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Best of Greyhawk IX

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By Tal Meta

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THE GOOD OERTH **BEYOND THE SEA OF DUST**

By Psychlops and Iquander
Subj: Re:The Good Oerth
Date: 96-01-09 22:26:19 EST

In his Gord novel *_Sea of Death_*, Gygax names three nations to the west of the Sea of Dust: Sa'han, Behow, and Chomur. He provides no cultural details, other than the fact that people of Sa'han and Behow are seen at Karnoosh, along with other foreigners. Karnoosh is the city on Lake Karnoosh, which we know as Lake Udrunkankar, and would be located very near Tovag Baragu.

Imperial Sufhang is referred to in one of the short stories from *_Night Arrant_*, along with its Imperial Dragons of Gold, Green, Blue, Silver, and Violet. The antagonist, Maegus Yeo, owns a curio shop in Greyhawk that specializes in treasures of the Far West. Here he maintains undead creatures, his "ancestors" and "faithful guardians", in what appears to be a shrine below his shop. In the story, he nearly manages to sacrifice a priest of Pholtus to one of the Imperial Dragons, but is defeated by Gord and company.

Tsing Chu is mentioned in one of the Sagard gamebooks, and may have nothing to do with Oerth. Then again, Sagard himself is a Ratikkan, and mention is made of Aeradians, Medigians, Tehnites and Frusti; so it's not impossible that Tsing Chu has some near parallel on Oerth. How about Tsung Chi?

Just a thought,
Psychlops

Subj: More Western Nations

Date: 96-01-10 22:21:37 EST
From: Iquander

There are a few more "lost" nations mentioned in *Sea of Death* which, along with *Night Arrant*, offers a veritable wealth of information regarding the WoG. For instance, Gygax's short stories offer insight to the oft-mentioned Sufhang Kingdom, as well as giving us a look at an alternate and slightly more satisfying look at the Directing Oligarchy than the version offered in the *City of Greyhawk Boxed Set*. (On a related note, Robin Bailey's "Nightwatch", in addition to being the single most proficient piece of writing ever to even *_mention_* Greyhawk, gives the best version of this august body currently available. The book takes place in the not-so-distant future of the Flanaess, but it is definitely worth checking out). *Sea of Death* gives us a lot of hints about the pre-Rain of Colorless Fire Suel Imperium.

In a telling chapter of *Sea of Death*, Gygax lists several nations of Western Oerik that border the Ashen Desert (Gygax, presumably in a *_really_* thinly veiled attempt to dodge a lawsuit, often changed the names of nations.

One wonders if his defensive stance reveals something of a knack for precognition, as such gestures are a lot more useful in the post-Dangerous Journeys and Internet days of the company's development). The chapter, a useful look at the ecology of the Sea of Dust, mentions Changol, Jahind and Mulwar to the South and Sa'han, Behow and Chomur to the west.

In my estimation, this is a more-or-less left to right/top to bottom listing, with Mulwar being just to the south of the Amedio Jungle (everyone turn to page 18 of their Glossographies) and having a bit of a central/south American flair, perhaps as an offshoot of the Olman Empire. That would mean that Jahind and Changol share the space just north of a large bay directly south of the Forgotten City (called here the City Out of Mind, to give you an example of Gygax's cunning guile). These nations are said to be similar, and I will say more of them in a moment.

I should note here that the extent of the Sea of Dust covers the entire area locked in by mountains. If we go by the map on page 18, this means that the Sea itself extends almost half-again to the west. My logic for this is actually quite simple. If a government is strong enough to be called an empire, and it has Power Magics the like of which can call down the Invoked Devastation, my guess is that the only boundaries to their colonialization would be of the natural variety. A ring of mountains works nicely to this effect. Also, I think the Rain of Colorless Fire (here the Invisible Firestorm, sigh) would be complete enough to reach all of the empire's holdings.

For this reason, I would place Sa'han as any of three largely mountain-surrounded areas due west of the Sea. This would likely be the (perhaps south)easternmost outpost of the same racial stock that founded the Sufhang Kingdom, which I place on the land mass that fills the upper left-hand corner of the page 18 map. Behow and Chomur

would then share the rather large space to the Southwest of the Sea of Dust. I haven't a clue as to the earth-analog of these two nations, and I am more than open to suggestions.

Changol and Jahind are special cases. One of the minor characters of Sea of Death is named Dohojar, and he is portrayed, in my estimation, in a very Indian manner. This comes from logic (his skin was dark-black) as well as from supposition (he calls Gord "Zeehab," which means "master," much like the word "Sahib," which, until recently, was used widely by Indians when speaking to European "superiors"). These nations are said to have made many forays into the sea (indeed, the mountains here seem lesser than elsewhere and may be filled with navigable passes) and would easily explain the racial make-up of the blue/black resident's of Jim Ward's Sea of Dust in Greyhawk Adventures.

Interestingly, Dohojar is said to be a Changa, from Changar. It's my theory that "Changar" is the correct form of "Changol," and is Gygax's preferred version of the same place.

Players wishing to detail this area could do worse than pick up the new issue of Dragon, which has an interesting article on Indian character types. While I would be really leery of importing this article wholesale, it would be worth a look.

Furthermore, I find the prospect of detailing the culture and history of these lands fascinating. If they were not in fact dominated by the Suel, they (or their ancestors) had extremely important interactions with them. Personally, I'd love to do this work, but I don't think my knowledge of Indian/Asian history is sufficient enough at this point to tackle it. Ah, but who knows. . . I've just started the first volume of Will Durant's "Story of Civilization," and when I finish that in five or six years I should be about ready. . .

Savant Iquander

GREYHAWK GAZETTEER

CARAVAN ROUTES OF GREYHAWK

By QSamantha

Subj: Caravan Routes of WoG

Date: 96-01-10 23:43:08 EST

Awhile back, I posted details on how the Flanmi River acts as a highway through the Great Kingdom, supported by coaching routes connecting other cities. I'm not sure if anyone found it useful but here I go again.

I have a fascination with infrastructures in a campaign. Knowing the hows and whys people and goods get from point A to point B makes things more real to me and allows me to convey that reality to my players more easily. It also sets up adventures.

At low levels, this type of information makes it easy to set up guard adventures, where the players are hired to guard shipments or transports. At higher levels, this information provides me (or PCs) with means to disrupt trade that can lead to more complex adventures involving economic factors.

The information provided is usable pre or post FtA. Circa FtA the information is markedly less useful because the instability of the Wars and their immediate aftermath makes any trade extremely problematic.

QSamantha

Overview

Trade comes in two varieties - sea trade and overland trade. This series of posts will look only at overland trade, leaving sea trade for another time. When I use the term "trade," I refer to overland trade unless otherwise noted.

Most trade in WoG is local. Merchants and farmers trade with those to whom they are closest. Some 25 percent of trade is internal. This trade generally involves the bulk shipment of food stuffs or basic manufactures within a single country, using whatever transportation means are available. Only 5 percent of trade is truly international. Crossborder trading by locals is not true international trade, being more a species of local trade. True international trade involves luxury goods and goods scarce in one region but less so in others. Profit margins in international trade must be necessarily high to justify the expense and dangers of such traffic. Overland trade also competes with seaborne trade. To be profitable overland trade must service inland areas without easy access to the sea.

The two great overland trading centers of the Flaneass are Dyvers and Greyhawk. Fierce rivals in all matters, the two refuse to allow each others merchant caravans to pass through their territory. If either city was to attempt to circumvent the other, war would, and has, broken out. The result is a de facto partition of trade routes in the Flaneass. Greyhawk controls the eastern routes and Dyvers the western routes. These routes are, in fact, controlled by the cities. The merchant caravans that ply these routes are organized by the merchant guilds of the respective cities and receive city subsidies, the cities receiving a cut of the profits.

The Rhenee make a considerable profit acting as the middlemen between Dyvers and Greyhawk, as do a few halfling concerns. Seaborne trade also connects the two cities.

Beyond Greyhawk and Dyvers two other trading centers need to be mentioned.

Rauxes in the Great Kingdom is the center of the Flanmi trade discussed earlier. International trade with the GK is almost entirely seaborne. The GK is so big and diverse that it's internal trade is of international scope. Pre-FtA, the GK neither needed nor wanted large foreign caravans traveling its byways. Post-FtA (using my Greyhawk Renaissance campaign posts) the GK is joined with Nyrond, however, the GK proper still remains chary of foreigners and

as little need of them or their goods. Old habits die hard and the GK proper still avoids much overland trade, however, the Greyhawk merchants are doing all they can to change this but run up against the already superb Aerdi trading network.

Niole Dra, the capital of Keoland, is the other major center for trade. South of the Thornward Pass, Keoland controls all overland trade. However, this control is more the control of the route itself than the cargoes carried. Keoland, like Aerdi, does not sponsor trading caravans but leaves that to individual merchant consortiums. Like Aerdi, Keoland merely maintains the transportation network and taxes its use, always having the power to shut down trade if necessary.

The Great Northern Route

The Great Northern Route is the name given to Greyhawk's most lucrative caravan route. Each spring a

massive caravan loaded with trade goods sets out from Greyhawk, heading east.

Leukish in the Duchy of Urnst is the caravan's first stop and one of the most lucrative. The arrival of the Greyhawk caravan marks the beginning of the Urnst Faire and so much money is made in this single stop that fully a third of the caravan will return to Greyhawk at its conclusion.

The remaining wagons press on to the Nesser River crossing. The crossing is made near the mouth of the Nesser which boasts many islands that aid in making the crossing comparatively smooth. It takes two, sometimes three days for the caravan to completely cross the river. During this time, river pirates are a constant worry.

Once across, the caravan makes its way up the left bank of the Franz River to Trigol. All along the way much trade is carried on for the region is particularly fertile. Bandits are almost unheard of and each day's stop marks an impromptu local faire.

Reaching Trigol, a Faire not unlike that at Leukish takes place. Including the profits made after leaving Leukish, this is the second most profitable leg of the journey. When the caravan moves on, usually by early summer, the profits are shipped home to Greyhawk down the Franz and across the Nyr Dyv.

Leaving Trigol, the caravan easily crosses the Franz by way of the Trigol Bridge. For the next several weeks, as the caravan makes its way toward Womtham, near the headwaters of the Duntide, it reaps huge profits in the villages and small towns along the way. In many of these areas, the Greyhawk caravan is the single yearly opportunity to trade in so great a variety of wares. Brigandage is only a minor problem.

Womtham itself marks the halfway point for the caravan and the caravan rarely leaves until after Midsummer. Trade in Womtham is not great but the nearness of the gnomes, dwarves and halflings in the Flinty Hills more than makes up for the frugal Woms. The Midsummer revelry is a welcome respite from life on the trail and many deals are struck over a pint of bitter or lager.

After Midsummer the caravan heads for Borneven. This is frontier county and but scarcely tamed. Bandit raids are common and it is not unknown for marauding bands of humanoids to attempt to take the caravan. All speed is made to the safety of Borneven.

Borneven offers almost as little as Womtham but trade with the elves of the Gamboge Forest more than makes the journey worth while. The elves do not venture out of the forest but must be sought out by enterprising merchants of the caravan. This requires reconnaissance and not a little woodcraft and diplomacy.

When finished trading with the elves, the caravan moves on to Midmeadow. This is an extremely lucrative journey for the folk of this area are prosperous but isolated and welcome the caravan's arrival. In Midmeadow proper, more profitable deals are struck and trade is conducted with agents of the Theocracy of the Pale and even Tenhanese coming down through the Phost and Nuther Woods.

The last stage of the Great Northern Routs is unquestionably the most dangerous. Known as The Gauntlet, it is a straightline path from Midmeadow to Radigast City in the County of Urnst. All along the way the Bandit Kingdoms lie just across the Artonsamay River. Trade is good enough but the constant threat posed by bandits takes any joy out of this stretch of the journey.

Safely behind the walls of Radigast City, a final riot of trading takes place before the voyage home. The entire caravan takes ship in Radigast City and sails for Greyhawk. By this time autumn is in the air and not a few leaves have fallen.

High Road to Aerdi

The High Road to Aerdi parallels the Great Northern Route, leaving Greyhawk at the same time, but early parting company to take a southerly route before returning to Greyhawk at a somewhat earlier date.

The High Road and the Northern Route caravans travel together through the Cairn Hills, making them all but invulnerable to attack. Once the Hills fall to the rear, the High Roaders strike out for Seltaren, while their fellows make for Leukish. Seltaren is little more than a way station but the trip from there to Nellix is quite profitable.

Nellix boasts the mineral wealth of the Abbor Alz, the forestry of the near Celadon fringes and trade moving from the Gearnat Sea to the Nyr Dyv via the Nesser. The caravan's profits to this point are shipped back to Greyhawk via the Nesser and the Nyr Dyv, while the caravan itself is ferried across the almost three mile wide river.

The next stretch of the High Road to Aerdi is not without peril. To reach Woodwych, the caravan cuts through the northern fringe of the Celadon Forest. This makes the local druids unhappy and offers a tempting target to bandits. Speed is not possible, due to the wooded countryside and all breath easier when Woodwych comes into view.

Now, comes the great trading opportunities in Nyronnd. From Woodwych to Rel Mord and from Rel Mord to Mithrat, the land is fertile and the people prosperous. Much money is made but the local nobles also exact not inconsiderable taxes. Midsummer is spent enjoying the hospitality of Mithrat and the Greyhawk Caravan is an annual part of those festivities.

From Mithrat, the caravan proceeds north to upper fork of the Harp River and then down the left bank

through the Valley of the Harp to Chathold in Almor. The nearness of Aerdi is both a blessing and a curse but usually the Valley of the Harp is safe enough.

In Chathold, a final Faire is held before the caravan boards ship to return to Greyhawk via Wooly Bay. In some years, the stay in Chathold is extended as expeditions are sent to Rel Deven at the headwaters of the Thelly River, Prymp and Ahlissa. Daring merchants have even dared the trek to Zelradton. Dealing with Aerdi is never a certain thing even in the best of times.

Adventurer's Way

The Southern Route, or Adventurer's Way, is oldest trade route in the Flaneass. Running out of Greyhawk to Hardby, it winds from there through Narwell, Safeton, Fax, Badwall and Elredd. In peaceful times, it might even extend to Highport but this is unusual. The return to Greyhawk is made by sea. Guards are always needed for danger is high on the Wild Coast.

The profit from this route is minimal but what keeps the caravans coming are the opportunities to trade for elven goods from Celene and valuables coming up from the Pomarj. In either case, the trade is far from sure and fraught with perils but even modest success can reap a tidy profit and not a few have come back with fabulous wealth.

As Hardby has more or less successfully asserted its independence from Greyhawk, it's merchants have sought to control this route. Success has been mixed for Hardby simply is not yet on an economic par with Greyhawk and Dyvers. However, Dyvers has offered assistance to spite the Greyhawkers.

The Furond Trail

The Furond Trail is the name given to the lesser of Dyvers two caravan routes. Leaving Dyvers in the spring, the caravan travels first to Libernen, then on to Littleberg. Littleberg, a city as prosperous as Dyvers, offers little in the way of trade, that doesn't travel the Att River. However, after leaving Littleberg for Highfolk, things pick up markedly as the folk are more isolated and eager from trade.

Highfolk is the high point of the caravan. Elven goods are obtained along with dwarven wares from the holds of the southern Yatils. In addition, each year a small group splits off from the main body to travel up the Volverdyva River to Perranland, wintering over before returning next season. The small caravans coming down from Perranland bear rich loads of furs and other northern specialties. Of course, some years the caravans don't arrive for the southern Yatils are home to many fierce and fell creatures.

Chendl, the capital of Furondy, is reached about Midsummer. The journey from Highfolk cuts through the northern frontier and the going can be rough. Chendl is a welcome sight and Midsummer celebrations are always a good time to make a deal.

Leaving Chendl, the caravan heads for Willip, where they will take ship for home. This stretch is very profitable despite and because the land between the Att and Crystal Rivers is so fertile. Raids from the lands of the Horned Society are uncommon and the going is easy.

The Great Western Route

The most lucrative and difficult trade route in all of the Flaneass is the Great Western Route, or Ket Trail. Leaving Dyvers as the first snows melt, the caravan travels first to Verbobonc and then to Devarnish. Little trading is actually done, despite the proximity of Kron Hills and Northern Lortmils for the spring melt often makes rough terrain nearly impassable. Veluna City is the next stop and the story is much the same. What trade does take place is of the most basic sort. As the caravan leaves Veluna City, most other caravans are just departing Dyvers and Greyhawk.

From Veluna City, the caravan makes for the Lorrige Pass. This is an especially dangerous leg of the journey for humanoid tribes, often starved to near frenzy by the winter passed, descend into the pass from the Southern Yatils. The Great Western Caravan, unlike many, carries much precious metal and makes for an especially tempting target.

Making the Lorrige Pass, the caravan presses on to the Thornward Pass. The danger does not decrease but increases for marauders from Ket and humanoids from the Northern Barrier Peaks assail Thornward as often as those tribes of the Southern Yatils. Thornward stands as a bulwark against Ket and the Paynims and having reached its confines, the merchants can relax for a time.

The first real trading of the expedition takes place in Thornward as eastern goods are exchanged for those of Keoland brought north to Thornward. When the caravan moves on, it splits in two. A third of the wagons return whence they came, trading Keosh goods in Veluna before returning to Dyvers shortly after Midsummer. The remaining wagons pass into Ket.

Ket is often violent and frequently lawless. The caravan usually must pay tribute to various monsters,

bandits and local hetmen to secure safe passage through the Bramblewood. Pitched battles defending the caravan are common occurrences and one caravan out of four is commonly lost. Only after clearing the Bramblewood, and really only once the walls of Lopolla are spied has the danger past, usually just before Midsummer.

In Lopolla, the caravaniers have come out of the Flaneass proper and into the west. Now, are the precious metals used to purchase goods unavailable anywhere in the Flaneass. Lopolla merchants anticipating the caravan often fill its needs entirely. In such years, the caravan retraces its route, growing richer with each passing mile trading in western goods but always saving at least half their cargo to dispose of in Dyvers, where profits will be greatest. In lean years, often coinciding with Paynim hostility, Lopolla may hold much less of interest to the Dyverse and the caravan must press on into the uttermost west.

Passing beyond the Tusman Pass, the caravan makes for Sefmur with all due haste. Unlike eastern lands, the countryside of the east is not populated with rich villages. Wealth in the east lies in the cities. Tarrying long in the eastern fastness only exposes a caravan to bandits, none more fierce than the Tusman raiders.

From Sefmur, the caravan proceeds to the confluence of the Tuflik and Blashikmund Rivers. Riders having been sent ahead, the caravan is met with escort to Zeif and Ekbir, both anxious for trade. Splitting in two, the caravan proceeds to both cities, eventually coming together again at the mouth of the Tuflick.

In these lands rare spices, exotic silks, fabulous perfumes, fine muslins and linens, sumptuous carpets and exotic wares of all sorts are obtained. This is wealth beyond imagining if safely returned to Dyvers. Now begins a race against time. If the caravan is to safely return, it must make all haste. Should the snows close the Thornward or Lorrige Passes all will be lost for enemies will surely seize the hard won wealth of the west. Less disastrous but hardly less ruinous if the caravan should clear the passes yet fall short of Dyvers walls or the snow flies, wintering over in a city along the way will prove costly to the tune of fully half the caravan's cargo!

Only two of four caravans return from the uttermost west, avoiding both the perils of Ket and those of impending winter. Those two that do make it through do so but narrowly. Brewfest is gone or they sight the Nyr Dyv. Yet, so much wealth is come by in two of four years that each year another caravan sets out.

Dyvers controls the western trade absolutely. The Velunese and Keosh enjoy no good relations with the wildmen of Ket to trade very successfully. Feelings run hard on both sides. The Dyverse free of these entanglements and supplied with money, might and daring have won a grudging respect, even if born solely of avarice, from all parties concerned. The great rivalry with Greyhawk is not a little fueled by Greyhawk's envy of the Great Western Route and the riches which flow east into the purses of those who control it.

The Keosh Road

Keoland, founded by enlightened Suel, is the oldest and one of the most civilized lands in all the Flaneass. At one time the Keosh writ extended from the Thornward Pass to the Azure Sea bounded on the west by the Crystalmist and on the East by the Lortmils. Though the Keosh Empire was short lived, it cemented together the peoples of the area, despite hard feelings. These hard feelings, while still somewhat maintained, have not prevented the diverse peoples of the region from maintaining a close cooperation that might well be a model for the Flaneass. The relative harmony of the area, combined with forward thinking and long standing civilization, has allowed for the creation of a truly remarkable engineering marvel - The Keosh Road.

No trail, the Keosh Road is just that - a cobbled road. It connects most of the lands of the Sheldomar Valley and beyond. Maintained by the respective sovereigns of the area, the Road is recognized as a military asset for the movement of troops in time of invasion from Ket, the Crystalmist or the Pomarj and as an invaluable asset for local merchants. The increased trade the road facilitates more than pays for its maintenance costs.

It should be remembered that no great civic merchant consortiums like those of Dyvers or Greyhawk operate in this area. Large combines do exist but the Keosh Road makes even smaller concerns competitive and the welter of nations who use the road, and tax its usage, insures the survival of favorite sons.

The Road is split into six sections:

Running from Thornward in the north through Hookhill, Shibolet, Niola Dra and following the right bank of the Sheldomar to the great port of Gradsul is the Grand Trunk. That part of the Grand Trunk north of Shibolet is known as the Northern Extent and that part to the south as the Southern Reach. This is the main artery of trade in the area.

The Waybury Pike extends east from Shibolet to Waybury and on to Tringlee. The support of the Duchy of Ulek for the Keosh Road, as well as the returns reaped, was instrumental in overcoming reluctance in other quarters about extending highway.

The County of Ulek quickly followed suit, constructing the Kewl River Road. The River Road, so named as it follows the course of the Kewl River, runs from Tringlee to Jurne and to the confluence of the Sheldomar and Kewl Rivers, where it joins the Grand Trunk. Along with river traffic along the Sheldomar and Kewl, the Southern Reach of

the Grand Trunk, the Waybury Pike and the Kewl River Road create a dense transportation network that forms the economic heart of the southwestern Flaneass. The prosperity generated by such free movement of goods has raised the already high level of civilization even higher.

Not to be left out the Principality of Ulek has funded the construction of the Gryax Spur. This section of the Keosh Road extends west from Gradsul to Gryax and to the mines and border forts of Haverhill. While there has been some talk of extending the spur to Jurne, no construction has begun and little enthusiasm has been shown for the plan beyond Gryax.

With the success of the Grand Trunk, Keoland has built the Cryllor Highway to connect the western most provinces of Keoland with the Keosh heartland. Cutting across the flatland of the Sheldomar Valley, the Cryllor Highway makes a short crossing of the Goodhills before reaching Cryllor on the banks of the Javan. The widely navigable Javan connects Cryllor with Flen to the north and Longspear to the south.

The last section of the Keosh Road completed was the Western Way. Running from Gorna to Istivin, and bridging the upper Javan to Flen, the Western Way connects Geoff and Sterich with Keoland, allowing transportation of the riches of the Crystalists to eastern lands.

The only nation of the area unwilling to link up with the Keosh Road has been the Yeomanry. Stubbornly independent, as well as entirely self sufficient, the Yeoman are jealous of their splendid isolation and perceive the Road as a threat to their sovereignty.

Covering a vast area including a full range of human and demi-human lands, the area served by the Keosh Road produces vast riches from demi-human goods to the finest of human manufactures. The wealth of the Crystalists and Lortmills flows throughout the region. While more than self sufficient the lands of the southwestern Flaneass yet trade with the rest of the Flaneass. Goods flow north to Thornward, where much trading with Velunese merchants and those of the annual Dyverse Great Western caravan occurs. To the south the great port of Gradul serves the entire area.

In many ways, this region is the best of the Flaneass and a model to be copied elsewhere. Protected by natural barriers and serviced by both excellent river systems and the Keosh Road, the southwest is clearly one of the cradles of civilization in the Flaneass, able to boast of a racial harmony found nowhere else. Despite the great mercantile efforts of Greyhawk and Dyvers, the peoples of the Sheldomar Valley must be accounted the richest in all the Flaneass if not also the most civilized and cultured. They would also seem to enjoy the pleasures of their wealth without resort to pettiness too often seen elsewhere.

The Ullish Trade

A word needs be said of Ull in the far west. Isolated and well off the beaten track, Ull yet enjoys a steady if peculiar trade. Ulakand is known as the Market of Ages for it specializes in Suel and Baklunish antiquities pried from the ruins of those civilizations. Those not content with the twisting bazaars of Ulakand are free to travel to Kester and from their into the Dry Steppes and ultimately into the Sea of Dust. While a long journey, it is noticeably safer than attempting to cross the Hellfurnaces, through which no known pass exists.

The Ulakeen specialize in scavenging the ruins of the Suel and Baklunish and avoiding the dangers of the area. Unwilling to delve too deeply in the past, they make ready and knowledgeable guides for those who do. However, taking advantage of foreigners is no crime so choose your guide wisely, lest he scavenge all that was your past and might have been your future.

Despite the difficulties, it is still better to search out antiquities than to rely on the Ulakeen of Ulakand. Anything obviously valuable they will keep or sell only most dearly. The markets are thus more useful for obtaining information than anything else. Still, the occasional find is not unheard of.

No merchant caravan regularly treks to Ulakand. Occasionally, hearty souls will depart the Great Western caravan at Lopolla but that is purely an individual choice. So few easterners reach Ulakand that the market survives only on the interest of the surviving Baklunish states in their past, which is not inconsiderable.

QSamantha

GREYHAWK POWERS

TRITHEREON, BEORY, PELOR, RAO, ALLITUR, BEREI, ZODAL, PROCAN, VELNIUS, & RUDD

By Vool dFool

Subj: Trithereon 1

Date: 96-01-11 19:02:21 EST

Greetings folks. . . I am a decloaking lurker. . .

I really enjoy reading all of what you write. . . some really amazing stuff. . . You people will keep Greyhawk alive! Following this is a specialty priesthood of Trithereon I put together. . . it addressed what I think is an interesting duality. I'd like to hear what you think of it. Thanks.

~VdF

TRITHEREON "the Summoner"

Common Male Lesser Power of Gladsheim, CG

Symbol: Rune of Pursuit

Portfolio: Individuality, Self Protection, Liberty, Retribution

Worshippers Alignment: Any good or neutral

Priest's Alignment: CG, CN

Requirements: Str 12, Wis 12, Cha 12

Weapons Allowed: Spear*, Broad Sword*, any

Armor Allowed: Chain Mail

Required Nonweapon Proficiencies: None

Major Spheres: All, Astral, Combat, Guardian, Healing, Protection, Summoning

Minor Spheres: Chaos, Charm, Necromantic, Sun, Travelers

Additional Spells: Detect Charm and Binding, Free Action of Mind and Body, Commune

Magical Items: As for clerics

Turn Undead: No

Additional Experience Cost: None

Granted Powers:

1) At first level, all priests of Trithereon gain the Tracking non-weapon proficiency at no cost. 2) At first level, these priests save vs enchantment/charm spells and related monster effects at +1. This save increases an additional +1 for every four levels the priest attains. Also, enchantment/charm spells which allow no save, these priests gain a save at a base 16. No modifiers ever apply to this saving throw.

3) At first level, these priests also gain the ability to cast the unique spell Detect Charm and Binding twice per day.

5) At fifth level, the priest may cast the spell unique spell Free Action of Mind and Body twice per day.

6) At seventh level, these priests may use mage's Monster Summoning spells as a priest of the same level.

7) At ninth level, these priests are under the continuous effect of a Free Action spell. This version of Free Action does not allow the priest to move normally under water.

8) At eleventh level, these priests will reflect all enchantment/charm spells as for a Ring of Spell Turning. This ability is cumulative with the above granted power of Free Action.

Notes: Trithereon 'the Summoner' is the deity of individuality, and the right of self-protection. His symbol the Rune or Pursuit, indicates many things, including the need to strive for liberty and to seek to bring to an end those who are bent on abridging life or freedom.

Priests of Trithereon, called Administrators or Ministers, are enthusiastic, passionate and violent warriors against oppression and slavery and its evil roots. Their chaotic nature often leads them into acts in their quest against tyranny common folk may find offensive. These priests are known to form vigilante groups and hold impromptu trials and executions of criminals. In one nation, the Hold of the Sea Princes, worship of Trithereon is outlawed due to their on going guerrilla campaign against legalized slavery.

This priesthood presents an interesting duality. On one hand, they preach freedom and liberty. On the other hand, Trithereon is known as "the Summoner": one who magically binds creatures and beings to his service.

This duality is more complex than it appears on the surface.

There are two important aspects to realize about summoning in the faith of Tritherion. The first, all creatures who appear to serve a Priest of Tritherion do so out of their own free will. This includes creatures with intelligence of semi and below such as animals and some monsters. Secondly, the summoning spell may bring a creature or person who abridged freedom or liberty in the past and wishes to do penance. This includes animals, monsters or humanoids of low intelligence or greater.

Although they may not know it at the time, by assisting the priest they are releasing some of the burden of guilt and shame accumulated by their actions. The situation where a being is summoned must also be honorable and consistent with the teachings of Tritherion. To summon a creature to battle evil is expected but to summon a creature to help cover up a wrong doing or for a selfish goal may cost the offending priest a weeks worth of granted spells.

After the Greyhawk Wars, these priests have seen their popularity soar. The people of Furyondy, Nyrond, the Yeomanry and Streich have turned with greater frequency to those who speak what they want to hear (Blast those hell-spawn back to the vile pit they crawled from) and the means to follow up.

Services include enthusiastic hymns, horns and bells, ceremonial flames, displays of weaponry and mock fighting and self protection classes. Priestly garb is that of deep, eye-catching blues and purples. Headbands, sashes and scarves are used to denote ranks within the church.

Detect Charm and Binding

(Divination)

Level: 1

Sphere: Divination

Range: 5 yards per level

Components: V,S,M

Duration: 1 round

Casting Time: 5

Area of Effect: One creature

Saving Throw: None

When casting is complete, this spell tells the caster if the target is under any mental influence. These influence include possession, Mind Jar, any Charm spells, Domination, Quest, Geas, alcohol, drugs etc. The exact type of mental influence is known but the caster of the influence is not. Of course, charms cast by a deity or artifact may not be detectable by this spell. This spell is not reversible. The material component is Tritherion's holy symbol.

Free Action of Mind and Body

Enchantment/Charm/Abjuration

Level: 5

Sphere: Charm

Range: 5 yards per level

Components: V,S,M

Duration: Instantaneous

Casting Time: 7

Area of Effect: One creature

Saving Throw: None

This spell automatically loosens any physical or magical bounds immediately around the target creature. Knots untie, manacles unlock, Ropes of Entanglement loop themselves on the ground nicely, etc. but prison doors do not open, etc.. Also, any magical or drug related influences on the mind are automatically dispelled or removed. As long as the priest's holy symbol is on his or her person, priests of Tritherion may cast spell if they are gagged and tightly bound but not when they are charmed, drugged etc. Once again, spells cast by a deity or artifact may not be affected by Free Action of Mind and Body. The material component is Tritherion's holy symbol.

BEORY "Oerth Mother"

Flan and Common Female Greater Power of the Prime Material Plane (Oerth), N

Symbol: Drops of fire and water circling a brown globe (Oerth) over a field of light blue

Portfolio: Nature, Rain, the Elements

Worshippers Alignment: Any neutral or good

Priest's Alignment: Neutral

Requirements: Wisdom 12, Charisma 15

Weapons Allowed: Quarterstaff*, any bow, sling, dagger, any non-edged bludgeoning

Armor Allowed: Leather only; no shield allowed
Required Nonweapon Proficiencies: Survival in chosen realm,
Major Spheres: All, Animal, Divination, Elemental (All), Healing, Plant, Summoning, Sun, Weather
Minor Spheres: Creation, Guardian, Protection
Additional Spells: Shillelagh, Chariot of Sustarre
Magical Items: As for clerics
Turn Undead: Yes
Additional Experience Cost: none

Granted Powers:

- 1) Except for what is noted above, a priest of Beory has the same powers as a Druid of equal level.

Notes: Beory is somewhat different from other greater powers as she dwells directly on the Prime Material Plane in the world of Oerth. Her followers, known to most as druids, proclaim she is all of nature. Each plant and animal makes up a part of her body and the weather is her breath. Combined, they are Beory's spirit which is nature itself. Thus, the priest's greatest concern is to keep the "life cycles" of their mistress's "body" functioning properly. These "life cycles" being the continuous birth, growth, death and rebirth cycle of nature; the balance of life and death. Although they realize people need to eat and use wood to build, they protect their mistresses "body" from reckless abusers with a vengeance.

Generally, although not always, these priests will choose a certain area to dwell in and protect such as a forest, mountains, or desert. Such areas may encompass a few square miles to several hundred square miles depending on the power of the priest. The area of lower ranking druids may also exist within the area of a higher ranking druid. These areas may exist against one another and the priests will cooperate with each other in their pyramid-like structure of support. Services include meditation, tending and planting plants, and the care of animals. There is no specific garb associated with this priesthood.

Humans, elves, and a smattering of halflings follow this deity. Most fairy and woodland creatures also revere Beory. The priests have ideals and church structure very similar to the Druids as described in the Player's Handbook. In closing, there are unfounded rumors of male discrimination once the title 'Druid' is taken.

PELOR "Fell-Bane"

Flan and Common Male Greater Power of Elysium, NG
Symbol: A golden sun on a field of blue
Portfolio: Sun, Strength, Light, Healing
Worshippers Alignment: Any Good
Priest's Alignment: LG, NG
Requirements: Strength 14, Wisdom 9, Charisma 12
Weapons Allowed: Footman's Mace*, any bludgeoning and non-edged
Armor Allowed: Any sort of plate armor or chain mail, and any sized metal shield
Required Nonweapon Proficiencies: Healing
Major Spheres: All, Astral, Combat, Creation, Guardian, Healing, Necromantic, Sun
Minor Spheres: Elemental (Air), Protection, Summoning, War, Weather
Magical Items: As for clerics
Turn Undead: Yes
Additional Spells: Remove Fear, Cloak of Bravery, Dispel Evil
Additional Experience Cost: 15%

Granted Powers:

- 1) All priests of Pelor do a minimum equal to their level when casting a healing spell. Thus, a fifth level priest of Pelor does a minimum of five points when casting a Cure Light Wounds spell. A seventh level priest does a minimum of seven points when casting a Cure Serious Wounds or Cure Light Wounds. The total cannot exceed the spell's maximum healing potential.
- 2) At first level, a priest of Pelor may cast a Light spell once per day.
- 3) At fifth level, a priest of Pelor may cast a Cure Disease spell once per week.
- 4) At ninth level, a priest of Pelor may cast Dispel Evil once per week.
- 5) At fourteenth level, the priest of Pelor may cast Sunray once per week.

Notes: Pelor Fell-Bane, the Vanguard of Good, and the Sun God is considered to be the main force of good on

Oerth. His portfolio covers many needs. Strength and healing to enable his warriors to defeat evil and sun light to foster hope and goodwill in all brave and good peoples.

Pelor's priests follow and face down evil in all forms and where ever it is found. Donned in plate and chain armor and armed to the teeth, these priests do not worry about wading into the thick of battle and getting a little dirty.

As such, it is sometimes difficult to tell the priests and paladins of Pelor apart. Granted spells are typically used to protect during battle or to increase combat ability. In times of peace or between conflicts, priests of Pelor will collect food and coinage for the needy and use their spells to heal the sick and lame. Priests of Pelor follow their deity with quiet determination. A saying they often use is "Speak softly and Pelor will answer. Talk loudly and breath is wasted."

Priests of Pelor may never use the reverse of any necromantic, sun, or healing sphere spell. Doing so will immediately strip that priest of all powers until a suitable atonement is undertaken.

Pelor's following is strongest in Veluna, Furyondy, Keoland and the surrounding good lands. Services are held in bright noon sunlight in amphitheater settings where the priests and followers chant and sing hymns and praises. The main temple in Chendl is said to have, incredibly, a huge, retractable roof. Dress is usually bright yellows and shining whites with the use of gold and sky blue trim increasing as one goes up in levels. Males and females are about equal in all levels of this church. Humans make up almost all of Pelor's followers and priests.

RAO "The Contemplator"

Flan and Common Male Greater Power of the Seven Heavens, LG

Symbol: Three Bamboo Stalks Tied by a Purple Ribbon

Portfolio: Peace, Reason, Serenity, Intuition, Philosophy

Worshippers Alignment: LG, LN

Priest's Alignment: LG, LN

Requirements: Intelligence 14, Wisdom 14, Charisma 13

Weapons Allowed: Any one handed blunt weapon less than 7 pounds

Armor Allowed: None

Required Nonweapon Proficiencies: Reading/Writing

Major Spheres: All, Charm, Creation, Divination, Numbers, Thought

Minor Spheres: Guardian, Healing, Law, Protection, Summoning, Sun

Additional Spells: None

Magical Items: As for clerics

Additional Experience Cost: None

Turn Undead: No

Granted Powers:

- 1) All priests of Rao receive two Ancient History non weapon proficiencies at no cost.
- 2) At first level, priests of Rao may cast the Sanctuary spell 2/day. The casting time is 1; verbal components and the priest's holy symbol is required. The saving throw for this spell is -1 for every three levels of the priest beginning with -1 at the first level. These saving throw modifications are included in any additional Sanctuary spells the character prays for.
- 3) At third level, priests of Rao may cast the third level priest spell Emotion Control for only the Calm effect once per day.
- 4) At fifth level, priests of Rao save at +2 versus any illusions and enchantment/charm spells. This raises by +1 for every additional three levels.
- 5) At ninth level, priests of Rao are not restricted to how many times they may cast the priest spells Idea, Genius, and Divine Inspiration. Thus, the priest may cast Genius more than once in a six hour period.
- 6) At eleventh level, priests of Rao may use Word of Recall 1/week.
- 7) At fourteenth level, priests of Rao cast the priest spell Group Mind as follows, Duration: 1 day per level; Casting Time: 1 turn; Area of Effect: the participants must be touched by the priest as the spell is cast then the communication is unlimited as long as the caster and participant remain on the same plane; Number of Participants: plus an additional 50% (round all fractions down). This is used to keep close contact with priests on important fact finding hunts.

Notes: Rao the Contemplator is He Who Dwells On All. When Oerth was created eons ago, the gods were as new as the things they created. But what was there before? Are there gods or fathers to the gods? Why were kindly, cruel and indifferent gods all given powers to ultimately create and destroy? Rao wishes to know and enlists the help of mortals in his search the answer to these and a multitude of other philosophic questions.

These priests tend to dwell in secluded monasteries where they spend their days in reverent of Creation and the Universe. They wish to learn the One Reason or the Theory of All as to why everything is the way it is. A second smaller sect of Rao known as the Mediators will travel the width and breadth of Oerth spreading the word of the One and gathering new knowledge. Priests of this sect will also attempt to settle disputes and thereby keeping the peace. Using what is known to us as the Socratic Method, these priests reach the most reasonable outcome to any dispute or disagreement presented to them. This ability makes them excellent negotiators as bias for one side or the other does not exist. On the other hand, these priests will butt in where they are not wanted with their pompous better-than-thou attitudes. They seem to hold arrogance in their humility.

At certain times, a priest will gain knowledge in the form of a book, scroll etc. The priest would then make the trip back to his home monastery to catalogue his finding. As such, these monasteries are store houses of esoteric and philosophic knowledge in the form of books, tomes, tablets, scrolls and many unique devices. These priests also gather all forms of prophecy and visions for clues in their quest for the Theory of All.

Rao does not much appeal to the common folk of the Flanaess. Typically, scholars, philosophers, rulers, sages, professors, court advisors, and the like pay homage to Rao. Humans mostly make up the ranks of these priests although an occasional dwarf, elf, or gnome may be found. Halflings do not seem to have the will power or patience to worship this deity. Services include study, the transcribing of texts, theorizing, and cataloguing. Both types of these priests will dress in white garments with pink to purple trim and sashes.

ALLITUR "Truth-sayer"

Flan and Common Male Lesser Power of Arcadia, LG (With Neutral tendencies)

Symbol: The Rune of Truth, or a Silver Star

Portfolio: Ethics, Propriety, Honesty, Morality

Worshippers Alignment: Any neutral or good

Priest's Alignment: LG, LN

Requirements: Wisdom 12, Intelligence 12, Charisma 12

Weapons Allowed: Any non-edged bludgeoning

Armor Allowed: Any

Required Nonweapon Proficiencies: Reading/Writing

Major Spheres: All, Charm, Combat, Divination, Healing

Minor Spheres: Creation, Guardian, Law, Summoning, Thought, Travelers

Additional Spells : Faerie Fire, Light, Continual Light

Magical Items: As for clerics

Turn Undead: No

Additional Experience Cost: None

Granted Powers:

1) Due to training and granted ability, these priests have a increasing chance each level to be able to tell if the truth is being told by listening to and watching the speaker. This requires a wisdom check at one half the priest's wisdom. The priest receives a bonus of plus one for every level attained. Meeting a new race or unfamiliar culture (such as meeting a dwarf for the first time or a prince from the land across the sea) may impose penalties or outright failure on the priest until he is able to spend time observing that race or culture. The creatures may include demi-humans, humanoids, and giants at the DM's discretion but never against non-human monsters and creatures from the outer planes. If the priest succeeds, he will believe the speaker is telling a known lie. If the priest fails the check, he is unsure. If the DM rolls a 20, the PC believes lies are true and the truth is a lie. Lastly, a successful check will not reveal if an unknowing lie is told.

Notes: Allitur is the Hammer of Truth and the Guide of Decision.

Priests of this deity are often employed at courts or by rulers to make certain the truth is told. Wandering priests are often asked by the common people to settle disputes and preside over impromptu trials. Generally, these priests have high reputations. Where Rao is revered by the upper class, Allitur is the defender of the common person.

Mind intruding spells are not used without the target's permission or, at the least, informing the target of what the priest intends. Mental intrusions are considered rude and a sign of disrespect by this religion. These priests feel they must lead by example and if magical alignment and lie detection were constantly used, no trust would be fostered. Thus, followers of Allitur rely more on mental training than magical ability in the area of discovering truth. But, the use of Detect Lie is not forbidden, only discouraged with the above reasoning.

A specialized version of the Faerie Fire called Allitur's Mark (described below) is used to mark those who

have knowingly lied. One enduring church enemy bears mentioning: Syrul, the Suloise deity of lies, deceit and treachery. Although these priesthoods meet very rarely, Alliturites quickly learned to hate and to seek them out whenever possible as they stand for antithesis of all of Allitur's teachings. The difficulty here is Syrul grants her followers the ability to evade even the best of magical truth detections. What will become of this is unknown.

Allitur's priests, often known as 'Guides,' are found in all good and neutral societies. But in 'less civilized' countries like Hold of the Sea Princes and Keoland, where slaves are legal, slave trade is conducted or other examples of immoral behavior abound, they are viewed as nuisances due to their ongoing campaigns of liberation.

People will look and pray to Allitur when a difficult moral decision is to be made in their lives. A common oath is "Allitur Speaks" or "By the Lips of Allitur" to mean it is the absolute truth. Worship are sermons on honesty, ethics, and morality (which may change widely from area to area but always hold to the respect of life). Priestly garb is that of obvious silvers and blues with Allitur's silver star and rune of truth proudly displayed. For some unknown reason, demi-humans tend to shun this deity.

Allitur's Mark

(Alternation)

Sphere: Charm

Level: 1

Range: Touch

Components: V,S,M

Duration: 1 day per level

Casting Time: 2

Area of Effect: 1 creature/Level

Saving Throw: Special

A specialized version of Faerie Fire, this spell is used to brand those who have been proved dishonest or of shady moral character (moral is obviously open to definition to the culture and priest). The offender is covered with a silvery, flaming radiance and incurs all the penalties of the Faerie Fire spell in regard to combat. If the lie was told to any priest of Allitur, the individual is not allowed a saving throw. For an individual whose lie had catastrophic, painful and/or fatal consequences, a priest of ninth level or higher may attempt to make the Allitur's Mark permanent.

The victim is allowed a saving throw and if successful the spell works as described above. The material components are powdered silver, powdered clear quartz and Allitur's holy symbol.

BEREI "Hearth Mistress"

Flan and Common Female Lesser Power of Elysium, NG

Symbol: An apple tree or a cluster of cherries

Portfolio: Home, Family, Agriculture

Worshippers Alignment: Any neutral or good

Priest's Alignment: NG

Requirements: Wisdom 12, Charisma 13

Weapons Allowed: Sickle*, farming tools that may double as weapons, any non-edged bludgeoning

Armor Allowed: Leather and wooden shield

Required Nonweapon Proficiencies: Agriculture, Healing

Major Spheres: All, Creation, Elemental (Air, Earth, and Water), Healing, Plant, Sun, Wards, Weather

Minor Spheres: Animal, Guardian, Necromantic, Protection

Additional Spells: None

Magical Items: As for cleric

Turn Undead: Yes

Additional Experience Cost: None

Granted Powers:

- 1) At first level, the priest automatically gains herbalism at no cost.
- 2) This power is granted at fifth level. After the priest has lived in a town or village for more than one month and has constructed a suitable temple, a special ability is granted. Within 100'/level radius of the priest's temple/home, a Sacred Guardian spell is in effect for all permanent neutral or good residents. The priest will instantly know if any resident in trouble and the general idea of the situation. The situation can be anything from a child having fallen down and hurt its knee to a woman going into labor or a man being assaulted by a passing ruffian. The spell covers only twenty five people per level of the priest. Permanent residents are defined as those who have lived in the village for more than four months. The spell's duration is changed to one month per level. The material

components of rose petals (or other suitable flower petal) is still required; this is assumed to be part of the ritual. If for some reason the number of people in the surrounding area is greater than the number the spell can affect, the priest can choose who is and is not included in the spell and this cannot be changed until the spell's duration has ended.

3) At seventh level, these priests may cast Plant Growth once per week.

Notes: Berei is known as the Hearth Mistress. Her choice is watch over those families away from the cities and to foster the bonds created in small villages. Often times, priests of Berei will choose to become the guardian of a particular village but need not have been born there. They will use their spells to help defend the village, settle disputes between family members and neighbors, grow better crops, heal the sick etc.

Priests of Berei and priests of Beory have an unique relationship. Priests of Berei are often considered the village counterparts to the forest priests of Beory. They help one another rid an area of a menace just as often as bicker about how more land is needed to grow crops and how less trees should be logged etc.

Berei is revered in small hamlets or villages with the largest concentrations in Tenh, Rovers of the Barrens, (where the priests are considered more medicine men or shamans) Theocracy of the Pale, (the monotheistic government of Pholtus seem to overlook Berei for some reason) the Duchy of Geoff and Sterich and radiate outward from there to across the Flanaess. Even so, this priesthood is noticeably thin and spread out.

Services are typically performed at childbirths, weddings, the blessing of homes or crops, at planting and harvest time and other rural activities. Priests of Berei have no set garb except that of comfort and utility in a small village. Humans and the occasional halfling are the priests to this deity as other demi humans tend to have another deity to fill this niche.

ZODAL "Bestower of Hope"

Flan and Common Male Lesser Power of Elysium, NG

Symbol: A bright yellow stylized butterfly

Portfolio: Mercy, Hope, Benevolence

Worshippers Alignment: Any Good

Priest's Alignment: NG

Requirements: Strength 12, Dexterity 12, Wisdom 9, Charisma 13

Weapons Allowed: Butterfly Style*, sword-breaker, net, quarterstaff, lasso, other weapons of subdual

Armor Allowed: None

Required Nonweapon Proficiencies: Singing

Major Spheres: All, Astral, Charm, Divination, Healing, Protection, Wards

Minor Spheres: Creation, Guardian, Law, Summoning

Additional Spells: Light, Continual Light

Magical Items: As for cleric

Turn Undead: Yes at -3 levels

Additional Experience Cost: None

Granted Powers:

1) All priests can duplicate the bard ability to raise (but never lower) the morale of a crowd by singing and playing their instrument. They also receive one musical instrument proficiency at no cost.

2) All priests receive one bonus weapon proficiency slot every three levels which must be used toward the Butterfly style (detailed below). This is in addition to the normal weapon proficiencies he receives. The priest also receives additional attacks based on his level. These additional attacks are as follows: levels 1-4 get two attacks; 6-9: three attacks; 10-13: four attacks; 14+ five attacks. These additional attacks are usable only with the Butterfly Style.

3) At first level, the priest may cast the third level mage spell Suggestion twice per day. The casting time is 1 and has verbal and the priest's holy symbol as components.

4) At fifth level, the priest can cast the cleric spell Emotion Control for only the Hope effect twice per day.

5) At seventh level, the priest may cast Hold Person spell twice a day. This spell has a casting time of 1 and requires no material components other than the priest's holy symbol. Otherwise, it is the same as the second level priest spell. Other Hold Person spells the priest PC prays for are cast as normal.

6) At eleventh level, the priest the priest may cast a Quest spell once per week. Generally, permission from the a higher priest must be obtained before using this ability.

7) At fourteenth level, the priest may cast Mass Suggestion mage spell once per week. Note Zodal will not stand for any abuse of this powerful granted ability!

Notes: Zodal, Bestower of Hope and Kindness, is the archetype of the kindly, wise and stern grandparent.

Priests of Zodal may not start a fight. They are taught to disarm and, if the opponent continues to be violent, to incapacitate them with minimal amount of pain. A large repertoire of granted powers and training helps here, too. The use of martial arts, appropriately called the Butterfly Style (detailed below), quarterstaff, sword-breakers, blunt mancatchers, nets, and similar weapons are put to good use. Their beliefs hold it is acceptable to take non lethal blows in order to cause the smallest amount of pain to their opponent.

Zodal does not allow the taking of any life unless every other option has been exhausted or the priest's or other innocent's lives are in immediate danger. But, certain fringe churches (the Keolandish Monks of the Worldly Atonement come to mind) have been known to take this to the point of extreme self sacrifice by placing themselves between the attacker's blows and the victim and not defending themselves. To the other extreme, a small amount of worshippers actively stop any fights they find by confrontation and armed pacification (of course, they let the other guy hit first and generally follow the church edicts. So far, Zodal has let it slide) If their enemy asks for mercy, it must be given. At the same time, these priests have worked out ways to deal with anyone abusing their kindness.

This usually involves anywhere from imprisonment with hours of daily lectures on kindness and mercy to the use of Quest spells. The Quest spells are never meant to put someone in harms' way. Examples of the quests may be to legally raise a certain amount of money for the poor, to bring food for the hungry, or, in rare cases with hard heads or cruel people, to treat everyone encountered with respect and kindness.

Worshippers of Zodal are found in every major and minor kingdom with the exception of lands controlled by Iuz, the northern barbarian lands and the Scarlet Brotherhood .

These priests will both wander and build modest temples, relieving the burden of woe to one and all who cross their path. They may own only what they can carry on their person. Of course this is modified for those who care for temples. Sermons are rhythmic festivals of singing and dancing followed by speeches of hope, generosity and kindness to all living things. Garb is typically colorful and they are sometimes mistaken for bards or entertainers.

Demi humans rarely become a priest of Zodal.

Butterfly Style (1st Edition AD&D Oriental Adventures format)

of Att: 2

Damage: 1d4

AC: 7

Principle Attack: Hand

Special Maneuvers: Lock 1, 2, 3, 4; Movement: 1, 2, 3; Push 1, 2; Throw 1, 2; Weapon 1, 2;

Mental and Physical Training 2.

This style intends to protect its user and to easily defeat the enemy without any lasting harm. Like a butterfly, the appearance is that of slow and clumsy grace intended to tire out and catch the opponent off guard. The movement and weapon skills enable the priest to move in close and apply a disabling lock.

(For those who do not have access to 1st Edition AD&D Oriental Adventures, the following is an adaptation which may be followed. Substitute what is written below for granted ability 2 above)

Butterfly Style (2nd Edition AD&D)

of Att: 2

Damage: 1d4

AC: +3 additional bonus

These priests gain the ability to use Combat Maneuvers from the Fighter's Handbook usually restricted to fighters. The Combat Maneuvers are Called Shot, Disarm, Grab, and Pin each at a -4 'to hit'. The maneuvers of Parry and Pull/Trip may also be used at no penalties 'to hit' and Sap at '-8 'to hit'. Every three levels, the priest gains an additional '+1 'to hit' using only these combat maneuvers and the player does not have to announce his action before initiative nor does he have +1 penalty to his initiative roll. It is assumed you have the Fighter's Handbook available and are familiar with the maneuvers. The priest also receives additional attacks based on his level. These additional attacks are as follows: levels 1-4 get two attacks; 6-9: three attacks; 10-13: four attacks; 14+ five attacks. These additional attacks are usable only with the Butterfly Style.

PROCAN "the Pearly, Old Man Salt, Foamy Beard"

Oeridian and Common Male Intermediate Power of Limbo or the Elemental Plane of Water, N (CN)

Symbol: A blue-green cresting wave set with pearls to depict the priest's standing in church

Portfolio: Oceans, Seas, Salt

Worshipper's Alignment: Any

Priest's Alignment: CG, CN, CE

Requirements: Strength 12, Constitution 13, Intelligence 12, Wisdom 9

Weapons Allowed: Short sword*, spear, any crossbow, dagger/dirk, harpoon, any piercing weapons other than arrows

Armor Allowed: Leather, Studded leather, or Scale Mail and a shield (of course, this is modified by what the priest feels safe wearing in the middle of an ocean)

Required Nonweapon Proficiencies: Navigation (ocean) or Boatwright

Major Spheres: All, Animal (only salt water creatures), Divination, Elemental (Water), Healing, Summoning, Sun, Weather

Minor Spheres: Guardian, Protection, Wards

Additional Spells: Chant, Prayer, Flame Strike, Create Food and Water, Warp Wood, Slow Rot, Turn Wood, Fire Purge

Magical Items: As clerics

Turn Undead: Only on or within 20 yards/level of a lake-sized or greater area of salt water

Additional Experience Cost: 10%

Granted Powers:

- 1) These priests receive the swimming proficiency at no cost and at a bonus of +3.
- 2) At first level, a priest may cast Water Walk on salt water once per day as the third level priest spell.
- 3) At fourth level, a priest may cast Water Breathing for salt water once per day as the third level priest spell.
- 4) At seventh level, a priest performs in salt water as though wearing a Ring of Free Action.
- 5) At eleventh level, a priest may summon a water elemental once per week as long as there is a sizable body of salt water nearby. The elemental is friendly and does not need to be controlled.
- 6) At fourteenth level, a priest may cast Control Weather at sea once per week.

Notes: Procan the Pearly, Father of the Seas and Storms and Foamy Beard is as unpredictable and strong as the oceans themselves. These priests must love the oceans: to smell and taste the salty air, to hear the creaking of ropes and the flap of sails, to feel the rolling of the ship, and the fierce, chaotic joy of a storm at sea.

Procan is known in all port cities and towns across the Flanaess. As the priests of the only major deity of the oceans (that is, in the eastern Flanaess. Priests of Xerbo are rarely seen outside of the western lands of Ekbir, Zeif, Tusmit, etc.) this gives them a large amount of respect and leverage. Superstitious sailors tell that to have a small shrine to Procan on board is to increase the ship's chances of making its destination port. To hire on an actual priest raises those chances tenfold. Some sailors refuse to sail on a with a captain who does not pay respects to Procan.

The recent invasion of the Scarlet Brotherhood into the Azure Sea has left the taste of the bilge in the mouths of Procan's worshippers. A deadly insult and underestimation was cast when they ignored the messages and priests of Procan. Perhaps the Scarlet Brotherhood will soon learn who is the true Master of the Azure Sea.

Services are in temples near the sea and adorned in ocean treasures of mother-of-pearl, huge clam and abalone shells, intricate pieces of coral, and colorful fish in carefully tended pools. Due to Procan's chaotic nature, he accepts offerings of the ocean's unique and wondrous treasures as often as he and rejects them with an ominous sign. Priestly garments is made from blue-green, gray or dark blue cloth, skins from sharks or seals, and shell, coral, or shark's tooth jewelry. This priesthood is unorganized at best and it is not uncommon for temples to be at odds with one another over guild rights, shipping lanes, etc. But they will band together when necessary (see reference to the Scarlet Brotherhood above). Temples are protected by Water Wierds, Water Elementals, and the sprawling complex in Monmurg is said to have a Marid!

A few elves revere this deity. Due to their short, stout and heavy natures, gnomes and dwarves are all but unheard of as a priest. And it is said halflings are banned from the priesthood at major temples. Why is unknown but rumored to have something to do with a halfling (actually, a kender) who arrived on a spelljamming galleon and a sacred mother-of-pearl religious artifact.

VELNIUS ". . . of the Sky"

Oeridian Male Lesser Power of Elysium, N(G)

Symbol: A bird's feather outlined by a gray-blue thunderhead on a field of blue

Portfolio: Sky, Weather, Birds

Worshipper's Alignment: Any neutral or good

Priest's Alignment: N, NG

Requirements: Strength 12, Constitution 13, Wisdom 11

Weapons Allowed: Bow* (any type), javelin*, spear, dagger, any sword of 5lbs or less

Armor Allowed: Any light weight, leather, elfin chain,

Required Nonweapon Proficiencies: Bowyer/Fletcher or Weapon Smithing for the javelin

Major Spheres: All, Elemental (Air), Healing, Protection, Summoning, Sun, Weather

Minor Spheres: Divination, Travelers

Additional Spells: Divination

Magical Items: As for clerics

Turn Undead: No

Additional Experience Cost: None

Granted Powers:

1) At first level, these priests automatically gain weather sense at no cost. These priests also gain a bonus of +1 for every three levels of experience

2) At first level, these priests also gain +1 to saving throws and -1 damage per die (to a minimum of 1 point) versus normal or magical cold, fire and lightning every 3 levels. This protection is not cumulative with any protective devices or spells. Thus, a Ring of Fire Resistance or a Protection from Fire spell would take precedence over this ability.

3) At fifth level, these priests may speak with all normal, flying mammals. This operates as a continual Speak with Animals spell. Also, flying mammals are more likely to cooperate with a priest of Velnius (DM's discretion).

4) At seventh level, these priests may cast a Rainbow spell once per day.

5) At ninth level, they are under the continuous effect of the spell Aura of Comfort. If the priest wishes, he may extend the protection to a 1 foot radius per level sphere. This protects all creatures as for the spell.

6) At eleventh level, these priests may cast Weather Summoning once per month.

7) At fourteenth level, these priests may cast Control Weather once per month.

Notes: Velnius of the Sky is the creator and controller of all weather from gentle spring showers, baking summer heat, mild autumn skies and swirling blizzards. It is not that he is malicious or punitive with storms; in the view of the worldly picture only a deity can see fully, there is a balance to be kept. His priests are the conduit from deity to the common Oerthman. Their duties are typically predicting the weather (neutral) to fending off and ridding an area of aerial menaces (neutral good).

This deity is rarely worshipped in this day and age. A major exception of this is Perrenland. Perrenlanders revere and respect Velnius and his aspect of sky. The foothills of the Yatil Mountains are dotted with enclaves of his priests. Else where in the Flanaess, these priests generally keep to the foothills and small, rural towns.

Services are always conducted outside and include wind chimes of all sizes. Temples typically include a large number of nesting birds and bats (much to the dismay of more superstitious folk). These birds, including eagles and hawks all the way down to finches and hummingbirds, are typically allied with the resident priests. In exchange for food and safety, the birds keep a wide angle on the goings on of the surrounding lands. And ask a Velniusian priest sometime the story of why certain birds are flightless and excluded from the Aerial Tables of Blue Abode.

Many magical items of flight, air and weather were not created by mages but of this order of priests.

RUDD "Lady Luck"

Oeridian Common Female Demi-Power of the Prime Material Plane (Oerth), CN(G)

Symbol: A dot of dark blue at the center of a silver star burst

Portfolio: Chance, Good Luck, Skill, Fortune

Worshipper's Alignment: Any

Priest's Alignment: Any neutral or good

Requirements: 12 or higher in four out of six abilities; no ability lower than 10

Weapons Allowed: Saber*, rapier*, main gauche*, quarterstaff*, any weapon of precision skill

Armor Allowed: Leather or elfin chain

Required Nonweapon Proficiencies: Two weapon style specialization or one weapon style specialization

Major Spheres: All, Divination, Travelers, Protection

Minor Spheres: Charm, Elemental (All), Healing, Sun, Summoning, Time

Additional Spells: Create Holy Symbol

Magical Items: As for clerics

Turn Undead: No

Additional Experience Cost: None

Granted Powers:

1) Priests of Rudd automatically gain ambidexterity at no cost. This creates no penalty with the on hand and a -2 to hit with the off hand. This can be combined at normal fighter cost with two weapon style specialization.

2) Priests of Rudd may reroll one die roll per day to simulate good luck. Only a die pertaining directly to an action done by the PC may be rerolled. 3) In addition, priests of Rudd may add or subtract 1 from all dice rolls in the most beneficial direction to reflect luck and skill. This may not be used in combination with the above power of rerolling one die nor may it be used to affect another being's roll. Thus, hit, spell and weapon damage, spell affects (such as cure light wounds or duration) saving throws, ability checks, surprise rolls, etc. may be used. If it a die roll the PC cannot know (like a spell duration which is determined randomly at the time of casting which only the DM knows) the DM will roll two dice and choose the best for the priest character.

Notes: Four centuries ago, a feisty young girl named Ruddina became an acolyte of Istus in the Sultanate of Zeif. She rose quickly in the ranks through her skill and tenacity but perhaps too fast. Ruddina did not always agree with the tenets of Istus' teachings. The high priestesses must have thought Ruddina would mature and grow into the church's teachings of fate and faith. 'A woman of such talent,' the priestess thought, 'need not be held back' and she was allowed to study at her own rate. This proved troublesome. Ruddina grew more and more resentful and angered that one must ". . . follow the web of fate Istus lays before us." She wanted a life of action, adventure and self determination. Late one night, she thumbed her nose at the life she was told Istus had woven for her, tied her sheets into a rope, climbed out her window and into a life of incredible and fantastic adventure.

Rudd, as she now called herself, traveled the width and breadth of Oerth finding the adventure she so much desired. From the frozen barbarian lands to the steamy southern jungles, she experienced life as a bard and warrior. Her escapades took her across the Sea of Dust to the lost civilizations beyond and into the sky and innumerable crystal spheres. Whether she was leading a heroic band into the lich Demidan's fortress to recover the Black Sphere of Damnation or commanding the Hammership Banshee in the Inhuman Wars, she always survived when many others didn't -- due to her unearthly luck and skill (some say she is the daughter of a deity or blessed by the gods).

Her successes drew the attention of many powerful and important people although perhaps the most important was Kelanen, Prince of Swords. It said Rudd challenged and defeated Kelanen in a dual when he made a rude sexual comment to her. But others say Rudd was drunk and Kelanen was distracted by her beauty (Rudd is by no means beautiful. . . average, maybe). Whatever truly happened is not important as the two ended up as fast friends and lovers. The decades followed and Rudd's popularity continued to grow. How exactly this happened is a mystery, but sometime about two centuries ago, Rudd ascended to deityhood.

Rudd the deity of Skill and Good Luck is much the same as Rudd the mortal. As she is a relative newcomer to the immortals of Oerth, she remembers her life as a mortal (this is not to say all deities were once mortal). As such, she takes a much more active role with her worshippers and priests beyond granting them spells and abilities (DM's discretion). In times of need, Rudd can be found on Oerth either in her own tower or Kelanen's home. Both towers are known to move from place to place but if the need is great, Rudd will show the way.

Rudd's priests can be found in any nation of the Flanaess. They preach the importance of knowledge and skill and of optimism which leads to good luck. "Know your enemy beforehand and keep your head on your shoulders." is a common but not too catchy phrase Ruddian priests use. They stress completion of tasks with precision that means the task will stay done.

These priests generally choose one goal or quest they want to complete known as a 'Rudd's Quest'. A Rudd's Quest is an adventure, typically against great odds, towards which the completion is a great outcome for freedom and benevolent peoples everywhere (good aligned priests) or personal glory and recognition (neutral aligned priests). Seeing the state of the Flanaess at the moment, there are many possibilities to choose from. These quests are chosen and completed throughout the life time of the priest.

There are no ranks or organized churches of Rudd. Rarely, a priest may build a temple to Rudd typically in the shape of a tavern or other place where people can gather and have a good time. Neither is there any special garb.

But, the priests are required to tattoo Rudd's symbol (blue dot in the center of a silver star burst) on their forehead. This tattoo acts as their holy symbol and glows and pulses as spells are cast (rather handy as it cannot be lost or stolen but a dispel magic will render it useless for the spell's duration). They use the spell Create Holy Symbol to place the tattoo on foreheads of new priests or to replace tattoos which have been removed.

Lastly, these priests are mortal enemies of any priests of Ralishaz. Bizarre and unlikely things are said to happen when these two priesthoods do battle. The relationship between these two deities is shrouded in mystery but seeing their opposing spheres of influence, they have no doubt met in the past and do not appreciate the company of one another.

GREYHAWK POWERS **THE LOST GODS –** **ATROA, SORTILLON, TELCHUR, & WENTA**

By Vool dFool

Subj: Lost Gods

Date: 96-01-12 15:15:39 EST

Lost Oeridian Deities

The priesthoods of Atroa, Sortillon, Telchur and Wenta are ancient and shrouded in mystery. Some contend they are servants or manifestations of Beory Oerth Mother. Ancient texts show each of them as one of the four Elemental Wind Deities venerated in the distant past (at the time of the Wind Dukes of Aaqa). From works even older, they are shown to have come from the Oeridian Kingdoms devastated in the Suloise-Oeridian wars. A tremendous amount of knowledge was lost centuries ago in the great exodus from the magically-ruined lands. As such, priesthoods had to grow and learn from almost nothing. The result was the loss of some aspects from each of these deities. Thus, sages have come to hold Atroa, Sortillon, Telchur, and Wenta as the Lost Oeridian Gods.

Each of these deities are rarely remembered or even more rarely, worshipped. Stories circulate of highly secret organizations for each of the Lost Gods which keep their teachings alive and work strings from behind the curtains toward unknown goals. Such a society is rumored to have a council of one high priest from each of the Lost Gods. Priests of each deity deny knowing of any society leading one to believe either the priests are lying or the society is a secret from members of its own church.

Contrary to popular assumption, their various aspects of the seasons are actually symbolic for the four stages of a person's mental and physical growth in life. Through the decades and centuries, the symbolism has been taken more and more literally. To what degree is different for each deity.

Each of the deities also deal with reincarnation. Their teachings hold each being has an immortal soul which inhabits a body for lifetime. When the body dies, the soul goes to its alignment plane for a rest then returns to the physical plane. This is furthered by a hidden sense of timelessness and cycle in each of these deities.

ATROA "Mistress of Spring, Lady of Sunrises"

Lesser Power of Elysium, NG

Symbol: A brightly colored flower, often a bud, surrounded by a stylized breeze

Portfolio: Spring, East Wind, Rebirth, Renewal, Sunrises, (Self Awareness and Joy)

Worshipper's Alignment: Any neutral or good

Priest's Alignment: NG

Requirements: Constitution 12, Intelligence 12, Wisdom 12

Weapons Allowed: Quarterstaff* club, dagger, knife

Armor Allowed: None

Required Nonweapon Proficiencies: Reading and Writing, Healing

Major Spheres: All, Astral, Creation, Divination, Elemental (Water), Healing, Sun, Time

Minor Spheres: Elemental (Air, Earth, Fire), Protection, Summoning, Weather

Additional Spells: Atroa's Wind, Plant Growth, Speak with Dead, Atroa's Speak with Dead

Magical Items: As for clerics

Turn Undead: Yes at +2 to the priest's level and affecting twice the normal amount

Additional Experience Cost: None

Granted Powers:

- 1) At 1st level, these priests may cast Atroa's Wind (described below) two times per day.
- 2) As these priests increase in experience, their skill in the quarterstaff increases beyond that of a typical priest. This is due to the fact that they are allowed only one weapon. For each 3 levels, they receive +1 to hit and damage and -1 to their weapon speed. Thus, at third level the priest has +1; at sixth is +2; at ninth is +3, etc.
- 3) At first level, these priests save at +1 against necromancy spells. This raises an addition +1 for every five levels of the priest. Thus, +2 at fifth, +3 at tenth, etc.
- 4) At eleventh level, these priests become immune to death spells. Death spells include the reverse of Raise Dead and Resurrection, Power Word Kill, Finger of Death, etc.
- 5) At fourteenth level, priests of Atroa

Notes: Atroa is the Lady of Sunrise and Birth and Mistress of Spring.

These priest's worship new life and its creation. This is symbolically seen in the fertilizing East Wind which blows before the warmth of the Rising Sun. New life may be plants or animals, but tends mostly toward human, demi-human and even humanoid life.

From fluid comes all life and all life depends on fluid. Conception comes from the father's sperm. Before birth, the child is gently suspended in the ammoniac fluids of the mother's womb and fed from her blood. During birth, warm, cleansing water is used to bathe the mother and child. After birth, the child feeds on mother's milk and water. All of these fluids combine into what the priests call one's River of Life complete with tributaries, rapids, and calm streams of future decisions and health. This River of Life is mapped and mediated upon. It is said, through the feeling one's pulse in various parts of the body, these priests may diagnose illnesses or tell one's future. (Notice the priests realize some of the fluids they relate to one another have no scientific similarity in make up. The priests view their similarities on a spiritual and metaphorical level.)

These priests teach a River of Consciousness guides the soul from its between life rest to its new body. The priests guide souls to their new bodies just as the priests of Telchur guide souls to their resting place between lives. Rumors tell of how these priests can actually manipulate what soul goes into which body, call and force a soul into another body, switch souls between bodies or even capture a person's soul! Perhaps they seek to gather the most powerful souls in the multiverse for their own purposes. . .

Their Speak with Dead spell has a unique twist to it. See the spell description below.

Undead are seen as twisted abominations and parodies of life which must be destroyed.

Raiment included shirts and dresses (including the men) of the colors of the various fluids of life. The colors are cumulative and denote the ranking in the church: levels 1-2, sunset (light reds, oranges, yellows), levels 3-6 silver (sperm), levels 7-10 deep green or purple (ammoniac fluid), levels 11-12 crimson (blood), level 13 white (breast milk), level 14 turquoise (water), and finally level 15 sunset, the culmination of all life (oranges, yellows, sky blues to dark blues). Needless to say, the highest ranking priests are a riot and clash of color. Their staves are special: they are the River of Life story of the priest written in pictures. They are usually unmagical -- usually.

Services include stylized matings and birthings, baptisms in various liquids representing water, blood, mother's milk etc, attending real birthings of animals and people and planting colorful flowers, shrubs and trees.

It is unheard of for a man to be a priest Atroa. Rebirth is feminine and most powerfully seen in the mother who holds her child for the first time. And, rumors tell this priesthood as being the organizers and strategists of the four Lost Deities.

Atroa's Speak with Dead

(Necromancy)

Sphere: Divination

Level: 3

Range: 0

Components: VSM

Duration: 1 round per level starting at seventh level and two questions per round

Casting Time: 1 turn

Area of Effect: One creature

Saving Throw: none

Upon casting an Atroa's Speak with Dead spell, the priest is able to ask several questions of one's soul. The one questioned goes into a trance-like state and the priest asks of the 'life' he wishes to communicate with. Age or species of the creature makes no difference, but the caster had better be prepared as the 'soul' will speak in the language(s) it knew in that life. But, just because a PC or NPC is willing to give information does not mean his or her soul will be cooperative. Answers will typically be brief, evasive or cryptic and the questions will be taken literally. Sometimes the soul will refuse to answer any or all questions. The material component is the priest's holy symbol.

Atroa's Wind

(Enchantment/Charm/Invocation)

Sphere: Elemental Air

Level: 1

Range: 0

Components: V,S,M

Duration: 1 turn/level

Casting Time: 1

Area of Effect: 10 yard radius sphere/level

Saving Throw: Negates

When this spell is completed, a warm, brisk wind blows outward in an expanding sphere. All beings caught in this breeze must save vs spells at -1 for every 3 levels of the priest or be overcome with the joys of life. Affected creatures will stand smiling, looking around them and will be eager to discuss their joys. Each person will stand politely to hear every other person speak in turn. Note that every living creature has some joy of life. Those who disturb the effected beings in any way must make a save vs spells each round to join them. If an affected creature is damaged, he receives another saving throw at +4 with no modifiers for the cleric's level. This spell has no effect if cast in an immediately dangerous environment such as running from superior foes, taking damage from a spell or missile attack, etc.

Undead will stand quietly for the spell's duration. Outer Planar beings will also be affected (perhaps this will be the first true happiness a fiend ever has). The material component is a holy symbol.

SORTILLON "Summer-Lord; Man of the Noon"

Lesser Power of Gladsheim, CG(N)

Symbol: Sunflower or Stylized Golden Sun emanating rays

Portfolio: Summer, South Wind, Ease, Comfort, Relaxation, Growth, Noon Sun

Worshipper's Alignment: any

Priest's Alignment: CG, CN

Requirements: Constitution 12, Intelligence 13, Wisdom 12, Charisma 12

Weapons Allowed: Quarterstaff*, club, dagger, knife

Armor Allowed: None

Required Nonweapon Proficiencies: Reading and Writing

Major Spheres: All, Astral, Creation, Elemental (Fire), Healing, Time

Minor Spheres: Elemental (Air, Earth, Water), Protection, Summoning, Weather

Additional Spells: None

Magical Items: As for Clerics

Turn Undead: Yes

Additional Experience Cost: None

Granted Powers:

- 1) At first level a priest may cast Sortillon's Ease (unique spell described below) twice per day.
- 2) As these priests increase in experience, their skill in the quarterstaff increases beyond that of a typical priest. This is due to the fact that they are allowed few weapons. For each 3 levels, they receive +1 to hit and damage. Thus, at third level the priest has +1; at sixth is +2; at ninth is +3, etc.
- 3) At first level these priests save vs charm magics at +1. (Charm magics are those which affect the mind such as Charm Person, Cause Fear, Command, etc and not spells such as Hold Person, Ray of Enfeeblement, etc) These saves increase +1 for every five levels. Also, any physical damage is reduced one point per die to a minimum of one. This is further reduced by one point for every five levels. Physical damage is considered a sword blow, an arrow, a fist, a fireball, magic missile, etc.
- 4) At 9th level, these priests gain an effective 23 wisdom when dealing with spell immunities only.
- 5) At 14th level, these priests gain a special ability. Where others' bodies slowly degrade as they age, these priest's bodies do not. Until the moment of natural death, their bodies remain at the peak of mature health.

Notes: Sortillon Lord of the Summer Sun and Comfort and his priesthood are dualistic. On one hand, they preach relaxation, and on the other, growth through exercises both mental and physical. Sortillon's priests seek to bring perfection to the growth of children.

Sortillon's priests teach the best physical growth comes from when the mind is at rest. Ancient Oeridians believed the mind has a great deal of power over how the body develops. In order to avoid confusion in physical development, people were encouraged not to worry or be anxious as this would damage development.

Priests of Sortillon typically establish temple-universities. These schools are either privately run institutions, orphanages, or a combination. The Temples accept males or females of any race from birth to the age of seventeen. The privately run school are typically high priced while the orphanage schools accept almost anyone. It is not uncommon for the priesthood to take children whose parents have died, young beggars and thieves caught by the law, or children taken from unworthy parents. Certain sects go as far as kidnapping children the priests deem as important in some way. Children are taught to read and write, basic mathematics, history, science, physical education and, of course, religion. These priests may also seek employment with various guilds, fighting schools, or mercenary companies, as, old dogs can learn new tricks.

Strict mental and physical training of the priesthood enable them to resist and control physical damage and to resist mental intrusions to a greater degree. They feel magic control or mind invasion is a damaging intrusion into a person's mind and body.

Services include all the classes of their established universities and group led prayers. They gain their rewards from the teaching of others. Rainments are robes of dark brown color with colored trim and symbols denoting the priest's standing in the church. Rumors put this deity and his priesthood as the military arm of the four churches.

Sortillon's Ease

(Enchantment/Charm)

Sphere: Elemental Air

Level:1

Range: 0

Components: V, S, M

Duration: 1 turn/level

Casting Time: 1

Area of Effect: 10' radius sphere/level

Saving Throw: Negates

This spell calls forth a gust of warm, summer air which blows out in a spherical shape. All beings within the area of effect must save at -1 per 3 levels of the priest or cease all actions and must relax. Those affected will lie down and make themselves comfortable enjoying the wind which seems to take away all the aches of the body and the mind. Any who assault or disturb those beings caught in the spell must make a save themselves each round until they fail their save, the spell ends or they leave the area of effect. Effected creatures will defend themselves by parrying or dodging. If an effected creature is damaged, he receives another saving throw at +4 with no modifiers for the cleric's level. This spell has no effect if cast in an immediately dangerous environment such as running from superior foes, taking damage from a spell or missile attack, etc.

Undead and outer planar creatures are also effected as above. Mindless creatures receive a moment of awareness and relaxation for the spell's duration.

TELCHUR "Master of Winter; Lord of Deepest Night"

Lesser Power of Gladsheim, CN

Symbol: A field of black w/ dark blue moon sliver surrounded by white snow flakes or an icicle surrounded by dark blue wind swirls on a field of black

Portfolio: Winter, North Wind, Cold, Aging, Death by Natural Causes, Midnight, (Remembrance and Memories, Sorrow)

Worshipper's Alignment: Any

Priest's Alignment: CG, CN

Requirements: Constitution 13, Intelligence 13, Wisdom 12, Charisma 12

Weapons Allowed: Quarterstaff*, club, dagger, knife

Armor Allowed: None

Required Nonweapon Proficiencies: Reading and Writing, Healing

Major Spheres: All, Astral, Creation, Divination Elemental (Air), Healing, Sun, Time

Minor Spheres: Elemental (Earth, Fire, Water), Protection, Summoning, Weather

Additional Spells: Telchur's Caress

Magical Items: As for cleric

Turn Undead: Yes at +3 levels and affecting twice the normal amount (special, see below)

Additional Experience Cost: None

Granted Powers:

- 1) Able to cast unique spell Telchur's Caress (described below) twice per day. This is not addition to any spells prayed for normally.
- 2) As these priests increase in experience, their skill in the quarterstaff increases beyond that of a typical priest. This is due to the fact that they are allowed so few weapons. For each 3 levels, they receive +1 to hit and damage. Thus, at third level the priest has +1; at sixth is +2; at ninth is +3, etc.
- 3) At first level priests of Telchur save at +1 vs charm spells (as Sortillon above) and +1 vs abjuration and death spells.
- 4) At ninth level, these priests become immune to death spells. Death spells include the reverse of Raise Dead and

Resurrection, Power Word Kill, Finger of Death, etc. The control over their souls is subject only to Telchur.

5) At fourteenth level, these priests receive a premonition of their death. The premonition tells of the time and circumstances. This is not a cause of alarm for these priests, rather it is an honor.

Notes: Telchur is the master of the Opal Pool of the Between. It is said he and his priesthood guide souls from their life on the Prime Material to deserved rest or punishment in the outer planes. Telchur is another of the ancient and rare Oeridain deities who have waned in power over the past few millenia. This priesthood used to be the most venerated in the ancient Oeridian empires.

'Deepest Night' is a reference to death and its welcome rest away from the strife and pain of the Prime Material Plane before the soul's next incarnation. The cold is the moment of death as the body and soul's connection is severed

As those of Altroa lead souls to their bodies, priests of the Lord of Deepest Night support and comfort those at the point of death and guide their souls to the next realm through chanting and prayers. If a person or creature requests support at his moment of death, it must be granted regardless of alignment or profession. The dying moment in the hands of a priest of Telchur is always painless and easy.

Just as their counterpart priests of Altroa are rumored to manipulate and control souls, so may priests of Telchur. Switching souls from body to body, capturing souls or even removing a soul from a living body are but some of the supposed powers.

An older version of Telchur tells of his dealing with memories and remembrances of friends, family, and lovers. Unfortunately, many in the present have forgotten this aspect of his portfolio.

These priests are mortal enemies of priests of Nerull and his unnatural dealings with death and creation of undead. Priests of Telchur will go out of their way to destroy any undead. They believe that one's body remaining undead keeps one's soul from progressing to its rest and next life. These priests have a unique effect when turning undead.

When successfully turned, the undead is given a moment of pain free peace, joy, happiness and, most importantly, hope. If it is destroyed by the turning, the undead's body disintegrates and its life force is cleansed of its pain and is sent to Telchur's realm for healing and rest regardless of its alignment in life.

Rainment includes robes of a white color. The robe's trim and belt change color to denote the status of the priest. Levels 1-3 wear white, 4-6 have silver trim, 7-9 wear black trim, and 10 -12 wear dark blue trim, and 13+ wear dark purple trim. Worshipers tend to be a few eccentric sages, mages and reclusive eccentrics as this deity and his teachings are not available to the common person.

Services are held in temples from the times of midnight to just before the false dawn of the next day and at side of a death bed. In the secret organization, priests of Telchur are rumored to be the leaders.

Telchur's Caress

(Enchantment/Charm)

Sphere: Elemental Air

Level: 1

Range: 0

Components: V, S, M

Duration: 1 turn per level

Casting Time: 1

Area of Effect: 10' radius sphere per level

Saving Throw: negates

This spell creates a slight brush of air to flow outward in a spherical shape. Beings touched by this wind must save vs spells at -1 per 3 levels of the caster or they will remember a person or persons who they lost or died in the past. Those effected will stand and recall sad, sorrowful memories. Those caught in the spell are aware of their surroundings and will defend themselves by parrying or a full defense but will not strike in return. Beings who continue any sort of hostilities must continue to make a saving throw each round until they fail their save, the spell duration ends or they leave the area of effect. If an effected creature is damaged, he receives another saving throw at +4 with no modifiers for the cleric's level. This spell has no effect if cast in an immediately dangerous environment such as running from superior foes, taking damage from a spell or missile attack, etc.

This spell has a special effect on undead. Those undead who fail their save are affected as a successful turning attempt by the casting priest. Undead who make their save will be driven off for the spell's duration and unable to attack anyone within the spell's influence.

WENTA "Mistress of Twilight"

Lesser Power of Gladsheim, CG
Symbol: A Sheaf of Wheat in a circle of Orange
Portfolio: Autumn, West Wind, Harvest, Maturity (both mental and physical), Twilight
Worshipper's Alignment: CG
Priest's Alignment: CG
Requirements: Constitution 13, Intelligence 13, Wisdom 12 Charisma 12
Weapons Allowed: Quarterstaff*, Club, Dagger, Knife
Armor Allowed: None
Required Nonweapon Proficiencies: Reading and Writing
Major Spheres: All, Astral, Creation, Divination, Elemental (Earth), Healing, Sun, Time
Minor Spheres: Elemental (Air, Water, Fire), Protection, Summoning, Weather
Additional Spells: Wenta's Gust of Maturity
Magical Items: As for clerics
Turn Undead: Yes at +2 to the roll
Additional Experience Cost: None

Granted Powers:

- 1) The ability to cast Wenta's Gust of Maturity (a unique spell described below) two times per day.
- 2) As these priests increase in experience, their skill in the quarterstaff increases beyond that of a typical priest. This is due to the fact that they are allowed so few weapons. For each 3 levels, they receive +1 to hit and damage. Thus, at third level the priest has +1; at sixth is +2; at ninth is +3, etc.
- 3) At first level, these priests save vs enchantment/charm magics and illusion/phantasm magics at +1. This rises an additional +1 for every five levels the priest attains.
- 4)) At 9th level, these priests gain an effective 23 wisdom and 21 intelligence when dealing with spell immunities.
- 5) At 14th level, these priests begin to age at only one-fifth the normal rate.

Notes: Wenta represents the maturity and wisdom of middle age and that moment of contentment when one's life comes together. A grounded maturity in the earth, solid as stone. The experience and education of living is felt and understood although not all people have this revelation.

Harvests are often used as symbolically reaping of life's rewards. The priests will teach the knowledge and wisdom of life.

This priesthood has an equal amount of men and women as priests.

Services are held at the moment of sunset when twilight covers the land. The priests face the setting sun then turn and face their elongated shadow. This represents ones shadow is behind them, their shadowy interior has been faced and mastered. Services may also be banquet of many varieties of food and drink to represent life's rewards.

Tales tell of how this church holds the records of both the secret organization and of the ancient Oeridian Empire. They also supposedly function as teachers for the rest of followers of the Four Wind Gods.

Wenta's Gust of Maturity

(Enchantment/Charm)

Sphere: Elemental Air

Level: 1

Range: 0

Components: V, S, M

Duration: 1 turn per level

Casting Time: 1

Area of Effect: 10' radius per level

Saving Throw: Negates

This spell produces a strong gust of wind which races out in a spherical shape. All those caught in the gusts must save vs spells at -1 per 3 levels of the caster or feel a sudden maturity, understanding, and peace within themselves and toward those around them. Disagreements will be patiently pursued and discussed in a rational and complete manner even if those involved are utterly irrational, chaotic or insane. The discussion need not make sense, but those affected by the spell will listen intently. If an affected creature is damaged, he receives another saving throw at +4 with no modifiers for the cleric's level. This spell has no effect if cast in an immediately dangerous environment such as running from superior foes, taking damage from a spell or missile attack, etc. Creatures from the Outer Planes and undead are affected by this spell. The material component is the priest's holy symbol.

GREYHAWK GAZETTEER

SEA ROUTES OF GREYHAWK

By QSamantha
Subj: Sea Routes of Greyhawk
Date: 96-01-14 09:51:50 EST

Here is the companion material I mentioned that goes with the caravan route information. These are the Sea Routes. Because water is water, I've handled this topic a bit differently, looking at ports of note and why they are noteworthy. Politics will often determine who doesn't trade with who or who does, and I've tried to mention this as much as possible. However, it is fairly safe to say that ships from anywhere will sail everywhere, more or less frequently. The only truly regular shipping, like unto a caravan, are the Treasure Fleets of the Flaneass, which I'll mention.

QSamantha

General Comments

Shipping routes in the Flaneass follow something of the same pattern as caravan routes. That is that shipping lanes are susceptible to classification by body of water - Nyr Dyv, Gearnat Sea, Azure Sea and Solnor Ocean. Of course, not all shipping will be confined to just one body of water. Ships can and do travel from one body of water to another. Even the Nyr Dyv is open to ocean going vessels via the Nesser River.

However, few ships that ply the Solnor Ocean and its surrounds make the trip around the Tilvot Peninsula. It is in the main an area unto itself. Similarly, though the Nyr Dyv can be reached from the sea via the Nesser, more ships remain solely within the Nyr Dyv and its river tributaries. The Gearnat Sea, to include both Relmor and Wooly Bays, is similarly self-contained. Only the Azure Sea, because of the few ports on its shores is less self-contained. Many ships ply its waters, both from nations whose coasts abut the Sea and, chiefly, those of the Gearnat Sea.

Every port city sends ships to sea, even if they are only coastal vessels or fishing boats. In fact, most shipping falls into one of these two categories. No attempt will be made to talk about every port. That is far to great an undertaking. Instead, we'll look at the most notable ports on each body of water.

As an aside, I have run one exclusively naval campaign. It was a pirate campaign and not the subject of the following posts. Though most of this stuff got generated in that campaign. BTW a naval campaign in WoG is a COOL alternative to slogging through the Cold Marshes trying to sneak into Iuz.

Solnor Ocean

The Solnor Ocean stretches from the Thillorian Peninsula in the north to Hepmonaland in the south, encompassing many smaller bodies of water. The Tilvot Peninsula and the northern extent of Hepmonaland form a strait that acts as a natural choke point, isolating the Solnor from the Azure Sea. From the southern most port of any size on the Solnor, Dulstrand, the nearest port city on the Azure Sea is Irongate, hundreds of miles away. Traffic between the bodies of water is necessarily less than robust. To move goods inland into southern Aerdi, it is far easier to merely sail up the Thelly or Greyflood Rivers.

On the Thillorian Peninsula, the only port of note is Marnier in the Archbarony of Ratic. North of Marnier dwell the barbarians whose longboats yearly raid the south. While much trade takes place between these people and those of Aerdi, no great ports have developed north of Marnier. Marnier serves as the jumping off point for the Thillorian Peninsula and the Ratic act as middle men between the barbarians and their often enemies, the Aerdi.

Marnier is a medium sized port. Its chief distinguishing characteristic is the great number of canals that crisscross the city, unusual for so northerly a city. These canals, however, make transshipment of goods between flag vessel quite easy. This blind handshake is how Marnier makes much of its money. Marnier should also be noted as a major shipbuilding center.

South of Marnier lies Johnsport, located in the Bone March. Considering its surroundings, Johnsport is remarkably civilized, though still wild and wooly by Aerdi standards. This is all due to the vision of the self-proclaimed Baron of Johnsport. A Snow Barbarian, the Baron has managed to tame the humanoids of the area, particularly the orcs, persuading them to serve him. At the same time, he has resettled northerners in Johnsport and not a few refugees from Aerdi, including demi-humans! The force of the Baron's personality keeps the situation from boiling over. Under the Baron's farsighted guidance, Johnsport is a growing economic and military power. This sits not well with Ratic or Aerdi.

Kayport Bay is the home base of Aerdi's Northern Imperial Fleet. This is a military port with little civilian traffic. It is from here than anti-raiding patrols are dispatched each spring to do battle with the barbarians. Those punitive raids launched against the barbarians have also been based from Kayport Bay.

Atirr lies not much farther south than Kayport Bay and is the northernmost port which is navigable year round, this largely due to the effects of the swiftflowing Trask River. The Count of Atirr is a secret ally of the Baron of Johnsport and enjoys the profits that friendship brings as does the Baron. The Count is not unsympathetic to the cause of those persecuted in the Great Kingdom and an escape route runs through Atirr to Johnsport.

Roland is the next port of note and a highly unusual one. The city of Roland sits high up on the Gull Cliffs, while the port clings to the narrow beach and rocks below, sheltered by an encircling arm of land and manmade breakwater. Between the port and city proper wind many "streets" along which are houses, shops and stores clinging precariously to the cliff side. For all but the lightest loads, winches are used to raise cargoes to the city.

Asperdi, in the domain of the Sea Barons, is notable as a port only because it is home port to the impressive fleet of the Barony. This is Aerdi's querulous but most potent naval. The Sea Barons are privateers, part of Aerdi's navy, charged with policing the high seas and sworn enemies of the northern barbarians, Mediegians, and the Lordship of the Isles. Some wags claim that the Sea Barons support the Malachite Thrown because no one else will have them. Certainly their support seems more certain in the breach than any observance of the Overking's wishes.

Rel Astra is a free city and the largest city in Aerdi. Whether it or Pontylver is the largest port on the Solnor is a bone of civil contention. If ever there was a mercantile city, it is Rel Astra. Everything and anything changes hands. Here, sworn enemies drink peaceably, mostly, in the same taverns. This is neutral ground with few rules. Rel Astra is, however, quite cosmopolitan and cultured, and rowdiness outside the docklands is quickly squelched and the offender's property confiscated. South of Ratic, Rel Astra has the largest shipyards.

Pontylver at the mouth of the mighty Flanmi is the busiest port on the Solnor. River traffic and ocean going vessels clog its port. Home of the Censor of Medegia, Pontylver has a schizophrenic character, being at once a religious pilgrimage site and a bustling port, with all that implies. Yet, practical people, the Ponts seem to find away to reconcile the two and turn a tidy profit. Pontylver is the only port which requires a cleric as well as a harbor pilot to board vessels to guide them into port. Pontylver is also home to the Southern Imperial Fleet.

Duxchan is the hold of the Lordship of the Isles, sometime member of the Iron League. This is the great pirate den of the Solnor. So long as you hate the Medegians and spit when someone mentions the Sea Barons, you're sure to find a welcome. You may also find a quick death as well. There is no law in Duxchan save that of the Pirate's Code. The notion that the Lordship is a nation is a fiction. Each island, or part thereof, is held by them that can hold it. The great plantation owners with their vast slave pens are the only thing that gives the islands any stability. Duxchan itself is a ramshackled, sprawling thing with no rhyme or reason to it for there is no government to supervise its maintenance.

Dulstand is a well fortified, partially hidden enclave that belongs to no one. Pirates, hermits, itinerant sages and feckless wizards and thieves call it home. More civilized than Duxchan, it is the chief pirate den of the Solnor. You would not realize it to look at Dulstrand. It actually appears sleepy. Looks are deceiving. In all the Flaneass, it is doubtful if there is a greater concentration of armories and forges. Weapons are produced in Dulstrand day and night and exported to all corners of the known world in vast quantities. Most of the smithies are located underground. So numerous are their chimneys that the mountain behind Dulstrand looks to the world like a smoking volcano. Beneath the surface, literally, Dulstrand knows the peace, such as it is, that only comes from an armed population, thoroughly versed in weaponcraft and not afraid to demonstrate their skill.

Sea traffic in the Solnor, other than raiders or pirates, revolves around three destinations. Along the Aerdi coast, merchant traffic is extremely heavy. In the north, fishing and the fur trade dominate. To the south, the exotic wonders of Hepmonaland beckon.

Only the Lendore Islands remain above the bustle, quietly going their own way. A place of secrets, closely kept, Lendore beckons from over the horizon.

The Azure Sea

The Azure Sea is the largest body of water regularly crossed by ships from the Flaneass. While the Solnor Ocean is larger, most trade is strictly coastal, or nearly so. The Azure Sea is criss crossed by ships travelling to and from the Flaneass to the Amedio Jungle, Olman Islands and Hepmonaland.

To the east, Irongate stands as not only the largest port on the Azure Sea but one of the largest ports, and indeed cities, in all of the Flaneass. The city proper has no port facilities, being landlocked. However, a special port is connected to the city by a paved causeway. The port is remarkably modern, clean and efficient, perhaps more than any other. While the usual portside establishments and diversions can be found in abundance, they, like the port, are clean and efficient. Trade to and from Irongate is heavy. As a free city, Irongate trades with everyone and its flag vessels can be found throughout the Flaneass. Irongate's outstanding defensive fortifications extend to the port as

well.

Scant, to the east side of the Gearnat straits, is mirrored by Blue, to the west side of the strait. Scant handles legitimate business. Blue handles less savory sorts of merchandize. While the two cities make much of loathing the other, in fact they cooperate closely, transshipping "sensitive" cargoes and otherwise "laundering" merchandize. Agents in both cities are always on the lookout for merchants who need some help getting something somewhere it isn't supposed to go or where it is not necessarily welcome. Due to their location, Scant and Blue handle not only business from the Azure Sea but also the Gearnat Sea. The Mayor's of the cities make sure that everyone is made to feel at home in one port or the other. As befits their carefully maintained public images, the port of Scant is well kept, while that of Blue looks like it was built by a drunken orc with only one eye.

To the west of Blue, is the dwarven port of Gryrax. Not known as sailors, the Dwarves of Ulek are unique in all the Flaneass in that they not only run an efficient port but are excellent sailors. As befits their outlook, the port is stolid, competent but not very exciting, unless of course you are a dwarf. The sailors of Gryrax are known for their heated rivalry with the seamen of the humanoid dominated port of Highport on Wooly. When ships sailing out of these respective ports meet on the high seas, it's war. In port, fights, like unto pitched battles, are certain to erupt if sailors from both ports meet.

Gradsul, at the mouth of the great Sheldomar River, is the chief port in Keoland. It is huge, handling ocean traffic, river traffic and traffic from the Keosh Road. In sheer size, it dwarfs all but Irongate. Not surprisingly, there is a little bit of everything and everyone in Gradsul. The city proper and port are gradually merge together without any sharp line of demarcation. This gives the city the feel of a giant port and the docklands the feel of a city. Many sailors find Gradsul the perfect port and retire there. If its information, advice or just a good story about the sea, any sea, you'll find it in Gradsul. Like the Keosh people, Gradsul is known for being open and friendly.

Monmurg in the Hold of the Sea Princes is notable only because it is the notorious home of the Sea Princes, pirates by any other name. In fact, for so notorious a den of inequity, Monmurg is surprisingly tame. It is small but dashing in a pretentious sort of way. Most people don't bother with it.

Port Toli is another matter. This is the true pirate's lair of the Azure Sea. It is as chaotic, wild and rough a place as you will find. Anything goes. Some say, it's worse than Duxchan. It is. Adding to the atmosphere is the proximity of the Amedio Jungle and the steady flow of loot coming up from that land. Port Toli is the jumping off point for expeditions into the Amedio. Thus, legitimate shipping interests rub shoulders with the Hold's worst pirates in Port Toli with fortunes at stake. It doesn't come any meaner.

Narisban in the Olman Islands offers riches much like Port Toli. The Olman's themselves are a lucrative destination but Narisban is also the staging area for trips to the western extent of Hepmonaland, or even the Amedio. The port is, however, much less wild than Port Toli. It can get rough but something about the balmy breezes of the Olmans soothes tempers. What Narisban may lack in mindless violence, it makes up for with exotic flair. This is an alien culture to most mainlanders and a crossroads. It is rumored that unknown folk from beyond the Densac Gulf use Narisban as the northern extent of their trading routes, exchanging their goods for those of the Flaneass. The truth remains alluringly obscure.

The Gearnat Sea

The Gearnat Sea encompasses both Relmor and Wolly Bays as well as the water south of the mouth of the Nesser river and that between Blue and Scant. A great deal of traffic from Irongate and Gradsul passes through the Gearnat Straits headed for either Hardby or the cities of Nyron and Almor. In turn these, cities send cargoes into the Azure Sea. Unlike all other bodies of water, the Gearnat Sea boasts no great ports like Pontylver, Irongate or Greyhawk. The ports are functional but of no great extent.

The area known as the Wild Coast has several small ports. This area is not particularly rich, however, its freedom loving ways have attracted people who know how to more than get by. Home to numerous adventuring types, the Wild Coast is always buzzing with schemes or plans and people coming or going. The flurry of activity is what makes the Wild Coast prosperous. At the same time, elven items from Celene and riches from the Pomarj are marginally easier to obtain here than elsewhere.

Safeton is the Wild Coast port furthest north, largest and most prosperous. There is something of a preposterous sense of self-importance about Safeton, the inhabitants of which see themselves as leaders of the Wildcoast, despite untenable nature of any such claim by anyone. Still, if you play along you'll be treated well enough.

Fax at the midpoint is perhaps the most interesting Wild Coast port as it is a crossroads for the area and perilously close to the Welkwood, Suss Forest and beyond the Jewel River, Celene. Yet, Fax is also remarkably friendly and relaxed.

Elredd is the bad apple among the port cities of the Coast. It is edgy and dangerous, though not really belligerent. Everyone goes armed. Chips are worn on shoulders and respect comes at the point of a sword. Not

surprisingly, mercenaries are one of Elredd's chief exports, second only to those of Perrenland.

The Ahlissan Coast of Relmor Bay is just the opposite of the Wild Coast. It is quite, blessed with rich agricultural land and a settled industrious populace. Though no cities have earned the same notoriety of those along the Wild Coast, cities similar in size exist. Trade here is vital but quiet.

North of Ahlissa lies Prymp. This is an almost fabled city. Many great figures famed for their adventures have come from Prymp, reflecting the dynamic nature of the city. Prymp is the largest Aerdi port on Relmor Bay and the chief trading port in the west of the Great Kingdom. The city produces all manner of goods, trades in more and exports the rich produce of the surrounding countryside. It is also home port to the Western Imperial Fleet. Oddly, it is also a major religious center famed for its many smoking temples. Thus, Prymp is in many ways all things to all people. While an Aerdi port, and a military one to boot, Prymp's port remains quietly open to Aerdi's enemies, so long as things remain quiet.

Chathold, capital of the Prelacy of Almor, is situated at the mouth of the Harp River. Produce from the farms and wineries of the exceptionally fertile Harp Valley are shipped down stream to Chathold for sale. For a major religious center, Chathold is neither stuffy nor particularly holy. The temples of Chathold do a brisk business through the port providing for their needs and their agents are competent and worldly. While hardly wild, Chathold can be an exciting city to visit. Business is business and the clerics don't interfere with its conduct.

Mithrat, at the northern most point of Relmor Bay, is an incredibly old city, dating from the earliest migrations through the area. Many of the buildings are weathered, though still in reputable shape. As might be expected, tradition plays a large role in Mithrat, and its ancient port. Things are done the way they always have, even if times have changed. Time stands still in Mithrat and to visit the city is to step centuries into the past. For the sailor, the most immediate problem this brings is that nothing seems to ever be torn down. New structures are added but old ones are repaired and preserved. The result is a bewildering maze of docks jutting out into the water at crazy angles and buildings no less precariously leaning this way or that. While confusing and having the appearance of dangerous instability, all these structures, almost, are sound. That's good for Mithrat is an extremely busy port.

Oldred, to the southwest of Mithrat, is almost as old and just as bustling, though appearing in better repair, the population being less hidebound by tradition. Oldred does, however, have a provincial flair that Mithrat does not. The isolated farms and lordly holdings of southern Nyron and the Duntide have passed much of their rural ways on to Oldred. Thus, there is a common sense practicality to Oldredians, a tight lipped reticence that borders on the mysterious and an almost otherworldly detachment manifested by inordinate attention paid to the weather and "signs." It is said that natives of Oldred can accurately forecast the weather days in advance with no hint of magic.

At the northern tip of Wooly Bay Hardby is famed throughout the Flaneass as the city of the Dominatrix. The city is ruled by women and women hold most positions of wealth, power and authority. This can make it interesting for those unaccustomed to seeing women in prominent roles. And there is no avoiding Hardby. It is the southern gateway to the central Flaneass and the City of Greyhawk. As an accommodation to the immense mercantile traffic that passes through the city, the Dominatrix is more understanding of any otherwise inappropriate male behavior in the harbor area than she would be elsewhere. Still, sailors often suffer some serious cultural shock, though some grow to appreciate the women of Hardby.

The last port of the Gearnat sea that must be mentioned is Highport. Like Blue is a home to pirates, freebooters and buccaneers. Unlike Blue, no eye is necessarily kept on the bottom line. Thus, while Blue is violent, it is a controlled violence that is not allowed to get in the way of profit. Highport knows no such restraints. It is utterly lawless. Might makes right and the mighty rule the weak.

A word should be said about the Nesser River, so wide and deep that ocean going vessels can navigate its length from the Gearnat Sea to the Nyr Dyv. This watery highway is constantly bustling with traffic. Thus, the Gearnat enjoys heavy traffic in all directions.

This abundance of shipping, greatest in the Flaneass, makes the Gearnat fertile ground for pirates. The pirates known as the Sea Princes are not uncommon in these waters, particularly the Gearnat Straits. The occasional Duxchan ship is also seen. Most of the pirates, however, are native to the Gearnat.

Prymp is famed for her daring privateers operating under letters of marque from the Overking. Scant is home to privateers as well and none are more dashing. Adhering to their own code of chivalry, they are sometimes referred to as mercenary knights of the sea. Buccaneers and freebooters sail from Blue and Highport and the Wild Coast knows smaller pirate craft of all description. No pirates are more distinctive than those of Hardby. These amazonian waveriders should not be underestimated. Finally, there are rumors of pirate busses along the coast of the Bright Desert. These mysterious raiders appear and disappear mysteriously. Accounts of their activities are few, for few survive, and their vessels are never seen in any port.

The Nyr Dyv

The Nyr Dyv is a large lake and the only such lake in the Flaneass to boast significant shipping traffic. It

should be clearly understood that almost half of this traffic neither originates nor truly concludes in any port along the shores of the lake. The Nyr Dyv is fed by a half dozen great rivers and riverain craft often use the Nyr Dyv to reach destinations along one of the many other river systems. The Nesser River deserves special mention because it connects the Nyr Dyv to the Gearnat and is navigable by the largest vessels along its entire length.

The City of Greyhawk is arguably the greatest port on the lake. Enjoying lucrative caravan routes and connection to Hardby via the Selintan River, Greyhawk is ideally located. Its port, while not huge is very busy and very efficient. The directors of the city do everything they can to encourage trade. No city in the Flaneass is as welcoming to trade as Greyhawk.

Dyvers is Greyhawk's great rival and has a dock area double in size, though it handles about equal traffic. Dyvers port is unique in that it uses many mechanical devices to load and unload ships. The city prides itself on this ability and but for Greyhawk's tireless effort to keep up and stay ahead of the Dyverse, Dyvers would be the port of the Nyr Dyv. Dyvers is the premier shipbuilding center of the central Flaneass and the majority of ships on the Nyr Dyv and the Gearnat Sea were built there.

Willip, in Furondy, is the Kayport Bay of the west. It is home to the Furondian Fleet and is primarily a military port. Still, substantial mercantile traffic does pass through the city and for a military port, Willip is relaxed.

Admundfort, the sometimes capital of the Shieldlands, is a very minor port. It is in truth more of a fortification. No defenses are greater than its. Admundfort is also notable for the secrets that pass beneath its towering defenses. It is a city of no little intrigue and dark indeed are some of the words whispered in its black alleys.

Radigast City, so close to the Bandit Kingdoms, has defenses second only to those of brooding Admundfort. Beyond its protected harbor, however, it is a lively, bustling city that offers any pleasure imaginable. Indeed, Radigast City's reputation is that of a debauched and decadent, seductively dangerous, port of call. For sailors long at sea, Radigast City is a favored spot for liberty. The tales of the pleasures and sensations of this port are famed wherever ships make port.

Leukish, capital of the Duchy of Urnst, is the most wealthy port of the Nyr Dyv. The wealth of the Duchy shows. Everything is first rate. The port is so busy that ships lay anchor outside the port proper, stacking up to await the harbor pilot to take them in. The Urnst people import much and export as much. Here are fortunes made.

No discussion of any body of water could be complete without some mention of pirates, the bane of shipping everywhere. The Nyr Dyv has its share. The coast of the Bandit Kingdoms, specifically the hold of Prince Zeech of Redhand, is the all too safe haven for the pirates of the Nyr Dyv. The sea bandits of Redhand are a murderous group, as bloody as they come. They believe that the more cruel and heedlessly violent their actions, the easier it will be to take prizes. So, violent at the sea bandits, that they may appear insane.

The Rhenee pirates are far less numerous and violent than the sea bandits but far more cunning. They use trickery and deception to take their prizes. Their reputation is at least equal to that of the sea bandits, mixed with not a little grudging respect.

While not specifically connected to shipping, something must be said of the Nyr Dyv's phantom vessels. Tales of ghost ships are common enough the world over but the Nyr Dyv seems to have more than its share. While the tales and specifics vary considerably, as they do everywhere, there is a horrid familiarity all too common in tales of the phantoms of the Nyr Dyv. Sailors will not speak openly or easily of it and whisper when they say anything at all. The ensigns and jacks of many of these ghost ships come from a watery nightmare. Sages, pale and shaking, have confirmed what sailors have instinctively guessed. From out of the fogs of time, the colors of the Isles of Woe still fly on ships of the dead. None will even contemplate what, if anything, this may portend.

Treasure Fleets of the Flaneass

To avoid becoming the victims of pirates, ships with particularly valuable cargoes will band together for protection in numbers. These are the treasure fleets of the Flaneass and the greatest prizes on the seas for the pirate daring and skilled enough to take them.

The Solnor Ocean knows two treasure fleets. The lesser of the two is known as the Fur Fleets and sails each spring, after the winter's trapping and the spring rendezvous, from Krahenheim and Soull to Marnier. Crossing Grendip Bay, the two fleets will meet and proceed together. Pirates from the Sea Barons to the Duxchan may have a go at taking these ships.

As autumn nears, the second fleet, known as the Ivory Fleet after a notable element of its cargo, sets sail from Hepmonaland for Pontylver and Rel Astra. It carries the wealth of the south north and must pass through the domain of the Lordship of the Isles, past Duxchan itself!

Three treasure fleets yearly ply the waters of the Azure Sea. The Olman Fleets proceed north to Gradsul and Irongate each year after Richfest before the late summer storms begin. The Amedio Fleets travel to the same destination at the same time. Never is the potential plunder greater.

The third fleet is rumor at best. Known as the Scarlet Fleet, it is believed to travel from Blue to Kro Terlep

and back again. The schedule of its sailing is a secret you could die for. Many have.

The treasure fleets of the Gearnat Sea are closely tied to the caravans of Greyhawk. The High Fleet marks the return of the merchant caravan travelling the High Road to Aerdi. It sails from Chathold to Hardby. The other, known as the Wild Fleet, marks the return of the caravan travelling the Adventurers' Way, sailing from Elredd to Hardby. The High Fleet is by far the larger.

Three treasure fleets sail on the Nyr Dyv, each marking the return of one of Dyvers' or Greyhawks' merchant caravans. The Nellix Fleet is the early returning portion of the caravan on the High Road to Aerdi returning via the Nesser River. The Northern Fleet marks the return of the Great Northern caravan from Radigast City. The Furond Fleet marks the return of the caravan from Dyvers on the Furond Trail.

QSamantha

GREYHAWK POWERS

ALLITUR & BEORY REVISITED

By Oeridian

Subj: A different Allitur

Date: 96-01-13 22:02:02 EST

Here is the description I wrote up for Allitur, following the then-standard for campaign materials. I offer it not as a "better" one, but just to show how we can have completely different takes on the same material!

Allitur (lesser god, LG)

Allitur is the ancient Flan deity of ethics and propriety. Prim and proper, he is said to be scrupulously honest, and more concerned with appearances and social graces than with substance. Allitur was the patron of the complex system of social mores which the Flannae possessed, and was charged with seeing to it that the various taboos and intricate customs of the Flannae were observed. Today, with the near-extinction of pure Flan culture (the Flannae having been absorbed by the conquering Oeridians and Suel), Allitur has both broadened and narrowed his scope. Now, not only does he oversee the administration of Flan social rituals, but he is looked on as the source of polite manners and the upholder of social etiquette throughout the Flanaess. However, such diversity has brought in an element of relativism to the priesthood which some of the more conservative leaders believe is quite dangerous.

Allitur is a deity mostly revered by persons at the higher end of the social ladder, who can afford to be concerned with the social graces. Many major domos, castellans, and others whose job it is to ensure that etiquette is observed, also pay him homage. However, his aspect as a god of ethics also means that his name is also called upon for the sealing of pacts and bargains, and woe betide the person who deals underhandedly on a bargain made under Allitur's auspices!

Allitur is most often seen as a tall, severe-looking human with shoulder-length white hair, dressed in very conservative black clothing, with a white shirt, and wearing a wide-brimmed black hat. His symbol is a shepard's staff, taken from an allegory (often related by his priests) which compares Allitur's maintenance of social graces with the sheparding of a flock of wayward sheep. Services to Allitur are quite complex, and involve the recitation of precise formulae and scrupulous maintenance of social mores, down to the seating of the faithful in descending order based on their social standing (the determination of which is based on complex formulae which the priesthood hold as sacred texts).

Allitur's Priests

Allitur's priesthood is much like the god himself; prim, severe, and more concerned with social appearances than anything else. They are the kind of people who will correct a waiter for pouring wine from the wrong side, and are the first to frown darkly and mutter about 'the young people of today' failing to observe the social graces. On the other hand, dour though they may be, they are also much in demand for their reputation as completely honest traders and negotiators; once you have made a deal with a priest of Allitur, you can be assured that he will live up to his end of the bargain.

Requirements: AB Wis 14; AL LN, LG; WP any nonedged weapon; AR none; RA mostly black clothing (white shirt) with no ornamentation; SP Charm, Divination, Guardian*, Protection*; SPL none; PW 2) detect lie two times/day; TU nil.

Subj: And a different Beory

Date: 96-01-13 22:04:16 EST

From: Oeridian

Here's another sample of a somewhat different take from my own campaign on the same idea from Vool's campaign. [Hey, Roger, why not post stats of those demigods that were trapped beneath Castle Greyhawk...? :)]

Beory (greater goddess, N)

Beory, the Oerth-Mother, commonly takes the form of a rotund, middle-aged, motherly woman with brown hair and weathered skin, and she is sometimes depicted as such. More often, though, the goddess of nature, rain, and the very Oerth itself is seen as a process rather than a being by learned folk, and she is considered very distant by common folk. The worldly doings of humans, demihumans, and their kindred are of almost no concern to Beory.

Only events which affect the integrity of Oerth as a whole concern her. Beory has very few priests; those who do exist are druids (but they lack the Charisma requirement that other druids must fulfill).

Beory is rarely chosen by an individual as a patron deity; rather, she is universally called upon by those who either feel especially close to nature, or who have some need to deal with nature on a grand scale. There are no formalized *ôservicesô* of Beory as such; rather, each worshipper spends time in quiet contemplation in a natural setting, each communing with the Oerth-Mother Herself in their own way.

Beory's Priests

Priests of Beory are contemplative communers with nature, using their skills to avoid any change of the natural balance. They are conservative, cautious folk, loathe to take incisive actions. Many are solitary, and the priesthood has little organization. Priests treat each other as superiors on the basis of wisdom and years, not as a result of formal titles or higher experience levels. The priesthood of Beory is most often entered into under an informal apprenticeship agreement; the hopeful follower of Beory must find a priest who is willing to take on the responsibility of training the neophyte. Such priests are difficult to find, however, as such training (which naturally takes several years) tends to distract the priest from his contemplative activities. Generally, the priest, having been approached by such a hopeful, will seek a sign from the Oerth-Mother before agreeing to undertake the task.

Requirements: AB Wis 16; AL N; WP as druid; AR leather; RA green, brown, or gray plain robe; SP Animal, Charm*, Divination, Elemental (all), Guardian*, Healing, Plant, Protection*, Summoning*, Sun, Weather; SPL none; PW as druids; TU nil.

THE VAMPIRE COUNCILS OF GREYHAWK

By Psicosis79

Subj: Vampiric Councils of WoG 1st

Date: 96-01-15 19:15:19 EST

I'm going to try this too. I think that I probably play WoG different than most people. I use the setting almost entirely for background. Politics happen, wars happen, life goes on and its almost all background noise, necessary noise, but noise. It helps that WoG is dead. I run what I call a deep campaign or a campaign within the campaign.

Specifically, I run a horror campaign in Greyhawk using modified Ravenloft rules. Ravenloft is a cool game but it has no setting. Greyhawk has a cool setting over which I can lay a horror campaign. The players play characters who become aware of the horror that lurks beneath the surface of Greyhawk. These evil forces could care less about Greyhawk politics and such because they are too busy with their own affairs and politics.

As the basis of the campaign, I use four elements then mix in whatever else strikes me.

From the Vecna Lives module, I have taken the Cult of Vecna information and expanded it. The CoV is headquartered in Irongate but has major cult centers in Greyhawk, Rauxes and Littleberg in Furondy. It aims to restore Vecna to power.

From the basic WoG box and the From the Ashes box, I use the Scarlet Brotherhood but I give them a very necromantic cast. Of course, they are everywhere.

Both of these groups have worldly concerns but also spend a great deal of time fighting one another. Opposing them are the Vampiric Councils, who don't really mean to do anybody any favors so much as they see both the CoV and SB as human threats to their undead existence. The VCs fear that CoV and SB are both capable of destroying them and that they may bring unwanted attention to the VCs' secret cabals.

The Vampiric Council's of Greyhawk all trace their undead lineage to Kas. Unlike their progenitor, the VCs care nothing about ruling mortal man, much as a farmer could care less whether or not his herds graze here or there, so long as they remain healthy and available for the slaughter. In a perverse way, the VCs protect humanity, if only for their own predation.

With Kas' imprisonment in Citadel Cavitus, the VCs split Greyhawk into large Dominions. Over the centuries, these Dominions have disagreed about one issue or another and fell to squabbling among themselves, until few cooperate and a few are outright antagonist toward one another. This situation might have continued but for the Greyhawk Wars.

The Wars and their aftermath greatly diminished the herd. Iuz is seen as a major threat to the VCs well-being. BTW, my vampires can be of any alignment. Worse the SB managed to make contact with Tharzidun and the CoV with Vecna. Both are still greater threats to the herd.

Thus, the VCs have independently determined to act to save mankind for themselves by taking on Iuz, the CoV and the SB. This is where the PCs come in. Vampires are smart enough to recruit others to do their work for them. At first the PCs are manipulated by unseen hands. When they figure out that something more is going on and start to dig, they discover the VCs. Digging further, they find out about the rest. What do they do? There are no good choices but they are in too deep to get out.

Making matters worse, Kas has escaped imprisonment but has not revealed himself. He correctly believes that the VCs have grown too independent to ever accept his rule in as absolute a manner as he would wish. Thus, he plots their destruction, after he has manipulated them. Kas is my ultimate McGuffin. The PCs learn of the existence of the SB quickly, for its an open secret. The CoV takes longer. Then comes the VCs. Kas is the last.

To cut the mix, I can always restore the veil of normalacy and run just regular old adventures in Greyhawk. I find 1 out of 4 adventures, on average, run like this works pretty good.

Since you all have a familiarity with the CoV, the SB and Iuz, I thought I'd tell you about the Vampiric Councils. I'm a big fan of Anne Rice and White Wolf's Vampire game and on AD&D's terms I've tried to take Vampire's approach, but not specifics, and apply them to a fantasy setting using Van Richten's Guide to Vampires.

The Vampiric Council of Dantredun

Dantredun is the capital of Blackmoor. The vampires of the Council of Dantredun are all warriors with CE alignments. Known as the Vampiric Knights of Blackmoor, these undead hold Blackmoor and the lands of the Tiger and Wolf Nomads as their hunting grounds. So close to Iuz, they bear a great responsibility for dealing with the cambion. Their approach has been cautious. The Council has undertaken no direct action against Iuz but has met every attempt by his forces to move north with savage resistance. Though few in number, the sheer power of the

Council of Dantredun's membership and their careful strategy has largely succeeded, if only because Iuz' attention has never truly turned north.

The Vampiric Council of Greyhawk

Greyhawk's Council is made up of the widest variety of vampires. It lays claims to the lands of Furondy, Veluna, the Wild Coast, the Shieldlands and the Duchy of Urnst. Worldly and sophisticated, the Vampiric Council of Greyhawk are masters of political maneuver. Behind the scenes, they have worked tirelessly to rally support against Iuz. In stark contrast to the Vampiric Knights of Blackmoor, who often personally take the field, the undead of Greyhawk never expose themselves. They have a firm belief that time is on their side and their patience is that of water washing away a stone.

The Vampiric Council of Gradsul

Almost more of an undead wizards' guild, the Vampiric Council of Gradsul often seems distracted as if they are more concerned with spell research than anything else. Their alignments tend toward evil neutrality. They claim all of the nations in and around the Sheldomar River. However, their lax attention to their herd makes this claim somewhat hollow. The Cult of Vecna has strongholds in the Dreadwood and the Pomarj. The Scarlet Botherhood infests Keoland from a headquarters in Gradsul no less! Yet, the Gradsul Council seems blythly unconcerned.

The Vampiric Council of Lopolla

Mysterious to all the other councils and feared, the Council of Lopolla is made up of CE aligned vampires. All, amazingly, are clerics, serving the dark deity Kanchelsis. These undead do not cooperate with any others but their members often travel the Flaneass. This Council claims nothing less than the entire Flaneass as its own, claiming that other Councils hold territory in fee to them. While others scoff at this, there is a fearful edge in their voice when any mention is made of the undead of Lopolla.

The Vampiric Council of Wintershriven

From the heart of the Theocracy of the Pale, the Vampiric Council of Wintershriven claims the Barrens, the Bandit Kingdoms, Tenh and the Hold of Stonefist as their domain.

This council is aligned lawful evil and is evenly split among warriors, wizards and thieves. One of the most conservative Councils, the Wintershriven Council has never bothered anyone. However, Iuz' conquest of Tenh and the Bandit Kingdoms has forced the Council to become more activist. This has led to their discovery by the Theocracy. An uneasy alliance has been formed in the aftermath of their discovery.

The Vampiric Councils of Mithrat and Oldred.

Both of these Councils control the thieves guilds in their cities and are composed entirely of vampiric thieves. Both claim all of Nyronnd and the County of Urnst as their preserve. Both are aligned lawful evil. The council's are fierce rivals and war upon each other constantly. This has allowed the Cult of Vecna to establish a strong presence in Nyronnd. Yet, so deep is the hatred of the Councils that they take little or no action. Partially in response, the Vampiric Council of Greyhawk has made preliminary moves to seize the County of Urnst and may eventually assume control of Nyronnd west of the Duntide River.

The Vampiric Council of Chathold

Alone among the Councils, the vampires of Chathold are good aligned. They claim no lands but Almor and feed only from mortals who voluntarily agree to serve the Council. The Chatholders are looked down on with much ill will by all other Councils, though they are given a grudging respect. The Vampiric Council of Rauxes is the exception. They seek nothing less than the destruction of the Chathold Council as a first step toward seizing Nyronnd.

The Vampiric Council of Rauxes

No Vampiric Council is greater than the Rauxes Council. They claim all lands of Aerdi, the Barbarian Kingdoms and the Iron League States. None dispute or challenge their claim. These vampires are masters of necromancy. While their immediate enemy is the Chathold Council, the Rauxes Council fully intends to eventually face the Greyhawk Council for practical control of the Flaneass. The Rauxes Council also fully appreciates the unique threat the Lopolla Council represents. Though uncertain, they suspect Kas' return and seek his undead blood. Alone among the Councils, the Vampiric Council of Rauxes is strong enough to have dealt with its non-vampiric opponents but to also realistically plot the domination of the entire Flaneass. The Reign of Darkness has begun.

Any comments are welcome. I've been running this game for about two years and it's pretty cool, even if it's not typical Greyhawk. I hope you all like it.

Psicosis79

GREYHAWK POWERS

DELLEB, KURELL, & ZILCHUS

By Vool dFool and LEOMUND

Subj: Further Priesthoods. . .

Date: 96-01-15 20:09:47 EST

Here are three more priesthoods. . . a collaboration with LEOMUND. I sent him my material and he added in the deity's stats and parts of the priesthoods themselves.

Thanks again and let me know what y'all think.

~C

DELLEB ". . . of the Scroll and Quill; Riddle-Master"

Oeridian Male Intermediate Power of Twin Paradises, (Neutral with strong Lawful and Good tendencies)

Symbol: A Single Flame (the Flame of Reason)

Portfolio: Reason, Intellect, Riddles, Education, Logic Puzzles

Worshipper's Alignment: Any Lawful

Priest's Alignment: LG, LN

Requirements: Intelligence 14, Wisdom 9

Weapons Allowed: Any blunt, non-edged weapon

Armor Allowed: None

Required Nonweapon Proficiencies: Reading and writing

Major Spheres: All, Astral, Divination, Law, Numbers, Thought

Minor Spheres: Guardian, Protection, Summoning, Time, Wards

Additional Spells: Light, Continual Light, Quest

Magical Items: As for cleric

Turn Undead: No

Additional Experience Cost: None

Colors/vestments/headaddress: any

Granted Powers:

- 1) These priests automatically gain two sage slots of the player's choice. The choices must come from the list given below. The priests gain an additional sage slot of their choice for every six levels.
- 2) These priests have access to most information in any of Delleb's temples or universities.
- 3) At fifth level, these priests may cast Divination once per day. This spell is typically used when the priests are stumped as to the answer for a question or they want to verify a finding.

Notes: Delleb Riddle Master is an aloof deity and his priesthood follows suit. Followers of Delleb are largely in their own world of historical and scientific knowledge. Dellebians love riddles and logic games, revere history and delve into biology, chemistry, anatomy, etc. of all living creatures. Also, Delleb's temples often double as universities and schools of higher thought. Many tomes, manuals and books may be found here. Thus, any of Delleb's temples hold huge amounts of information and the priests guard the information with a passion on par with that of gathering information. For an outsider to gain access, typically he must be sponsored by a priest who is good standing.

It is said to enter any of their temples, one must answer a riddle, provide the priests with a challenging puzzle to solve or bring the priests a newly discovered fact or piece of history. Woe be to those try to bluff their way into a temple of Delleb by using a riddle with no answer or false information!

The typical areas of study a priest of Delleb may choose from are on page 107 in the DMG. The priests may not choose from a supernatural, magical or esoteric field of study as they are more concerned with physical phenomena.

Worshippers and priests of Delleb are almost exclusively sages, scholars and professors. While this church is lawful in its study and organization, outsiders see nothing but perpetual chaos and clutter as many of the priests neglect their personal appearance and homes. Dellebians are concentrated mostly in large, lawful cities such as Niolo Dra, Monmurg, Mitrik, Radigast City and Chendl.

Dellebian clergy are poor adventurers and poorer fighters. Many of the Clergy never travel anywhere and thus 75% of them fight as a mage instead of a cleric. They do learn one weapon, reluctantly, in case the temple or

library needs to be defended. The 25% who do fight as clergy are looked down on by their peers as "wanderers" and the greatest cut "illrates!"

When a Dellebian prays for spells he must take twice as long. The first half of his praying involves the giving of information to his god to be set down in great histories. The priest relates what has happened in the city that day -- though, being so cloistered, a great deal of information might pass them by. Which brings up the great ally of Delleb -- the God Zilchus.

Zilchus' cleric/thieves learn a great deal on a daily basis and they gladly download this information, for a (small) price at the temples of Delleb.

Lastly, a new form of High Worship has been introduced by Dellebians called 'the high holy cross word puzzle' -- 40x40 with less than 100 black squares!

Delleb, God of Reason and Intellect

Lesser God

Armor Class: 5

Move 15

Hit points: 107

No of attacks: 1

Damage/attack: 1-4 + 2

Special Attacks: spells

Special Defense: immune to charms, holds, lies, scrying, etc.

Magic Resistance: 30%

Size M

Alignment: Neutral (Good)(Lawful)

Worshipper's Alignment: any

Symbol: an Open Book or a Single Flame

Plane: Prime Material

Cleric/Druid 5th level cleric Fighter: nil Mage: special

Thief/Assassin nil Bard nil

S 13 I 24 W 20 D 15 Cn 14 Ch 21 Cm 18

Form/Appearance: Delleb appears as a deshelled man in rumpled, often stained or dirty, clothing. What he wears is in good repair and of good quality, however. He has shaggy black hair and green eyes. He often frowns and scratches his head. His apparant height, weight and age varies at his whim.

Weapon(s)/devices/armor: Delleb bears no armor and uses a +2 dagger as a last resort. His skill in arms is that of a 5th level cleric only.

Relationship in pantheon: Delleb's relationship in the pantheon is, at best, unclear. His interests are intellectual and thus he seldom relates with any other god. However, he might be sought out for his knowledge. He gives his advice to any who qualify -- at a stiff price but he is unconcerned with the moral implications of what he may tell someone. His cloest ally is the god Zilchus.

Home plane/abode: Prime Material. Delleb has a great library somewhere, perhaps on the Prime Material. It is said to contain over 1,000,000 tomes, scrolls, books and writings. It is hidden and guarded by seven Brass dragons of the largest size. Some speculate that it is a distant part of Bahamut's Stronghold. Delleb can take a client to the library instantly or he may just vanish himself. Those taken report full recall of what they were shown but no idea of the location of where they have been -- even if that was their goal in going in the first place.

Philosophy/Purpose: Delleb cares about knowledge for the sake of knowledge. He is the world's greatest sage being an expert in all fields. He is available to anyone who wants knowledge and who can prove to him their own brain power. Delleb ALWAYS asks a client a riddle or gives him/her a puzzle to solve withing a time limit. If they fail he merely ignores them as being stupid and unworthy of his time.

Summon/Guards/Allies: He can summon one of his Brass Dragons at will to fight for him but he is more likely to <teleport> away.

Spell Like Powers: He can cast any first, second or third level clerical spell in the Spheres of All, Astral, Divination, Law, Numbers, Thought, Guardian, Protection, Summoning, Time and Wards at will with no limit as to quantity. Further he can use any mage spell from his great library -- i.e. ALL but the spells not in general circulation. He must bring forth the book holding the spell he wishes to cast but in doing so he does not erase the spell from the book. He can teach any mage of appropriate level how to cast any spell, even one the mage has failed to learn before. The mage may 'try' after one day of study and continue as long as Delleb continues to aid him/her in learning. Delleb may leave if the mage fails three attempts.

Clergy (bonuses/colors etc.): Delleb has a small clergy. Delleb is prayed to by Scholars and sages all over the world. Their hope is that he will give them a riddle or puzzle (5% chance) and, if they solve it, that he might aid them in some knotty problem they may be having trouble with. Delleb does NOT know everything -- but he does come close.

Churches: Great Libraries and Universities are part of his Temples. The Temples of Delleb are located only in Major Cities of the Flanness. Statues of Delleb appear in many schools and places of learning.

KURELL "Green-Eyes"

Oeridian Male Lesser Power of Limbo, CN

Symbol: Two daggers crossed in an X over a black background with slanting green eyes peering over

Portfolio: Jealousy, Revenge, Thievery

Worshipper's Alignment: Any

Priest's Alignment: CG, CN, CE

Requirements: Dexterity 13, Intelligence 12, Wisdom 9

Weapons Allowed: Any as an Assassin

Armor Allowed: As for thieves

Required Nonweapon Proficiencies: Disguise

Major Spheres: All, Chaos, Charm, Healing, Protection

Minor Spheres: Divination, Necromantic, Summoning, Sun

Additional Spells: None

Magical Items: As for priests and thieves

Turn Undead: No

Additional Experience Cost: 20%

Granted Powers:

- 1) These priests and priestesses advance as assassins equal to one-half their level as a priest. At first level, they receive 30 points to distribute among their thieving skills with no more than 15 points given to any one skill. At every other level after, the character receives 15 points to divide how the player chooses. They gain never gain the ability to use mage's scrolls.
- 2) These characters are not required to spend an extra slot to learn a rogue based non-weapon proficiencies.
- 3) At fifth level, these priests may choose to specialize with a single weapon at normal fighter cost.
- 4) At ninth level, these priests are able to cast a specialized version of the priest's spell Emotion Control for a Jealousy effect.

Notes: Kurell Green Eyes, Scion of Jealousy, Prince of Vengeance. Kurell is the embodiment of vengeance for the sake of vengeance with added passion. These priests hold the thought that without the urge to have what the next person possesses, there would be no invention and society would stagnate. Others say this is a feeble excuse in order for the selfish to take advantage of deity-granted powers in order to further their own gains. Perhaps this is just what Kurell wants.

For those with the money, these priests often hire out as "assassins". They do not consider themselves murderers nor do they kill needlessly or without heed. Rather, it is viewed as justice in the terms of two eyes for an eye and two teeth for a tooth. Retribution is carefully planned out and precisely executed with the intent to make sure the target realizes what is happening, why, and will remember the 'service rendered' for a long time to come (if the target is to remain alive). It is to be remembered, once hired the employer has very little control over their methods. They have also been known to "liberate" items of great value for a price.

This church is strongest in the Bandit Kingdoms where they have given no ends of woe to Iuz's invading forces. From here, they have wormed their way into almost all kingdoms and free cities.

These priests are not well taken in most open societies and thus they have become masters at disguise and deception. Formal worship garb has become that of stealth, silence and at the moment of revenge. Services are performed quickly and in silence even in areas considered safe. The different factions of this religion are not on good terms to covert warfare with one another. Each faction has its own personalized variation of Kurell's symbol. Sayings such as "Green eyes fall upon you" or "Beware that the Green do not see your back" are meant as warnings that a priest of Kurell is after you.

Rumors have been heard of priest-thieves of Kurell perfecting an anti-wards sphere, but no hard proof has been obtained.

Emotion Control: Jealousy
(Alternation, Enchantment/Charm)

Sphere: Thought, Charm

Level: 5

Range: 10 yards/level

Components: V,S,M

Duration: 1 turn/level

Casting Time: 5

Area of Effect: One creature/3 levels of the caster within a 30' cube

Saving Throw: Negates

This spell differs greatly from the third level priest spell Emotion Control. This spell causes all those who fail their saving throw to make petty grievances into full fledged and vocal jealousies and possibly violent conflict. PC's and NPC's may become jealous over another's fighting ability, magic ability, wealth, magical items, personal looks, personal items, weapons, friends, or whatever else the player or DM believes the character is jealous over. Clever players may need no goading while some may need some hints or DM intervention. Any affected being may be jealous toward anyone within eye sight, some one in another room he knows is there etc. If there happens to be only one person around, the affected being will turn inward and talk to himself about what he is going to do the next time he sees the person he is jealous of. Whether or not those affected come to blows depends on the deepseatedness of the jealousy, the affected person's or creature's disposition to those around them and role playing.

Arguing NPC's and PC's will bicker and insult one another ignoring what is going on around them. They will have an almost impossible time concentrating on the task before them. Thus, a group of guards will not notice a priest-thief of Kurell slinking by but they will notice if attacked and be allowed an additional saving throw each round they continue to be assaulted. But, the bickering does mean those who are affected by the spell have a -4 to any surprise rolls for the duration. The material components are a gold nugget or a small diamond which disappear and the priest's holy symbol.

Kurell, God of Jealousy, Revenge and Thievery

Lesser God

Armor Class -4

Move 24

Hit points 134

No of attacks 3

Damage/attack: by weapon

Special attacks: Double weapon proficiency: +2 to hit and +3 to damage with ANY weapon

Special defenses: immune to poison

Magic resistance 30%

Size M

Alignment Chaotic Neutral (Evil tendency)

Worshiper's alignment: Non-good, usually non-lawful as well

Symbol A dagger

Plane Nervana

Cleric/Druid Nil, Fighter 13th level, Mage nil, Thief/Assassin 20th level Assassin, Bard 14th level

S 14 I 19 W 19 D 24 Cn 15 Ch 14 Cm 11

Form/appearance: Kurell appear as a very common looking man. Only his green eyes are especially noteworthy and he often wears a hood and/or appears in darkened places so his eye color cannot always be seen. His clothing is average and non-descript, clean and neat, of neutral bland colors. He can vary his appearance at will and NEVER appears the same way twice.

Weapon/Devices/Armor: Kurell can bear any weapon and wield it as if he were double proficient with it. By holding any piece of metal and concentrating he can conjure up any weapon he chooses to fight with in but a segment. The metal can be as small as a coin. The weapon will not be magical but in his hands can be wielded as if it were a +3 weapon for the purposes of hitting those beings only struck by magic weapons that are +1 to +3. He can change from weapon to weapon in the same round if he desires.

He wears a pair of Bracers that give him his excellent armor class. Upon other they can be commanded to become manicles, Bracers of Defenselessness, or they will become locked and turn white hot in two rounds literally

melting the flesh of the wearer until both hands fall off baked and useless! There is a save vs the heating effect at -2 vs Magic.

Relationship in Pantheon: Kurell is a loner. He is seldom sought out and has no desire to relate to the others in the pantheon.

Home plane/abode: Kurell abides on the Elemental Plane of Air or Nirvana. He travels the Prime Material as a Sellsword.

Philosophy/Purpose: Kurell seeks to punish those who have wronged him or someone whom he personally likes. To him the most powerful emotion is revenge. Kurell takes offense easily.

Summon/guard/allies: While he can summon help he does not. He will escape by <teleportation> if he has to.

Spell like powers: Kurell seldom casts spells though he can as a Bard. He likes Illusions and Alterations and casts no others. He usually likes to perform his acts of vengeance in physical way. He can detect any poison by taste or touch -- he himself is immune to any poison.

Clergy (bonuses/colors): Those who worship Kurell are usually thieves, and assassins, but there are some bards as well. Note that Kurell himself is not evil and he does not kill someone unless revenge is the motive.

His clergy are few and far between. They are seldom visible and might profess worshipping someone else. All of his clerics have been wronged in some way and have experienced the desire for revenge. Kurell's clergy can wear any garb and bear any weapon. They can become proficient with any weapon having a weapon capacity of a fighter of the same level. At 5th level and above they can Specialize in a weapon. They advance as thieves as given above.

Kurell finds 'adventuring' a stupid pastime and will not allow his clergy to go on such escapades. They must be going on a mission of revenge or rescue or they are not to operate. Kurell's clergy gain no bonuses in spells. They pay a 20% penalty to earned experience for their weapon proficiency / specialization abilities as well as their thief abilities.

Kurell holds thievery as a means to an end. His followers can steal from those who have wealth without reprisal from the god.

Churches: Kurell's clergy usually do not operate from a church. They bring the word of Revenge and repayment with them. Kurell is worshiped in the Bandit Kingdoms and among the Rovers of the Barrens.

ZILCHUS "Double-Coin"

Oeridian and Common Male Intermediate Power of Nirvana, LN

Symbol: A coin or pile of coins (the type of metal and engraving depend on the priest's rank in the church)

Portfolio : Power, Prestige, Influence, Money, Business, Trade

Worshipper's Alignment: Any Lawful

Priest's Alignment: LG, LN, LE

Requirements: Intelligence 12, Wisdom 9, Charisma 14, Dexterity 12

Weapons Allowed: Any blunt, non edged, but a dagger or other short stabbing personal weapon.

Armor Allowed: Any (must be in excellent condition)

Required Nonweapon Proficiencies: reading and writing, Thieving Skills (see below)

Major Spheres: All, Astral, Combat, Divination, Guardian, Healing, Law, Wards

Minor Spheres: Charm, Protection, Summoning, Sun, Thought, Travelers

Additional Spells: None

Magical Items: As cleric

Turn Undead: No

Additional Experience Cost: None

Granted Powers:

1) All priests of Zilchus have the appraising and observation proficiency at no cost.

2) All priests of Zilchus have a chance to identify forged papers and counterfeit or magical coinage. Whether they choose to share their knowledge is up to the player. This is a bonus skill added on to their observation nonweapon proficiency at no cost. Thus, the ability check is intelligence at no modifiers. The check is at an additional +1 for every four levels. Note if the DM rolls a 20, the PC is totally wrong!

Notes: The priests of Zilchus are said to be the best merchants in all Oerth -- some call them the best Thieves. To the buyer, this is a two edged sword. Some priests honor the customer and truly wish to give him quality goods and a fine deal. Others wish only to accumulate massive amounts of money and let the buyer be damned. No priest of Zilchus likes to see a customer leave without spending money. This opposition in the priesthood is best illustrated

by one of the deities names of "Double-Coin." Perhaps the best way to describe a priest of Zilchus was said by Kasahn Su'ulan High Merchant-Priest in Nirole Dra. Quote, "I have often heard from other less motivated folk that one does not take riches and wealth with him when he dies. I beg to differ. We do." Coincidentally, no wealth is found after the death, whether natural or unnatural, in either wills, homes, or pockets of any priest of Zilchus.

Merchant guilds often double as temples to Zilchus. But, as was seen in the Slave and Spice Wars as it was came to be known in the Hold of the Sea Princes, a merchant guild and the priests of Zilchus can be bitter enemies

Let it be known to thieves that the Wards sphere is heavily used in any shop owned by a priest of Zilchus including many unique and secret spells. They are known to be harsh and unforgiving to thieves. . .and even worse to those caught in their shops.

These priests are most common from Perrenland south to the Hold of the Sea Princes and East into Nyrond. The chaotic conditions and feudal systems in the Great Kingdom and surrounding areas make business difficult (but profitable if one is smart and survives). The western lands of the Caliphate of Ekbir, Sultanate of Zeif, Tusmit and Ket hold this deity in high social standing.

Services include trade negotiations, business transactions and very prestigious parties. Other services include (gasp!) gifts of coinage to Zilchus. If the priest is in disfavor, Zilchus takes the coinage as punishment. If the priest is outstanding, the gifts may be doubled or more. Raiment is typically clothing, armor and/or weapons in excellent condition and of current fashion. This is the equivalent of paying the priest's level plus two multiplies by the cost of the armor, weapon or clothing. The metals for the coin symbol of Zilchus are as follows: levels 1-2: copper; 3-4: bronze; 5-8: silver; 9-10 gold; 11-13 electrum; and 14+: platinum. Humans and half-elves make up the ranks of this priesthood. It should be known females are frowned upon joining this church.

The Priests of Zilchus sometimes will adorn themselves with copies of one or more of the Five Items that Zilchus always has with him. These items are always made of precious metal and worth 5000 or more GP. Such copies do not have powers, of course,usually.

The Priests of Zilchus, in my quarters, also study the fine arts of the Rogue. If taught in a particular sect of Zilchus, this training will come in conjunction with the learning of the Priest's daily duties. Thus a Priest-thief of Zilchus who is also learning thievery (about 70% of them) must earn the experience necessary to become the next level Priest and the next level Thief at the same time! This double process continues up to and including becoming a 5th level thief. Thereafter the Priest-thief advances only as a Priest but he gains 5% points to divide over his thieving skills with each promotion as a Priest-Thief topping out at 80% on any one skill. A Priest-Thief of Zilchus can "back stab" using a dagger and will gain a double or triple bonus depending on level. The Priest-Thief has all saves and attacks as a Priest not as a Thief in any case. Only human and half-elven men and virtually no women may become Priests of Zilchus or Priest Thieves of Zilchus. Hit points accumulate as a Priest using 8 sided dice.

Zilchus

God of Power, Prestige, Influence, Money & Business

Greater God

Armor Class: 5

Move: 15

Hit Points: 200

#of attacks: 1, 50% for a second

Damage/attack: 1-12 +2 + 3 strength

Special attacks: spells

Special Defenses: Immune to Energy Attacks (fire, lightning, e.g.)

Magic Resistance: 70%

Size: M

Alignment: Lawful Neutral

Worshiper's Alignment: any (usually lawful)

Symbol: A pile of Coins, in the Priesthood the type of metal denotes the Priest's Rank

Plane: Prime Material with a home on Nirvana as well in the beautiful Cobain Palace

Cleric/Druid: nil

Fighter: nil

Mage: 9th level

Thief: 24th level

Monk/Bard: nil

S 18/40, I 22, W 15, D 24, Cn 14, Ch 18, Cm 18

Form/Appearance: Zilchus often appears as a well dressed human man of business who is likely 50 to 60

years of age. He wears a cloak of the finest material and craftsmanship. He is always finely groomed with a trim van dike beard of a salt and pepper color. He has graying hair and penetrating blue eyes. His voice is very deep and resonant and has a <charm> quality about it (save vs spell or as <Suggestion>). He can <Shapechange> himself into any human, demi-human or humanoid that he desires at will.

He can also take the form of any animal of less than 6HD and fight and/or move as the animal does. The latter change may be used to escape, to defend and sometimes to gain information. He always selects a mammal or bird form. He takes the better of the Animal's Armor Class and his natural Armor Class of 5.

Weapon/Devices/Armor: He is adorned with a number of pieces of Expensive Jewelry: The Earring of Truth, The Cameo of Influence, the Brooch of Absorption and the Ring of Transmutation. These items do not provide any armor protection (thus his low natural armor class of five). He carries a small baton, The Truncheon of Dishonor, which acts as a +2 weapon for striking. It also contains a sharp concealed six inch blade if a back stab becomes necessary. The blade is poisoned with paralytic poison, save vs poison at -4 or be paralyzed for 8d8 hours!

The poison is crafted by the Truncheon itself and does not exist elsewhere. It is such that the poison defies classification -- neither animal nor plant nor Alchemist concoction. As such those immune to poison type are still affected by this liquid.

The Earring of Truth will hear any lie within 50 feet.

The Cameo of Influence subtracts three from the save of any charm or illusion spell he may cast against another. It does couple with his voice's Suggestion power.

The Brooch of Absorption will take and hold 20 levels of spells directed at Zilchus. He can use the stored power at any time to add to his spell capacity as a 9th level 'general' mage. Thus Zilchus can redirect any spell he 'knows' using the spell potential stored in the he Brooch. Excess spell levels thrown at the Brooch are not captured and fall upon the wearer to suffer a save against magic.

The Ring of Transmutation can turn 30 pounds of any metal into another metal. (the metal list, one to the other, is Lead, Copper, Silver, Brass, Gold, Platinum, Iron or Tin). The metal being changed need not be touched but must be exposed and within 20 feet. He often uses the ring to turn an opponent's weapon or armor into tin or copper.

Magical weapons and armor obtain a save vs magic at -3 as if they were the holder of the item or wearer of the armor.

These five items are unique. They can be destroyed by might or by magic (save vs any magical force is a 3 on d20) but then they will be recreated in one full year and Zilchus will begin his search for the item(s).

These items can be lent to someone if Zilchus chooses. Anyone not so authorized will have a 50% chance of the item backfiring. Zilchus can find any of the five items, no matter what the barrier, though he might not go personally to recover them.

Relationship in Pantheon: Zilchus is the most powerful of the Oerdian Deities of civilized life. In the balance of the pantheon Zilchus is almost wholly ignored as their interests are not his. The God most compatible with him is Delleb.

Home Plane/Abode: Zilchus lives on the Prime Material where he does business under cover in the large cities and towns of the Flanness. If he is killed he will merely reappear in another city. His five items will be left behind and he must then recover them. Each item is unique and valued at 20,000 GP each. Someone who does beat him ('fair and square' is hardly an issue) in a business deal might gain a reward of some type like using one of his items for a period of time.

Summon/Guards/Allies: Zilchus operates on his own. He is on good terms with Delleb. As any god he can summon monsters to fight for him though he does not resort to this power very often. (Monster summoning VII applies).

Spell like powers: Over and above those already stated and his abilities as a ninth level general mage Zilchus has no other powers. He likes spells of Illusion and Alteration and selects them most often.

HE CAME UPON A MIDNITE CLEAR

By KHYRIC

Subj: He Came Upon A Midnite Clear

Date: 95-12-25 22:49:52 EST

Well, there is very little Greyhawk stories out there, but hopefully that will change one day. I plan to upload this but I would first like to share it here with you. Merry Christmas Everyone.

KHYRIC

It was a cold and quiet night on the plains of the former free kingdom known as the Shield Lands. Fresh snow covered the ground, in some places drifting almost as tall as the biggest horse...if there was horses left to measure it by.

Sound was non-existent it seemed in this frozen tundra devoid of both human or animal life. The familiar hoot of a snow owl, a lone howl of a wolf or even the bells of a sleigh pulled by horses were all items belonging in some other distant past.

Trees, fog shrouded and twisted, seemed to have given up their quest to pull their roots from the soil and take leave from this place. The weather, mixed with the lack of movement or noise, gave this little patch of Iuz-controlled territory the look of being otherworldly.

It was into this winter scene that a lone figure rode, his aged war-horse making not a whisper in the new fallen snow. This was his home, once, but now he wondered if it ever would be again. He had traveled for many days to reach this spot, a spot that others only thought of in scorn, but a place that still held much meaning to the war-weary Paladin.

Once, in the days before Iuz's minions had invaded his lands, he was a high ranking Knight of Holy Shielding, a leader in the church of St. Cuthbert, and a hero to both noble and peasant alike. He had fought evil on many fronts, and had always been victorious. Leading a band to the caverns of Tsojcanth, the "Blade" of Cuthbert (as the priests called him) defeated Iggwilv's daughter, the warrior-vampire Drelnza, and brought back the treasure she guarded to give to the church of his faith.

Legends grew about the adventures of this Paladin, and with the riches from his travels, the Priests built him a castle to govern and protect the people of the area. So loved was the knight, by those he watched over, their greatest gift to him was the mighty war-horse he rode on now. Weary of the boring life of governing the keep, and wanting to continue the ways of St. Cuthbert, holy warrior and mount traveled to confront the evils of Iuz.

For a time after, the Blade of Cuthbert and the horse known as Melinkerian rode to counter the threats of the Old Ones' minions. Always together, never apart, they were true champions of good. Only with the sacking of the Temple of Elemental Evil did man and horse lose their way.

Entering the ancient evil home of the Tanar'i Zuggtmoy, the knight bid his loyal mount to "wait for my return, and together we shall roam the fields of Sarresh and protect the people who gave you to me." With that, the Paladin and a group of Warriors, Priests, and Mages entered the Temple to disappear into its lore forever.

He had fought the horrors that the Temple had thrown his way. He had lost his friends and almost his sanity as he battled to rid the place of its evil. With the death of his comrade, the mage Sheandra of the Gnarley Wood, the famous Paladin of St. Cuthbert found himself alone and lost in one of the many traps at the fungus queen's disposal. As time now stopped for the captured Knight inside his prison, it continued to pass for those he knew and loved outside the wall of his private abyss.

The warrior had awoken outside the Temple gates, as the sight of his prized mount appeared before his fallen master's eyes. Weak and famished, the horse led him to a spring where he fell and drank the water of the still clear pool, and ate the mushrooms growing on the banks. In the weeks that followed, news of the Greyhawk Wars and the state of his beloved Shield Landers filled the Knight with the longing for revenge against his hated foe. Iuz and those who followed him would taste the steel of his blade, but first a task must be fulfilled.

Riding now thru those promised fields of Sarresh, the heart of the knight grew heavy as Melinkerian made not a single sound. How long had the faithful horse waited? What had happened to it for the years he was away? All questions that he could not answer. Only a promise was left now, an oath of honor that bonds those who have shared so much, together forever.

As the pair made their way over an icy ridge, the battered towers of his former keep came into view. The time was almost here as rider and horse prepared to say good-bye. Gone were the peasants who had given the hero so much love, gone was the family who had carried his name, and gone was the church that had preached his faith. All

victims of the war he had missed.

Now, as the Paladin of St. Cuthbert dismounted from the mighty war-horse, he tried to believe he was not losing the greatest companion he had ever known, but instead was giving a soul eternal peace. "Until the Star Breaks my friend ", he spoke in a whisper, "...until the star breaks." Slowly Melinkerian faded from the world of man, to roam the fields where faithful horses of heroes roam.

How long the body and then the spirit of the horse had waited, the Knight would never know. But as the Blade of Cuthbert turned his view toward the rising black smoke coming from a distance, he swore that the wait would not be in vain. The Old One would be in for a surprise.

End Best of Greyhawk #9