor and becomes to all effect a member of the Temple of Rafiel, after having a ceremonial bath to purify body and soul. During the bath, the initiate shaman recites the Verse of the Shaman and officially consecrates the acolyte, recognising him as a shadow shaman in the service of Rafiel. At this time the acolyte gets his first soul crystal, which is given to him by the white shaman that he has followed up to now: thanks to the crystal in fact, the shaman can now draw on the power of Rafiel to cast his special spells, and begins to fully understand the power of the crystals.

***The Seven Shaman Orders***

Once he has passed the Test of Rafiel, the elf enters the clerical hierarchy of Rafiel, which is composed of 7 orders (exactly half of the 14 verses, one for each of the levels of the Temple of Rafiel in the City of star – see GAZ 13 for further details on the city and the temple built there):

*Acolyte* (1st-4th level)

*Initiate Shamans* (5th-9th level)

*Death Shamans* (10th-12th level)

*Life Shamans* (13th-15th level)

*Colourless Shamans* (16th-18th level)

*White Shamans* (19th level or higher)

The *Initiate Shamans*, as well as preparing the acolytes to enter the clerical community, performing the everyday rituals in the smallest temples and travel daily the lands of shadow to lend their service where the will of Rafiel requires it. It is from among the ranks of the initiate shamans that those itinerant priests who end up joining adventuring groups to explore the subterranean caverns and also the surface world, as Rafiel’s servants to not only to defend his word, but to also spy on the races that surround the subterranean elven lands and oppose the enemies of their people.

The *Death Shamans* instead have the power of life and death in elven society. They often have the grave task of taking the deformed or ill babies and abandon them tens of miles from the settlement in which they come to light, only leaving them in the less travelled tunnels, after having completed the ceremony that attracts the blessing and protection of Rafiel on them. Indeed, Rafiel teaches that these babies must be abandoned outside the elven lands, and only a powerful enough shaman is therefore able to take on this important task and return safe and sane to the temple. In the same way, the death shamans preside at the ceremonies in which the Wanderers (elves to old or weak to be able to continue to live according to the laws of Rafiel) are banished from their clans and homes. However, halfway through the ceremony their place is taken by a life shaman, and this is symbolically very important, as shows that the wanderer about to begin a new phase of his life as sign of rebirth.

The *Life Shamans* instead represents the balance that exists in all creation. They dedicate themselves body and soul to the study of medicine and the healing arts, mostly practicing healing thanks to their divine spells. Often serving in the army to cure the wounded, and can even find themselves on the battlefield to help those suffering to regain their strength and to continue to fight for the glory of Rafiel, never hesitating themselves to kill the enemies of Rafiel. Moreover, the life shamans also act as the historians of the elven race, and all must have (upon reaching this rank in the order) the general skill *History of the shadow elves*. They are the historical memory that keep alive the memories of the ancient deeds of the shadow elf people, and are the only ones to know exactly the true version of certain facts that instead are told as a form of myth (or somehow partially changed) to the common folk, becoming depositaries of the darker secrets of Rafiel’s race. Finally, the life shamans are also the first to learn the use of the spell *call upon souls* (see the following description of the spell), after having found a crystal (of fifth level). This event marks an important step in the shaman’s life, as it is the first time that he comes into contact with the true power of Rafiel’s spirit and begins to understand part of the Immortal’s greater design.

The *Colourless Shamans* are so called as it is thought, by reaching this level, they have by now purified their soul of any guilt in the eyes of Rafiel, although maintaining this state of grace takes effort and sacrifice. In fact, the colourless shamans lead a life of meditation, prayer, contemplation, and study, and rarely leave their temple, to avoid contaminating themselves and regressing down the difficult climb that leads to the ultimate communion with Rafiel. Those that belong to this rank, according to the religious belief, are immediately reincarnated upon dying, and there is the best chance that they will be returned to life with the mark of Rafiel, a sign that his favour accompanies them through all existence. Moreover, the colourless shamans can use 6th level spells, and this makes them extraordinarily more powerful than the other shadow shamans, as they are the only ones that know of the mysteries that are hidden beyond death, and become the judges of the souls, being able to use the *resurrection* spell. According to the cult of Rafiel, they are authorised to return from the dead only the souls of those that died a violent death (and the most noble case is clearly that of a shadow elf that sacrifices himself to defend the temple of Rafiel or the elven lands), and only after having verified that the individual in question was in excellent health (in these cases it is possible that a council formed by a colourless shaman along with a life or death shaman is called to decide on the question, with the highest in rank obviously having the last word).

Finally, the *White Shamans* are at the top of the hierarchical scale of the shadow shamans, and are the only ones that are allowed the use of 7th level spells, including *true resurrection*, which is subject to the same restrictions that are given for the 6th level *resurrection* spell. The white shamans aren’t only becoming pure to the eyes of Rafiel, but according to the clerical tradition, they embody the model of perfection in following the 14 Verses of Rafiel. They are certainly not totally perfect (only Rafiel can be that), but represent the highest state of perfection that a mortal being can achieve. As such the power of the white shamans in shadow elf society is immense, seeing that they always have the final word on the interpretation of the Way of Rafiel, and their advice counts as orders at any level of elven bureaucracy and nobility. They eagerly collect any type of information about every aspect of reality, not only that of the elven people but also on the surrounding world, and constantly promote the search for, and examination of, new acolytes to increase the ranks of Rafiel’s faithful. The thing that most distinguishes them from the other shadow shamans is the fact that they have access to the Chamber of the Spheres, the most secret room built in the last level of the First Temple of Rafiel (that has its seat in the City of Stars), and because of this begin to understand that the soul crystals aren’t totally what they seem (Rafiel progressively reveals the truth to them on his secret protect once they pass 19th level – see GAZ13 for further information on the nature of the soul crystals and the Chamber of the Spheres).

The *Radiant Shaman*, the most devout and worthy priest who leads the Temple of Rafiel, is chosen from the few members of the order of the white shamans (usually the most powerful of them, of 21st level or higher). There is only one Radiant Shaman at a time (currently the elf Porphyriel), and he is the Keeper of the Refuge of Stone (the principal temple of Rafiel) and the spiritual guide of all the shadow elf people. All the shadow shamans must account to him, and he is the only one who knows the real secret that is hidden in the Chamber of the Spheres; as such, anyone that becomes the Radiant Shaman has by now one foot on the path to immortality.

***The Secret of the Soul Crystals***

*[Note*: *The following section is reserved for the DM]*

According to shaman belief, the soul crystals are the receptacles in which Rafiel keeps the souls of the unborn elves (both the never born and the reincarnated), and are therefore the most precious element in nature. Rafiel decides when the time is right for a soul to be made flesh, and when a shadow elf dies according to common belief his soul is judged by Rafiel: if the elf has behaved correctly the reward is to be quickly reincarnated, even with the mark of a shaman, while if a soul must be purified it is placed within a crystal, which acts as a antechamber of purification. Only the shamans are allowed to possess and guard the crystals, as they are closer to Rafiel and therefore their spirits are able to help the souls in their process of purification and reincarnation. The shadow elves are often in search of these crystalline formation, which are found everywhere in the underground of the Known World, due to the orders of the shamans. Each shadow elf gives respect to these crystal, and any shaman would give his life to avoid the crystals falling into the hands of unscrupulous infidels (and it is often the case that the elven annals pay witness to bloody battles against humanoids and other subterranean creatures for the possession of the mines full of soul crystals).

In reality what Rafiel has taught his shamans about the nature of these crystals isn’t the truth. The Verse of the Crystals tells that Rafiel has still not revealed to the elves the true secret of the crystals, but will only do so when the time is right (“In the fullness of time, I, Rafiel, will show my shamans the secrets of the crystals that have the power of life and death and life everlasting. Guard these crystals carefully, and I, Rafiel, will guide you.”). The crystals have nothing to do with the souls, and the shadow elves are certainly not more subject to reincarnation than are the surface elves. This means that the souls of the elves don’t wait in the crystals until their incarnation, or return there once dead. The entire doctrinal set-up by Rafiel’s will is simply timed to implant in the elves the idea that the crystals are more precious than their lives (as they contain the souls of other elves within them) and that therefore are always sought with devotion and guarded with care. Rafiel has in fact a need to find the maximum possible number of crystals to complete his greatest project, which is entrusted to his shamans and hidden in the holiest of holies of the Refuge of Stone, the main temple dedicated to Rafiel in the City of Stars (the capital of the Kingdom of Shadow). Here, in the most inaccessible level, the white shamans along with the Radiant Shaman collect the crystals to complete the Chamber of the Spheres, the artefact intended by Rafiel to augment his power and that emulates the Nucleus of the Spheres of Glantri but without suffering its disadvantages (see the section entitled *The Secret of the Radiance* in Chapter 3 of Volume 1 or *GAZ3: Principalities of Glantri*).

The crystals are in fact natural receptacles of the Radiance, the magical-nuclear power given off from the Nucleus of the Spheres after the explosion of Blackmoor and the sudden alteration by the work of the Immortals. When the Great Rain of Fire happened and the central technomancies of Blackmoor exploded, the residues of this machinery, imbued with nuclear power and the magic of the Radiance, were buried following the telluric upheavals.

On the surface, evoking the power of the Radiance is possible through appropriate receptacles built by those that are aware of its existence (the Brotherhood of the Radiance of Glantri) and only within a certain radius of the Nucleus of the Spheres (buried half a mile under the capital of Glantri). However evoking the Radiance in this way is dangerous, as every use entails a 1% chance of being contaminated by the radioactive power of the energy, which causes a crippling disease that corrupts the flesh and cannot be cured. The soul crystals instead allow this risk to be avoided, as Rafiel altered it thanks to his magic and did it in a way that the physical deformities and disabilities are passed to future generations by elven babies (in practice it produces a latent genetic alteration in the elves that are exposed to it that manifests itself in the chromosomes of their children and grandchildren). The deformed elf babies so frequent amongst the shadow elves are thus the price that this race must pay for the use that the shamans make of the soul crystals, a fact known only to the White Shamans and the Radiant Shaman and obviously kept secret for the good of the society.

Moreover, whereas drawing the power of the Glantrian Nucleus of the Spheres causes adverse secondary effects on the magic of Mystara because of the curse placed on the artefact by the other Spheres (in practice, based on the number of users of the Nucleus the magic on Mystara is reduced– see Chapter 3 in Volume 1), this doesn’t happen with the Chamber of the Spheres and the soul crystals, as they aren’t burdened by a curse, given that no one is aware of their existence (not even Rad and the other Immortals know of it or are able to detect it) and the crystal formations happened in an independent manner in respect to the modification of the Nucleus.

However, despite being the portable receptacles of the power of the Radiance, the crystals aren’t easy to find or use, and this however makes them particularly precious and rare. In effect, the shadow elves’ doctrine prevents anyone that isn’t a shaman from owning a crystal, and this thus makes on the one hand access to the powers of the Radiance very limited and on the other helps to keep their existence secret and their true nature. Given that, according to the doctrine of Rafiel, they contain the future and past generations of the shadow elves, no member of other races can possess them, and the shadow elves guard with great care their crystal mines, as well as launching true military campaigns if they are stolen or threatened.

Moreover, the centuries spent underground have made the crystals extremely fragile outside of the subterranean environment, both because of their structure and the magical and radioactive energy they contain. A crystal taken to the surface in fact suffers from the sun’s radiation and it disintegrates after a few seconds exposure to sunlight. Given that the crystal must be in physical contact with the subject’s skin for its powers to be evoked, this renders it practically unusable on the surface. Even trying to conserve the crystals in the dark doesn’t help very much, given that it disintegrates anyhow after 1d4 hours because of the different atmospheric pressure and the agents present in the air to which they are exposed. This fact thus prevents the shadow shamans from using their divine powers on the surface (even those that don’t directly evoke the power of the Radiance), and it is one of the main reasons that the shadow elves have never managed to conquer Alfheim after centuries of trying: they cannot use their most powerful weapon, which is the power of the shadow shamans.

Finding soul crystals is therefore a very delicate job an requires time and patience. To extract them from the rock in which they are conserved precise tools and firm hands are needed, and the operation (which is always supervised by a low level shaman who intones the Verses of Rafiel to give good results) can also need several hours for every single crystal, given their fragility, so much so that the miners are unusually gaunt for the shadow elves (accustomed to losing weight because of the fatigue and stress). To randomly determine the quality and quantity of the souls found in a vein use Table 4.11 – roll percentage dice (d%) three times: the first result indicates the number of crystals extractable from the vein (the operation takes at least 2d6+2 hours of work for each crystal), the second result determines the exact level of purity of each crystal, and the third the number of “souls” present in the crystal (important for casting Radiance spells).

**Table 4.11 – Level and power of the Soul Crystals**

|  |  |  |  |
| --- | --- | --- | --- |
| **d100** | **No. Crystals** | **Crystal Level.** | **No. of Souls** |
| 01-30 | 1d4 | 1 | 2d4 |
| 31-60 | 1d6 | 2 | 2d6 |
| 61-80 | 2d4 | 3 | 1d12+2 |
| 81-90 | 2d6 | 4 | 3d6 |
| 91-96 | 2d8 | 5 | 3d8 |
| 97-99 | 2d10 | 6 | 3d10 |
| 00 | 5d6 | 7 | 4d10 |

No one is allowed to carry more than one soul crystal, as the act is considered a sacrilege: only the Radiant Shaman is granted this privilege by Rafiel. Any shaman discovered to utilise more than one crystal is severely punished and placed under a period of detention and purification in the Temple of Rafiel. If instead a non shaman elf is found in possession of one or more crystals, the punishment can be even worse (for example exile); for any other creature, the penalty is always death or exile after being placed under a curse. Every time a shaman finds a purer crystal (or that allows him to access a higher level spell), he must deliver his old crystal to his temple so it can take over the task of protecting the most “important” souls as soon as they are found.

***Casting Spells***

To cast spells, the shadow shaman must have with himself a soul crystal of the appropriate level: the crystals are in fact divided by level of purity, and each level corresponds to a spell level of castable spells (if for example he wants to cast 4th level spells, the shaman must therefore possess a crystal of the 4th purity grade). From the crystal (considered as Rafiel’s holy symbol) the shadow shaman evokes the power of Rafiel and releases the desired spells, by simply speaking the appropriate prayer and making the ritual gestures. For the rest, a shadow shaman uses the same rules and restrictions of memorisation as clerics.

Regarding the Radiance spells, these are only accessible by using a soul crystal of the right power to the shamans deemed sufficiently pure and respectful of the laws of Rafiel (the DM can therefore ban a character that doesn’t behave correctly as a sign of divine punishment) and cannot be learnt or emulated by other priests or spellcasters of any type. These spells are described next in terms of their relationship with the souls that they are thought to contain, and even once a shaman becomes of sufficient level to learn the truth, the description remains valid at the game mechanic level.

***Shadow Shaman Progression Table***

As already noted, the shadow shaman must gain more experience than a normal shadow elf, to be able to acquire Rafiel’s spells. This means that the xp presented in Table 4.12 are in addition to the normal number of xp that the shadow elf must make to advance a level. In practice, he uses the common progression table of the elves, but adds at each level the xp given in Table 4.12, and only after reaching the new total gains the new level.

Moreover, the shadow shaman progresses an a elf mage beyond 10th level, and doesn’t acquire the fighter combat options, or the multiple attacks, only available to the elf lords (elves that advance with the normal Attack Ranks.

**Table 4.12 – Shadow Shaman Progression Table**

**Spells per Spell Level**

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Level** | **Additional xp** | **1** | **2** | **3** | **4** | **5** | **6** | **7** |
| 1 | 1,000 | 1 | – | – | – | – | – | – |
| 2 | 2,000 | 2 | – | – | – | – | – | – |
| 3 | 4,000 | 2 | 1 | – | – | – | – | – |
| 4 | 8,000 | 2 | 2 | – | – | – | – | – |
| 5 | 16,000 | 2 | 2 | 1 | – | – | – | – |
| 6 | 32,500 | 3 | 2 | 1 | – | – | – | – |
| 7 | 60,000 | 3 | 3 | 1 | – | – | – | – |
| 8 | 125,000 | 3 | 3 | 2 | – | – | – | – |
| 9 | 200,000 | 3 | 3 | 2 | 1 | – | – | – |
| 10 | 300,000 | 4 | 3 | 2 | 1 | – | – | – |
| 11 | 425,000 | 4 | 4 | 3 | 1 | – | – | – |
| 12 | 550,000 | 5 | 4 | 3 | 2 | – | – | – |
| 13 | 675,000 | 5 | 4 | 3 | 2 | 1 | – | – |
| 14 | 800,000 | 5 | 4 | 4 | 3 | 1 | – | – |
| 15 | 925,000 | 6 | 5 | 4 | 3 | 2 | – | – |
| 16 | 1,050,000 | 6 | 5 | 4 | 3 | 2 | 1 | – |
| 17 | 1,175,000 | 6 | 5 | 4 | 4 | 3 | 1 | – |
| 18 | 1,300,000 | 7 | 6 | 5 | 4 | 3 | 2 | – |
| 19 | 1,425,000 | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| 20 | 1,550,000 | 8 | 6 | 5 | 5 | 4 | 2 | 1 |
| 21 | 1,675,000 | 8 | 7 | 6 | 5 | 4 | 3 | 2 |
| 22 | 1,800,000 | 8 | 8 | 7 | 6 | 5 | 3 | 2 |

+ 125,000 xp per level, although the number of spells doesn’t increase.

***Spell List***

All the spells listed in Table 4.13 are described among the common spells of divine spellcasters given in this manual or in the *Base, Expert, Companion,* and *Master* sets(although some have been raised a level, like the *cure* spells), with the exceptions marked by various signs (see the notes).

Note that these are the only spells available to the shadow shamans, who cannot create new spells (unlike normal dive spellcasters), although they can create normally holy magic items (see Volume 3). Moreover, although it is available to the shadow shamans the 7th level Radiance spell *Transcend life force* (see the description at the end of this section) hasn’t been included in the list as it is a ritual that must be discovered uniquely by each at the end of a long journey of experience and faith.

It is moreover noted that the list of shadow shaman spells has been changed to the original in GAZ 13, as it consisted of only 4 spell per spell level, a very poor advantage regarding the amount of additional xp that the shadow shaman must accumulate instead. The current list allows a more varied use of spells, without excessively improving the ability of the shadow shaman. The curative and resurrection spell have all been raised a spell level following the indications given in the original manual, by the will of Rafiel, patron of the shadow elves.

**Table 4.13 – Shadow Shaman Spell List**

**Spell Level**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **1st level** | **2nd level** | **3rd level** | **4th level** | **5th level** | **6th level** | **7th level** |
| *Ceremony* | Bless**\*** | Cone of cold**A** | Enchanted weapon | Command**\*** | Flesh to stone**\*A** | Heal**\*** |
| Command word | Hold person**\*** | Control temperature**D** | *Walk on lava* | Commune | ***Control destiny*** | Creeping doom**D** |
| Protection from evil | Cure light wounds**\*** | Dispel magic | Remove blindness / deafness**\*** | Create food & water | Cure critical wounds**\*** | Delayed action fireball**A** |
| Purify food & water | Detect alignment**\*** | Glyph of interdiction | Cure serious wounds**\*** | Dispel evil | Mental cure**\*** | Holy word |
| Sanctuary | Obscure**\*D** | Spell of striking**\*** | Remove disease**\*** | ***Call upon souls*** | Find the path | True resurrection**\*** |
| Remove fear**\*** | Elemental resistance | Fireball**A** | Wall of fire**A** | Neutralise poison\* | Resurrection**\*** | ***Discharge soul power*** |
| Detect danger**D** | Heat metal**D** | Protection from poison**D** | Divine ray | Magic resistance | Holy power | Survival |
| Paralysing touch | Silence | Remove curse\* | Insect swarm**D** | Trueseeing | Forbiddance | Earthquake |

**\***Reversible spell

*New spells* (described below)

***Radiance spells*** (consumes crystals)

**A** Arcane spell (refer to the list of arcane spells in Volume 1).)

**D** Druidic spell (refer to the list of common druid spells)

**First Level**

**Ceremony**

**Range:** touch

**Area of effect:** varies (see below)

**Duration:** permanent

**Effect:** consecrate a creature, object, or area

This a versatile spell that the shadow elves use for the rites that mark the salient moments of their life. These spells leave external signs: some are visible to anyone, others can only be seen by elves, but none react to *detect magic*. These ceremonies include:

*Adoption*: a ritual that serves to transfer an elf (and, in very special occasions, a human or another demihuman) from one clan to another. The elf that officiates over the ceremony must be of at least the same level as the adopted elf, or it is sufficient that the Clanmaster wants him to join. This spell is also an integral part of any marriage between shadow elves, in the course of which the bridegroom becomes a member of his bride’s clan.

*Anathema*: this ritual is celebrated by the shadow elves when an individual reaches the age of 800 years, and is banished to become a “Wanderer”.

*Consecration*: this ceremony is used for two different rituals among the shadow elves. The first one allows the shaman to consecrate the ground of an area so that a temple of Rafiel may be built there, and to consecrate his own shrine. The second use allows the shaman to consecrate a cavern as a place for extracting soul crystals and additionally to also consecrate the mine. In both cases the shaman selects to either sacrifice 100 g.p. worth of treasure or 1,000 xp.

*Initiation*: a ceremony in which a young elf becomes an adult within the community, with the obligations and advantages that follow. This rite must be celebrated by an elf of higher level than the initiate.

*Investiture*: the ceremony is only performed when a shadow elf becomes a shaman of Rafiel. The ritual can only be celebrated by a shaman of higher level (usually an initiate shaman).

**Fourth Level**

**Walk on Lava**

**Range:** 30 feet

**Area of effect:** a creature

**Duration:** 1 day

**Effect:** creature breathes normally in lava

This spell allows a creature to walk at its normal speed and breathe normally while it is on a surface of lava, without suffering from the adverse effects of the lava’s heat. If however it is immersed in the lava (pushed with force below the surface or submerged by a wave of lava), the spell doesn’t protect it from the damage, although it continues to breathe normally. The spell doesn’t protect it from any type of exposure to fire (normal or magic), like for example a *fireball* or passing through a wall of fire.

**Fifth Level**

**Call upon Souls**

**Range:** 30 feet from a soul crystal

**Area of effect:** a spell

**Duration:** 1 round per level

**Effect:** augment spell effects

This Radiance spell allows the spellcaster to empower the effects of his spells for one round per level: which requires the use of a variable number of souls from one to seven present n the crystal that must be determined while evoking this power. For the duration of the effect the shaman is considered to have one to seven more levels than his normal experience level (based on the souls invoked). Alternatively, the shaman can select to modify only one of the parameters of the spells cast while *call upon souls* is active from the following:

*Range* (excluding spells with range 0)

*Area of effect* (except spells that only affect one target)

*Duration* (excluding spells with instantaneous or permanent effects)

The selected parameter increases by 10% (or by a level) for each soul invoked, up to a maximum of 70%.

Example: a 10th level shaman with a crystal of 6 souls could *call upon souls* to augment by 60% one of parameters of the spells cast in the following 10 rounds as if he was a 16th level shaman (there is just one effect, and the decision is taken based on the type of spells he expects to cast in the next 10 rounds).

Drawing on the power of a soul crystal weakens it. The souls recover their strength only very slowly, from the moment that they don’t have physical bodies. In general, each soul invokes by this power is deemed weakened and cannot be used for a week to evoke Radiance spells. However, the crystal still contains sufficient power to allow the shaman to cast all the other shamanic spells not linked to the Radiance.

If the shaman evokes more souls than he has available in the crystal, the spell fails and the souls are weakened for a week.

This effect cannot be added to any magic item.

**Sixth Level**

**Control Destiny**

**Range:** 0

**Area of effect:** only the shadow shaman

**Duration:** permanent until used

**Effect:** modify the shaman’s destiny

This Radiance spell allows the modification of dice rolls that have had an effect on the, drawing on the power contained in the soul crystal. To use this power, the character must have a crystal containing a certain number of charged souls (weakened souls don’t count). The use of this spell requires in every case that the shaman draws on the power of at least 5 souls: if there are not enough, all the souls in the crystal are weakened for a week and the spell fails.

The shaman casts this spell in anticipation, deciding how many souls he wants to use, and these are weakened for a week, as described in *call upon souls*. Afterwards, before a dice roll, the player must indicate if the action’s outcome is affected by this spell. If the dice roll fails, the shaman draws on the crystal’s power to modify the score, consuming one soul for each point the dice roll is modified by. Not that all the souls selected to activate the spell are weakened, regardless of whether they were really needed to modify the roll.

Example: a shaman casts this spell to modify his Saving Throws versus the breath of a dragon, specifying that he is using 10 souls (which obviously must be available). The shaman fails his roll by 5 points; however he uses the power of 5 souls to improve his roll and pass the ST. The other 5 are also weakened, although in a certain sense they haven’t really been used, and at that moment the effect of *control destiny* ends.

This spell can only affect *one* dice roll. However, the shaman can cast more than one *control destiny* spell and accumulate them, but must clearly carry the crystal (or crystals) in order to use them and have a sufficient number of charged souls. Finally, before the dice roll he it ends to modify, he must specify which spells are used, when they contain different numbers of souls.

The dice rolls that can be modified include Attack Rolls, Saving Throws, damage rolls (both by weapon and spell), and skill checks. The shaman cannot use this spell to obtain a higher score than the dice’s natural maximum value.

This effect cannot be added to any magic item.

**Seventh Level**

**Discharge Soul Power**

**Range:** 60 feet per level

**Area of effect:** 20’ radius explosion, poisonous cloud of 300’ radius per soul crystal used

**Duration:** instantaneous

**Effect:** a discharge of poisonous energy

In order to use this dangerous Radiance spell, the shaman must possess a sufficiently charged soul crystal, as usual. The spell allows the souls’ power to be released in an explosion of destruction and incendiary energy, and requires an entire turn to cast.

The spell always draw on the 2d10 souls (the shaman cannot control the spell’s force) and each soul inflicts 1d6 points of damage. However, when calculating the damage, all the dice that give a result of 1 are rerolled. The explosion is like that caused by a *fireball*, and inflicts double damage to hard materials (stone or metal), normal damage to less hard materials (like wood), and causes half damage to living beings. This explosion produces a flash, a strong rumble, and a great cloud of smoke.

The smoke cloud grows out to a radius of 300 feet for every soul used, expanding at a speed of 600 feet per round until it reaches its maximum size. Anything that remains for an entire day within the area must make a successful ST vs. Poison or is struck by a disease that cause his tissues to putrefy. Apply the following modifications to the dice roll: +1 if he remains within an enclosed area, +5 if it is a fortress. The cloud isn’t dispersed by the wind, but it dissolves after a day.

The souls used are weakened and unusable for a week. If there aren’t enough souls when the spell is cast, roll 2d10: if the second roll is a lower number than the number of active souls, these are simply weakened for a week and the spell takes effect. If instead the second result is higher than the number of available souls, the crystal shatters, destroying all the souls contained there. The shadow shaman must immediately make a ST vs. Death Ray (with a –2 penalty) or die; if the ST succeeds, he suffers 1d6 damage per soul contained in the crystal that shattered, and the resulting explosion is centred on him.

This effect cannot be added to any magic item.

**Transcend Life Force**

**Range:** 0

**Area of effect:** only the shadow shaman

**Duration:** 2d12 hours

**Effect:** attempt to achieve immortality

This Radiance spell allows the shaman to try and become immortal. It is evident that the discovery of this spell represents the culmination of an entire campaign for a character that is a shaman of Rafiel. To obtain this spell, the character must undertake a special quest that is revealed to him by Rafiel. The other details of the spell are supplied by the DM when it is used by a shaman PC.

*Note for the DM*. The nature of the quest is suggested in Gazetteer 13, but the fundamental point is that a character can fail in his attempt to gain immortality. When this happens the victim’s body withers and is incinerated while his life-force is drawn into the soul crystals of the Chamber of the Spheres, changing into an energy source. The character is lost forever and cannot be resurrected in any way (not even with *wish*). The trapped life-force remains conscious within the artefact until the last flare of energy (often for some months). Through some soul crystals it is possible to use *ESP* or other forms of mental communication to speak with the victim. A life-force can only reveal what it knows (essentially as if everything ends with is death), but will rarely do it alone, for the reasons described in GAZ 13. However, the chance of mental contact with these sentient entities partly explains however the shadowelves belief that the crystals are inhabited by “souls”.

This effect cannot be added to any magic item.

***Spirit shaman***

**Prime Requisite:** Wisdom.

**Other Requisites:** Wisdom greater or equal to 12.

**Hit Dice:** 1d6 hp per level up to 9th, plus Constitution modifier. From 10th level, +1 Hit Point per level, Constitution modifier doesn’t apply.

**XP and Maximum level:** The Shaman uses the Cleric’s advancement table and can achieve 36th level.

**Saving Throws:** Cleric of equal level.

**THAC0:** Cleric of equal level.

**Permitted armour:** Any armour of his culture, no shield.

**Permitted weapons:** Any simple weapon of his culture.

**Special Abilities:** Cast divine spells (shaman list), totem power, animal language, dream, animal transformation.

**Weapon Mastery:** As a Cleric of equal level.

**Compulsory General Skills:** Spirit Knowledge (bonus), Sixth Sense (bonus), Divine magic (shamanic), Religion: Shamanism.

*“The way of the shaman isn’t a path that we choose. We shamans are born, and this power grows within us, until the times comes in which the spirit makes itself known and explains our destiny. This isn’t a pleasant gift, as it brings with it tremendous suffering. Indeed, when the spirit manifests, the shaman falls into a trance and remain in it for nine days, during which his body suffers fever and pain, while his soul acquires the knowledge of the Spirit World. At the end of the trance, the shaman awakes, conscious that his spirit guide is now at his side and will for ever guide his steps in the Great Yurt and in the Spirit World. And our spirit suggests the best options, so that we can guide our people in this life.”*

***General Description***

The spirit shaman is a type of divine spellcaster (usually human, but they also exist among the wallara as *mendoo*) who draws his power from the special bond that he has with the natural spirits that exist around him (very similar to that between a cleric and his Immortal), thanks to which he is able to draw power from the surrounding world to create magical effects.

The main task of a spirit shaman, usually common among nomadic and primitive cultures, for which the contact with nature and the spirits is particularly important, is that of mediating between the spirits and the mortals, and to protect nature and those that live within respecting its laws. It is up to the shaman to prevent animals from being uselessly and brutally killed and that the natural spirits are always protected and satisfied. The spirit shamans aren’t against hunting, but try to regulate it to prevent the extinction of animal species in a territory, and intervene to assure the quick death of an injured animal, or to avenge the spirits offended by the foolish acts of mortals. The shaman’s intimate knowledge of the Spirit World and the character of spirits moreover makes him able to establish in what places it is best to camp or build a village without offending the spirits there and celebrate the right rituals to gain their protection.

The spirit shaman usually dresses so that all those of his culture can understand at first sight his role and social position, thus using showy clothes made from the skin of their animal totem, or wearing items made with parts of his animal totem (like a horsehair headdress, or a necklace of tiger teeth, or a cloak of peacock feathers, etc.); thus it is easy enough to know what a shaman’s spirit guide is, it is enough to see how he dresses. Moreover, every self-respecting shaman always has his own drums with him, without which he cannot cast any spells (see below), which help him attract the attention of both spirits and mortals, and to impose his voice on any discussion.

Finally, to emphasise their relationship with the spirits and create greater reverence and fear in other individuals, at times the spirit shamans paint their faces with strong pigments, giving the impression of having particularly inclined and penetrating eyes, sunken cheeks, square but fierce features, and also paint false yellow ochre fangs, which run from the corners of the mouth to the chin.

***The Spirit Guide***

Every spirit shaman is characterised by the fact that he has a spirit guide (also called totem, or totemic animal) associated to him, or a creature of the Spirit World that recalls a common real world animal (actually a humanoid with animal features), which is determined when he discovers his powers (or at character creation). There are many different spirits on Mystara, some of which are animal spirits (and usually found amongst the herds) and other natural spirits associated to plants or places (rivers, forests, fields, prairies, etc.). The presence of such spirits isn’t common knowledge, and even sages and other more erudite spellcasters ignore the existence of the spirits of nature and the Spirit World (a dimension that came into contact with the Mystaran Multiverse millennia ago, following the Great Rain of Fire in 3,000 BC and the Glantrian Catastrophe in 1,600 BC), confusing these spirits with fey creatures.

When the spirit guide (it is always an animal spirit) appears for the first time, the shaman contracts a malady that renders him feverish and weakens him to such a pint that he enters a comatose state, during which his soul establishes an unbreakable bond with his spirit guide and learns his new powers. However, upon awakening, the shaman is struck by a disability (a secondary effect of the malady that brought the trance about), which mark for ever his physical and mental state. The player must roll 1d6 and consult Table 4.14 to know which ability is affected by the disease (in game terms, the character permanently loses 1 point from the characteristic):

**Table 4.14 –contact with the Spirit Guide Effect**

|  |  |
| --- | --- |
| **D6** | **Disability** |
| 1 | *Strength*: emaciated physique, thin arms and legs |
| 2 | *Intelligence*: distracted, forgetful, slight stutter |
| 3 | *Wisdom*: gullible, insolent, rash |
| 4 | *Dexterity*: bowed legs, slight hunchback |
| 5 | *Constitution*: pale complexion, sickly appearance |
| 6 | *Charisma*: insolent, pock-marked face, shrill voice |

The spirit guide acts as the spirit shaman’s conscience, showing displeasure if the character doesn’t behave in the correct manner and neglects or ignores his duties to the spirits and nature. The spirit guide can manifest its displeasure by interrupting its contact with the shaman, thus depriving him of his magic powers and also the special abilities that the spiritual bond with his totem gives. The powers, as happens with common priests, can only usually be recovered after having completed an important mission (a task established by the DM) that placates the spirit guide’s anger.

The spirit guide always remains with the shaman, travelling invisibly at his side: no one can see it (apart from the spirit shaman), unless using *trueseeing* (the *Sixth Sense* general skill onlydetermines the presence of a spirit within 30 feet, not to see it effectively, and only functions when a shaman concentrates expressly for this reason). The spirit remains anchored to the spirit shaman’s soul, and no one can force it to leave in any way (not even *destroy evil* or *banish* removes it, although an anti-magic field temporarily returns it to its own dimension, therefore annulling the shaman’s powers, and reappears when the shaman leaves the anti-magic field), and accompanies his soul in the Spirit World each time that the shaman enters a trance or dies. The spirit is wholly immaterial as long as it remains in the Mystaran multiverse, and only becomes corporeal and visible when the shaman enters the Spirit World, in which case it immediately appears next to the shaman in the form of an intelligent, speaking animal, who guides him to the best of its ability through that dimension.

***Weapons & Armour***

The spirit shaman refuses to wear armour strange to his culture, while usually he doesn’t use a shield as it interferes with his magic practices (i.e. the use of a shield impedes the spirit shaman in casting spells – see below for further details). However, he doesn’t disdain combat, being accustomed to fighting the adversities of life both in his culture and his communion with the spirits, and prefers to use simple weapons, especially those typical of his culture.

***Powers of the Spirit shaman***

The spirit guide, which is always near the shaman wherever he goes, gives him the power to ***Cast divine spells***, using his own list (see below), gives him information on the Spirit World and its inhabitants (the free ***Spirit knowledge*** skill), and also permits him to perceive the presence of any spirit within 30 feet and to speak with them (free ***Sixth Sense*** general skill). Unlike normal priests however, the spirit shaman doesn’t have any power over the undead, as the Spirit World doesn’t contemplate the presence of creatures that are outside the normal natural circle and so don’t give any powers over them (he cannot therefore turn or control them).

As well as these bonuses and free skill, the bond with his spirit guide also allows the shaman to speak correctly to and understand any animal of his totem type (***animal language***), as if using the druidic *speak with animals* spell. This power can be used once per day per 4 shaman levels (round up), and each time the ability lasts a hour (so for example, a 10th level spirit shaman whose spirit guide is a horse could speak with any horse 3 times per day, and each time the power would last for an hour).

Beginning at 6th level, once per week the shaman can concentrate to enter a trance and ***dream***. After concentrating for an entire turn in calm conditions and in full health (so doesn’t work if injured, dehydrated, exhausted, confused, or disturbed), the shaman enters a trance and can invoke one of the following powers: *speak with animals* (D2nd), *speak with dad* (C3rd), *speak with plants* (D4th), *dream* (M5th, only the normal version). Each spell is cast by the shaman during his trance, therefore it is necessary that any speakers are within his range of action. If the trance is interrupted before the spell’s end, the spell also vanishes.

Upon reaching 12th level, the spirit shaman becomes able to assume the form of his animal totem with ***animal transformation***. The shaman can transform himself anytime he wants, and the transformation requires an entire round, during which he can do nothing but concentrate and remain motionless. While in animal form, the shaman cannot cast spells or use any magic items (although previously cast spells continue to act on him), and he can only speak the animal’s tongue. Once transformed, the character acquires all the animal’s physical characteristics (like sharp vision, fine hearing or sense of smell, the ability to fly, the chance to camouflage himself or dig, the creature’s natural attacks, etc.), including its Armour Class, and can move at a speed of one and a half times the animal’s normal rate (so, if the horse moves at 120 feet per round, the shaman can instead move at 180 feet per round). Remaining unchanged instead his Attack Rolls (THAC0), physical and mental characteristics (that normally modify AC and Attacks), and Hit Points. At the moment of transformation, all his equipment (clothes and items) is taken by his spirit guide, which transport it to Spirit World and watches him until the shaman resumes his normal form. While transformed, only a *trueseeing spell* or a *Sixth Sense* skill check can show the shaman’s true form, which he can assume at any time (the reverse transformation needs a round), thus ending the power.

Finally, based on the animal spirit to which he is bound, the shaman gains a ***totemic power*** (a free general skill and a bonus to one of his characteristics). To randomly determine the shaman’s spirit, the player must roll 1d100 on Table 4.15 at character creation, and see which type of power is associated with his spirit guide. The list isn’t definitive, and the DM can add other types of animals with related bonuses, without however exaggerating the granted powers (fish are excluded from the list, as they cannot survive out of water, however fish spirit guides can be given to the spirit shamans of the marine and undersea civilisations).

***Casting Spells***

To cast spells, the spirit shaman must have a drum on which he drums while intoning a ritual song: in this way he evokes the desired power, and so it is impossible for the shaman to cast a spell unnoticed. Otherwise, a spirit shaman follows the same rules and restrictions of memorisation as priests.

All the spells of a certain spell level are revealed to the shaman by his spirit guide once he achieves the appropriate level. Each day, the shaman can memorise any available spell on his list (see Table 4.16), as long as it doesn’t exceed the maximum number of daily spells from the cleric’s table. Moreover, the spirit shaman’s unique spells (described next) cannot be replicated by other spellcasters, unless they are already appear in their spell list.

If the shaman wants to create new spells he must follow the normal divine spellcaster procedure (described in Volume 3), but can only create one at each level, which are in addition to the common spells he normally has access to. The procedure to enchant magic items is exactly the same as all other divine spellcasters, except that he can only make items he can use himself.

**Table 4.15 – Totem Powers of the Spirit shaman**

|  |  |  |  |
| --- | --- | --- | --- |
| **D100** | **Spirit Guide** | **Bonus** | **Skill** |
| 01-03 | Tiger | +1 Strength | Intimidate |
| 04-07 | Ibex | +1 Strength | Climb |
| 08-11 | Frog | +1 Strength | Jump |
| 12-14 | Badger | +1 Strength | Fighting frenzy |
| 15-18 | Bull | +1 Strength | Bull rush |
| 19-22 | Beaver | +1 Intelligence | Lumberjack |
| 23-25 | Otter | +1 Intelligence | Fishing |
| 26-28 | Swan | +1 Intelligence | Orientation |
| 29-31 | Parrot | +1 Intelligence | Imitate sounds |
| 32-34 | Fox | +1 Intelligence | Handwriting |
| 35-37 | Owl | +1 Wisdom | Concentration |
| 38-40 | Hawk | +1 Wisdom | Observation |
| 41-43 | Bat | +1 Wisdom | Listen |
| 44-47 | Wolf | +1 Wisdom | Scent |
| 48-51 | Lion | +1 Wisdom | Courage |
| 52-55 | Snake | +1 Dexterity | Sneak |
| 56-58 | Cat | +1 Dexterity | Balance |
| 59-61 | Monkey | +1 Dexterity | Acrobatics |
| 62-64 | Raven | +1 Dexterity | Alertness |
| 65-68 | Mouse | +1 Dexterity | Hide |
| 69-71 | Camel | +1 Constitution | Resist heat |
| 72-75 | Horse | +1 Constitution | Resistance |
| 76-78 | Boar | +1 Constitution | Die hard |
| 79-81 | Yak | +1 Constitution | Resist cold |
| 82-84 | Bear | +1 Constitution | Endurance |
| 85-87 | Eagle | +1 Charisma | Authority |
| 88-91 | Chameleon | +1 Charisma | Disguise |
| 92-94 | Squirrel | +1 Charisma | Mockery |
| 95-97 | Peacock | +1 Charisma | Persuasion |
| 98-00 | Nightingale | +1 Charisma | Sing |

**Table 4.16 – List of Spirit shaman Spells**

**Spell Level**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **1st level** | **2nd level** | **3rd level** | **4th level** | **5th level** | **6th level** | **7th level** |
| Fascinate animals | *Spirit sending* | Hold animals**\*D** | Anti-animal barrier**D** | Command**\*** | Animate objects | Barrier of Spell Turning**A** |
| Friendship**A** | *Shimmer* | *Hold spirits****\**** | Sticks to snakes**\*D** | *Commune with Spirit Lord* | Barrier**\*** | Control weather**A** |
| *Detect poison* | Bless**\*** | Consecrate**\*** | Rem. blindness/deafness**\*** | *Mental confusion****\**** | Control winds**A** | Wish |
| Locate species | Hold person**\*** | Control temperature**D** | Cure serious wounds**\*** | Create food & water | Converse**\*** | Destruction |
| Light**\*** | Create fire**\*D** | Enlarge animals**\*D** | Remove disease**\*** | Create normal animals | Cure critical wounds**\*** | Heal**\*** |
| Hide tracks**A** | Cure light wounds**\*** | Dispel magic | *Summon lesser spirits* | Dissolve**\*A** | Mental cure**\*** | Earthgrip**D** |
| Command word | *Invisibility to spirits* | *Summon totem* | *Fate* | Destroy evil | *Summon greater spirits* | Creeping doom**D** |
| Weather prediction**D** | Locate object**A** | *Silent Move* | Elemental immunity | *Strength of spirit****\**** | Righteous might | Restoration**\*** |
| Purify food and water | Speak with animals**D** | Continual light**\*** | Neutralise poison**\*** | Magic resistance | Find the path | Survival |
| Sanctuary | Elemental resistance | Animal form**A** | Squall of wind**D** | Dream**\*A** | Monstrous form**D** | *Spirit storm* |
| Remove fear**\*** | *Call herd* | Oracle | Insect swarm**D** | *Sword of fire* | Word of recall | Earthquake |
| Detect danger**D** | *Reveal curse* | Protection from poison**D** | *Thunder drum* | *Spirit walk* | Repel wood**D** | Natural transformation**D** |
| *Trance* | Silence | Remove curse**\*** | *Vigour* | Trueseeing | *Spirit trap* | Travel |

**\***Reversible spell

*New spells* (described below)

**A**Arcane spell (refer to the list of arcane spell in Volume 1)

**D**Druidic spell (refer to the list of common druid spells)

Note: all curative spells are one level higher than normal (as in GAZ12) as the source of these powers aren’t the Immortals but the Spirit Lords (divine creatures but of lower power than the Immortals).

**First Level**

**Detect Poison**

**Range:** 10 feet

**Area of effect:** an object or creature

**Duration:** 1 turn

**Effect:** shaman detects poison in things and beings

This spell allows the shaman to detect the presence of any type of poison (alchemical, magical, or natural) present on or in an examined object or creature (he concentrates for a round on the chosen target). The shaman is also able to establish the nature of the poison, its dangerousness, and discover any cure.

**Trance**

**Range:** 0

**Area of effect:** 120 feet radius sphere

**Duration:** 1 round per level

**Effect:** reveal magical effects or supernatural creatures

The shaman enters a profound trance during which he cannot move, speak, or undertake any other action. The spell reveals the presence of magical or supernatural effects within a 120 feet radius around the shaman. For each round in which the shaman remains in the trance, the presence of any spirit or phantom or curse of magical effect is revealed within the area of effect.

**Second Level**

**Call Herd**

**Range:** 5½ miles

**Area of effect:** a herd

**Duration:** 6 turns

**Effect:** call a herd of normal animals

This spell allows to summon any herd that is within range and that have the same Hit Dice as the shaman (i.e. if he is 3rd level, the animals cannot have more than 3 HD); it can only affect normal, not giant, animals. The shaman can select the type of animal to call, or can simply summon the nearest herd. The animals arrive as soon as possible, but aren’t all friendly and flee if attacked or chased. The spell is mainly used to gather animals before a hunt, or to reunite a dispersed herd.

**Invisibility to the Spirits**

**Range:** touch

**Area of effect:** a creature

**Duration:** special

**Effect:** render the target invisible to the spirits

This spell is analogous to the mage’s *invisibility*, with the difference that the target is only invisible to beings of the Spirit World, and lasts until the individual attacks or is hit.

**Reveal Curses**

**Range:** 0

**Area of effect:** 30 feet radius

**Duration:** 3 turns

**Effect:** detect cursed things or people

With this spell the shaman sees a feeble bluish glow around all the cursed people and objects within 30 feet. He also knows the nature of the *curse* and the way in which it is activated, and has a percentage chance equal to double his level (roll the d% below this value) of discovering how the curse can be countered (if a different way other than the *remove curse* spell exists).

**Shimmer**

**Range:** 0

**Area of effect:** only the shaman

**Duration:** 1 turn per level

**Effect:** aura gives +2 to ST and –2 to enemy attacks

This spell surrounds the shaman with a glittering aura, which grants him a +2 bonus to Saving Throws against Death Ray, Paralysis/Petrifaction, and Spells. Moreover, all the attacks brought against the shaman suffer a –2 penalty to the Attack Roll, until the spell’s end.

This spell isn’t cumulative, nor is it possible to be cast more than once on the same subject to accumulate the granted bonus.

**Spirit Sending**

**Range:** 0

**Area of effect:** only the shaman

**Duration:** 6 turns

**Effect:** the shaman’s spirit can travel at 240’ per round

The shaman enters a trance and projects his spirit (which moves at 240 feet per round) in the direction of the desired place. The shaman’s spirit can pass through solid objects, but not magically protected areas (e.g. with *protection from evil*, magic walls, or *forcefields*). The spirit can see normally (based on the vision allowed in the places it travels through), but cannot speak, hear, or complete any actions that allow interaction with the real world (except to observe). The shaman can however fight or physically interact with the other spirits that are in the vicinity: in this case the spirit has the same Hit Points and Attack Rolls and inflicts the same damage as the shaman in corporeal form. If the spirit is killed in combat, it remain trapped in the Spirit World. The shaman’s spirit is only visible to those that make a successful *spirit knowledge* or with *trueseeing*. The other spirits can always see that of the shaman, and can prevent him returning to his body, by capturing his spirit and pulling it into the Spirit World.

At the end of the duration, the spirit immediately returns to the shaman’s body. The shaman can also choose to return instantly to his body, but this ends the spell, and if he wishes to return to spirit form he must cast the spell again. While the shaman is in spirit form, his body is vulnerable to; however, the shaman’s spirit guide recalls his spirit, when the body is endangered.

**Third Level**

**Hold Spirits\***

**Range:** 120 feet

**Area of effect:** up to 4 spirits

**Duration:** 3 turns

**Effect:** analogous to *hold person*, functions on spirits

This spell is analogous to *hold person*, but only affects creatures of the Spirit World, incorporeal undead, and spirits of subjects affected by spells that allow a disembodied spirit to move (like *spirit sending*, *spirit walk,* or *astral body*).

The reverse spell, *free spirits*, frees up to 4 previously held beings of the Spirit World, phantasms, or disembodied spirits (see above).

**Silent Move**

**Range:** touch

**Area of effect:** one creature

**Duration:** 6 turns

**Effect:** move in silence and hidden in shadows

The spell allows the beneficiary to *move silently* and *hide in shadows* like a thief of equal level; if it is cast on a thief, it grants a +30% bonus to his scores in these skills.

**Summon Totem**

**Range:** 1 mile per level

**Area of effect:** an individual’s animal totem

**Duration:** special

**Effect:** summon an animal totem

This spell allows the cleric to mentally summon an individual’s animal totem. To cast the spell, the cleric must know the totem of that person and touch his forehead. Doing this, if the animal is within the spell’s radius (decided by the DM based on the surrounding environment), it will immediately feel the insuppressible need to seek out the cleric: the impulse lasts for 1 hour per caster level and the animal moves at maximum speed for this period of time.

When the animal reaches the cleric, the latter can order it to perform a service for him that binds it to him for one day per level. The order must be understandable to a creature with animal intelligence (so nothing too complex), but can have any grade of risk (it can even require the animal to sacrifice itself). For example, he could command a squirrel to nibble a rope or go and take a small item; he could even order it to attack an animal from a squirrel would normally flee, but cannot order it to open a locked chest (as the animal cannot do it).

**Fourth Level**

**Fate**

**Range:** touch

**Area of effect:** one creature

**Duration:** instantaneous

**Effect:** predict a character’s future

After having cast the spell, the cleric is able to predict in a certain measure the near future of a character (within the next 5 years). The prediction will only be made with broad strokes: the place and the time in which the events take place aren’t noted and it isn’t possible to ask specific questions.

The vision can be decided by the DM (who will have to create a cryptic or not too detailed prophecy), or determined randomly on the following table (roll a d10 three times and consult the result on each column):

**Table 4.18 – Random Vision Outcome of *Fate***

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **d10** | **Subject** | **d10** | **Action** | **d10** | **Object** |
| 1 | Battle | 1 | Wait | 1 | Victory |
| 2 | Foreigner | 2 | Aid | 2 | Ruin |
| 3 | Treasure | 3 | Fetch | 3 | Death |
| 4 | Friend | 4 | Hinder | 4 | Revenge |
| 5 | Enemy | 5 | Cause | 5 | Return |
| 6 | Beast | 6 | Avert | 6 | Fortune |
| 7 | Demon | 7 | Destroy | 7 | Enemies |
| 8 | Spellcaster | 8 | Lay a Trap | 8 | Friends |
| 9 | Travel | 9 | Betray | 9 | Beloved |
| 10 | Innocent | 10 | Protect | 10 | Honour |

For example, a 3-7-10 result would be read as: A treasure will destroy your honour. Unlikely results (like 6-5-9) should be discarded or slightly modified or expanded (in the above example: A beast causes the loss of your beloved).

The DM could use the results obtained as a spur for an adventure or a series of adventures in which the character’s predicted destiny is completed. The fate shouldn’t however be immutable, but the character should have the opportunity to change it, or could die before the events take place.

No character can simultaneously receive more than one vision of his future: only when the vision has happened, can he receive a new prediction thanks to this spell.

**Summon Lesser Spirits**

**Range:** 120 feet

**Area of effect:** 3 lesser spirits

**Duration:** 6 turns

**Effect:** summon 3 lesser spirits

This spell allows the shaman to summon three lesser spirits (see below for the statistics), whose total HD are equal or less than half the shaman’s level (round up). The spirits resemble the shaman’s animal totem, but have a humanoid appearance, wearing leather armour and carrying a long sword and a short bow with 20 arrows. Each time that the spell is cast, it always evokes the same spirits, which are bound t the shaman; casting this spell again while it is already active doesn’t summon other spirits, but it prolongs the duration.

The summoned spirits can transform into animals of their own species of large size, but refuse to fight in this form (if attacked they resume their humanoid form). The spirits obey to the best of their ability the shaman’s requests: they can transport their summoner and his allies, fight in humanoid form, and so on. They always speak the shaman’s language, although with funny cadences derived from their animal nature (e.g. a horse spirit often whinnies or snorts, a bovine spirit moos, etc.)

When it is reduced to 0 Hit Points or less, a spirit returns to the Spirit World and the spell ends; it can be summoned again only after 24 hours. It should be underlined that any magically summoned or created creature doesn’t granted xp when defeated unless whoever summoned it is also vanquished.

Here are the statistics of a lesser spirit:

**Statistics of a Lesser Spirit**

**Armour Class:** 4 **Strength:** 10+1d6\*

**Hit Dice:** 1-8 **Intelligence:** 10

**Movement:** 36 (12) **Wisdom:** 12

**Attacks:** 1 sword or 1 arrow **Dexterity:** 10+1d6\*

**Constitution:** 13

**Damage:** 1d8 or 1d6 **Charisma:** 10

**Saving Throws:** Fighter 1st-8th

**Alignment:** Neutral

\*The Strength & Dexterity scores always modify Attack and damage rolls, and the creature’s base hp.

**Thunder Drum**

**Range:** touch

**Area of effect:** a drum

**Duration:** special

**Effect:** cause a frightening cacophony within 120 feet

This spell confers to the percussion instrument on which it was cast (usually a drum) the ability to trigger a discordant cacophony when it is played by the cleric; all those (friends and enemies) that are within 10 feet of the cleric aren’t however affected by the drum’s power. Beyond these 10 feet, the drum’s effects are frightful, and can be felt up to 120 feet from the item. All creatures of lower level or HD than the cleric are instantly panicked and forced to flee in terror, per 2d6 rounds. Creatures of equal level (or HD) as the priest can make a Saving Throw vs. Mental Spells to avoid the panic, while the creatures of higher level to that of the cleric (or with better HD) can make the ST with a +2 bonus.

Independent of HD, all the creatures that hear drum roll (except those within 10 feet of the cleric) lose a number of hit points equal to the priest’s level (halved with ST vs. Spells). The ability to evoke the cacophonic sound remain in the drum until the cleric uses it for the first time (max 24 hours), or until the spell is dispelled, then the effect vanishes.

**Vigour**

**Range:** touch

**Area of effect:** one creature

**Duration:** 1 turn per level

**Effect:** increase vigour

The creature that receives this spell gains a +2 bonus to all Saving Throws, 1d10 additional Hit Points, and 1d3 additional Strength points (there is no limit to the achievable score). The extra Hit Points are the first to go when the character suffers damage (the temporary hp aren’t subtracted again at the end of the *vigour*, if they are already lost) and cannot be recovered through curative spells once lost. It isn’t possible to cast *vigour* more than once on the same subject to accumulate the granted bonus.

**Fifth Level**

**Commune with Spirit Lord**

**Range:** 0

**Area of effect:** only the shaman

**Duration:** 3 turns

**Effect:** ask 3 questions

This spell allows the shaman to ask three questions of the omniscient Spirit Lord of his spirit guide. The questions must be asked in such a way that the answer is simply affirmative or negative (“yes” or “no”). The shaman cannot use this spell more than once per month. Once per year, during the *night of the spirits* (described in the GAZ13 calendar), the shaman can ask six questions of the Spirit Lord.

This effect cannot be made permanent.

**Mental Confusion\***

**Range:** 120 feet

**Area of effect:** 1d6+1 humanoid creatures

**Duration:** 1 round per level

**Effect:** confound 1d6+1 humanoid creatures; reverse removes confusion on 1d6+1 humanoid creatures

This spell only affects humans, demihumans, and humanoids; it doesn’t function on undead, constructs, or spirits. It affects up to 1d6+1 creatures (chosen by the spellcaster) within 120 feet: each victim must make a ST vs. Mental Spells with a –2 penalty (if cast on a single creature, a –4 penalty is applied to the Saving Throw) or savagely attack any allied creature or character. If there are no allies or friends within 40 feet of the victim, or if they are all killed, the spell ends (for that creature).

The reverse spell, *mental* *clarity*, annuls the effects of mental confusion on 1d6+1 humanoid creatures within range (the spellcasters can choose which creatures to affect).

**Spirit Walk**

**Range:** 0

**Area of effect:** only the shaman

**Duration:** 1 hour per level

**Effect:** the shaman enters the Spirit World

Casting this spell (which must happen within a yurt, the typical tent of the Ethengarians), the shaman enters a trance and can send his spirit into the Spirit World. The spirit begins to ascend the pole that supports the yurt and this allows it to enter the Spirit World; the shaman can remain in that dimension for the spell’s duration.

Although the shaman’s physical body remains on the Prime Plane, once he is in the Spirit World the shaman has access to all the weapons and equipment that he was wearing previously, and keeps his characteristics (Hit Points, spells, combat skills, etc.)

For every four experience levels (rounded down), the shaman can take another creature with him (for example, a 17th level shaman can take 4 other people with him).

Similar to what happens with *spirit sending*, the shaman’s unguarded body is very vulnerable. When the body is threatened (if hurt), the shaman’s spirit returns immediately and the spell ends.

This effect cannot be made permanent.

**Strength of Spirit\***

**Range:** touch

**Area of effect:** one creature

**Duration:** 12 turns

**Effect:** +4 bonus to all ST; reverse –4 to all ST

This spell grants the individual on whom it is cast a +4 bonus to all Saving Throws.

The reversed form, *weakness of spirit*, penalises all the victim’s Saving Throws by 4 points (it isn’t allowed any ST to avoid this effect!).

Both forms of this spell cannot be cast more than once on the same subject to accumulate the granted bonus (or penalty).

**Sword of Fire**

**Range:** 0

**Area of effect:** N/A

**Duration:** 12 turns

**Effect:** create a sword of fire usable by the shaman

This spell causes a sword of fire to appear in the shaman’s hands, which he uses to perform his attacks. The sword is magical, causes 1d8 hp (like a normal sword), has a bonus to Attacks and damage equal to a fifth of the shaman’s level (round up, max +5 at 25th), and it is possible to exploit the advantages of weapon mastery with it. The sword ignites inflammable materials causing an additional 1d6 points of damage with each blow and it can also wound spirits and undead. The shaman can make the sword appear and disappear for the spell’s (without concentrating, it is enough to want it), when he wants his hands free for other actions (like casting spells).

**Sixth Level**

**Spirit Trap**

**Range:** touch

**Area of effect:** a weapon

**Duration:** permanent

**Effect:** enchant a weapon to trap an evil spirit, undead, or a demon

This spell must be cast by the shaman on a weapon previously prepared with a special ritual (the cost of the materials is 100 g.p. per level or HD of the trapped creature) that lasts an entire day. Once the spell is cast, the weapon is able to trap within itself an evil spirit of the Spirit World, or an undead or demon, with a number of HD or levels inferior to that of the spellcaster. Every time that the weapon strikes the creature, it must make a ST vs. Spells to avoid being trapped inside it; the weapon automatically traps the creature (body and soul) if it is used to deliver a coup de grace to the being (it must be the weapon enchanted with *spirit trap* that deals the blow that takes the being’s hp below zero), and it doesn’t benefit from any ST to avoid its fate. If the being is immune to normal weapons, the weapon enchanted with *spirit trap* must be magical and powerful enough to injure it so that the spell has effect.

Once imprisoned, the being cannot escape unless the weapon is destroyed; however, it is possible for the shaman to destroy the weapon with a special ritual that simultaneously annihilates the creature trapped there. This ritual lasts 1 hour per level or HD of the imprisoned being, and the shaman has a chance of success equal to double his level plus his Wisdom score (d% roll); if the attempt fails, the weapon is destroyed and the being freed, automatically reforming its body (with the hp it had when trapped, or with 8 hp if it was killed) 10 feet from the shaman.

**Summon Greater Spirits**

**Range:** 240 feet

**Area of effect:** 1 greater spirit

**Duration:** 12 turns

**Effect:** summon a greater spirit

This spell allows the shaman to summon a greater animal spirit whose Hit Dice cannot exceed ⅔ of the shaman’s level (minimum 9 HD). The spirit resembles the shaman’s animal totem, but has a humanoid appearance, wears banded armour and carries a great-sword and a long bow that fires flaming arrows. The magic bonus of the weapons depends on the spirit’s HD:

11-16 = +1; 17-22 = +2; 23-26 = +3; 27-30 = +4.

Each time that the spell is cast, it summons a spirit of a level appropriate to the shaman; casting this spell again while it is already active doesn’t summon other spirits, but it prolongs the duration. The spirit obeys the shaman’s requests to the best of its ability: it can transport its summoner, fight, and act as a spy or guide, etc. It always speaks the shaman’s language correctly, without funny cadences. The spirit returns to the Spirit World if reduced to 0 Hit Points. It should be underlined that any magically summoned or created creature doesn’t granted xp when defeated unless whoever summoned it is also vanquished.

Here are the statistics of a greater spirit:

**Statistics of a Greater Spirit**

**Armour Class:** 1 **Strength:** 11+1d8\*

**Hit Dice:** 9-30 **Intelligence:** 10

**Movement:** 54 (21) **Wisdom:** 11+1d6

**Attacks:** 1 sword or 1 arrow **Dexterity:** 11+1d8\*

**Constitution:** 14

**Damage:** 1d10 or1d8 +1d4 (fire) **Charisma:** 9+1d6

**Saving Throws:** Fighter 9th-30th

**Alignment:** Neutral

\*The Strength & Dexterity scores always modify Attack and damage rolls, and the creature’s base hp.

**Seventh Level**

**Spirit Storm**

**Range:** 90 feet

**Area of effect:** 10’ diameter sphere

**Duration:** instantaneous

**Effect:** sphere of energy causes 1d6 hp per two levels (max 18d6) to anyone touched, travelling up to 90’

With this spell the shaman creates a storm of spiritual energy in the form of a 10 feet diameter sphere. The sphere is thrown from the shaman’s hands and travels a distance of 90 feet before disappearing (not necessarily in a straight line). The storm inflicts 1d6 points of damage per two caster levels (rounded down, max 18d6 hp at 36th level) to all those it touches along its path (the shaman can thus direct it against those he wishes, although the sphere cannot ravel further than 90 feet). Each victim touched can make a ST vs. Spells for half damage.

***Taltos***

**Prime Requisite:** Wisdom and Strength.

**Other Requisites:** Wisdom and Strength equal to or higher than 12, Charisma and Dexterity equal to or higher than 10.

**Hit Dice:** 1d6 hp per level up to 9th, plus Constitution modifier. From 10th level, +1 Hit Point per level, Constitution modifier doesn’t apply.

**XP and Maximum level:** The Taltos has the same xp advancement table as the Cleric and can reach 36th level.

**Saving Throws:** Fighter of equal level.

**THAC0:** Fighter of equal level.

**Permitted armour:** Armour of his culture, no shield.

**Permitted weapons:** Any weapon.

**Special Abilities:** Cast divine spells (from shaman list, as a shaman of half level), totem powers, spiritual fury, healing touch, cure disease, revules (spiritual trance).

**Weapon Mastery:** As a dualclass Fighter-Cleric.

**Compulsory General Skills:** Fighting instinct (bonus), Sixth Sense (bonus), Knowledge of Spirits, Divine magic (shamanic), Religion: Shamanism and any Strength skill.

***General Description***

In some cultures, certain babies born with strange marks are considered holy, like an already erupted tooth, webbed finger, unusually coloured eyes or hair, a particular birthmark, or even a sixth digit. According to popular belief, these babies have been touched by the spirits and the Immortals, and will in the future be powerful through the Spirit World that surrounds them, being preselected to serve the cause of good and fight against the evils in the world. The taltos are therefore the champions of good within tribal cultures, the equivalent of paladins, although their relationship with spirituality is very different, and they are born with their powers, as an innate bequest from their Immortal.

The taltos, or the spiritual fighter, is a legendary figure and respected in those civilisations in which religion hasn’t been codified and bureaucratised, but that continues to be practised in a free and spontaneous way, often simple, but still full of intense, mysterious rituals. The taltos is usually present in those civilisations still bound to nomadism (like the Ethengarians and the Jennites), which as well as a well defined series of Immortals, also worship the Spirit World, or an animist world that exists in parallel to the real world, in which the spirits of things and animals prosper and watch over humanity. The taltos grows up in a tribal culture centred on the family and on respecting traditions and the ties of relationships: as such he is devoted to his own race and the spirits that, according to legend, gave him the powers that manifested after puberty. The taltos therefore venerates simultaneously both the spirits of the Spirit World, and the so-called greater spirits, or the Immortal protectors of the his race, although this devotion isn’t at all similar to that of a cleric, but it is simply a profound respect that the taltos feels the higher powers are due. As such, seeing as he fight in his tribe’s name, possessing innate divine powers and paying homage to spirits and Immortals, is able to use any weapon or armour and can call upon the common shaman (see below).

The taltos, a central figure of these tribes, like the spirit shaman is called to be a point of reference for his kind, and must therefore show balance and judiciousness of judgement, to be able to make decisions in accordance with the laws and holy customs of his people. But unlike the spirit shaman, the main task of the taltos isn’t guiding and teaching his people, but protecting it from external threats and of always fighting injustice and evil spirits, wherever they are found. The taltos indeed knows that evil spirits exist in the world, and his principal objective is that of eliminating them, to the end of purifying both the real and spiritual worlds, and making it a safe place for his kin.

***Weapons & Armour***

The taltos is daring and courageous fighter, although he doesn’t have the physical resistance and presence of true fighters, and can therefore use any armour typical of his civilisation, and can never use a shield, as this impedes his movements and prevents him from casting spells correctly.

Moreover, the taltos, being used to fighting the adversities of life since birth and doesn’t have religious obligations to a particular Immortal, doesn’t have any limitations on the weapons he can use, although he always prefers to master a typical weapon of his culture.

***Spirits Honoured by the Taltos***

Unlike the spirit shaman, who only venerates and recognises the being of the Spirit World, the taltos honours a larger range of “spirits”. Initially, he venerates the spirits of nature, belonging to the Spirit World, likes a shaman does, believing the everything, living or not, has a spirit that guides it and protects it in the real world. It is by virtue of his special bond with these spirits, the taltos feels that it is his duty to protect the living from those beings that instead tend to bring destruction and suffering both in the real and spiritual worlds.

In second place, the taltos venerates the spirits of his ancestors, who according to his beliefs are now part of the Spirit World, incarnated as animal spirits, and that guide the actions of their descendents, watching over them from on high and judging their actions. It is based on the judgements given by his ancestors that he decides the fate of a mortal’s soul, or if it is worthy of becoming part of the Spirit World along with the ancestors, or should be reincarnated again into the mortal world, to redress his sins until the ancestors are satisfied. It therefore becomes very important for the taltos to know well the traditions and legends of his tribe, so that he is able to pay homage to all his illustrious ancestors and of following their example, described in the ballads and ancient rituals.

Finally, the taltos also recognises the existence of the so-called divine spirits, or the creatures with immense powers that govern both the real and spiritual worlds. In the first case it is the real Immortals, known by the different cultures with different names and tasks, but all venerated with reverence and fear because of their wilder aspects. In the second case instead, it is the Spirit Lords, the spiritual version of the Immortals, or spirits of such incredible power that they are by now immortal, that watch over the Spirit World in the same as the Immortals of Mystara. The taltos pays homage to all these greater spirits, without however favouring a particular one, or having to submit to the obligations imposed by the different faiths (as instead happens to true priests), and as such obtains the favours of all, but remain free to act freely and use the tools most suited to the fight against evil.

***Powers of the Taltos***

The taltos has a spirit guide, which accompanies him wherever he goes since his birth, and that gives him various ***totem powers*** (a free general skill and a bonus to a general characteristic), as happens with the; unlike the latter however, the taltos isn’t able to see or speak with his spirit, except when in a state of trance or projecting his own soul out of his body (with the revules or the appropriate spells), although he can feel its presence thanks to the *Sixth Sense* skill. To randomly determine the taltos’s type of spirit guide, the player must roll 1d100 on Table 4.17 during character creation, and see what type of power is associated with his spirit guide. The list isn’t exhaustive, and the DM can enlarge it and add other types of animals with related bonuses, without however exaggerating the granted powers (fish are excluded from the list, as they cannot survive out of water; however it is permissible to give a fish spirit guide to those taltos among the marine and undersea civilisations).

As well as these, the taltos exhibits some surprising thaumaturgical powers, like the ***healing touch***, which allows the creature touched to recover an amount of Hit Points equal to the taltos’s level. This power can only be used once per day, permitting the healing of any wound (the character can also use it on himself), and while using it taltos cannot do anything else and concentrates for a round. Beginning from 7° level, the taltos can also ***remove disease***, always through the laying on of hands: this power, identical to the third level divine spell of the same name, can cure any disease, and can only be used once per week (even on himself).

Because of his particular determination in wanting to face and defeat the evil spirits, the taltos has a ***spiritual fury*** that gives him a +2 bonus to all his Attacks and damage when fighting against undead, demons (evil creatures from the outer planes devoted to Entropy), and evil spirits (beings of the Spirit World devoted to evil and chaos, or the spiritual counterpart of the undead), although this bonus doesn’t make the weapon used magical. Moreover, when fighting against a creature of one of the above categories and obtaining a natural “20” on his Attack Roll, he always inflicts double damage, as it is charged with an extraordinary power, reliving the heroic deeds of his ancestors, at the moment he struck the blow.

The taltos also has the power to ***cast divine spells***, selecting from the same spell list as the spirit shaman (see Table 4.18), as if he was a divine spellcaster of a level equal to half his real level (e.g. a 10th level taltos casts spells as a 5th level spirit shaman). To cast a spell it is necessary for the taltos to concentrate on the desired effect and intone a mystical chant, often different from one taltos to another, seeing as it is a very personal method to evoke innate magical energy. Moreover, as for the spirit shaman, all the spells of a specific spell level are revealed to the taltos by his spirit guide once he has reached the correct level. The taltos can daily memorise any available spell on his list, as long as he doesn’t exceed the maximum number of daily castable spells as seen on the cleric’s table.

If the taltos wants to create new spells he must follow the normal procedures for divine spellcasters (described in Volume 3), but can only create one per spell level learnt, which is in addition to the common spells he normally has access to. The procedure to enchant magic items is exactly the same as all other divine spellcasters, except that the taltos is limited to only produce items that he can use himself and can only begin to enchant magic items from 18th level.

Finally, the greatest power that the bond with his animal spirit grants to the taltos is the so-called ***revules***, or a self-induced spiritual trance into which the taltos falls when he wants to make maximum use of his soul. To enter into the revules, the taltos, must have ingested a hallucinogenic substance, begin to dance and sing, usually accompanied by the beat of a drum (played by himself or someone else), and continue this frantic dance for 2d4 rounds, during which he is totally unaware of things happening around him, and cannot notice or do anything else, unless he is injured, in which case the revules attempt immediately fails. If however the dance is brought to an end, then the revules is attained, and in this state of excitation, the taltos is invaded and possessed by the essence of the venerated spirits and Immortals, and can use various powers (cumulative) based on his experience level (see below). The revules can be used daily a number of times equal to one third the taltos’s level (rounded down), and the duration of the powers granted via the trance varies according to the type of desired effect. Every time that he enters into the revules, the taltos can choose to activate one of the powers available to him based on his level, as shown in the list below:

2nd level – *Turn undead* (Duration: special): the taltos is able to aid a priest in his attempt to turn undead after preparing himself with the revules, or of acting alone to make the same attempt. Once the revules ends, the taltos can use this power once within the next hour, either to attempt to turn the undead himself as a cleric of equal level, or to aid another priest in this task, giving in this case a +2 bonus to each of the priest’s dice rolls; if the attempt isn’t made within an hour, the holy power that surrounds the taltos leaves him without further effect. While trying to turn undead (directly or indirectly), the taltos must dance and shout for an entire round, waving his weapon at undead that he wants to affect, and then make the check normally. It isn’t possible to accumulate this power, or enter another trance to obtain it again, until it is used.

5th level – *Speak with ancestors* (Duration: 1 turn): thanks to this power, at the end of the revules the taltos enters a profound trance, during which he remains immobile and stiff, like a corpse, although his heartbeat is perceptible and his eyes move spasmodically under his eyelids. This trance lasts per 1 turn, during which his spirit contacts those of his ancestors and can ask them a question, to which the ancestors can respond affirmatively or negatively (with “yes” or “no”). The question must only be about events that happened during the his ancestors’ life, as they cannot reveal other knowledge, or be expressed as questions of moral approval regarding a determined behaviour on the part of the taltos. As long as the taltos remains in the trance, he is unaware of what is occurring around him, although he becomes aware if injured.

8th level – *Spiritual body* (Duration: 6 turns): with this power, the taltos can separate his spirit from his body, to travel at incredible speed and see other spirits, as if using the *spirit sending spell* (2nd level shaman spell).

12th level – *Animal transformation* (Duration: 1 turn per level): at the end of the revules, the taltos’s body undergoes a profound transformation, and he becomes able to assume the form of his totem animal. While in animal form, the taltos cannot cast spells or use magic items (although the effects of previously cast spells continue to affect him), and can only speak the animal tongue. Once transformed, the character acquires all of the animal’s physical characteristics (like sharp eyesight, hearing, or smell, flight ability, the chance of camouflaging himself or digging, the creature’s natural attacks, etc.), including its Armour Class and movement rate. However, the taltos’s Attack Rolls (THAC0), physical and mental characteristics (which modify AC and Attacks as normal), and Hit Points remain unaltered. At the moment of the transformation, all his equipment (clothes and items) are absorbed into his new form, and so he cannot use them or enjoy their benefits (e.g. a +4 ring of protection doesn’t have any effect on the taltos’s ST or AC while in animal form). While transformed, only a *trueseeing* spell or a *Spirit knowledge* checkcan show the taltos’s true form, who can assume his normal form at any moment (which takes a round), thus ending the power.

***Taltos as a Holy Champion (optional)***

If the DM allows it, it is possible for a fighter that belongs to a culture in which there are animist practices and either the spirits or ancestors are revered to obtain the status of Taltos, as long as he meets the minimum requisites of the role. In this case it is only possible to assume the role of Taltos after an investiture by a spirit shaman, who after having identified the specific spirit bound to the character evokes it and makes it able to imbue the power of the ancestors and Immortals in to the fighter, allowing him to become a true Taltos. A Fighter can become a Taltos with this ceremony beginning from 12th level, and from that moment gains all the base powers of the class, although he no longer gains the classic Fighter combat options and is considered a dualclassed cleric-fighter in regards to weapon mastery progression, but in compensation acquires the typical powers of the taltos of the adjusted level (see previous paragraph). The powers bound to the revules are however are acquired at a maximum of one per level (e.g. a Fighter becomes a Taltos at 12th level begins with the ability to turn undead with the revules, then at 13th can speak with his ancestors, at 14th he gets spiritual body, and at 15th animal transformation).

Regarding the ability to cast spells as a spirit shaman (see Table 4.16), only a Taltos with appropriate Wisdom (11 or higher, see Holy Champion) can do so. He is considered a 1st level shaman from the moment he is consecrated, and then “earns” a new shaman level per two fighter levels (rounded down, max lvl. 13th). The taltos in this case can also research new spells and once he achieves 9th level as a shaman can create magic items (following the same rules described in Volume 3).

1. Note for gnomes: this rule replaces the rules presented for gnome shamans in *PC2, Top Ballista*. [↑](#footnote-ref-1)
2. This rule helps to explain how the human Foresters presented in *DotE* are possible. [↑](#footnote-ref-2)
3. The Carven Oak isn’t a real relic like the others, but is an artefact created by Ordana and given to the Verdiers to help them (see *GAZ9: The Minrothad Guilds* and the following section on demihuman relics). [↑](#footnote-ref-3)
4. The Elvenstar isn’t a real relic like the others, but is an artefact created by the Korrigans in their rise to immortality, which afterwards remained in the possession of the elves of Wendar and Denagoth (see *X11: Saga of the Shadowlord* and the following section on demihuman relics). [↑](#footnote-ref-4)
5. Hin clerics only suffer half damage from any magic effect. [↑](#footnote-ref-5)
6. Dwarven clerics only suffer half damage from any magic effect. [↑](#footnote-ref-6)
7. Elven clerics only suffer half damage from any avoidable or breath attack. [↑](#footnote-ref-7)
8. Hin clerics only suffer half damage from any avoidable or breath attack. [↑](#footnote-ref-8)
9. According to some theories, the planet Mystara is really a living being with divine powers, and this also applies to many of the other celestial bodies, and it is because of this the druids receive divine spells by venerating nature. [↑](#footnote-ref-9)
10. The Hin Master class has been modified in respect to that presented in GAZ8 in regard to its level and xp progression. If you wish to adopt the original, refer to GAZ 8, *The Five Shires*. [↑](#footnote-ref-10)
11. Note that the master hin’s spell list has been modified from the original in GAZ 8, placing the arcane and druid spells at the correct spell level (it was absurd that the Master, so similar to a druid by nature, should obtain them at a higher level than a common druid), with the exception of *cure wounds*. [↑](#footnote-ref-11)
12. According to some theories, it is possible that one of these seeds belonging to the elves of Tarlyon, a clan that lives in the heart of the Midlands of Brun and who worship Ilsundal. From their Immortal Lornasen, patron of the Shiye elves that live in Foresthome in Norwold, would have obtained a root from they could have grown the Tree of Life children possessed by the Norwold Shiye (many of them followers of Ilsundal and Lornasen, rather than Eiryndul, patron instead of the Alphatian Shiye). On the fate of the last seed there is only vague speculation and nothing certain. [↑](#footnote-ref-12)
13. The Earthshaker described in the Companion module CM4 is one of the Earthshakers created by the Snartan gnome followers of Brandan. However, it must have somehow escaped their control (perhaps due to damage or a well-planned theft by a group of Garal’s followers), and then ended up in the hands of the gnomes that have modified it, so that it can no longer use the fuel system based on the fire elemental larvae. To fuel it, they have created the Clock of Infinite Time, the Multifunctional Gear that they have applied to the Errant Earthshaker to transform it into a Relic dedicated to Garal. Naturally for the Snartans this machinery represents a true aberration as well as an offence and a blasphemy, and would surely do everything to destroy if they become aware of its location. This is perhaps why is current owners insist on continually moving it, as well as to avoid it becoming a target for other power thirsty creatures. [↑](#footnote-ref-13)
14. Normally the rules regarding the shaman’s level limit varies according to each type of monster (see page 215 of the *Rules Cyclopedia*). In this manual it has been chosen to simplify things and establish that 9th level is the fixed limit for non-human or demihuman races, without which it unduly upsets game balance. [↑](#footnote-ref-14)
15. The original rule in the *Master set and Rules Cyclopedia* give a limited list of 4 spells for the first 6 spell levels available to the shamans, considered inferior to normal clerics (see RC page 216). In this manual the number of known spells has been increased to 8 with the exception of the 7th spell level to balance the restrictions imposed by the class. [↑](#footnote-ref-15)