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PURGATORIUM

SEASONS OF THE SOUL



Tim Hitchcock

PURGATORIUM

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Tim Hitchcock

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INTRODUCTION

When a character dies, it is a monumental event. Months or even years of playing and developing a character can be erased in an instant by the sweep of a keenly honed blade or the fiery breath of a dragon. Once the Games Master has made the prospect of death real to his player characters, it becomes a potent tool for creating fear, risk, terror, courage, motivations and even Challenge Ratings. Indeed, death is the universal quantifier against which all actions are weighted and measured. In relation to the player character, death is the ultimate nemesis and avoiding it is the true underlying challenge of every role-playing game. The bottom line is that death should never be trivialised. In a sense, this book is dedicated to death, not as a finality or end, but as a divine change that specifically concerns itself with the progression of a being's soul.

The realm of Purgatorium is offered to Games Masters and players alike so it might aid them in defining the experience of dying and being dead within the scope of a fantasy world. As a campaign setting, Purgatorium is designed to fit seamlessly into any existing game world. A world between worlds, it allows both the players and the Games Master to experience death first hand and roleplay through it. There are no prerequisites for using the Purgatorium setting and accessing the realm is as easy for a 1st-level character as it is for a 20th-level one. Almost all the DCs for any saving throws that involve entering and exiting the realm are scaled according to a character's level. Within these pages are dozens of options to help diversify the way you handle a player character's death in your campaign including:

- ❖ Creating solo adventures for dead player characters waiting to be resurrected that can be run between your regular gaming sessions.
- ❖ Providing you with the framework for low-level characters without access to money or powerful magic to restore life to their departed comrades.
- ❖ A source of unknown answers and ancient magic items waiting for curious sages or probing wizards to explore and study.
- ❖ To help establish and develop your cosmology by direct interaction with the dead.
- ❖ To provide a way for characters to communicate with departed friends and family members.

- ❖ To defy the gods and fate, and fight your way back to the land of the living, allowing you to continue gaming even after the entire party has been slaughtered.

Finally, the setting offers something for players who might desire an alternate option to the traditional 'kill and raise' style of dealing with a character's death. Strangely enough, by presenting players with new options, a character might even reach a profound understanding about himself and his relationship with his deity, and choose to continue on his spirit journey by embracing death and honouring the natural progression his soul is following.

Welcome all departed to the realm of Purgatorium, the Seasons of the Soul. A divine realm formed by magic older than gods where souls must prove themselves during the journey between mortal life and the ascension to the outer planes.



INTRODUCTION

Three days had passed since the Pyr Horsemen had ridden through the D'nar Fhalgh, their black iron swords flailing mercilessly, endlessly, like a swarm of talons. They left a broad wake of burning huts and trampled fields strewn with the corpses of the farmers and other peasants they had driven out and beaten down like dogs. The screams slept now, resting against the gentle sobs of orphans and widows who now tilled the fields for the remains of their fathers and brothers. The younger children, shaken and silent, hid beneath their mothers' skirts, unaware that the ruined fields also meant that when the snows came, they would most likely starve.

Nygul had tried to warn them. The tough old tracker had been tailing the Pyr since they burned D'nar Almun the previous month. As soon as he realised the horsemen had changed course for D'nar Fhalgh, his pursuit became relentless. He had kept trying to find the opportunity to cut ahead of them so he could at least give the villagers a chance to flee and watch their homes burn from a safe distance, for he knew the Pyr gave neither mercy nor quarter. He tried to ride his steed, Ptran, over the eastern ridge so he might take the short but precarious route down into the gorge that emptied into the valley near D'nar Fhalgh. As skilled as the horsemen were, Nygul was sure they would take the extra day to ride around the east ridge to avoid the gorge's steep banks.

The sky darkened suddenly and a heavy downpour began just as Nygul had crossed the ridge and had begun driving Ptran down the steep descent into the gorge. Rain battered against the slopes and moss and mud peeled away in loose flows. There was a loud crack of bone and Ptran whinnied horribly. The stallion staggered first, but his footing did not hold and his grey and auburn flanks buckled. Nygul clung desperately to the leather thongs that bound his riding gear to the seven hundred pounds of equine muscle now floundering with seizures of terror.

* * *

He offered a solemn blessing before he released the great steed's spirit. Ptran had been his sole companion for the past five years and he felt that he would never be able to truly justify his loss; but the horse was beyond recovery. The broken right foreleg was twisted so badly that the hoof almost faced in reverse and fractures of bone jutted through the soft flesh covered with blood and filth. The rear left ankle was also injured, but whether or not it was broken or sprained the hardened old hunter was not sure. However, it was the long gaping wound that ran the length of the poor creature's ribcage which Nygul knew would never heal. The rocks that had torn into his mount had been so sharp that they had even severed the thick leather saddle, sending him sprawling into a thicket of young oaks near the base of the glen. Only the sheeting rain against his sun-wrinkled skin had kept him from lapsing into unconsciousness.

He placed his cloak over Ptran's head and tried to calm and comfort the great steed as best he could. Once he felt the horse's breathing slow, he rose and drew his axe. The strike was clean and quick, the bright blue-grey steel flickered as it passed through the steed's massive neck muscles, tendons and then bone. He knew he did not have time to bury Ptran, another regret he would face once he had helped his people escape the Pyr.

Nygul began a measured sprint towards the D'nar Fhalgh just down steam oblivious to the storm of blades and fire that had already rolled down upon it from the eastern hills.

He arrived too late. The flames of the peasants' huts were already belching. He quickened his pace, drawing his great axe as he ran towards the village, but he realised there was nothing he could do to stop the slaughter. By the time he reached the town commons, the horsemen had already herded the surviving men out into the fields where they could butcher them in the open. Before he could reach the fields, the Pyr were gone, riding away toward D'nar Chayl.

* * *

It had been three days since he had finally come home, three days since he had watched as his people had been slaughtered, three days since he had seen the blade of broad dull iron lift the head from his own brother's shoulders and send it flying across the fields like a glob of spit. And yet it was undeniable, his brother's voice filled his thoughts like a sullen whisper moved by the constant pulse of his own heart, urging him...

'The mountains, Nygul, between the Old Crone's Nose and Thauror's Peak. There is a pathway.'



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‘Purgatorium, the Seasons of the Soul. The first step on the inevitable journey every mortal must take. A realm as old as time, from whose forests spring the pathways to the outer planes and whose astral shores are flocked with departed souls awaiting the arrival of spirit guides to deliver them to salvation or cast them into damnation. Yes, I remember it quite well.’

Kumati (he who has been beyond the veil), Elder Shaman of the Umatu.

This chapter concerns itself with laying the foundation of what the realm of Purgatorium is and how it works. It helps to define the realm, not only for player characters who want to help their dead companions return to the lands of the living, but also for individuals who want to continue their journey through the afterlife. For the most part, player characters will not participate in the all of the options presented in this chapter. They are included because they are necessary to establish the basic mythology of the realm. Knowing the details of how the realm works will aid the Games Master create a more realistic atmosphere, helping him to be prepared to deal with any unexpected course of action his player characters might take. Perhaps it may even inspire an ambitious Games Masters to run an entire campaign based on dead characters who have banded together in order to help each other complete the journey through the afterlife.

The Journey after Death

When a person dies, his soul departs from his physical body and embarks on a journey that leads through the Astral Plane and ends in the outer plane where the soul will ultimately reside. Purgatorium is the soul’s first stop on that journey. The purpose of the realm is to provide departed souls with a transition stage between life and death. In Purgatorium, a soul has the opportunity to reflect on his past and prepare for the future. This period of reflection not only forces the departed soul to come to terms with the absoluteness of his own death, but it is also his introduction to the true meaning of death. The soul learns to see death, not as finality, but as a state of change and rebirth. Souls that arrive in Purgatorium are granted a new perspective, a deep and profound understanding of both the nature of death and the concept of life after death. The time

a departed soul spends in Purgatorium is known as a ‘spirit journey’.

There are several key concepts a departed soul becomes aware of immediately upon his arrival in Purgatorium. First, a soul is given the opportunity to acknowledge that he has died, however, what a soul chooses to believe about that knowledge is up to him. The actual result of the individual’s interpretation is usually a combination of religious beliefs, personality and the ability to recall the situation and details of events that resulted in their death. Although some souls cannot come to terms with their own deaths, most grasp the concept quickly. The second concept a soul becomes aware of is that he is in a transition period and he has been given this period to prepare himself for the afterlife. The transition period takes the form of a journey through the realm of Purgatorium and while he is entitled to make it alone, he also has the ability to petition help from a spirit guide. A spirit guide is outsider whose base form is most closely associated with the religion or the alignment of the departed soul. Finally, the soul is aware that he is not imprisoned in Purgatorium. Departed souls are free to leave the realm at any time, but those that attempt to do so often become lost, hunted, or are cursed to become undead spirits. For this reason, most departed souls hope to locate the correct spirit guide before attempting to continue their journey.

Every departed soul is expected to reflect on his past actions and, based on those actions, petition the appropriate divine powers for acceptance into the outer plane that most closely correlates to his true nature. The soul then begins a transition period, the duration of which is determined by his deeds in life, his acceptance of his own death and his reaction to what the fates have bestowed upon him. Some souls quickly complete their journeys to the outer planes but for others, the transition period is longer and more arduous. Those souls whose transition period is longer often use their journey as a period of atonement or contrition. They contact living friends and loved ones to apologise for misdeeds, clarify relationships, give final blessings or simply bid their farewells.

In more extreme circumstances, some souls are sentenced to remain in Purgatorium for an extended period of time, as a form of penance for sins they committed against their deity. A soul that has been unfaithful or participated in some form of sacrilege is often denied access to his final destination until he serves out his penance. The duration of a sentence is generally based on the degree of offence but it is not unheard of for a more demanding god to impose

a penance for no reason whatsoever. Because it is extremely difficult for any entity to survive in Purgatorium for long periods of time, a soul that has been forced to serve a lengthy sentence will sometimes seek alternate ways to leave the realm.

It is not unusual for a departed soul to have a change of heart concerning where he will ultimately reside for all eternity. Once the reality of death and eternity is made apparent, it can have a profound effect on an individual's existing perspectives about the afterlife. Souls that previously chose a pathway are forced to confront and assess that decision because, when they arrive in Purgatorium, the consequences of their choices are laid out lucidly before them. Should a departed soul conclude that he is not quite ready for death or that his final destiny resides elsewhere, he has limited options.

The Realm of Purgatorium

Historically, it is unknown how or when Purgatorium came into existence. While some divine creatures may be able to recall its origins, there is no documented frame of reference as to when it was created. The realm has existed at least as long as written history and most likely existed far into prehistory. While the existence of the realm predates all known chronicles, there is a lot of evidence that suggests the realm did not form naturally and was created by some type of outside entity.

Most legends suggest Purgatorium was built by dead gods long forgotten by fickle mortals whose sense of worship is altogether too often based on their own immediate needs. Some cultures believe that Purgatorium was created when the gods were young so they could test the devotion of mortal souls through temptations and challenges. More recent theories opine that the realm was constructed to allow departed souls a period of purification that is necessary to prepare the soul before it enters the outer planes. However, the truth of the realm's derivation is most likely lost in the annals of time.

What Purgatorium Looks Like

The physical structure of Purgatorium is based on four separate realms known collectively as the 'Seasons of Passage'. Each season rests on a tremendous platform made from immense blocks of an unknown stone. These platforms are cone-like in shape and are similar in appearance to giant sculpted

stalactites. Unlike the rest of the Astral Plane, the seasons have a gravitational pull that helps to create an environment similar to the Prime Material Plane. However, because the realm is part of the Astral Plane, it is completely unaffected by time. Although physical changes do occur in Purgatorium, they are always caused by outside forces and never as a result of the passage of time. There are some slight physical variations between the different seasons, but the overall nature of the realm is such that it is virtually changeless, timeless and colourless. It is widely believed that the gods contrived the realm's environment to be as prosaic as possible so that departed souls would not become distracted during the journey of contemplation. The plane's limited colour spectrum and pale lighting cause the DCs for all Spot checks to increase by +5, although the DC for characters with Low-light vision is only increased by +2.

Purgatorium varies in appearance depending on which 'season' an entity travels through. The different seasons symbolise the transition period that takes



place as beings die out of one realm and are born into the next. This helps the departed soul conceive that his death did not signify the end of his existence but, instead, promulgated his birth on the Astral Plane.

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It also prepares him to accept that death must occur in order for him to continue his journey to the outer planes.

In Purgatorium, there is no sun, no stars and no time of day, there is only the eternal twilight of the astral plane glimmering around the land like a great silver cocoon. Nothing seems to be in abundance, but somehow everything seems sufficient. For the most part, the lands of Purgatorium are wild and untamed. There are no large settlements to be seen and no signs of permanent civilisations around the outskirts of any of the seasons. Deeper into the realm one can find small, deserted structures and marks of civilisation, but all of them seem alien to the surrounding lands. They appear displaced, as if they were established by stranded refugees who suddenly vanished and abandoned them.

The realm's few mountains seem ancient but ageless and they look like they have remained untouched by man, god or element for millions of years. They are so tall they almost appear to scrape the astral firmament, and the countenance of each one looks carved and smooth as they sit like great broad temples waiting to for congregations to fill them with life.

There is no weather in Purgatorium, the winds do not blow and rain does not fall. The snow that lightly dusts the surface of Winter is pervasive, but never seems to fall from the sky and does not melt when it is touched. It is cold and dry as dust. Sages believe the snow is actually corpse dust tracked in from the countless departed souls that have passed through the realm over the course of millennia. The temperature in Purgatorium varies in each of the different seasons. Summer and Autumn are only slightly warmer than Winter and Spring. The full range of temperature is always between 50 to 60 degrees Fahrenheit, but within each season it does not vary. While the temperature is moderate, it leaves living travellers with an unshakeable chill residing deep in their bones.

The colours in Purgatorium are pale and almost translucent. This gives the entire realm a dull and filmy, washed out appearance. There are no bright colours in the light spectrum and most gold and reds appear as filmy and faded shades of brown, grey and purple. Extremely vibrant colours such as fiery oranges and yellows are non-existent. Colours created by outside sources also appear different. For example, the colour of fire appears in hues ranging from greenish-blues to bright white and blood looks bluish-black. The limited spectrum also effects the visual manifestations of spells. While its effect would remain unaltered, a *prismatic spray* would only have shades of brown,

russet, grey, green, blue, purple and black respectively. The colours of the realm's natural elements look similar to the Prime Material Plane, but with slightly less contrast. Wood colours range from brown to grey and stone is deep black with a filmy sheen of purples, blues and greens. The soil of the realm is almost pitch black and somewhat soft. One can only dig about 25 to 30 feet before hitting the bedrock. Some legends speak of ruins and catacombs that were build deep within the cone-like stone structures that the seasons rest upon. If such places exist, they were most likely temples maintained by worshippers of dead gods.

In Purgatorium, all life is either perennial or timeless. Because it is a plane of rebirth, new growth does not exist. Foliage is sparse and even in the realm of Summer all of it has a bluish-grey tint to it. Grass grows in scattered patches, long and wild, with an average height ranging between 1 to 2 feet in length. Grassy clumps never cover more than a 5-foot-square area and are spaced no closer than 10 feet apart. Depending on size, certain creatures can gain concealment bonuses by hiding in grass clumps. There is only one kind of tree in Purgatorium, the ghalfung. Ghalfung trees are huge, often towering fifty or more feet above the ground. They have smooth, almost flesh-like bark and their curly and twisted limbs are extremely flexible. The enormous trees stand alone, ominous and dignified, not crowded together in forests, humble and scared. In each season, the ghalfungs take on a slightly different appearance. The trees are bare and lifeless in Winter, but in Spring they wear small buds of deep purple and russet. In Summer realm, their leaves range in colour from silvery-blue to purplish-green, then in Autumn, the ghalfung's leaves hang limp from their branches and wear washed-out, mottled shades of grey and brown. In this part of the realm, the trees also bear a small plum-like fruit, which is edible but sour to the taste. Their fruit is also rumoured to have certain properties that aid beings trying to return to the land of the living.

Bodies of water also exist in Purgatorium, but the water contains a strong element of the astral atmosphere and therefore has a milky, silvery appearance. For the most part, there are no tides in Purgatorium and the water always remains at the same level. Because it is part astral, the water has slightly more buoyancy than regular water. Characters who enter into the water are able to travel freely in it by willing themselves in different directions, however characters who do not designate any action will sink at the speed of 5 feet per round. Characters may drink the water but it produces no noticeable effects. Some of the larger lakes have islands in them, and there are one or two wide rivers

in each season, but for the most part the travellers only note small streams, ponds and creeks.

While the plane is not entirely devoid of animal life, most animal forms that travellers encounter are those of departed creatures making their own journeys to the afterlife. The sole exceptions are the ravens, the only species of bird that can be found living in the realm in any numbers. Ravens can be spotted almost everywhere either travelling in flocks or perched in the twisted branches of high ghalfungs. They are strangely silent and neither eat nor sleep but instead, appear to be keeping a vigilant watch on the surrounding land. It is unknown how ravens came to inhabit Purgatorium, but it is rumoured that they are actually native to Purgatorium and their presence in other realms is death's way of watching over the living.

The Seasons of Passage

The four landmasses collectively known as the Seasons of Passage are connected by a series of bridges. These bridges mark the transition points between the stages of the departed soul's journey. Departed souls always arrive in Winter and are expected to travel through each of the different seasons until they reach Autumn. The fastest way to travel through Purgatorium is to cut straight through the middle of each season. Each season has a 600-mile diameter, a circumference of approximately 1,885 miles and an area of just less than 283,000 miles. If a traveller follows the direct route through the centre, it takes him an average of one hundred days to walk from the Frost Tides on Winter to the conduit forest in Autumn. For this reason, many cultures refer to the journey as the 'walk of one hundred days'. That also means an average character spends a minimum of 25 days in each season during his journey.

Travelling unguided through the middle is extremely difficult, especially for those entities that are new to the realm. Since its overall appearance is so similar, keeping track of things like distance and direction become complicated mathematical tasks of navigation requiring precise research and record keeping. Travellers unfortunate enough to have to flee from a dangerous encounter before having a chance to keep track of these procedures run a high risk of becoming hopelessly lost. The DC roll for Wilderness Lore checks to avoid getting lost in Purgatorium has a -5 circumstance modifier. If the character making the check is in sight of a major landmark such as a mountain or bridge, the modifier can be reduced to -2. The edges of the realm are much easier to navigate because characters can follow them simply by walking in one direction. A character using this strategy to

travel along the 'shore' will eventually run into the bridge that crosses over to the next season. The danger with using this method is that the traveller, by placing himself in a tactically open position makes himself vulnerable and becomes an easy target, especially for outsiders approaching from the Astral Plane.

It should also be noted that it is possible for creatures or objects to fall off the edge of any of the seasons. Since the spires beneath each season generate the gravitational pull of the realms, any object that falls or is thrown off the edge arcs, and is pulled back into the spires as it falls. Depending on how far the individual (or object) travels from the realm's surface, he must take appropriate falling damage for that distance when gravity pulls him back. There is one slight complication – the gravitational pull does not originate from the surface of the plane. Gravity originates separately for each season from the spire that comprises its base. That means that any falling object will descend to a point on the spire that is approximately 3x the distance it initially travelled away from the edge of the season. In essence, the falling object makes an arc and lands, stuck to the side of the spire beneath the surface. For example, a character who leaps 10 feet off from the edge of a season will wind up smashing into the spire 30 feet below the surface. That character will also take 1d6 hit points of falling damage, for falling backwards the distance that he jumped forwards. The descent is not used to determine damage because that becomes the distance jumped not the height of the fall. If a character attempts to fire or throw a projectile weapon at a target that is flying beyond the edge of the realm, gravity effects the projectile weapon as well. All attacks that target objects or entities beyond the edge of the realm suffer a -2 attack penalty.

Travelling to Purgatorium

There are only three ways to get to Purgatorium; death, entering the frost tide, or by finding it in the Astral Plane. The realm is protected by divine magic that prevents any spells, supernatural powers, or magic devices from opening gates or portals between outside locations and the surface of the realm.

Travelling by Death

The easiest way to get to the realm of Purgatorium is by dying. For all creatures, death occurs when the physical body has been damaged, deteriorated, or aged to such an extent that it is no longer capable of containing a soul. When a dead character's soul arrives in Purgatorium, it is granted the ability to manifest in a physical form identical to that of an *astrally projected* creature with the exception of the *silver cord*. A



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departed soul has no *silver cord* because all physical ties between the body and soul are severed by death.

The new physical manifestation of the soul is an extension of the individual's will and personality. In whatever form the departed soul is able to perceive himself, so he will appear to others. He cannot perceive himself as anything other than who he was during his most recent incarnation. Even if a soul has been reincarnated several times, he can only perceive himself in the form of his last incarnation. In other words, the soul may choose to enter Purgatorium with the same possessions, Armour Class and ability scores he possessed when he was alive. The departed soul remains at the same character level he was when he died. Dying does not cause the character to lose levels only returning from the dead does, because losing levels is part of the penalty for denying fate. Additionally, a newly arrived soul is healed by his death so may choose to enter the realm with his maximum amount of hit points.

The reason manifestation is left as a choice is because many religions have doctrines that describe how their followers will manifest in the next realm. Some of them conceive themselves as naked, injured, robbed, or decorated with ceremonial paints. The types of

possessions a departed soul can imagine himself carrying also vary depending on his beliefs. Some souls see themselves carry shepherds crooks, others fruits, some bear oblations for their spirit guides and deities such as incenses, exotic flowers and other semi-precious offerings. Devout souls, such as clerics, always appear in the manifest form that is appropriate to their beliefs. If the character finds this manifestation undesirable, he may attempt to alter it by making a Charisma check (DC = 10 + the character's level in any class that correlates with the worship of his specific deity or beliefs). Religious souls attempting to remanifest always attract the attention of an outsider.

Travelling by the Frost Tide

Common folklore sometimes describes death as a fisherman that casts its net into the realm of mortals, randomly pulling souls into its icy grip without rhyme or reason. While most people think of this description as nothing more than a nice metaphor, there are others who have seen these nets and know better than to underestimate the words of old wives' tales. The land of the living and the realm of Purgatorium are separated by a great cloudy mist of astral ice called the frost tide. Wherever two realms touch, small rifts materialise allowing matter from one realm to spill into

His grey beard had grown full and bushy by the time he made the final climb to the timberline of the Old Crone's Nose. Tightening the gut straps around his ankles, he secured the sheepskin leggings over his boots to keep them from filling with snow. Again, he cursed himself for coming alone on this fool's errand. He was no longer a young man and though his broad frame was still wrapped in thick cords of muscle, by the end of each day's passing they now held a familiar ache. This season he had hoped to retire to the farmstead and work the field with his brother and his two young nephews. The thought was clear in his mind as bore onwards, for he was certain now that it was his brother's spirit urging him towards this place and he knew he could not find peace until he understood why.

Nygul had cut across the west face of the slope until he could see the crest of Thauron's Peak. Squinting against the bright afternoon sun, his crow's feet pulled into deep crevasses that dug almost to his temples. In a gap where the two mountains slid into each other, he saw a small, clouded area that looked like sleeting mist. It swirled slowly, as if it were waiting to be approached.

Cautiously working his way through the stunted growth of blue spruces, the old hunter descended a few hundred yards to where the mountains bridged, then he slowly approached the dense bank of churning fog. He stared at it, forcing his hunter's gaze through the fog as if he was stalking game that had taken shelter behind thickly tangled undergrowth, but his prying eyes could not penetrate the blurred haze. It was as if nothing was there and yet he felt like the nothingness was an entire world unto itself, one that called to him in strained and distant tones, bearing a faint scent that reminded him of his mother. Instinctively, his fingers coiled around the haft of his axe, binding themselves in a familiar grip. In a whisper, his mother's name drifted from his lips, then he closed his eyes and stepped forward, letting the cold cleanse him, sleet stinging his face like a swarm of wasps. He was drawn into the mist by an innate hunger, like an infant to its mother's teat. His thoughts became ground glass and gouged at him like a dull chisel resculpting his skull. The frigid sleet flew like Hymrir's spittle, glazing his clothes and flesh and then sloughing off like a shedding serpent, dragging with it his body's heat.

the next. When rifts occur between Purgatorium and the Prime Material plane, the frost tide seeps into the living realm like a great sentient ghost seeking to pull in more souls.

The frost tide is the simplest, but most dangerous way for mortals to enter Purgatorium. Physically, it is commonly described as an icy mist that bonds to living creatures and coats them with a painful, life-draining and potentially deadly sleet-like film. While most frost tide manifestations occur randomly, there are some locations where the manifestation remains constant. Only living creatures can travel through the frost tide; this prevents departed souls from escaping from Purgatorium through it, for they cannot do so without the aid of another living creature. The method by which a living creature can hold a departed soul inside its body while passing through the frost tide is called 'housing' and it is described later on in this chapter.

When characters first enter a frost tide, they must immediately declare whether or not they are going to proceed through it. Characters who wish to resist the pull of the frost tide manifestation must make a Will save (DC 15) to do so. Characters who succeed can resist travelling through the tide but suffer 1d4 temporary points of Constitution damage. Characters failing their Will saves or characters who deliberately wish to pass through to Purgatorium do so at the expense of experience points and possibly their lives. Because death and life are intertwined, all the effects a character is subjected to within the frost tide are scaled accordingly to the life force of each individual. Thus, high-level characters have no advantage over low-level ones when passing through a frost tide. This allows lower level characters a challenging way to return fallen companions to the realm of the living without relying on access to expensive and high level magic.

Crossing through the frost tide automatically drains the character of 25 XP x his character level. The loss of these experience points is permanent and experience points lost in this manner cannot be recovered by any means. The character must also make a Fortitude save (DC 10) or he arrives in Purgatorium, dead. Additionally, the more times a living creature enters the realm of Purgatorium through the frost tide, the harder it gets for them to resist the possibility of death. The Fortitude save DC for living creatures entering Purgatorium through the frost tide increases cumulatively by +1 for each time they have passed through it. The Fortitude save DC for living creatures that have died is additionally increased by the one half the character/creature's level or HD (rounded down). For this reason, it is highly probable for creatures that

have returned from the dead to die again as soon as they enter the frost tide. For example, Kyara is a 4th-level rogue who has recently been brought back from Purgatorium. Although she has never passed through the frost tide as a living being, the DC of the Fortitude save for her to survive the dangerous journey is raised to 12 (Base DC = 10 + 4 x 1/2).

Random Frost Tide Manifestations

Random frost tide manifestations are the most common and most frightening type of these anomalies. They occur at the height of terrible storms such as typhoons, blizzards and in the eyes of hurricanes. They drift along the edges of glaciers, lonely mountain crags, and hide in thick fog banks thousands of miles in the middle of the ocean. Travellers who mysteriously vanish within these natural disasters have often been caught by a random frost tide manifestation. While legends tell many stories of gigantic walls of death with gaping gateways to worlds beyond, most frost tide manifestations cover a relatively small area, usually no more than 30 square feet. This misconception is most likely due to the fact that random manifestations always occur within another type of natural precipitation or storm, be it snow, sleet, fog, mist, or tidal wave.

Stationary Frost Tide Manifestations

Stationary frost tide manifestations are far less common. They are smaller and their true nature is immediately apparent. They are most often located in dangerous and secluded areas that have been historically or are currently linked with death. Such a location might be a remote and precarious mountain footbridge that is famous for attracting suicide victims or at the base of a waterfall located deep within a jungle fed by a river where all the local tribes ritually throw their dead.

Travelling by the Astral Plane

Since Purgatorium exists within the Astral Plane, characters may attempt to reach it by magical means such as those created by the spells *gate*, *plane shift*, or *astral projection*. These spells will not ever place an open *portal* on the surface of Purgatorium, but may still be used to open a portal in the Astral Plane that surrounds the realm.

Although entering Purgatorium through the Astral Plane is the safest way for living characters to get to Purgatorium, few of these attempts are successful because the realm's actual location within the Astral Plane shifts constantly, making it difficult to find. Spells that open portals to precise locations in the Astral Plane are not guaranteed to open near Purgatorium because



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its constant drift and motion within the Astral Plane prevents sites on the surfaces of any of the realm from being accessed in such a manner.

Characters attempting to travel to the realm via the Astral Plane have only a 5% non-cumulative chance per week of actually encountering it. On the other hand, outsiders who are strongly aligned representatives of a specific deity or outer plane can locate Purgatorium at will. Therefore, the majority of living travellers that come to Purgatorium are either outsiders coming to collect souls or entities that have arrived by accident. Most accidental visitors arrive in small groups of less than ten individuals, however the local creatures have been known to tell stories about entire ships of strange beings that have crashed into the realm.

The other problem that astral travellers are bound to face is Knulok, a divine, almost god-like monster that protects Purgatorium. This colossal, worm-like beast circles the Astral Plane, just beyond the realm, mindlessly devouring anything in its path.

Arriving in Purgatorium

Creatures arriving in Purgatorium will have one of three forms: physical, astral, or departed soul. Dead creatures always arrive as departed souls. They can only enter through a frost tide, which places them at the edge of the first season. Living creatures that enter Purgatorium by the frost tide remain in their physical forms. They also arrive in Winter, but any creatures that failed their Fortitude saves in the frost tide arrive as departed souls. Creatures coming from the Astral Plane can enter Purgatorium from any point. They can be in either astral or physical form, depending on how the creature entered the Astral Plane. Creatures entering from the Astral Plane face a unique dilemma. Since Purgatorium has gravity, they run the risk of getting caught in the realm's gravitational pull and being smashed to pieces.

The full gravitational range of the realm only extends about two miles from its surface, but there is also a weaker gravitational pull that extends another 500 feet beyond it. Characters entering the outer gravitational pull from the farthest point from the realm's surface will feel like they have been caught in a weak river current. Characters who have entered the outer pull will need to make a successful Swim check (DC 10) or they will find themselves slowly being drawn toward Purgatorium at the rate of 5 feet per round. As the character is drawn closer to the realm, both the rate of the pull and the Swim check increase by +5 per hundred feet. That means that a character who is between 400-301 feet from the full gravitational pull

of the realm needs to make a successful Swim check of DC 15 to successfully manoeuvre himself or he will be pulled at the rate of 10 feet per round towards Purgatorium's surface. Characters who remain in the outer pull must make a successful Swim check every 10 minutes or whenever they enter a stronger pull zone. Once a character reaches the full gravitational pull, he falls normally.

The Expulsion

Living creatures arriving in Purgatorium are immediately aware of the fact that they are in the realm of the dead, but do not belong there. They immediately become uncomfortable and their nerves begin to feel overly sensitive. Their body temperature also lowers slightly and they constantly feel as if they have a chill. This is because the realm naturally discharges most living creatures. While Purgatorium does have a few native creatures, most living organisms are unable to remain in the realm for any extended period of time. The nature of the realm is such that the life essence of living creatures causes a backlash of energy which forces a living creature's soul to separate from its body, in effect discharging or sometimes even killing them. Sages call this effect the 'Expulsion'.

At the end of each 24-hour period, any living creature that is not native to the realm of Purgatorium must make a Fortitude save. The difficulty of the save is determined by the amount of successive days that the individual has remained in Purgatorium (DC 10 = +1 per day). Thus, the Fortitude save for a mortal taking a 15-day stay on Purgatorium has a DC 16. A character who fails this save is instantly discharged from the realm to a randomly determined location on the Prime Material Plane that is within 100 feet of a stationary frost tide manifestation. The discharged character always arrives unconscious. The discharged character remains unconscious for 1d6 minutes per day spent in Purgatorium. If the character rolls a critical failure during this check, he is instantly slain in mortal form and becomes a departed soul. His physical body

Purgatorium's Gravitational Pull Table

Distance from Full DC	Falling Speed	Swim DC
Gravitational Pull		
500-401 ft.	5 ft. per round	10
400-301 ft.	10 ft. per round	15
300-201 ft.	15 ft. per round	20
200-101 ft.	20 ft. per round	25
100-1 ft.	25 ft. per round	30

is also discharged to a randomly determined location within 100 feet of a stationary frost tide manifestation. However, the physical body of the character does not need any additional preparation to house a soul.

Dying in Purgatorium

The main reason why most departed souls do not desire to spend a prolonged period of time in Purgatorium is that if they are slain their soul is irrevocably destroyed and can *never* be brought back into existence. What happens to living creatures slain in Purgatorium depends on what form they are manifested in. Characters slain in astral form are immediately shunted back to their material bodies and suffer no other consequences. On the other hand, if a physically manifested living character is slain in Purgatorium, he becomes a departed soul. The character's soul is instantly separated from his physical body but both remain in the immediate vicinity of where he was slain. So long as the character's body remains in Purgatorium, his soul can no longer be housed in it. The body will remain unable to contain his soul until it has been returned to the Prime Material Plane and properly prepared. A soul can only be held in a receptacle containing some form of life force or essence. A corpse found on its own Material Plane is still connected to that plane and therefore contains sufficient life energy to be properly prepared to accommodate a departed soul. Corpses on Purgatorium are cut off from all life energy and are incapable of housing recently departed souls. So, while at first glance some characters may feel that being able to keep participating in activities immediately after they have been slain is highly advantageous, they will soon learn that being dead is not at all desirable.

Spirit Guides

Most newly arrived souls desire the help of a spirit guide. Spirit guides are outsiders who come from specific planes of origin to help guide departed souls to those planes. Spirit guides must be sought out or petitioned. Characters who were devout worshipers of a specific deity or alignment are considered to have automatically petitioned a spirit guide by their arrival, because of prayers and deeds that they performed during their lifetimes. Such characters will find their guides waiting for them the moment they enter the realm.

Spirit guides take the departed souls of their god's followers along the fastest route to the astral forests. The knowledge of the pathway to the conduits is engraved in every spirit guide and they will always follow this route instinctively without getting lost.

Once they receive a follower, they do not falter in their task to lead the follower to his final destiny.

The reason that most departed souls desire a spirit guide is because they want to get to their final place of rest as quickly and safely as possible. There are many other creatures and divine entities that desire souls, especially powerful ones that lie in wait for unprepared travellers. Some set up ambushes and traps to capture and sell souls on the black market, some will attempt to convert souls to their own religion, and some creatures simply devour souls and harness the energy themselves. All of these creatures know that the best place to get new souls is in the Winter realm, just after the departed soul has entered through the frost tide. Since spirit guides can be petitioned at any time during the soul's journey, those souls without guides are best advised to begin their journey as soon as possible to avoid potential disaster. The same difficulties characters might have when they initially enter the frost tide will also occur if they remain in place for too long. Living and dead souls alike seem to mysteriously attract all sorts of predators. While there are several possible explanations as to why this occurs, it is a common belief among the native creatures that it has something to do with the crows.

Getting Back the Dead

Most souls come to the realm of Purgatorium because they have died; however, there is one type of personality that will always be an exception. These people always seem to pop up in the realm of the dead alive and kicking with the intent of reclaiming souls and dragging them back to the land of the living. These personalities are better known as player characters.

When a player character dies, it is generally the responsibility of that character's fellow party members to restore him to life. Traditionally, players pay for resurrections or even learn to cast such spells themselves when they reach higher levels. The Purgatorium setting offers the characters another option; they can restore life to their fallen companions by travelling to the realm of the dead, finding their departed friends and bringing them back to the land of the living. This option need not replace the use of spells that provide the same function, but for times when a high level adventuring party loses its cleric in the middle of nowhere, this scenario can provide an exciting alternative to travelling many miles back to civilisation to find another one.

The process of getting a departed companion back is relatively simple. All living characters must do is travel



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to Purgatorium, find the departed soul and transport it back to the Prime Material Plane. As discussed earlier, characters can get to Purgatorium by either travelling through the Astral Plane or through the frost tide.

Finding an open connection to the frost tide is simple enough, because the departed character can contact the living characters and attempt to direct them to it (see the Departed Soul template in chapter 9, Organisations). Aside from magical spells such as *reincarnation* and *resurrection*, this is the only form of escape that allows the departed soul to come back to life. A final note that departed spirits should take into consideration before attempting to leave on their own accord is, characters who deny fate are considered open game for outsiders from other planes who collect stray souls for their own nefarious purposes. Whenever souls leave Purgatorium without completing their spirit journey, they automatically attract the attention of an outsider.

Once the living characters arrive in Purgatorium, they must seek out the departed soul and transport it back to the Prime Material Plane. While there are some magic items that make this task a little safer, the most common way to transport a soul is known as 'housing'. Housing is when a living character allows a departed soul to enter into his body. As long as the two participants are willing to merge their spirits, the act may be successfully performed simply by their supplication. Once completed, the soul of the departed is then considered 'housed' within the living character. In addition to providing a safe vessel for transporting the departed soul from Purgatorium, housing also establishes a telepathic bond between the two participating individuals, allowing them to communicate freely with each other. Even though housing is the most effective way for returning from the dead, there are a few restrictions.

First, a character who has died of old age can never be housed. Such a soul is considered to have matured in a manner that he must continue on the next course of his journey. Any attempt to avoid its fate causes the soul to achieve absolute oblivion. As soon as the soul enters a living body, it immediately ruptures and is blown apart into millions of light particles that shoot out of the host, temporarily blinding all creatures within a 60-foot radius for 1d6 rounds. A successful Reflex save (DC 20) allows characters to cover their eyes in time to avoid the blindness. In addition, the living creature that the soul entered must make a Fortitude save (DC 30) or be *disintegrated*. Quite a few evil souls prefer this fate to whatever awaits them in the lower planes, and this may explain why demons and devils are always searching for new prospective souls. An

explosion also occurs should another creature attempt to place the departed soul in a magic device capable of holding a soul, such as a *soul box*.

The second restriction is that the total number of class levels of the living creature must be equal to or greater than the total amount of class levels of the departed soul. If either participant has an estimated class level, it should be included when determining the total class levels for that character. Thus, a 5th-level creature can only house a 5th-level or lower departed soul.

Finally, there is a limited amount of time a living creature can house a departed soul. So long as the living creature remains in the realm of Purgatorium, he may only house the departed soul for a number of minutes equal to his Wisdom score x3. This means that the duration a character can safely hold the departed spirit will most likely be under an hour. If the housing character is able to return to the Prime Material Plane before that time, the soul is not ejected from his body. If the living character is still in Purgatorium when the time expires the soul is immediately ejected. If a soul is prematurely ejected, he permanently loses 1 point of Wisdom and must wait a full 24 hours before attempting to house inside another living creature. A successful Will save (DC 25) makes the loss only temporary. Moreover, the excess energy released from the failed attempt attracts the attention of a randomly determined outsider that arrives to investigate in 5+1d6 rounds.

Once the housing creature is able to return to Prime Material Plane, the soul may remain inside that person's body for a number of days equal to the combined Charisma scores of both characters. Until that time period expires, the soul of the departed can be easily released into a properly prepared body. Towards the end of the housing period, the two personalities begin to mix with each other and both characters begin to forget whose personality traits are whose. If the time expires before it can be placed in another body, the departed soul and the living being must then make opposed Charisma checks to see which personality ultimately gains control of the body. From that point on the character becomes whichever personality is the most dominant. If the soul is provided with a properly prepared body before time runs out, it may freely exit the living creature's body and take control of the prepared one.

(There are several items both magical and mundane, as well as spells, feats and rituals that allow the process of housing a departed soul to be safer, easier and more effective detailed in chapter 5, Magic in Purgatorium.)

Leaving Purgatorium

Just like travelling to Purgatorium, there are only two ways for living characters to leave the realm. The first route is through the frost tide and the second route is by the Astral Plane. Characters exiting through the frost tide must use the reverse process of how a living creature would enter through it. Exiting characters make the Fortitude save first (adding any additional modifiers) and then the Will save. Any character who fails his Fortitude save winds up back in Purgatorium, dead. Characters who fails their Will saves are also sucked back into Purgatorium. In either instance, a character can continue to attempt to pass through the frost tide until he is successful. Games Masters should remember that the DC for the Fortitude save increases cumulatively by +1 each time a character passes through the frost tide. Eventually, it will become near impossible for that character to access Purgatorium without being killed in the process. Also, remember that whenever characters enter and leave the realm, it increases their odds of attracting the attention of outsiders who may take interest in their activities. Characters who succeed at both saving throws can successfully pass through the frost tide but still suffer the 1d4 temporary Wisdom damage from resisting the tide's pull.

The safest way for living creatures to exit the realm is to leave by the Astral Plane because there are no physical penalties associated with entering into it. The only two potential difficulties associated with the Astral Plane are the increased possibility of encountering hostile outsiders and breaking free from Purgatorium's gravitational pull. Aside from using a device or spell that allows a character to *fly*, a character's options for escaping the gravitational pull are limited. There are two mountains in the realm that actually ascend high enough to pass directly into the Astral Plane. In this manner, it is possible to reach the plane on foot if one climbs either peak until beyond Purgatorium's full gravitational pull.

One of the mountains is located in Summer, and the other is located in Autumn. The summit of the Summer mountain extends approximately 175 feet above the realm's full gravitational pull (Swim DC 25, pull speed 20 ft.). The native creatures call this mountain Cyioth, which sages have loosely translated as 'the dead god's lock'. The mountain in Autumn is just a little taller. At its peak the mountain stands just less than 400 feet above full gravitational range (DC 15, pull speed 10 ft.). The native creatures call this mountain Eiosanahk. There is still a great debate among scholars as to whether the name translates to mean 'immortal sleeping giant' or 'eternal watching

giant'. While knowing the mountain's true meaning may seem trivial, unconcerned individuals should remind themselves that, in Purgatorium, knowing the proper details of any given situation often means the difference between eternal life and oblivion.

Departed souls may attempt to leave Purgatorium by entering the surrounding Astral Plane as well, but the results are not so pleasant. Any departed soul that wilfully leaves the realm and enters the Astral Plane immediately becomes a ghost. The ghost is cursed to wander the planes until it is granted the divine right to return to Purgatorium and begin a penance for attempting to elude the course of fate. Should the ghost endeavour to return to Purgatorium without first seeking some sort of atonement, it automatically attracts the attention of an outsider who comes to collect its soul and sell it to the highest bidder on the black market in the lower planes. Additionally, a departed spirit can never reconnect his soul with his physical body. A departed soul who attempts to return to his body on his own accord can only do so in the form of a ghost or some other type of undead spirit by entering the Prime Material Plane from the Ethereal Plane. Consequently, the *silver cord* is never reconnected as the ghost is only able to haunt its former body rather than reconnect to it.

Preparing a Body

When a soul is returned to its plane of origin it needs to be connected with a physical body. In most cases, the body will be their own. The character's original body must be in fair condition, without decay or gaping wounds and it must have its vital organs, heart, lungs, and brain intact. A corpse that has been seriously damaged or disfigured may need to be reassembled first before it will be able to hold a soul (see new uses for the Heal skill, chapter 3, Characters). If reconnecting the soul to its original body is just not possible, the soul can be placed into an alternate form. The most readily available forms are the dead bodies of other creatures, but it is not unheard of for souls to be placed in constructs, statues, or even magical items. In all instances, the body that the soul is to be connected to must be properly prepared.

A soul separates from its physical body when the body has been damaged to the point that it can no longer contain it. That is why animated corpses are soulless, unprepared corpses incapable of providing the elements a soul needs to remain in them for any extended period of time. A body becomes a useless corpse when it either wears out or is broken. A person who has died of old age is considered to have worn out his body. Such a corpse is never capable of holding



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a soul. Broken bodies can be caused by sickness, physical damage or even magic. To fix a broken body it only needs to be prepared with a *gentle repose* spell. There are other items, both magical and mundane, that will also do the trick. (These items are detailed in chapter 5, Magic in Purgatorium.) Once a departed soul is reattached to the body, it suffers all the normal effects of having been dead, including level loss (see *Core Rulebook I*).

Should the characters be unable to return a departed soul to its own body, they may attempt to place it into an alternate one. The base rules for using an alternate body are the same as those for using the characters own body with the following exceptions.

- ❖ A soul that occupies a new body keeps all of his mental characteristics, but he must exchange his physical characteristics for the physical characteristics of the new body. Depending on the character's needs, this could be either a boon or a curse. Characters should be extremely careful when choosing a new body. For example, the body of a grey render may seem enticing to a powerful warrior until he tries to speak with his friends or worse, enters a town full of angry citizens that view him as a vile beast and wish to have him slain. Should the character die in the new body, that will be the form he manifests in when he arrives in Purgatorium. This could potentially cause huge problems for outsiders who misinterpret the character's intentions based simply on his physical form.
- ❖ If the new body belonged to a creature with special abilities that gave it an estimated class level, the experience point value of the estimated class levels is subtracted from the character's base experience points. This will cause the character to lose any hit points, skills, feats, or other bonuses associated with the lost levels. These abilities can only be regained as the character gains new levels. Additionally, the character cannot gain any new abilities before he regains his old ones. In other words, the character must pursue a course in life that is identical to the one he had before he acquired his new form. Once a character has regained all his lost skills, he is once again free to pursue any path he chooses. For example, if the departed soul of a 5th-level paladin is placed into the body of a lizardfolk, he automatically loses three of his paladin levels. He loses one level for having died and must pay for the estimated class level of the lizardfolk's body, which has a modifier of +2 class levels. In essence, the soul returns as a 4th-level character, but he is only

considered a 2nd-level paladin. At this point the character must recover his old memories, meaning he must use any new experience points he earns to become a 5th-level paladin. Furthermore, the character cannot use his any newly gained levels to take any new feats or skills, until his previous ones have been fully restored. A character attempting to enter into the body of a creature that has an estimated class level that is greater than the character's class level is immediately rejected. The rejected soul either gets absorbed into the housing character or is shunted back to Purgatorium. When the soul arrives back on Purgatorium, a spirit guide whose plane of origin coincides with the religion or beliefs of the body waits to take retribution against the departed soul for violating it. This rule is meant to help keep players in check and will hopefully intimidate them from thinking dying might be a neat way to gain extra new abilities.

- ❖ Anybody that a departed soul is attempting to occupy must be deceased and cannot be occupied by any other soul at the time he attempts to enter it. Soulless bodies created by items or spells such as *magic jar* are also fair game for a departed soul to enter.

A soul can also be placed into the body of a construct (such as a golem), but the process is slightly more involved and restrictive than occupying an alternate form. A departed soul can only occupy a construct that has been specifically designed to hold a soul and must have never been animated before the soul enters it. The soul's entry must occur within the final stages of the construction process at which time the departed soul forfeits all his experience points. He then makes a Will saving throw (DC 10 + the construct's CR) to determine whether he is able to bind his soul within the construct. If he is successful, he remains bound to the construct until it is destroyed. The bound soul loses all of his physical attributes and class abilities and may no longer gain levels by acquiring experience points, he simply becomes a sentient construct. Should the departed soul roll a critical failure, he becomes trapped within the construct, but cannot control it or make it sentient. A soul can only be bound to a construct whose CR +2 is equal to or less than the departed soul's character level. Upon the destruction of the construct, the soul must make a Will save against the number of years he was placed inside the construct or be permanently obliterated. If the character's save is successful, his soul returns to Purgatorium. However, the soul is returned without any experience points and must start over as a 1st-level character.

On the rarest of occasions, a soul will opt to return to the Prime Material Plane by permanently housing himself in an item. Souls can be placed into a living, non-sentient object without difficulty, but may not vacate that object until it has died or been destroyed. Characters who die after being placed in living non-sentient objects manifest as similar objects in Purgatorium. Rocks become rocks and water becomes water but any form of plant life become ghalfung. Souls can also be placed into mundane items freely, but a soul can only be placed into a magic item at the time of its creation or by another caster using the Craft Metamagic feat by following the rules for adding additional magic properties to magical items (see *Core Rulebook II*). Most souls that choose to return as objects are placed into magical, or at least masterwork, items. While it is possible to place oneself inside a rock or a tin cup, only an extremely desperate character (such as someone attempting to hide from the wrath of an immortal outsider) would even consider attempting such a thing.

When a soul is placed into an item, he only retains his mental ability scores and his alignment. All other physical properties are identical to those of the item. Any object containing a soul becomes a sentient object and gains the ability to telepathically communicate with any other sentient being that touches it, using any languages the character was able to speak in his former life. If the soul is placed inside a magical item he can also be used to help the item's creator power that item. In other words, some of the abilities the soul had in his former body can be bestowed upon the item as magical enhancements. A caster attempting to create a magical item powered by a soul need not have the prerequisite abilities to create that item so long as the soul possesses the abilities to be granted to the item. The prerequisites come from the soul that will be bound into the item, not the item's creator. However, the item's creator must be the same level or higher as the soul he is attempting to bind into the item.

The enhancement bonus points the item receives are based on the level of the departed soul that is placed within the item. To determine the enhancement bonus points use the character's level $\times 1/3$ rounded down. Thus a 3rd-level soul would grant an item +1 enhancement bonus point while a 12th-level soul would grant an item +4 enhancement bonus points. The enhancement bonus can be used to produce armour, weapon, or spell-like effects. Any spell-like effects must resemble abilities the soul currently possesses. If bonus points are used to produce a spell, the spell's level must be equal to the amount of bonus points expended on it. If the effect is a skill enhancement,

the item grants +4 skill points per enhancement bonus point. Feats are equal to one enhancement point each, but if the feat requires a prerequisite feat, both feats must be purchased. Ability score enhancements cost +4 enhancement points each.

If the item is destroyed, the soul must make a Will save against the number of years he was placed inside the object, or be permanently obliterated. If the soul succeeds his check, it manifests in Purgatorium immediately. At this point, the soul can attempt to pass on or try to return in another body. This allows for the possibility that the soul of a wizard who was placed in an ancient and powerful magic item could return to the Prime Material Plane as a kobold, several thousand years after he was believed to be dead.



INHABITANTS AND CHARACTERS

Because Purgatorium is a realm of transition it has few inhabitants. In fact, the majority of the population of the realm is composed of creatures and spirits that are just passing through. While long-term occupants do exist, they are rare indeed. In order to protect themselves, those beings that attempt take up permanent residence must remain on a constant lookout for hostile outsiders and other predators. Because long-term inhabitants are hunted incessantly, permanent settlements are almost unheard of in Purgatorium and those who attempt to construct them are either inevitably killed or forced to flee. Any settlers that wish to remain alive eventually adapt themselves to a nomadic lifestyle. All of Purgatorium's inhabitants belong to one of three distinct types; departed souls, natives and immigrants.

Departed Souls

A soul that has died, left his material body and arrived in Purgatorium is considered to be a 'departed' soul. Such creatures automatically gain all bonuses and penalties associated with being a departed soul (as described in the Departed Soul template in chapter 9, Organisations.) Departed souls are the most common inhabitants of Purgatorium, but because they come from all types of living creatures, there is no such thing a typical one.

In spite of the fact that the multitude of souls have religious and culture beliefs that often clash, most departed souls avoid conflicts and altercations with each other. The transition from life to death has a tendency to shift an individual's priorities. Most souls begin to see a bigger picture when they die and shy away from petty arguments and feuds. Instead, they become eager to complete their journeys and feel they have little time to waste on personal conflicts. Departed souls are also highly sensitive to the fact that dying in Purgatorium means oblivion. They will usually take that into consideration before becoming involved in serious conflicts. Souls who wish to delay their journey also seem to avoid conflicts. Fights attract too much attention from outsiders, so individuals who want to remain unclaimed usually attempt to maintain a low profile. For a fighter who has promised his soul

to a demon, having the fiend make good on the bargain would most likely mean a fate worse than oblivion.

When a departed soul first arrives in Purgatorium, he is struck with a new level of awareness as his entire being becomes awakened to his new state of existence. Not only does he realise that he is dead, the details of his situation which are unknown to living mortals, become apparent. The departed soul becomes drawn to a sense of destiny that he understands can only be fulfilled by passing on to the outer planes. The departed is able to visualise himself on a journey that leads through the realm of Purgatorium and onwards to his final plane of destination. He is urged by an intense longing for the completeness that awaits him at the end of the journey as well as an overwhelming feeling that attempting to make the journey alone would lead to oblivion. He also begins to fear what could happen to his soul should he attempt to thwart destiny. Once a character is flooded with his new knowledge, he must make a decision on how to proceed with his life after death. The results of his actions will designate his soul's status to other creatures that either prey on or protect departed souls. Once the departed soul chooses his course of action, these creatures are able to mark him as either 'claimed' or 'unclaimed'.

Claimed Souls

The desire to complete the journey is stronger in souls who have served or worshipped specific deities. A departed soul who faithfully gave his mortal form to the service of a deity is considered to have chosen his course of action for the afterlife while he was living. For this reason, departed souls who actively practised a religion are automatically considered 'claimed' by that deity immediately upon arrival. Souls who worshiped multiple deities should be treated by alignment (see below). Not only does faithful worship prepare souls to make the journey through Purgatorium, it also marks the 'claimed' soul so that he may be greeted by an outsider from his deity's plane of existence called a spirit guide. Deities send spirit guides to make sure the 'claimed' soul is lead safely along his journey through Purgatorium and on to his final destination. Spirit guides are immediately aware of the presence of newly arrived souls and come for them as soon as possible. This decreases the likelihood that the deity's followers will be harmed, destroyed, or become undead spirits. In the case of evil deities, it prevents their followers from becoming 'saved' during their last hour. In the case of good deities, it prevents the souls of their followers from being captured, abducted and sold to evil outsiders who thoroughly revel in the trade and torture of such entities. Due to the power and energy stored in divinely attuned 'claimed' souls, there has

always been an extensive and profitable black market for them.

The second type of 'claimed' souls are those that follow a belief in a specific alignment. Although such a soul may not have a specific deity watching over him, the actions he took in life and his overall beliefs also attract the attention of a spirit guide residing in the outer plane that most closely correlates to his alignment. A secular soul must choose his course of action for himself. If he chooses to pursue his journey he will remain 'claimed' by the outer plane that most closely resembles his alignment. Once the secular soul chooses to become claimed, a spirit guide is eventually assigned to him. Since it sometimes takes a few days for the newly claimed soul to attract a spirit guide, he often continues the journey alone. By the time he arrives at the *Bridge of Parturition*, his new spirit guide has usually located him.

Unclaimed

Whilst a claimed soul immediately embarks on the journey towards his final plane of destination, there are others who are unwilling or denied the right to make this trip. A departed soul who chooses a course of action that thwarts fate is considered 'unclaimed'. Such actions include souls who wish to return to their own or some other form of material bodies, souls who wish to escape to the ethereal plane as undead spirits, and souls who wish to attempt to remain in Purgatorium. These characters are no longer allied with an outer plane. Once a departed soul has made the choice to become unclaimed he is unprotected, making his soul fair game for outsiders of any plane who wish to claim him. A character may have any number of reasons for wishing to remain unclaimed. A few examples might include:

- ❖ A recently deceased character who wishes to find a way back to the land of the living.
- ❖ A scholar intent on studying the mysteries of the forgotten gods.
- ❖ A bounty hunter who retrieves renegade souls for profit.
- ❖ A jaded fighter who wants to wager his battle prowess against 'true oblivion'.
- ❖ An evil character who has grown to fear the denizens of the outer plane that have laid claim to this soul.

Furthermore, departed souls who were faithless or agnostic are also considered 'unclaimed'. By the same reasoning which religious souls are considered claimed before entering Purgatorium, agnostics and atheists have already declared themselves unclaimed. Spirit guides do not come for unclaimed souls; these unfortunate individuals are doomed to attempt to make

the journey through Purgatorium on their own accord. Making the trip alone allows the unclaimed soul time to contemplate his life and determine where he might want to spend eternity. However, such individuals should be wary because the journey across Purgatorium is far more arduous for an unclaimed soul. Such souls are a precious commodity, so they should expect to find danger and challenges lurking for them at every turn.

Changes of Heart

The reality of life after death, coupled with the departed soul's heightened awareness and sense of destiny, often triggers him to reassess his prior religious beliefs or at least his views regarding morality and eternity. It is not uncommon for a departed soul, either claimed or unclaimed, to change his mind about the current course of his destiny. Departed souls are given their spirit journeys to help them finalise these decisions. At any time during the journey a claimed soul can choose to become unclaimed by rejecting his spirit guide. A character whose abilities are granted by a divine power that rejects his spirit guide, such as a paladin or cleric, is automatically stripped of his power and becomes an ex-paladin or cleric. However, there are certain instances when a cleric or paladin may petition his spirit guide to become unclaimed without suffering a loss of power. The reasoning behind such a petition could range from a cleric wishing to make the journey alone as a test of faith, to a paladin's desire to return from the grave to complete an unfinished task of justice. The success of the petition is based on a Diplomacy check (see the Old Skill, New Use section later in this chapter). An evil character should be exceptionally wary when petitioning a spirit guide to release the claim on his soul. An evil spirit guide will almost always grant a petitioner the right to become unclaimed because then the spirit guide may consider his soul fair game for its own nefarious schemes. Evil souls expecting to escape damnation by such tactics often find themselves out of the frying pan and into the fire, so to speak.

In the same fashion, an unclaimed soul may change his mind and attempt to petition a spirit guide at any time during his journey. In order to do so, the unclaimed soul must convert to either a specific religion or the concept of religion in the context of the outer plane most closely associated with his alignment. The character makes the sincere and formal declaration by rolling a Diplomacy check (see Old Skill, New Use). Success means that a spirit guide has accepted the petition. From that point on, the character is considered a claimed soul. The guide arrives $8+1d6$ hours x the number of seasons he has remaining to travel in his journey after the petition has succeeded, and accompanies the character



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for the remainder of his journey. Converting to a new religion is far more difficult for a claimed character. Before he can convert, a character must first renounce his previous faith and become unclaimed (see above). A departed soul cannot simply switch spirit guides because it is the soul's destiny to confront the ordeals that he created for himself when he was living, even if it means damnation or oblivion. Once the character has successfully become unclaimed, then he may attempt to petition a new spirit guide appropriate to his new religion. Converting should be made much more difficult for clerics and they are usually required to complete a quest, or are denied a spirit guide for their journey in order to prove their devotion to their new faith. If you are using the Mongoose publication, *The Quintessential Cleric*, refer to the section on the Fallen for more detailed rules concerning priests switching faiths.

Remaining in Purgatorium

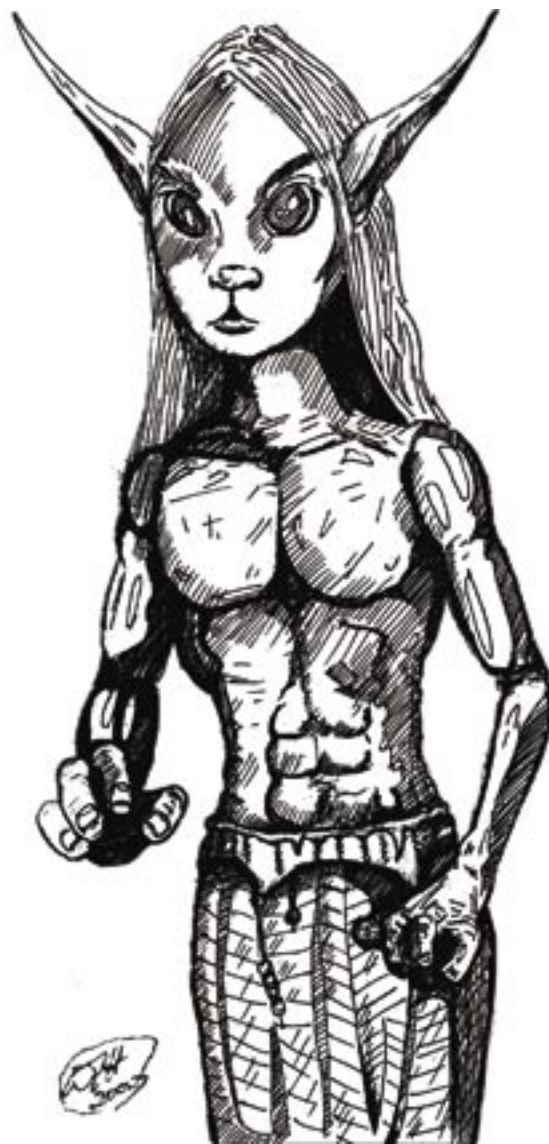
Remaining in Purgatorium is extremely difficult for departed souls. Whilst the realm itself is not as inhospitable to the dead as it is to the living, the eternal lack of change often drives the most stalwart minds into madness. Like the eiothain, unclaimed souls that permanently reside in Purgatorium are always nomadic. Remaining stationary is impossible for survival, because souls are far too easily traced by bounty hunters and collectors and make easy targets. Throughout the course of history there have been a number of departed souls that have attempted to congregate in colonies, settlements, fortresses, and even temples in Purgatorium. Even though none of these attempts has ever succeeded for any significant duration, several have left behind ruins and artefacts that would have otherwise been lost to history if it were not for the plane's timelessness and inability to age.

Natives

Purgatorium has few native inhabitants, the most prevalent being the eiothain. The eiothain are an ancient and primitive race of fey creatures that are native to the realm of Purgatorium. To all but the most cloyed visitors, they appear exotic and wondrous. In some cultures, they are rumoured to be the escaped thoughts of a dead god that have turned animate and gained sentience. They wander the realm in small nomadic tribes and love to engage other beings in celebration rituals where they can exchange songs, stories, ideas and musical instruments. They enjoy participating in a variety of experiences and can often be of great assistance to travellers simply because they want to participate in whatever act the traveller is engaged in. Some eiothain are empathic and can use

the life experiences and emotions of departed souls to produce spell-like effects.

The majority of less prevalent natives are harder to classify, because their native status is granted to them by transformation. Creature or souls that remains in Purgatorium for too long can become corrupted to the point that they are transformed so dramatically that they are considered native to the realm. While their incarnations only exist in Purgatorium, their initial life force originated from some other plane of existence. Drastically altered by prolonged exposure to



Purgatorium and allowed to subsist for millennia in the realm's timeless environment, these creatures cannot even remember existing elsewhere. Their development is often compared to that of a butterfly emerging from a chrysalis. The transformation from immigrant to native is complete when the creature reaches a stage

when it is no longer affected by any of the realm's negative properties such as the Expulsion. The true difference between a native and an immigrant is based on whether or not the realm itself accepts them.

Immigrants

Any living creature that has come from another realm to settle on Purgatorium is considered to be an immigrant. Immigrants are a diverse group ranging from renegade outsiders to stranded astral travellers to scholars and madmen who seek answers to the mysteries of death. Such individuals have strong xenophobic tendencies, which cause them to act erratically. If confronted by unfamiliar faces they will usually flee and resort to physical violence only if it is absolutely necessary. Any player characters attempting to make long-term stays in Purgatorium while remaining in their physical forms will also fall into this category. Lone wanderers and settlers make up the smallest percentage of immigrants.

The largest portion of immigrants is composed of outsiders who have come to the realm to fulfil a single purpose – to hunt souls. Spirit guides fall into this category, but it also includes more dangerous creatures such as bounty hunters, collectors and claimers. These creatures search out souls for reasons that range from the altruistic celestial offering to lead souls to the path of goodness, to the twisted demonologist who captures souls to use as bait for the fiends he summons.

Regardless of their desires, departed souls cannot help but to attract the attention of soul hunting outsiders. At the end of every day, every departed soul must make a Will save to determine if they have drawn attention to themselves. Each day a departed soul wanders through Purgatorium increases his chance of attracting a soul hunter's attention. The DC to figure out if the character has drawn attention to himself is determined by a character's level + the duration of time he has been in Purgatorium. If the departed character is also a cleric or a paladin, the chance for recognition is doubled. For example, a 3rd-level rogue who has spent 5 days in Purgatorium is DC 8, whereas a cleric or paladin of the same level would have a DC 16 chance of being recognised.

Unclaimed characters who have been acknowledged by an outsider must resort to tactics such as hiding, bribery, or even combat to avoid being captured and forcibly being brought to their final resting places, or worse. Many outsiders are relentless in their pursuit of renegade souls who wish to remain unclaimed, but because they are still immigrants, they too have the

distinct disadvantage of being unable to remain on Purgatorium's surface for more than a few days.

Classes and Races

An individual's conception of his own death and the weight of any personal or religious obligations the character believes he carries are heavily influenced by his race and character class. Presented below are a few examples of how core races and characters respond to death and Purgatorium.

Humans

Humans approach their time in Purgatorium as another obstacle to be overcome or an opponent to be denied or defeated. Humans often have a difficult time accepting their own deaths and may even refuse to acknowledge that they have died despite any obvious signs. More so than any other race, humans have a tendency to try to escape from their own fates. They are the most likely candidates to attempt to try to thwart death and find a way back to the Prime Material Plane.

Elves

Elves are fairly at ease in the realm of Purgatorium. While most other races have a fixation with death the virtually immortal elves only see death as another journey whose end is marked with old friends, wine, music and celebration. It is a journey most elves look forward to completing, especially after enjoying a relatively carefree life for near a thousand years. If an elf's mood seems slightly more sombre than usual, it is only because elves are extremely sensitive to the concept of oblivion. In Purgatorium, the elf is suddenly confronted with the reality that a simple moment of carelessness could erase him from an otherwise lengthy existence.

Dwarves

While the concept of death makes most dwarves uncomfortable, the grey dourness of Purgatorium appeals to their austere temperaments. Dwarves have the tendency to accept both their fate and their journey with grim resolve and are determined to see them both through to completion.

Gnomes

Although they have no fear of death, most gnomes dislike Purgatorium immensely. They find the washed-out colours of the realm absolutely garish by gnome standards and the open expanse of the landscape makes them feel exposed and vulnerable. The land has little to offer a gnome in the form of resources and, to top things off, no one even seems to have a





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sense of humour. The journey through Purgatorium is something most gnomes are eager to be done with.

Half-elves

Half-elves view the world in accordance with how they were raised. If a half-elf was raised in a human culture he will likely fear death and try to defy it; if he was raised in an elf culture he may look forward to making the journey, especially if he believes he might finally achieve full acceptance from his kinfolk once he reaches his final destination.

Halflings

Halflings are curious about everything, especially the journey through Purgatorium. While not thrilled with the realm's ambience, they eagerly begin their journeys hoping to see new things and gain new experiences. Like elves, they also look forward to celebrating with long departed friends and loved ones at the journey's end.

Half-orcs

To a full-blooded orc, the journey through Purgatorium allows him a final chance to exemplify himself as a warrior. To a half-orc who has spent his life trying to live up to the standards of a pureblood, the journey becomes the single most defining moment of his existence. Orcs consider Purgatorium to be their divine proving ground, the ultimate arena where the consequences of loss are oblivion. Successfully completing this journey is twice as important to the half-orc because he will always have more to prove to other orcs that consider him to be tainted by his weak human blood. Orcs never use spirit guides and none of their gods will ever send one, even for their clerics. Unlike the majority of departed souls, they are not afraid of conflicts and embrace opportunities to risk their existence in combat. Orcs have a common belief that the more challengers they defeat on their journey, the higher their rank will be when they are placed into their god's army in the outer planes. Therefore, orcs regard each opponent that they face as a divine favour. There are no universal taboos in orc culture preventing them from returning from the dead. Some tribes believe returning from the dead is a sign of great strength, power and magic. Other tribes view it as weakness and accuse resurrected orcs of being too afraid to embark on their spirit journeys. A Half-orc raised by humans generally follows human beliefs regarding his reactions towards death and Purgatorium.

Barbarians

A barbarian's view of death is most influenced by the beliefs of the tribe or culture that raised him. In

general, most barbarians are very superstitious when it comes to the concept of death. They hate dying and winding up in a place as alien and outlandish as Purgatorium. Barbarians distrust everything about the realm and will do their best to escape from what they perceive as some kind of magical trap or trick. Some players choose to roleplay the barbarian's rage ability as a divine gift. If such is the case, using the ability should always attract the attention of outsiders.

Bards

Death and dying are extremely dramatic, so it is quite likely that a bard character will become wholly inspired by his experiences in Purgatorium and wish to return to the land of the living in order to share them with audiences in the form of epic songs and stories. This is especially true if the bard had a chance to learn any eiothain music. Bards are the characters that are most likely to have a strong desire to return to the land of the living.

Clerics

Being in Purgatorium affects clerics more profoundly than it does any other class. When a cleric dies, he is more than prepared to make his journey. He is both anticipant and ecstatic, because he realises that he is finally on his way to present himself before the deity he has devoted his entire life to serving. A cleric's spirit guide always awaits his coming so his soul can begin its transition without further hesitation. In fact, it would require an extraordinary situation for a cleric not to want to complete his journey and meet his god.

Druids

Druids view death as a cycle and are quite prepared for what awaits them. Spirit guides also anticipate the arrival of departed druids, but the decision to make the journey with the aid of a guide is entirely up to the druid (unless he worshipped a specific deity, in which case he should be treated as if he were a cleric). There is nothing in a druid's beliefs that would restrict him from returning from the dead. They believe reincarnation demonstrates the eternal power of nature. However, if a druid's body is severely damaged, he will never allow his soul to be placed in the body of an unnatural aberration, an item, or a construct. Most druids prefer reincarnation, but a number of them opt to have their souls placed in non-sentient living objects such as trees, rivers and rocks.

Fighters

Fighters have mixed opinions about death. Some long to find peace in the after-world, a divine respite where they need never fight again. Other fighters look

forward to eternal battles where they can repeatedly prove themselves in daily combat. A fighter's religion and beliefs are ultimately what determines how he will deal with death. The class itself imposes no innate moral beliefs that would either restrict or influence an individual's desire to be brought back to life.

Monks

The journey to Purgatorium does not faze most monks. They tend accept their fates readily and try to abide by them. Many monks believe that returning from beyond the grave is an extreme violation of the way of the spirits. However, monks rarely have any qualms when it comes to returning to resolve unfinished business, especially over matters of honour.

Paladins

A paladin's soul is also deeply affected by his arrival in Purgatorium, but not to the same extent as a cleric. Much like a monk, a paladin's strong sense of duty will allow him to temporarily deny fate in order to pursue an unfinished quest or bring resolution to an injustice. Though he is still bound by his religious doctrine, a paladin is given more leeway than a cleric when it comes to returning from the dead.

Rangers

Rangers tend to be uneasy in Purgatorium. While there are opportunities for departed rangers to learn the land and become well-paid guides or bounty hunters, the majority of them care little for the realm's gloomy aesthetic and wish to leave it at the first available opportunity. As a class, they have no strong preference about either attempting to return to the Prime Material Plane or continuing onwards to the outer planes.

Rogues

Most rogues find the whole concept of Purgatorium disagreeable, boring and a lousy place to generate any financial prospects. Like bards, most are eager to return to the Prime Material Plane where they have the opportunity to apply their skills appropriately.

Sorcerers

There are no beliefs inherent to sorcerers that cause them to have a strong preference about what will ultimately happen to them in the afterlife. They are able to perceive ample opportunities in both the paths of the dead and the living to consider pursuing either. However, most sorcerers are not ponderous archivists or sages, they are people of action, so they are generally not interested in remaining in the realm of departed souls for too long.

Wizards

Wizards are thinkers and studious disciples of arcane mysteries. To them, Purgatorium has the potential to hold secrets of which they have only dreamt about. They imagine archaic magic and artefacts abandoned by gods residing in every nook and cranny and every passing soul to possess innate occult wisdom. Wizards have few reservations about being dead, so long as it does not interfere with their quest for knowledge, secrets and power (ask any lich). Most wizards will attempt to avoid their spirit guides for as long as possible so that they may attempt to mine Purgatorium's ancient sortilege. They are prime candidates for the type of personality that considers permanent residency in Purgatorium.

CHARACTER ABILITIES

This section of the chapter presents several new uses for existing skills, two new skills, and several feats. While it is foreseeable that some of these abilities might be used outside the realm of Purgatorium, they were specifically created to correlate with the realm of departed souls.

Same Skill, New Use

In the realm of Purgatorium the following skills have some alternate uses.

Diplomacy (Cha)

Normal Use: Diplomacy is used to determine the results of social interactions. It can allow you to reason with outsiders to allow you safe passage through their territories or help you to avoid offending creatures whose customs you are unfamiliar with.

New Use: *Petitioning.* A character whose class abilities are dependant upon his faith can use the Diplomacy skill to determine the outcome of any attempt he makes to petition his spirit guide to delay or avoid his spirit journey without suffering a penalty. Also use Diplomacy to determine if an unclaimed soul is successfully able to petition a new spirit guide for himself upon making a conversion to a new faith.

Check: In both situations, the character makes a Diplomacy skill check against the spirit guide's Sense Motive check to determine the outcome of the petition. However, additional modifiers can be applied to the character's check based on different situations.



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Modifier	Situation
+5	The character is acting on direct orders from his deity.
+4	The nature of the character's petition involves a situation crucial to the needs of the deity.
+3	The nature of the character's petition is to be accepted only on a temporary or trial basis.
+2	The nature of the character's petition directly furthers the deity's cause.
+1	The nature of the character's petition indirectly furthers the deity's cause.
+1	Cumulative for every 5 character class levels the individual has (rounded down).
-1	The character has often shown disregard for the teachings of his faith.
-2	The character is often insincere about his religious beliefs.
-3	The nature of the character's petition directly goes against the deity's teachings.
-4	The character's is acting out of pure self-interest.
-5	The character is directly opposing the desires of his deity.

Retry: A character can attempt to retry his petition as many times as he desires until he completes his journey. However, each retry suffers a cumulative -4 circumstance penalty.

Special: Games Masters should keep in mind that when an evil character petitions his spirit guide to release him from claimed status, his soul becomes fair game for the guide to simply take. While losing a soul is not within the deity's best self-interest, it is in the best self-interest of the spirit guide. This could sway the decision depending on what risks the spirit guide might be willing undertake in order to grant the petitioning character's request in order to capture his soul for itself. Additionally, most evil spirit guides are intelligent enough to offer the character 'freedom' in exchange for his class powers or a magic item, but only the most foolish character would agree to such an obvious trap.

Heal (Wis)

Normal Use: You can aid others by using your healing skills to treat wounds, diseases, poisons, or to stabilize a dying creature.

New Use: Prepare Corpse. Use the heal skill to repair or reassemble a disfigured corpse so that it can be properly prepared to accept a soul.

Check: The base DC for properly repairing a damaged corpse is 20 + any modifiers listed below.

DC Modifier	Situation
+1	Sew up gaping wounds.
+2	Attach a decapitated head.
+3	Sew up damaged vital organs.
+4	Sew up a damaged heart.
+4	Sew up damaged lungs.
+5	Sew in a replacement organ.

Retry: No.

Sense Motive (Wis)

Normal Use: You can determine the true intents of another creature by studying its physical gestures and expressions.

New Use: Channeling. Use this skill to determine the intent of an unfamiliar spirit you are about to channel.

Check: The player character and the Non-Player Character make opposing rolls. By beating the incoming spirit's Bluff check, you are able to determine whether the spirit you are about to channel has hostile or deviant intentions towards you. If there is a difference in class level between the channeler and the spirit, it is added as a modifier to whoever has the highest level. For example, the spirit of a 6th-level wizard outranks the 4th-level bard attempting to channel it by two levels. Therefore, the spirit gains a +2 modifier to its Sense Motive check to prevent the bard from realising it is hostile.

Spellcraft (Int)

Normal Use: Your studies in the magical arts allow you to determine the nature of spells and magic items.

New Use: Covert Siphoning. Use this skill to determine if a caster can avoid being detected while siphoning divine energy. Failure means the siphoning caster has drawn attention to his actions and an outsider that represents the deity from whose domain he siphoned from will confront him in 1d8 x 20 minutes.

Check: The character makes this check when he is siphoning a domain to power his spells. The base DC to avoid drawing attention is 10 + any modifiers.

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DC Modifier	Situation	DC	Condition
+2	The domain being siphoned is one that had been granted to the siphon by his former deity.	DC 10	Correctly identify and name a basic element of the realm such as a plant, animal, structure or geographic feature.
+3	The domain being siphoned is associated with a specific alignment.	DC 15	Recall a detail about one of the hazards associated with the realm such as a risk associated with the frost tide, gravitational pull, or the Expulsion.
+2	The domain being siphoned is associated with a specific philosophy.	DC 20	Identify the home plane of a spirit guide, or identify beings such as housers, bounty hunters, and other potentially threatening outsiders.
+1	The domain being siphoned is associated with a type of living creature.	DC 30	Associate a specific location with lore or doctrine in order to gain insight to its history such as an abandoned temple or the ruins of a famous immigrant settlement.
+0	The character is attempting to siphon on Winter.		
-1	The character is attempting to siphon on Spring.		
-2	The character is attempting to siphon on Summer.		
-3	The character is attempting to siphon on Autumn.		

Retry: No. The siphon can only make this check once per siphoning.

New Use: *Domain Awareness.* If the character has the Improved Siphon feat, he uses Spellcraft to determine if he is able to sense more than one Domain when siphoning.

Check: A character also makes this check when he is siphoning domains. To determine the DC of the check the Games Master uses a base DC of 10 + a random roll of 1d20.

Retry: No.

Knowledge (Int)

Normal Use: You are well educated in a specific field of study and you are able to benefit from it by applying relevant information to help you interpret a current situation.

New Use: *Knowledge (Purgatorium).* This skill represents the individual's ability to associate folklore and religious doctrine with his current experiences in Purgatorium. Use this skill to make checks about the lay of the land, cultural tidbits about the eiothain and perhaps a few lesser-known facts and secrets about the realm.

Check: The character makes his skill check against a DC that represents a condition. A separate check should be made for each specific condition.

Feats

Because it is difficult for departed souls to access divine spells without attracting the attention of the deities who grant them, this section introduces a handful of new feats that relate to alternate ways for divine spell casters to access magic.

Channeling (Metamagic)

Similar to the Spirit Channeler prestige class, you can channel the energy of a spirit you have made contact with.

Prerequisite: The ability to cast spells.

Benefit: You have made contact with a spirit who you are linked to by fates you do not comprehend. Perhaps you knew the spirit in another life or it might be a guardian sent to watch over you. It may even be a deceased relative, close friend, or lover. Once per day, you may choose to channel a spell from the spirit by exchanging one of your spells for any spell the spirit was able to cast during its lifetime. In order to exchange the spell, you must forfeit an available spell slot that is one level above the spell you desire to channel. Channeling is a full-round action that requires concentration.

For example, a 5th-level cleric who channels the spirit of an ancient sorceress could forfeit his 3rd-level *stone shape* spell in order to channel the spirit's 2nd-level *endurance* spell (in order to improve his Fortitude saves before attempting to escape Purgatorium through the frost tide).



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Special: To use this feat effectively, it is suggested that the player or Games Master create a Non-Player Character to represent the channelled spirit. The character need not be very detailed, in fact the only important features of the spirit are its Wisdom, Intelligence, Charisma, personality, relationship to the character, and spell list. The spirit must be the same alignment as the channeler but can be of any level. Once the spirit's spell list has been determined it can never be altered.

Death Link (General)

You have an excessively strong link to the spirit world and you are able to see events in other realms through the eyes of the departed.

Benefit: You can choose six individuals that you are extremely close to. If any of these characters should die, you will remain in limited contact with them. Until that character leaves Purgatorium or is destroyed, once per day at a randomly determined interval, you have a brief hallucination during which you see through the eyes of the departed soul. The hallucination lasts one full minute, after which you may make a Wisdom check (DC 15) to interpret its meaning. If more than one of these individuals has departed at the same time, the one with the highest Charisma contacts the character. If their Charisma scores are equal then have them make opposing checks each time a hallucination occurs.

Domain Shift (Metamagic)

You are able to manipulate which domains you siphon magic from.

Prerequisite: Siphoning.

Benefit: When you make your siphon check you may opt to choose either the previous or next domain on the domain availability chart (see Siphon feat), instead of the domain you rolled. The effects of this feat may only be applied to a single domain check; characters attempting to siphon from two or more domains may only apply this feat to the first domain siphoned.

This feat may be taken multiple times each time the feat is applied to a separate domain check.

Improved Siphoning (Metamagic)

You have learned how to siphon divine energy from multiple sources.

Prerequisite: Siphoning, Domain Shift.

Benefit: You are allowed to make an additional check to see if you can tap into a second domain when you are

attempting to siphon power. To do this, the character makes a Spellcraft check to determine if he detects any additional powers.

Purgatorium Resistance (General)

You are more resistant to the negative effects of Purgatorium.

Prerequisite: You must have been to Purgatorium at least once previously, in a physical form.

Benefit: You gain a +4 enhancement bonus to your daily Fortitude save that allows you to remain in Purgatorium.

Siphoning (Metamagic)

You have learned secrets that enable you to use siphoning magic.

Prerequisite: The ability to cast divine spells.

Benefit: Instead of praying to receive your daily allotment of spells, you attempt to steal them by siphoning divine energy from alternate sources. You lose any spells associated with your specific deity including any domain spells or abilities. All of these are replaced randomly, depending on what divine powers are actively available when you perform your siphoning. In order to prepare spells by siphoning them the caster must have two full hours of uninterrupted silence. The caster then makes a siphon check to determine the availability of divine power. Once the caster has tapped into that power he is able to regain his full allotment of spells. In addition, he is able to access the domain spells and powers of the domain determined by his siphon check. However, individuals should remain cautious when using siphoning magic on the realm of Purgatorium because it increases their chance of attracting the attention of an outsider. Whenever a character attempts to siphon a domain, he must make a Spellcraft check (see Old Skill, New Use above) to determine if he has drawn unwanted attention to himself.

A divine spellcaster can keep spells from a siphoned domain prepared until he decides to siphon a new domain. Each time he siphons a new domain, he forfeits any spells and abilities associated with his previous siphoning. Any spells he has not used are exchanged for spells granted by the new domain. The character is free to siphon new spells whenever he desires with one exception; siphoning is draining and can only be done once in a 24-hour-period.

While any domains can be siphoned, should the caster tap into a domain of an opposed alignment he is instantly struck by a power surge that has an effect similar to the 4th-level granted power of that domain (*chaos hammer*, *unholy blight*, *holy smite*, or *order's wraith*). The power affects the siphon as if it were cast by a spellcaster whose level is equal to his own. Also disregard any minimum caster levels and damage limits the spell would normally have in order to scale the spell's effect. For example, a 1st-level lawful cleric who accidentally siphons into the Chaos domain is struck with a backlash which effects him like a *chaos hammer* that does 1d8 hit points of damage and staggers him for 1d6 rounds. Even though *chaos hammer* cannot be cast at 1st level, its affects can still be scaled down. Likewise, a 15th-level evil cleric siphoning into the good domain would be struck with a backlash affecting him like a *holy smite* that does 7d8 hit points of damage and blinds him for 1 round.

Domain Availability

D%	Domain
01-04	Air
05-08	Animal
09-12	Chaos
13-16	Death
17-20	Destruction
21-24	Earth
25-28	Evil
29-32	Fire
33-36	Good
37-40	Healing
41-44	Knowledge
45-48	Law
49-52	Luck
53-56	Magic
57- 60	Plant
61-64	Protection
65-68	Strength
69-72	Sun
73-76	Travel
77-80	War
81-84	Water
85-88	Additional Domain*
89-92	Additional Domain*
93-96	Additional Domain*
97-00	Additional Domain*

*The additional domain can be one that is used in your campaign but is not listed in *Core Rulebook I*, the Games Master's choice, or roll again. Games Masters take note, you might want to use additional domain roll slots to provide you with an opportunity to allow players to experiment with new domains you are considering adding to you campaign.

Special: Most deities consider siphoning powers to be a gross violation of conduct. Using siphoning magic will most often cause the character to become an ex-cleric or ex-paladin (see *Core Rulebook I*). However, a character still uses his class level to determine how many available spell slots he can use when siphoning.



PRESTIGE CLASSES

Astral Bounty Hunter

Astral bounty hunters are ruthlessly persistent individuals who make their living tracking down souls in the realm of Purgatorium. Most astral bounty hunters are living creatures who take up the prestige class by choice but, occasionally, a deity may force a departed soul to take the prestige class as a part of a penance.

On the whole, astral bounty hunters tend to be a very hardened lot of non-charismatic individuals whose mannerisms are often uncultured and feral. However they are not wild men like barbarians, nor have they broken away from society to fulfil a calling like a druid. Instead, they are individuals whose social dysfunction led them to pursue isolated existences hunting and capturing departed souls in the realm of the dead. The job itself is gritty and dangerous and the prolonged expeditions in the after-realms slowly erode what few social formalities a bounty hunter may have at one time possessed.

Since hunting souls is not an evil pursuit, the alignment of astral bounty hunters varies greatly. There are enough jobs available for a bounty hunter to be discriminating about who or what he takes his bounties from. An astral bounty hunter's clientele can range from fiends that desire black-market souls to celestials searching for potential converts. So long as the souls of mortals stray, an astral bounty hunter will have work.

Despite all other factors, hunting souls is a very profitable job. Many outsiders have a fair share of valuable magic items and the ability to bestow powers to mortals. Non-Player Character bounty hunters often have a sizeable arsenal of magical items that they employ to catch their marks. They are especially fond of items that allow them to prolong their stays on Purgatorium. On the Prime Material Plane, astral bounty hunters generally establish their residences in remote locations near frost tides. Because they spend so much time away from them, their homes are usually small and sparsely furnished. They also tend to be extremely well hidden.

For the most part astral bounty hunters work alone – whether this is because the pay is better or they just

find each other impossible to deal with is subjective. While the prestige class members have no formal organisation, many bounty hunters know each other and freely trade information amongst themselves. While there are times when they co-operate as teams, they have only been known to work as groups in extreme situations.

Rangers and fighters are most often drawn to the astral bounty hunter prestige class. Most other characters find the work too distasteful, unnecessarily dangerous, or they are simply too charismatic to take the Prestige class.

Hit Die: d8.

Requirements

To qualify to become an astral bounty hunter the character must fulfil all of the following criteria.

Base Attack Bonus: +5 or higher.

Ability Score: Wisdom 14+, Charisma of 9 or lower.

Skills: Knowledge (Purgatorium) 6 ranks, Survival 8 ranks, Craft (trap-making) 2 ranks.

Feats: Purgatorium Resistance, Track, Weapon Focus (either net or whip).

Class Skills

The astral bounty hunter's class skills (and key ability for each skill) are Balance (Dex), Bluff (Cha), Climb (Dex), Craft (trap-making) (Int), Disable Device (Dex), Escape Artist (Dex), Gather Information (Cha), Hide (Dex), Intimidate (Cha), Jump (Dex), Knowledge (Purgatorium) (Int), Listen (Wis), Move Silently (Dex), Sense Motive (Wis), Spot (Wis), Use Rope (Dex), Survival (Wis).

Skill points at each level: 4+ Int modifier.

Class Features

All of the following are class features of the astral bounty hunter prestige class.

Weapon and Armour Proficiency: The astral bounty hunter is proficient in all simple and martial weapons and light and medium armour, but not shields. Additionally, astral bounty hunters are proficient with any weapon primarily used to trap or subdue an opponent such as nets and whips. Note that armour check penalties for armour heavier than leather apply

The Astral Bounty Hunter

Class Level	Base Attack	Fort Save	Ref Save	Will Save	Special
1	+1	+2	+2	+0	Determine Location (+4), Favoured Season I, Brethren
2	+2	+3	+3	+0	Expulsion Resistance (+1 day), Subdual Strike +1d6
3	+3	+3	+3	+1	Stunning Throw (range 1), Eyes of the Eiothain
4	+4	+4	+4	+1	Favoured Season II, Subdual Strike +2d6
5	+5	+4	+4	+1	Determine Location (take 10), Stunning Throw (range 2)
6	+6	+5	+5	+2	Expulsion Resistance (+2 days)
7	+7	+5	+5	+2	Favoured Season III, Subdual Strike +3d6
8	+8	+6	+6	+2	Stunning Throw (range 3), Expulsion Resistance (+3 days)
9	+9	+6	+6	+3	Determine Location (take 20), Subdual Strike +4d6
10	+10	+7	+7	+3	Favoured Season IV, Stunning Throw (range 4)

to the skills Balance, Climb, Escape Artist, Hide, Jump, Move Silently, Sleight of Hand and Tumble.

Brethren: In spite of the fact that they are a diverse lot of individuals, astral bounty hunters think of each other as if they belong to a brotherhood of sorts. At least in the sense that they are all locked into a similar kind of fate. For this reason, astral bounty hunters suffer no penalties to any skill checks from negative Charisma modifiers when dealing directly with other members of their prestige class.

Determine Location: The more an astral bounty hunter travels through Purgatorium, the more familiar he becomes with the surrounding terrain. Over time, he begins to notice subtleties about the lay of the land that less discriminating eyes cannot perceive. These slight changes allow him to determine his relative location when attempting to navigate the realm's bleak and monotonous landscapes. This ability is crucial because it allows the bounty hunter to pursue marks with a greater degree of focus. Rather than concentrating on his own location the astral bounty hunter can focus solely on the individuals he pursues. Starting at 1st level, an astral bounty hunter gains a +4 insight bonus to all Survival checks made to determine his relative location in Purgatorium. At 5th level, the character may Take 10 on all Survival checks made to determine his relative location as a move-equivalent action and at 9th level the character may Take 20 as a move-equivalent action.

Expulsion Resistance: Due to prolonged exposure to the realm of Purgatorium, astral bounty hunters build up a natural resistance to the expulsion effect. Starting at 2nd level, the bounty hunter need only make his Expulsion check every other day decreasing to once every three days at 6th level and once every four days at 8th level. Expulsion Resistance is a supernatural ability.

Eyes of the Eiothain: At 3rd level, the astral bounty hunter has adapted to spotting objects on the realm of Purgatorium and no longer suffers from penalties to Spot checks associated with the realm's washed-out coloration and dim lighting. Eyes of the Eiothain is a supernatural ability.

Favoured Season: At 1st, 4th, 7th, and 10th levels, an astral bounty hunter becomes more in tune with a specific season. When travelling and hunting in the realm he gains a +2 insight bonus to all Spot, Wilderness Lore, Knowledge (Purgatorium), Intuit Direction, Craft (trap-making), and Gather Information checks he makes on any season he has become more in tune with.

Stunning Throw: If the astral bounty hunter makes a successful attack with a hurled weapon against a fleeing opponent, the target is forced to make a Fortitude save (DC 10 + one half the astral bounty hunter's level + his Wisdom modifier). In addition to any damage he takes from the hurled weapon, any opponent that fails his saving throw is also considered *stunned* for 1d4 rounds. The astral bounty hunter can only use this ability against a single opponent that is no more than one creature size larger than the astral bounty hunter. The range of this attack is limited to a single range increment. The range this attack may be made at increases as determined by the astral bounty hunter's level, adjusted at 3rd, 5th, 7th, and 10th levels.

Subdual Strike: Astral bounty hunters know that permanently destroying souls is bad for business. For this reason, they are masters of striking their opponents so painfully that a successful hit can also cause subdual damage. Whenever the astral bounty hunter rolls a critical threat he can opt to exchange his critical roll for the attack's normal damage plus an additional amount of subdual damage as determined by the character's prestige class level.



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The grizzled tracker stooped low, inspecting the footprints still freshly crushed into the thin crust of snow. They were his brother's, unmistakably. Nygul's nerves sparked in a cascade of sorrow and fear. He had seen the black iron blade of the horseman swoop down on his brother like a bird of prey, slamming into the farmer's the taught neck muscles as it lifted his head from his shoulders as effortlessly as a child picks a dandelion.

It had not sunk in at first, so simultaneously slow and sudden, his loss permanently etched between two distinct moments, 'before' and 'now'. He thought of Ptran, the steed whom he was forced to slay only a day before, leaving its carcass for the forest predators without even a proper ceremony. But the horse hadn't seen the blade fall, not like his brother who watched the black iron blade swath a bolt of gore through his family and friends before it nestled itself in his nape. He stared at the prints lost until fear and sorrow swirled like the foul icy mist he had passed through until they became rage. His brother was slain, but these tracks were his, he was drawn to them by his own brother's voice. Truly, this was some putrid and evil sorcery that had grasped his brother, a horrid enchantment that forced his corpse to rise from the dead and walk away in this alien land. It mattered not to him if his brother was living or dead; he was determined find him, determined to save him or lay his soul to rest.

Channeler

Channelers have the distinct ability to contact the spirits of a past life they were somehow associated with. While a character with the Channel feat can opt to channel his spells from a single spirit, a true channeler is believed to have had many past lives during which he had formed close ties with other souls. Such a channeler can make contact with several spirits at a time, potentially allowing him to access a wide array of powers of various types of magic from diverse sources.

Channelers are always found among the ranks of the living but their strong ties to both dead spirits and powerful magic often cause the average person to view them with suspicion. Although they tend to be loners living on the fringes of society, the average channeler is far from a dreary and embittered outcast or an arrogant, power-seeking egotist. More so, channelers seem to have a profound self-assurance and are at complete peace with their understanding of mortality.

Channelers are constantly observed conversing with themselves out loud about strange topics and often slip into ancient dialects and foreign languages in the middle of conversations. They are also genuinely fond of friends but overtly abrupt if not openly hostile to those they consider their enemies. Like bards, channelers are partial to odd facts and lost lore and they possess an uncanny insight to the nature of people and places they have supposedly never previously encountered.

Many characters are drawn to channelling, but non-spellcasters must first awaken their ability to cast spells before they can learn how to channel.

Hit Die: d4.

Requirements

To qualify to become a channeler the character must fulfil all of the following criteria.

Spellcasting: Ability to cast spells.

Feats: Channeling.

Special: The character must be living.

Class Skills

The channeler's class skills (and key ability for each skill) are Concentration (Con), Diplomacy (Cha), Knowledge (any) (Int), Sense Motive (Wis), Speak Language, Spellcraft (Int).

Skill points at each level: 4+ Int modifier.

Class Features

All of the following are class features of the channeler prestige class.

Weapon and Armour Proficiency: The channeler is only proficient in simple weapons and light armour.

The Channeler

Class Level	Base Attack	Fort Save	Ref Save	Will Save	Special	Spell Slots per Day
1	+0	+0	+0	+2	Second Spirit, Power Channel, Class Ability Channel	+1 level of sorcerer
2	+1	+0	+0	+3	Spirit Language	+1 level of sorcerer
3	+1	+1	+1	+3	Spirit Knowledge, Random Channel (CR max. 4)	+1 level of sorcerer
4	+2	+1	+1	+4	Third Spirit	+1 level of sorcerer
5	+2	+1	+1	+4	Spirit Language	+1 level of sorcerer
6	+3	+2	+2	+5	Spirit Knowledge, Random Channel (CR max. 8)	+1 level of sorcerer
7	+3	+2	+2	+5	Fourth Spirit	+1 level of sorcerer
8	+4	+2	+2	+6	Spirit Language	+1 level of sorcerer
9	+4	+3	+3	+6	Spirit Knowledge, Random Channel (CR max. 12)	+1 level of sorcerer
10	+5	+3	+3	+7	Fifth Spirit, Random Channel (No CR max.)	+1 level of sorcerer

Class Ability Channel: If a channeled spirit is not primarily a spellcaster, the channeler can instead channel the spirit's class abilities as if they were spells of the same level. For abilities with a duration such as a barbarian's rage or bardic music, the duration of the ability lasts for a number of rounds equal to the channeler's level + his Wisdom modifier. A druid's shape change ability is also include in this category. For abilities that consist of a single action such as a rogue's sneak attack, a fighter's cleave, or a monk's ki strike, the effect is based on a single attempt or attack. If the ability channeled was an attack, the ability is used up regardless of whether the attack was successful. A cleric's Turn/ Rebuke Undead ability also falls into this category. Using a class ability channel costs two spell slots from the spell level that correlates with the class ability level. For example, a character channeling a druid's spirit must spend two 3rd-level spell slots to use its trackless step ability. Class Ability Channel is a supernatural ability.

Power Channel: A channeler can attempt to channel an extra spell or a spell or power that is beyond what he would normally be capable of channeling. This process is extremely physically draining. If the channeler opts to use this ability, he suffers a temporary Constitution loss equal to the spell/power level multiplied by 2 (-1 point for 0-level spells). This ability can be used once a day at 1st level, twice per day at 3rd level, three times per day at 7th level, and four times per day at 10th level. Power Channel is a supernatural ability.

Spells Slots per Day: A channeler casts spells in a similar fashion to a sorcerer. As the channeler increases in level, he gains access to spell slots as if he were a sorcerer whose level is equal to his channeler level plus any levels he had attained in a previous spellcasting class. For example, a 5th level cleric/ 3rd

level channeler has spell slots equivalent to an 8th-level sorcerer.

Spirit Language: At 2nd, 3rd and 8th levels a channeler gains an additional bonus language spoken by his most recently acquired spirit.

Spirit Knowledge: Each time the channeler gains this ability he may access any Knowledge skill that was possessed by his most recently acquired spirit. Once per day, as a full-round action, the channeler may ask his spirits a single question to which one of them may respond by making a Knowledge check. The check is made by the spirit with the most ranks in the Knowledge skill that most closely relates to the question. If more than one of the channeler's spirits have the same skill, the answering spirit is granted a +2 synergy bonus to its check. For example a channeler who asks his spirits a question about an ancient religious scroll is answered by the spirit with the most ranks in Knowledge (religion). If two of the channeler's spirits have the Knowledge (religion) skill then the spirit with the most ranks makes the check, but is granted a +2 synergy bonus because the second spirit also had the same skill. Spirit Knowledge is a super natural ability.

Random Channel: The channeler uses this ability when he is channeling spells. Instead of contacting one of his regular spirits, he can attempt to channel a randomly generated spirit that may or may not be hostile towards him. Attempting to channel a random spirit is by far the most risky type of channeling. The level of the spirit is also determined randomly but is slightly more restricted. The channeler can use this ability starting at 3rd level to contact spirits with a Challenge Rating of 1d4. The Challenge Rating increases to 1d8 at 6th level, 1d12 at 9th level, and has no limit (1d20+) at 10th level. To determine the statistics of randomly channeled spirit a channeler has contacted,



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use or modify the random Non-Player Character charts in *Core Rulebook II*. Once it has been contacted, the channeler is permitted to make a Sense Motive skill check to determine if the incoming spirit is hostile (see chapter 3, Inhabitants and Characters). If the spirit is not hostile, the channeler makes a Diplomacy check to determine if he can successfully solicit the spirit to allow itself to be channeled. However, if the spirit is hostile it may try to attack the channeler by draining his life force. The channeler is permitted to make attempt to break the channel between himself and the hostile spirit by making a successful Will save (DC 10 + the spirit's Challenge Rating). If he is successful, the channel is immediately closed, but if he fails he receives 1 negative level for every 5 Hit Dice the creature has. The DC for the saving throw to remove the negative level is 10+ 1/2 the spirit's Hit Dice (rounded down). Random Channel is a supernatural ability.

Eiothain Empath

Aside from the loose structure of their nomadic tribes, the eiothain have no discernible political hierarchy. While the tribes have no elders, shamans, or leaders, each one has a single member with potent empathic abilities that the rest of the tribe relies on to help them maintain successful and positive relationships within its infrastructure. These tribe members are known as eiothain empaths.

Eiothain empaths hold no clearly ranked status within the tribe and for the most part they are indiscernible from any other tribe members. An empath has several important functions within the structure of the tribe. The first function is to help tribe members communicate more efficiently with each other. They help tribe members settle personal disputes and provide individuals with a higher level of emotional freedom so they can function without the fear of having their actions or words become misinterpreted. When conflicts arise, it is the empath's responsibility to interpret the underlying intent and emotional state of every person involved in the altercation. The empath's interpretation of each individual's role is then presented before the entire tribe to be assessed. Rather than making laws, passing judgements, or defining punishments, an empath's job is simply to clarify the individual's true motives and provide accurate testimony so that the other tribe members have a solid basis on which to found their judgement.

The second function of the empath is to perform the role of a tribal healer. By transferring his own hit points or ability score points to injured characters, the empath is able to provide immediate care in times of emergency. More powerful empaths also capable of transferring hit points and ability score points between other willing individuals. Finally, empaths provide

back up for the tribal spellcasters because they can borrow prepared spells from other characters in order to store them for later use.

Each tribe has only one single member who performs the role of empath for the group. Like any other tribe members empaths are free to wander off to pursue their own goals or join other tribes whenever they desire. However, it is customary for a powerful empath to awaken a successor before his departure from the tribe. If a tribe's empath is killed, it is considered a great loss. The tribe will then travel in search of another empath capable of awakening a successor for the tribe. While it is extremely uncommon, eiothain empaths have been known to awaken empathic abilities in non-eiothains. This occurs only in the rare circumstance that the non-eiothain is travelling in a tribe-like group of other non-eiothains. The group must be on consistently good terms with the eiothain and, in addition to meeting all prerequisites and experience point requirements for the prestige class must have the sincere desire to practice and study the art of empathy.

Although it is feasible that any character might pursue the art of empathy, eiothain bards are most likely to be appointed to the empath prestige class.

Hit Die: d6.

Requirements

To qualify to become an eiothain empath the character must fulfil all of the following criteria.

Ability Score: Cha 16+.

Skills: Diplomacy 5 ranks, Concentration 5 ranks.

Special: Must be awakened by another eiothain empath.

Class Skills

The eiothain empath's class skills (and key ability for each skill) are Bluff (Cha), Concentration (Con), Craft (Int), Decipher Script (Int), Diplomacy (Cha), Heal (Wis), Knowledge (any) (Int), Perform (Cha), Sense Motive (Wis), Speak Language.

Skill points at each level: 2+ Int modifier.

Class Features

All of the following are class features of the eiothain empath prestige class.

Eiothain Empath

Class	Base	Fort	Ref	Will	Special
1	+0	+0	+0	+2	Share Thoughts (touch), Borrow Spell (0-level)
2	+1	+0	+0	+3	Empathic Transferral (hit points 1d8), Chain Empathy (touch)
3	+1	+1	+1	+3	Share Thoughts (10 ft.), Borrow Spell (1st level)
4	+2	+1	+1	+4	Chain Empathy (5 ft.), Chain Transmission (hit points)
5	+2	+1	+1	+4	Empathic Transferral (hit points 2d8), Borrow Spell (2nd level)
6	+3	+2	+2	+5	Share Thoughts (30 ft.), Empathic Transmission (1 ability score point)
7	+3	+2	+2	+5	Chain Empathy (15ft.), Chain Transmission (ability score points)
8	+4	+2	+2	+6	Empathic Transferral (hit points 3d8), Borrow Spell (3rd level)
9	+4	+3	+3	+6	Share Thoughts, (60 ft.), Chain Empathy (30 ft.)
10	+5	+3	+3	+7	Empathic Transferral (2 ability score points), Borrow Spell (4th level), Awaken Empath

Weapon and Armour Proficiency: The eiothain empath is proficient in all simple weapons and light armour, but not shields.

Borrow Spell: Starting at 1st level, an eiothain empath can borrow prepared spells from any willing spellcaster that he can cast on his own as he desires. The empath can only borrow spells if they have met all the spell's prerequisites. For example, an empath with a Wisdom score of 13 cannot borrow a 4th-level divine spell. An empath may borrow an amount of spells per level that equals the ability score modifier that is tied to that spell. For example, if the empath borrows spells from a bard, the number of spells he can borrow is equal the empath's Charisma modifier. The empath can only borrow spells from a single spellcaster at a time, but the borrowed spells can be from any level the empath can access as determined by his character level. This ability can only be used once per day. Borrowed spells can be stored for a number of hours equal to the empath's level + the ability score modifier that is tied to the spell type (cleric, sorcerer, wizard, etc.). If the empath is able to use this power again before he has released all the borrowed spells, the remaining spells are lost and replaced by any new spells the empath borrows. Spellcasters that allow an empath to borrow spells actually cast the spell into the empath and must pray, rest, or study in order to cast it again.

An empath can borrow 0-level spells at 1st level, 1st-level spells at 3rd level, 2nd-level spells at 6th level, 3rd-level spells at 8th level, and 4th-level spells at 10th level.

Share Thoughts: This ability allows an eiothain empath to establish a mental bond with another being permitting them to exchange basic ideas and thoughts by reading each other's emotions. Because this ability is based on reading emotion, creatures need not

speak the same language to communicate effectively. Characters actively using Share Thoughts can freely exchange almost any basic concept along with their underlying emotional feelings about the concept. Basic concepts and feelings extend to things like an individual, an individual's behaviour, the weather, food and war. Complex concepts like philosophy, ethics, or strategies cannot be exchanged in this manner, although an individual could make an emotional response to how he felt about a particular strategy, religion, or ethical decision, so long as all participants universally understand the topic. Share Thoughts has a duration equal to a number of minutes equal to the empath's level + his Charisma modifier but the empath must be concentrating on the mind link the entire time. An empath can use this ability a number of times per day equal to half his empath (rounded down) level + his Charisma modifier.

This ability is generally only used among willing participants. Anyone who is unwilling to share their thoughts can break the contact with the empath by making a successful Will save (DC 5 + the empath's character level). The participants must have an Intelligence score of 6 or higher in order for this ability to function. The range of this ability is determined by the eiothain empath's character level. At 1st level, the empath can only use Share Thoughts by maintaining physical contact with another individual. At 3rd level the range of the ability increases to include a single individual within a 10-foot radius. The radius is increased again to 30 feet at 6th level and 60 feet at 9th level.

Chain Empathy: This ability allows an eiothain empath to use his Share Thoughts ability to contact more than one individual.



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The total number of individuals an empath can contact is equal to his level + Charisma modifier. The range of this ability is determined by the empath's character level. At second level the Chain Empathy can only be used by a group of individuals who are all making physical contact with at least one other member of the group. At 4th level, the range of this ability increases to individuals who are no more than a 5-foot distance apart from another participant in the Chain Empathy. The range doubles at 7th level and triples at 9th level, reaching a maximum distance of 30 feet. The participating individuals need not be in a specific formation for this ability to function, but it is most commonly used while group members sit in a circle.

Empathic Transferral: This ability allows an empath to transfer his own hit points or ability score points to another individual. The transferred points are temporary and last for 1 hour per eiathain empath's character level + Charisma modifier. Completing an empathic transmission is a full-round action that requires all participants to maintain physical contact until the transmission is finished. Starting at 1st level, an empath can transfer 1d8 hit points to another individual. This number doubles at 5th level and triples at 8th level for a maximum of 3d6 hit points. Additionally, an empath can transfer 1 ability score point to another individual at 7th level and 2 ability score points at 10th level. An empath can use this ability a number of times per day equal to 3 + his Constitution bonus (negative modifiers apply, but the total can never be less than once per day).

Chain Transferral: This ability allows an eiathain empath to use his Empathic Transferral ability to permit two willing participants to exchange hit points or ability scores with each other. Chain Transferral is a full-round action and both participants must be in physical contact with the empath until the transfer has been completed. The empath can use his Chain Transferral ability to allow other characters to exchange hit points at 4th level and ability score points at 7th level. The maximum number of points that the participants can exchange is limited by the empath's current Empathic Transferral ability.

Awaken Empath: At 10th level, an eiathain empath has the ability to awaken the power of empathy in other individuals. If a willing individual meets all the other requirements for becoming an eiathain empath and expresses a sincere desire to study the empathic arts, the empath may perform a special ritual during which he awakens the individual's empathic abilities. From that point on, the character can begin taking levels in the eiathain empath prestige class. The ritual takes one

full day to complete and it involves the total, willing participation of every individual in the candidate's current tribe. The other members of his adventuring party could represent the player character's 'tribe'. The ritual costs each of the empath's tribe members a number of experience points equal to their character level x5. For example a 5th-level fighter would need to contribute 25 experience points towards the ritual while a 5th-level fighter/ 5th-level wizard would need to contribute 50 experience points. The candidate becoming the empath does not contribute any experience points.

Fate Defier

There is an ancient prophecy that states that the end of existence will be heralded by the merging of gods and mortals. Fate defiers are departed souls who have pledged themselves to preventing this apocalypse by denying fate from bringing mortal souls to the realm of the gods. These warriors belong to a unique religious sect that pledges itself against fate; they see fate as the enemy of gods who tries to demystify and castrate deities by allowing mortals to feed of their power. They believe that the afterlife is the antithesis of piety and that those who truly wish to meet their religious obligations should seek oblivion instead. Fate defiers also believe that anyone attempting to journey to see a god is committing an arrogant and defiant act of sacrilege. They especially despise clerics because they believe that they are the ultimate traitors to the gods. They see them as parasites that only praise and worship the gods in order to drain their divine energy, which they use to further the needs of mortals. Fate defiers do not view remaining on Purgatorium as a violation of the divine order because any character that does so is not attempting to enter the realm of the gods and is therefore not part of fate's conspiracy to bring gods and mortals together.

Fate defiers wander Purgatorium searching for lost souls that they can either convince to return to the land of the living or find oblivion. Those souls that refuse to accept either proposal are forced to make the decision with the threat of combat.

Hit Die: d10.

Requirements

To qualify to become a fate defier the character must fulfil all of the following criteria.

Must be departed and have made a pledge to the fraternal order of fate defiers to either seek life or oblivion.

Base Attack Bonus: +5 or higher.

Skills: Knowledge (religion) 4 ranks, Spellcraft 4 ranks.

Class Skills

The fate defier’s class skills (and key ability for each skill) are Climb (Str), Craft (Int), Jump (Dex), Gather Information (Cha), Knowledge (Purgatorium) (Int), Knowledge (religion) (Int), Search (Wis), Spellcraft (Int), Spot (Wis), Use Rope (Dex), Survival (Wis).

Skill points at each level: 2+ Int modifier.

Class Features

All of the following are class features of the fate defier prestige class.

Weapon and Armour Proficiency: Fate defiers are proficient in all simple and martial weapons, with all types of armour, and with shields. Note that armour check penalties for armour heavier than leather apply to the skills Balance, Climb, Escape Artist, Hide, Jump, Move Silently, Sleight of Hand and Tumble.

Retributive Strike: If a fate defier scores a hit against a departed being that uses divine power (such as clerics, paladins, blackguards and druids) the opponent must make a Fortitude save (DC 10 + one-half the fate defier’s level + Wisdom bonus). If the opponent fails his save he is instantly obliterated. The fate defier can make this attack once per day at 2nd level, twice per day at 4th level, three times per day at 6th level, four times per day at 8th level, and five times per day at 10th level. Retributive Strike is a supernatural ability.

Disrupt Divine Spells: Three times per day, a fate defier can use this ability to attempt to disrupt an opponent’s divine spells as if he had used its appropriate counterspell (see *Core Rulebook I*). His prestige class level determines the level of a spell that a fate defier can attempt to disrupt. Starting at 1st level, a fate defier can disrupt orisons and is able to disrupt an additional spell level at the 3rd, 5th, 7th, 9th, and 10th levels of the prestige class. Disrupt Divine Spells is a supernatural ability.

Siphon

A siphon is the departed soul of a divine spellcaster who has made the decision to abandon his faith upon entering the realm of the dead. Siphons are not atheists, in fact they are true believers in the divinity of the gods, they are simply not prepared to fully accept the gods’ concept of mortality and join them in the outer planes. Most ex-divine spellcasters that take siphoning feats do so because they are not interested in being dead and actively work towards returning to the land of the living. They rely on siphon magic solely as a means of achieving this goal. Members of the siphon prestige class have a slightly different mindset. For them, siphoning is an art form. A true siphon is extremely devoted to both his class and condition. Unlike most departed souls, siphons enjoy remaining on Purgatorium, free from the chaffing shackles of time, gods, churches and religious dogma. Siphoning allows them both the power and the freedom to remain in this stasis.

Like siphoning metamagic feats, the prestige class allows a character to steal divine energy to power his spells and abilities. While the metamagic feats allow

The Fate Defier

Class Level	Base Attack	Fort Save	Ref Save	Will Save	Special
1	+1	+0	+0	+2	Disrupt Divine Spells (Orisons)
2	+2	+0	+0	+3	Retributive Strike (1/day)
3	+3	+1	+1	+3	Disrupt Divine Spells (1st level)
4	+4	+1	+1	+4	Retributive Strike (2/day)
5	+5	+1	+1	+4	Disrupt Divine Spells (2nd level)
6	+6	+2	+2	+5	Retributive Strike (3/day)
7	+7	+2	+2	+5	Disrupt Divine Spells (3rd level)
8	+8	+2	+2	+6	Retributive Strike (4/day)
9	+9	+3	+3	+6	Disrupt Divine Spells (4th level)
10	+10	+3	+3	+7	Disrupt Divine Spells (5th level), Retributive Strike (5/day)



PRESTIGE CLASSES

an ex-divine spellcaster limited access to spells, the siphon class allows him to access a broader range of spells combined with greater control and accuracy when siphoning.

Most siphons are ex-clerics, but they occasionally fill their ranks with other divine casters such as ex-paladins or druids. Other character classes must first take a level of a class that can cast divine spells in order to qualify for the prestige class. Siphons that are ex-clerics or ex-paladins, retain their spell slots but lose all other abilities associated with previous classes such as turning or rebuking undead, spontaneous casting, *lay on hands*, *detect evil*, divine grace, etc.

Hit Die: d8.

Requirements

To qualify to become a siphon the character must fulfil all of the following criteria.

Must cease the practice of all religious beliefs.
The ability to cast divine spells.

Ability Score: Wisdom 14+.

Skills: Knowledge (Purgatorium) 2 ranks, Knowledge (religion) 6 ranks, Spellcraft 6 ranks.

Feats: Siphon.

Special: Must be a departed soul.

Class Skills

The siphon's class skills (and key ability for each skill) are Concentration (Con), Hide (Dex), Gather

Information (Cha), Knowledge (religion), Knowledge (Purgatorium), (Int), Search (Wis), Spellcraft (Int).

Skill points at each level: 2+ Int modifier.

Class Features

All of the following are class features of the siphon prestige class.

Weapon and Armour Proficiency: The siphon is proficient in all simple weapons, light and medium armour and shields. Note that armour check penalties for armour heavier than leather apply to the skills Balance, Climb, Escape Artist, Hide, Jump, Move Silently, Sleight of Hand and Tumble.

Spell Slots per Day: A siphon continues to gain available spell slots as determined by his previous class level.

Domain Shift: This ability functions exactly like the Domain Shift feat in chapter 3, Inhabitants and Characters. The siphon automatically gains this feat at 1st level and again at 4th and 7th level.

Improved Siphoning: This ability functions exactly like the Improved Siphoning feat in chapter 3, Inhabitants and Characters, with the exception that the siphon gains the feat multiple times at 1st, 6th and 10th level.

Increased Domain Shift: This ability allows the siphon to increase the number of steps he can Domain

The Siphon

Class Level	Base Attack	Fort Save	Ref Save	Will Save	Special	Spells Slots per Day
1	+0	+2	+0	+2	Domain Shift, Improved Siphoning	+1 level of existing class
2	+1	+3	+0	+3	Decrease Attention +2, Backlash Resistance +1	+1 level of existing class
3	+1	+3	+1	+3	Domain Shift (two steps)	+1 level of existing class
4	+2	+4	+1	+4	Domain Shift (second domain)	+1 level of existing class
5	+2	+4	+1	+4	First Chosen Domain, Backlash Resistance +2	+1 level of existing class
6	+3	+5	+2	+5	Improved Siphoning (3 domains), Decrease Attention +4	+1 level of existing class
7	+3	+5	+2	+5	Increased Domain Shift (3 steps)	+1 level of existing class
8	+4	+6	+2	+6	Domain Shift (third domain), Backlash Resistance +3	+1 level of existing class
9	+4	+6	+3	+6	Second Chosen Domain	+1 level of existing class
10	+5	+7	+3	+6	Improved Siphoning (4 domains) Decrease Attention +6, Backlash Resistance +4	+1 level of existing class

Shift. At third level the siphon can choose to siphon from a domain up to two steps above or below what he rolled on his domain availability check. This ability increases to three steps at 7th level. This ability can only be applied to the siphon's first domain ability check.

Decrease Attention: This ability allows the siphon a +2 circumstance bonus to Spellcraft checks in order to avoid drawing attention to himself when he is attempting to siphon spells. Decrease Attention improves to +4 at 6th level and +6 at 10th level.

Backlash Resistance: At 2nd level, the siphon is granted a +1 competence bonus to any saving throws made as a result of accidentally siphoning from an opposed domain. This bonus increases to +2 at 5th level, +3 at 8th level, and +4 at 10th level.



MAGIC AND PURGATORIUM

Purgatorium is a realm formed entirely out of divine magic; its snow does not melt and its trees are alive but, do not grow. Everything from the soil to the sky carries some form of magical property. For the most part, arcane magic functions normally in Purgatorium and is used freely by both the living and the dead. On the other hand, because of the realm's purpose and proximity to the deities, divine magic is often subject to variation. This is especially true for any departed souls who stand in direct defiance of the wishes of their gods. A claimed soul that has formally declared to continue on his spirit journey has full access to his divine spells and powers, as do druids and other characters that draw powers from forces not directly associated with specific deities. Non-denominational divine casters such as paladins and polytheistic clerics are still considered to draw their powers from a deity, not a force. Any divine spellcaster who attempts to thwart the progression of his soul by attempting to delay or avoid his death is immediately stripped of his divine powers and is considered an ex-cleric or ex-paladin. Such an individual is left with only three choices for survival in the after world: repent, convert, or become a fugitive heretic.

Spirits and Undead

In Purgatorium, there is a distinction made between spirits and undead. Undead is a condition that is a result of the perversion of the soul's natural progression. Undead creatures are either magically or supernaturally created forces that corrupt the being's soul. A spirit, on the other hand, is a creature in the process of completing the natural progression of his

soul. The condition of being a spirit is a chrysalis state between its encasement in mortal flesh and the new form it will take in the afterlife. Spirits are neither truly dead, nor are they imprisoned in some sort of fiendish stasis, mindlessly bound to the material plane. Instead, a spirit has begun a metamorphosis by shedding its mortal body in order to travel in the spirit form that is left beneath it. The spirit form is almost identical to astral form except that spirits have no silver cords. The spirit form is an extremely fragile state and spirits that are reduced to -10 or lower hit points are completely obliterated as if they had never existed. Spirits are also not affected by turn checks, because they are not undead. If in doubt, a spirit's base creature type is outsider. Departed souls are considered spirits.

True Form

Practitioners of different religions often have different conceptions of what their physical forms will look like in the afterlife. The conception of a departed soul's appearance is known as his 'true form'. While a departed soul will maintain a strong bond to his most recent mortal life, one will occasionally acquire alternate physical traits associated with his true form. These new traits are based on the individual's beliefs and aesthetics so they only affect his physical appearance. In no way do they alter his abilities or provide him with any new ones. This is because the true form is still embryonic and the full transformation only occurs once the soul has completed his spirit journey.

For some souls, the true form causes their skin, hair, or eyes to change colour, in others, their bodies become covered with mystical writings or tattoos. Departed souls that conceive their true forms as totem animals will take on some of their lesser features such as thick body hair, a wolfish grin or a feral glint in the eyes. The most severe examples of true forms are devil worshippers whose spirit guides can be seen

Behind him on the road, the thundering buzz grew louder. Quickly, Nygul tensed and then dove headlong into the shallow undergrowth just off to the side of the road. The devil came barrelling down the trail, smouldering ash falling from its shoulders. It was a huge insect-like fiend with clicking mandibles and a long, wickedly spiked tail and as it passed the tracker, his blood froze with fear.

Dragging behind it, manacled to a long, black, iron chain, bounced a gnarled and battered lump of corpulent flesh, purple with bruises and giggling gleefully through a mouthful of broken teeth.

'Oh yesssss, yesss!!! Deliver me to the sweet fire that shall burn me clean, I have waited too long!' it ecstatically blurted out as it disappeared from sight.

mercilessly beating them into their new shapes as they march them down the guide roads towards Farshore where they will eventually line the holds of slave ships bound for the lower planes.

TYPES OF MAGIC

Although standard divine magic can be limited in Purgatorium, two alternate methods of acquiring divine power have cropped up. The first alternate form of divine magic is born out of a natural response to the spirit world called ‘channelling’ and the source of its power is drawn from spirits rather than gods. The second alternate form of magic is called ‘siphoning’ and it involves the deviant process of covertly tapping into random sources of divine energy and siphoning off excess power.

Channelling

Simply put, channelling is the ‘art’ of allowing spirits to work their powers through your living body. The process of opening oneself to receive the will and power of a divine force is a similar process to opening oneself to the powers and knowledge of spirits, the difference is only a matter of fine tuning the frequencies. Close contact with spirits can cause a spellcaster to become awakened to their voices, especially the voices of ancestors or souls with whom they have shared a past life. Spellcasters are prone to having this talent awakened within them when they enter Purgatorium, because of the realm’s proximity to spirits and the spirit world.

Siphoning

Ex-clerics and ex-paladins with no other way to acquire the spells and powers that they rely on must often turn to the art of siphoning magic from outside sources. Such characters must resort to stealing their daily allotment of spells from whatever divine power sources happen to be readily available. The availability of power sources is constantly shifting, which allows those who use siphon magic a wide but random variety of domains from where they can access power. As advantageous as siphoning may appear, it is not without its risks. Siphoning from the wrong domain can have devastating side effects and most gods don’t take kindly to mortals attempting to thwart their wills. Regardless of alignment, anyone caught stealing from the gods is apt to suffer from a swift and terrible vengeance.

SPELLS

The following spells are unique to the realm of Purgatorium.

Call Spirit Guide

Conjuration (Summoning) [see text]

Level: Clr 1, Drd 2, Pal 2

Components: V, S, M, DF

Casting Time: 1 full round

Range: Close (25 ft. + 5 ft./2 levels)

Effect: One summoned creature

Duration: Instantaneous

Saving Throw: Will negates

Spell Resistance: Yes

Call spirit guide is similar to a *summon monster* spell in that it attracts outsiders. This spell summons a single creature with the spirit guide template to the location of the caster. The CR of the summoned guide is equal to the caster’s class level + 1d6. Although the spirit guide appears where the caster designates, the creature has free will and will act entirely on its own accord. The spell descriptor (lawful, chaotic, evil, good) is determined by the alignment of the summoned spirit guide.

Material Components: A block of incense associated with the deity or alignment that the spirit guide serves worth 25 gp per CR of creature summoned.

Chase Soul

Necromancy [Death]

Level: Sor/Wiz 4

Components: V, S, M

Casting Time: 1 full round

Range: Touch

Target: The caster + one creature/3 caster levels

Duration: 1 hour/level (D)

Saving Throw: None

Spell Resistance: No

This spell prevents a group of companions from becoming separated in the event that one of them dies. Although *chase soul* is sometimes used by arcane spellcasters as an alternative to *reincarnation* or *resurrection* spells, using it is far more risky and many spellcasters believe only fools and madmen would attempt to cast it. Nonetheless, creatures with less money or less power are often prone to utilising radical solutions to fix their dilemmas, especially if they are faced with the threat of imminent death. Individuals foolish enough to consider murder or suicide as a viable option for a spell component have also used it as a poor man’s *planeshift* spell.

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When cast, the souls of the participants become temporarily linked together. In essence, they pool their souls into a group and then each carry a portion of the group soul within their own bodies. The number of participants that can pool their souls together is limited by the spellcaster's level to himself plus one additional person for every three caster levels he has achieved. For example, a 7th-level Wizard could cast *chase soul* on himself and two others. During the time they are linked, if one of them is killed by any means other than old age, the spell's remaining participants are forcefully pulled after him into the realm of the dead. When this happens, every linked character immediately takes 1d4 points of Constitution damage from the transition. If they make a successful Fortitude saving throw (DC 10+1 per character level) the ability score loss is only temporary. The characters arrive in a *dazed* condition within a 60-foot radius of each other, near the frost tides on Winter.

Material Components: A bit of dried scab from each of the spell's recipients.

Conjure Frost Tide

Conjuration (Summoning)

Level: Drd 4, Sor/Wiz 5

Components: V, S, M/DF

Casting Time: 1 action 1 full round

Range: Close (25 ft. + 5 ft./2 levels)

Effect: Random Frost Tide manifests and spreads 30 ft., 20 ft high

Duration: 1 round/level Concentration (D)

Saving Throw: None

Spell Resistance: No

A spellcaster uses this spell to create a small rift between Purgatorium and the Prime Material Plane. The open rift allows a random frost tide to spill into a nearby area designated by the caster. The total area filled with the frost tide is 30 feet in circumference and 20 feet tall. The caster must concentrate to keep the rift open but can otherwise maintain it for a number of rounds equal to his caster level.

Material Components: Incense made from the bark of a ghalfung tree.

Death's Duration

Abjuration

Level: Clr 1, Pal 2

Components: V, S, DF

Casting Time: 1 action

Range: Touch

Target: One creature

Duration: 1 hour/level (D)

Saving Throw: Will negates

Spell Resistance: Yes

The *death's duration* spell is cast upon a living target to prevent it from housing a departed soul. Many cultures and religions do not fully understand the concept of returning from the dead and find it abhorrent. The reasons for this fear range from traditional superstition to sacrilege. Clerics and Paladins that serve good deities are often taught that returning from Purgatorium denies the soul its destiny, and jeopardises the individual's faith thereby putting them at risk of becoming a lost soul. Allowing an individual to deny his fate by escaping from Purgatorium is seen as a far different action than asking a god for permission to *resurrect* a fallen friend. Many good-aligned creatures believe that death is the will of the gods, so while a faithful servant can petition for miracles, openly defying that will is akin to blasphemy. Worshippers of evil deities also desire to prevent souls from escaping from Purgatorium because they believe that thwarting escapees might earn them power in the lower planes or at least stave off their own grim fate for a short time.

When you cast *death's duration*, you magically encase your target in a shimmering field that gives him a reflective appearance. For the duration of the spell, any departed soul that attempts to enter his body, either wilfully or forcefully, is prevented from doing so This ability only functions against departed souls and does not work against other types of possession (such as *magic jar*).

Detect Frost Tide

Divination

Level: Brd 3, Sor/Wiz 2

Components: V, S, F/DF

Casting Time: Long (400 ft. + 40 ft./level)

Area: Circle, centred on caster, with a radius of 400 + 40 ft./level

Duration: 1 minute/level Concentration (D)

Saving Throw: None

Spell Resistance: No

This spell allows a caster to determine the location of a frost tide within the spells radius. It does not disclose the size or nature of the frost tide (random/permanent). For the duration of the spell, the caster can follow the frost tide's pull to its precise location.

Material Components: A small piece of rock from Purgatorium.

Frost Tide Resilience

Abjuration

Level: Drd 1, Rgr 1

Components: V
Casting Time: 1 action
Range: Touch
Target: one creature
Duration: 1 round/level Concentration (D)
Saving Throw: Will negates (harmless)
Spell Resistance: Yes

This spell grants a single individual a +4 resistance bonus to any saving throws he makes against any negative effects of a frost tide. The spell lasts for one round per character level or until it is exposed.

Improved Frost Tide Resilience

Abjuration

Level: Brd 3, Sor/Wiz 3
Components: V, S, M
Casting Time: 1 full round
Range: 20 ft.
Targets: 1 creature per level in a 20-ft. radius burst centred around you.
Duration: 1 minute/level)
Saving Throw: None
Spell Resistance: Yes (harmless)

This spell grants a group of individuals a +4 resistance bonus to all saving throws they need to make against the negative effects of a frost tide. The spell has a 20-foot radius and lasts for one round per character level or until it is exposed.

Material Components: A slice of dried ghalfung fruit.

Reroute Silver Cord

Necromancy

Level: Sor/Wiz 7
Components: V, S, M
Casting Time: 10 Minutes
Range: Touch
Target: One creature
Duration: Instantaneous)
Saving Throw: Fortitude negates (harmless)
Spell Resistance: Yes

This spell allows a caster to connect an astral projected traveller's silver cord to another soulless body on the Prime Material Plane, provided the body is in a suitable condition to be occupied. This includes a body of any recently deceased creature that has been properly prepared to receive its own returning soul. This spell is often used by ageing spellcasters to acquire younger, healthier bodies. However, this strategy will not permit a spellcaster to indefinitely increase his overall lifespan. A creature can only be rerouted once plus

a number of times equal to his Constitution bonus (negative modifiers do not apply).

Special: When this spell is cast on the Prime Material Plane, the caster reroutes the cord from one body to another. When it is cast on the Astral Plane, the spell shifts a *silver cord* from an *astrally projected* target to a departed soul.

Material Components: A small, hollow figurine carved from jacinth filled with quicksilver. The carved stone must be worth at least 700 gp that is smashed when the spell is cast.

Share Silver Cord

Necromancy

Level: Sor/Wiz 5
Components: V, S, M
Casting Time: 1 full round
Range: Touch
Target: The caster + one additional creature
Duration: 1 hour/level
Saving Throw: Fortitude negates (harmless)
Spell Resistance: Yes

When a caster uses this spell, he binds himself to another creature by projecting his *silver cord* through his own body and taping it into a departed soul. The spell is generally used to prevent departed souls from becoming permanently destroyed. If the departed soul is dealt a sufficient amount of damage that would normally destroy it, the living creature can grant the connected soul temporary hit points from his material form. The spell allows a caster to lend the recipient an amount of temporary points equal to one of his material form's Hit Dice per character level. It can be a very risky spell to use, but there are always individuals who will gladly suffer death, before permitting a friend to enter oblivion.

Material Components: A drop of blood from the caster's material body that is blown into the astral plane through a small silver tube.

Shroud of Law/Chaos/Good/Evil

Evocation [Lawful/Chaotic/Good/Evil]

Level: Clr 2, Drd 3, Pal 3
Components: V, S, DF
Casting Time: 1 full round
Range: Medium (100 ft. + 10 ft./level)
Effect: Ray
Duration: 10 minutes/level
Saving Throw: None
Spell Resistance: Yes



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When a caster makes a successful ranged attack against a living opponent, the target is struck with a light blue energy ray that encases his entire body. The crackling energy binds to the target and gives off an aura identical to that of a departed soul. For the duration of the spell, any spirit guides in the immediate area whose alignment correlates to the shroud's aura are drawn to the target and attempt to whisk him off to complete his spirit journey. The CR of the attracted spirit guide is equal to the caster level plus his Wisdom modifier.

Siphon Other

Necromancy

Level: Clr 7

Components: V, S

Casting Time: 1 action

Range: Close (25 ft. / level)

Target: One creature, that the caster remains in mental contact with

Duration: Length of time the contact is maintained, up to 1 minute/level (D)

Saving Throw: Will negates

Spell Resistance: Yes

In order to use this spell properly, the caster must maintain constant contact with his opponent for several rounds. In the first round, the caster establishes a mental link with his opponent. The opponent can attempt to block this attack with a successful Will check. If the opponent fails, the caster begins siphoning spells from him. Once the opponent has failed his initial Will save, the process cannot be stopped unless the caster's concentration is broken. During each round following the initial link, the caster siphons an entire level's worth of spells from his opponent. He can only siphon one spell level per round from his opponent and must begin the process by siphoning the target's 0-level spells. For every round the caster maintains contact, he can steal one more level of his opponent's spells. If the opponent has no more spells prepared for a certain level, the caster gains no siphoned spells for that round and must may continue to maintain mental contact with the target in order to siphon the next level of spells. If the caster's concentration is broken, he can cast the spell again. However, he must start the entire siphoning process anew, once again establishing the mental connection for the required amount of rounds necessary to access his opponent's higher level spells. The caster can never siphon spells from a character if he does not meet all their prerequisites.

Siphon Self

Necromancy

Level: Clr 2, Drd 3, Pal 4

Components: V, S, XP

Casting Time: 1 full round

Range: Personal

Target: The caster

Duration: 1 hour per level

Saving Throw: Will negates (harmless)

Spell Resistance: Yes

This process is somewhat similar to making a scroll out of one's own body and using one's soul for the material components. Once a caster places this spell upon himself, he is able to siphon power from his own personal energy. For the duration of the spell the caster can siphon any 3rd-level spell or lower from himself by permanently sacrificing experience points. The experience point cost is 5 x caster level x spell level; for example a 5th-level caster self siphoning a 3rd-level spell is 5 x 5 x 3 = 75 XP. Any spells siphoned in this fashion must be in the caster's repertoire. The loss of experience points occurs when the caster attempts to siphon the spell. If the loss of experience would cause the character to lose a level, the character instead drops to the minimum amount of experience points necessary for him to maintain his current level and instead permanently loses 1 point of the ability score that determines the success of his spellcasting.

Soul Binding

Necromancy

Level: Sor/Wiz 6

Components: V, S, M, DF

Casting Time: 1 full round

Range: Touch

Target: One Creature

Duration: 1 hour/level

Saving Throw: Will negates (harmless)

Spell Resistance: Yes

This spell allows the caster to summon the *silver cord* of a departed soul and reconnect it to him to restore his life. When a dying soul departs from his body and enters the Astral Plane, he is severed from his *silver cord*. Normally a departed soul's companions will find his body first. Conversely, if the body has been abducted, hidden, animated or is currently the vessel for another soul, it is sometimes easier to locate the character's soul first. Provided the character's body is in the proper condition to house a soul, the caster can use this spell to summon and reattach the *silver cord* to a departed soul from his original body. Once the *silver cord* has been reconnected, the departed soul is immediately forced back into his material form, suffering all the penalties for being dead (as if he had been the recipient of a *raise dead* spell).

Should another soul be occupying the body at the time of reconnection, it immediately exchanges roles with the body's original owner and becomes a departed soul.

Material Components: The dust of a powdered diamond worth 500 gp.

Tide's Pull

Transmutation

Level: Sor/Wiz 2

Components: V, S

Casting Time: 1 full round

Range: Close (25 ft. + 5 ft./2 levels)

Target: A frost tide

Duration: 1 minute/level

Saving Throw: None

Spell Resistance: No

When a caster uses this spell on a frost tide, he increases its pull, making it harder for individuals to resist travelling through it. The caster can increase the DC of the Will save by +1 per caster level to a maximum increase of +15.

Wound Material Form

Necromancy [Death]

Level: Clr 5

Components: V, S, F

Casting Time: 1 action

Range: Touch

Target: Creature touched

Duration: Instantaneous

Saving Throw: Fort half (see text)

Spell Resistance: Yes

This spell allows you to make an attack on an astral opponent's material form by sending a charge of negative energy through his *silver cord*. Upon making a successful touch attack, you charge your opponent with a bolt of negative energy. The energy travels through his *silver cord* and detonates one full round later doing 1d8 hit points of negative energy damage per caster level (max 5d8) to his material form. If the opponent makes a successful Fortitude save, he takes half damage, all of which is only applied to his astral form.

Arcane Focus: A piece of silver wire.

SEMI-MAGIC ITEMS

Eiothain Painting Stones (Kuri)

Over the centuries, the eiothain have found that certain stones contain semi-magical properties, most likely due to the divine nature of the realm. During their nomadic periods, certain tribal members are appointed to the task of searching for and gathering small stones that lie hidden in out-of-the-way places such as beneath ghalfung roots and lying at the bottom of streambeds. When they are wetted and rubbed together, some of them produce semi-magical paints, which can be applied to an individual using the stone as a brush. A successful Alchemy skill check (DC 20 + effect) based on the type of stone determines whether it can be properly used as painting stone. Usable stones contain 15 to 25 applications of paint. A single application requires 15 minutes.

Stone Colour	Alchemy DC	Eiothain Name	Effect	Duration Per Application
Brownish-grey	+10	kuri-sa-nar-hk	decreases an outsider's chance of locating a departed soul	30 minutes
Black with brown flecks	+5	kuri-sunahk	waken one individual from magical or normal sleep	instantaneous
Dark-grey	+5	kuri-nar-sanahk	<i>detect evil</i> in a 10-ft. radius	10 minutes
White-grey	+2	kuri-ioe-cynar	restores lost memory	instantaneous



Dreamgrass

Found only in Purgatorium's second season, the sap from this plant is highly narcotic and is used by the eiothain during special ceremonies. The narcotic properties of dreamgrass are located in the fluids that flow through the grass stalks. When a blade of grass is broken, it oozes a thick, dark, reddish sap that has a slightly sweet smell. The sap can affect a creature either by ingestion or by contact with exposed flesh.

Ingesting the fluid is extremely dangerous and causes any individual that consumes it to lapse into a comatose state. If the individual is able to make a successful Fortitude saving throw (DC 18) the coma is only temporary and lasts for 1d6 days. If the individual fails the Fortitude save, the coma is permanent. A person in a temporary coma can be revived sooner by a *limited wish*, *miracle*, or *wish spell*. Treating a character that has lapsed into a permanent dreamgrass coma is still possible, but much more difficult. Casting *limited wish*, *miracle*, or *wish* allows the comatose individual to make another Fortitude save (DC 25) to attempt to decrease the duration of the coma from permanent to temporary. If the character's save is successful, he awakens in 1d6 days, but if he fails, his condition becomes completely untreatable for a full week, during which time any more attempts to revive him (magical or other wise) automatically fail. At the end of the one-week period, the character can once again receive treatment normally. Characters can also attempt to prevent the duration of the coma from becoming permanent by making a successful Heal skill check (DC 30) within one minute of initial contact with dreamgrass.

Physical contact with dreamgrass sap will cause any creature that fails a Will save (DC 15) to fall into a deep slumber filled with vivid and fantastic dreams. This sleep even affects elves who, instead of dreaming, are succumbed by a heavy state of trance. The slumber lasts 4+1d4 hours, after which the dreamer suffers 1d2 points of temporary Wisdom loss.

Regardless of its obvious dangers, it is the sleep-inducing properties of the dreamgrass that the eiothain find so desirable. They use the dreamgrass as part of a great ceremony called the 'Saneionahk', which means either 'the festivity of sleep' or 'the festivity of watching'. During this festival, eiothain tribes spend days sleeping and waking with each other, all the while exchanging descriptions of the marvellous dreams. By the end of the festival, they compose a symphonic improvisation based on their collective visions.

Ghalfung Fruit

In Autumn, the realm's fourth season, the ghalfung trees bear fist-sized, plum-like fruits. If consumed by a mortal creature, the fruit doubles the duration they can house a departed soul. Ghalfung fruit can only produce this effect if eaten within three days of the time it was picked, after that it loses all of its magical properties. It is also used as a component for certain spells.

MAGIC ITEMS

Magic items function on Purgatorium exactly as they would function anywhere else in the Astral Plane. In addition to the available standard magical items listed in *Core Rulebook II*, Purgatorium has several items that are uniquely significant to the realm.

Cloak of Guidance

This garment looks like a plain cloak woven from heavy wool and it is dyed in a colour associated with a specific deity. These cloaks are generally created by clerics from religious sects who believe that as a test of faith, they should make the journey across Purgatorium alone. The wearer of a *cloak of guidance* is marked as a claimed soul of the deity to whose followers it was created for and it allows him to openly travel through Purgatorium without being harassed, solicited or forcefully taken by other spirit guides. Should the wearer of the cloak take an action against a spirit guide, the effects of the garment no longer function in regards to the creature the cloak-wearer attacked. The cloak only works against spirit guides and no other creatures acknowledge it, including representatives of deities that are not spirit guides.

Caster Level: 3rd; *Prerequisites:* Craft Wondrous Item, *sanctuary*; *Market Price:* 6,000 gp. *Weight:* 2 lb.

Devil's Finger

This item is morbidly fashioned from a decrepit looking mummified finger of a cornugon strung on a catgut cord. It is usually worn as a necklace but its power cannot be activated unless it is placed on the ground. When the command word is spoken, the finger crawls like an inchworm in the direction of the Farshore of Autumn.

Caster Level: 7th; *Prerequisites:* Craft Wondrous Item, *locate creature*; *Market Price:* 56,000 gp; *Weight:* -

Penance Stone

A penance stone looks like a plain grey rock. It is flat and rubbed smooth, but does not appear to have been

polished. On the underside of the stone is etched the holy symbol of the specific deity it represents. These stones were created by a deity or divine force and were meant to be given to departed souls as a means to enforce a penance placed on them for any sins they committed. The definition of sin varies depending on the deity. For example, an evil deity might consider mercy to be a sin. As soon as a departed soul picks up a penance stone, he must immediately make a Will save (DC 30). Failure means that the stone has judged and found him guilty of a sin. The stone magically affixes itself to the departed soul's chest and forces him to serve a penance by permanently binding him to Purgatorium until a specific number of predetermined years have passed (1d10 x100).

A *penance stone* can only be removed by a *miracle* or a *wish* spell, or by the permission of a representative of the specific deity who created the stone. If the caster is of the same religion as the stone, he can decrease the length of the penance by one-half by casting an *atonement* spell. However, if the caster is of another religion and attempts to cast *atonement* on the stone bearer, the duration of the penance is doubled. This item only works on departed souls and has no effect on living creatures.

Although originally created as a punishment, individuals such as siphons and fate defiers prize these items because they help them to remain in Purgatorium.

Caster Level: 19th; *Prerequisites:* Penance stones can only be created by deities and are therefore considered minor artefacts; *Weight:* 1 lb.

Soul Box

A *soul box* is a 4-inch by 6-inch box made of bright red lacquered wood, which has been painstakingly carved to look like a series of interlocking, flowering tree branches. All the trim on the box is painted in gold leaf and the hinges and latch are gold-plated. The inside of the box is upholstered with deep red or purple velvet.

This device allows a willing departed soul to be transported safely from Purgatorium without being housed in a living creature. To enter the *soul box*, a soul simply steps into it, at which time his form is morphed into a marble-sized ball of light. Once the lid is shut and latched, the soul is safe for transport. If the box is opened, the soul is automatically released. A soul can also choose to exit the box at any time on its own accord. A soul can remain inside a *soul box* for as long as it desires, however, souls that are released on a material plane without a proper receptacle are

immediately shunted back to Purgatorium. A *soul box* can never be occupied by more than one soul at a time.

Caster Level: 9th; *Prerequisites:* Craft Wondrous Item, *magic jar*; *Market Price:* 81,000 gp; *Weight:* 4 lb.

Soul Cage

This small bronze cage is about 1-foot tall and has a 6-inch diameter. The metal is intricately cast with tiny facades of humanoid bodies stretched in disproportionate positions to form the bars, base and lid of the cage. The metal appears ancient and worn and is pockmarked and stained making the facades difficult to see clearly. It is also scented with a slight odour of bituminous coal. When the proper command word is spoken, the bearer of the cage can attempt to capture and imprison the soul of a single designated target and place it inside the cage. The target can make a will save (DC 25) to resist being imprisoned.

The cage can only hold one soul at a time and when it is occupied, a marble-sized sphere can be seen glowing within the cage. The radius of the glow is only 5 feet, and its hue is based on the alignment of the captured soul. Lawful souls have a bluish tint to them, good souls have a yellow tint and evil souls have a reddish tint. Neutral souls have no tint and chaotic souls have a prismatic swirling tint. Therefore, a lawful evil soul has a purple (red + blue) tint to it and a chaotic good soul has a yellow tint with prismatic swirls. These devices are most often used by unscrupulous outsiders to capture and transport departed souls from Purgatorium to the lower planes without destroying them.

Caster Level: 15th; *Prerequisites:* Craft Wondrous Item, *trap the soul*; *Market Price:* 240,000 gp; *Weight:* 4 lb.

Material Form Striking

A weapon of *material form striking* deals damage directly to the material form of any *astrally projected* opponent. If the weapon successfully strikes an *astrally projected* target, he must immediately make a Fortitude save (DC 20). If the target fails his save, all of the damage of the blow is transferred to his material form through his *silver cord*.

Market Price: +3 bonus; *Caster Level:* 9th; *Prerequisites:* Craft Magic Arms and Armour, *wound material form*; *Market Price:* +2



Tracking

Once this weapon has drawn blood from a foe, it always knows where that foe is located. If a tracking weapon is placed on a smooth surface and the creature's name is spoken, the blade will spin and point in the direction of that creature. When an opponent is struck with the weapon and blood is drawn, the weapon's owner can designate that opponent as a marked foe. The tracking effect only works in regard to one single designated foe at a time and remains attuned to that being's location until a new foe is designated. A new foe may be designated any time the weapon is used to draw blood. This weapon has no effect on bloodless creatures, plants, constructs, oozes, or undead (vampires generally use other people's blood).

Caster Level: 7th; *Prerequisites:* Craft Magic Arms and Armour, *locate creature*; *Market Price:* +1

Linked

These weapons can be magically linked to their owners by sacrificing 25 XP per +1 value of the weapon. Once the weapon is linked to the owner, he need only speak a command word and the weapon instantly appears in his hand. The owner can summon the weapon from any location, including from another plane.

Caster Level: 5th; *Prerequisites:* Craft Magic Arms and Armour, *locate object*; *Market Price:* +2

Dagger of Rifting

This +2 dagger is chiselled from a single shard of heavy black stone set into a grey-coloured branch that looks like it was grown around the shard. The branch functions as the dagger's handle. In addition to its +2 enhancement, the dagger also contains 25 charges that allow it to cut rifts into the barriers between Purgatorium and the Prime Material Plane. To open a rift, the owner of the dagger speaks the command word and slices the air directly in front of him in a downward motion. The open rift immediately fills a 10-foot-square area with frost tide, however the rift only remains open for a short time (1d6 rounds). Opening a rift expends one charge.

The dagger cannot be commanded to open a rift in conjunction with striking a creature or solid object. If the owner attempts to do so, the rift simply manifests in the space he is currently occupying. The owner is thrown backwards 5 ft. and he must make a Reflex save (DC 10 +1d6) to avoid falling prone.

Caster Level: 9th; *Prerequisites:* Craft Magic Arms and Armour, *conjure frost tide*; *Market Price:* 25,177 gp; *Cost to Create:* 12,588 gp + 1000 XP; *Weight:* 1 lb.

Ghalfungstone Staff

This large stone staff is made from a single branch that has fallen from a petrified ghalfung tree. Once per day the staff can be used to produce the following spell-like effects.

- Detect frost tide* (1 charge)
- Frost tide resilience* (1 charge)
- Tide's Pull* (1 charge)
- Chase soul* (2 charges)

Caster Level: 7th; *Prerequisites:* Craft Staff, *chase soul*, *detect frost tide*, *frost tide resilience*; *Market Price:* 32,000 gp; *Weight:* 5 lb.

Potion of Tide Form

It turns the imbiber into a gaseous form that is similar in appearance to a frost tide in the form of a 10-foot by 10-foot cloud. While in this form, the character can fly in any direction and manipulate his form in such a way that it enables him to seep through tiny holes in solid objects as if he were a gas. The character may freely pass through a frost tide without suffering any penalties and other living creatures may pass through his form as if he were a frost tide. This potion has no effect on departed souls.

Caster Level: 7th; *Prerequisites:* Brew Potion, *conjure frost tide*; *Market Price:* 900 gp.

Ring of Spirit Form

A ring of spirit form is carved from plain dark stone with an ancient set of runes carved around it that can be translated to read, 'so shall the spirit remain eternal'. The ring allows a living character to travel to Purgatorium as if he had died. Once its owner dons the ring, he immediately departs from his current location and reappears in Purgatorium in spirit form. The spirit form is identical to astral form except that the character has no *silver cord* and if he falls below -10 hit points he is permanently destroyed and can never be restored by any means whatsoever. If the ring is removed, the character is automatically returned to his former location. An individual in spirit form cannot house another departed soul.

Caster Level: 18th; *Prerequisites:* Forge Ring, *astral projection*; *Market Price:* 274,000 gp.

SEASONS OF PURGATORIUM

WINTER

‘The thickness of twilight seems spun around us like a cocoon, how fitting that we have come to this realm not to die, but to be reborn.’

A departed soul

Winter, the first season of Purgatorium, whose shores are licked like a lump of salt by the icy frost tides that blanket the realm from the land of the living. Winter, the dawn of newly arrived souls that offers them their first glimpse of life beyond mortality.

Of all the seasons, Winter is the most geographically sparse. It is a flat, barren place, whose face is scarred with jagged chasms and pocked craters from millennia of personal wars between free souls and semi-divine soul hunters who would lay claim to them. Each mark is a grim reminder for the newly departed that while they may have believed their lives to be of little worth, their souls are highly prized among the denizens of the outer planes. As far as the eye can see, the lands are thickly dusted with layers of astral snows, which are occasionally whipped into blinding flurries by stray winds. The air is not biting cold, but the chill of the season gnaws subtly into a traveller’s bones making its presence undeniable.

Winter is also the most trafficked season in Purgatorium. Although few natives of the realm dwell there, it is frequented by all sorts of outsiders and bounty hunters who are looking to lay claim to newly arrived stray souls. There are few places to find haven or shelter along the shores near the frost tides. The features that might otherwise make suitable hiding places or refuges have been scoured clean or turned into ambushes by astral bounty hunters and other soul predators that know the lay of the land. Newly arriving departed souls are best advised to gather their wits and begin journeying away from the shorelines as soon as possible.

Through the centre of each season run ‘guide roads’, direct routes that spirit guides use to traverse the

seasons. Spirit guides always follow these routes, even when travelling unaccompanied. By their very nature, they are drawn to the guide roads and have no trouble following them, even under the most pressing or difficult circumstances. Because of Winter’s harsh conditions, following the guide roads can be extremely difficult for unclaimed or living travellers. The roads can disappear suddenly beneath windswept snowdrifts, which completely obscure them for miles. Soul hunters and other predators have learned to take advantage of the environmental hazards and set up elaborate ambushes along the guide roads by leaving false pathways in the snow that lead off the main tracks. While the guide roads are relatively safe for souls that have found their spirit guides, the best chance an unaccompanied traveller has to survive is to make his trek through the wildlands between the guide roads and the lands around the shoreline.

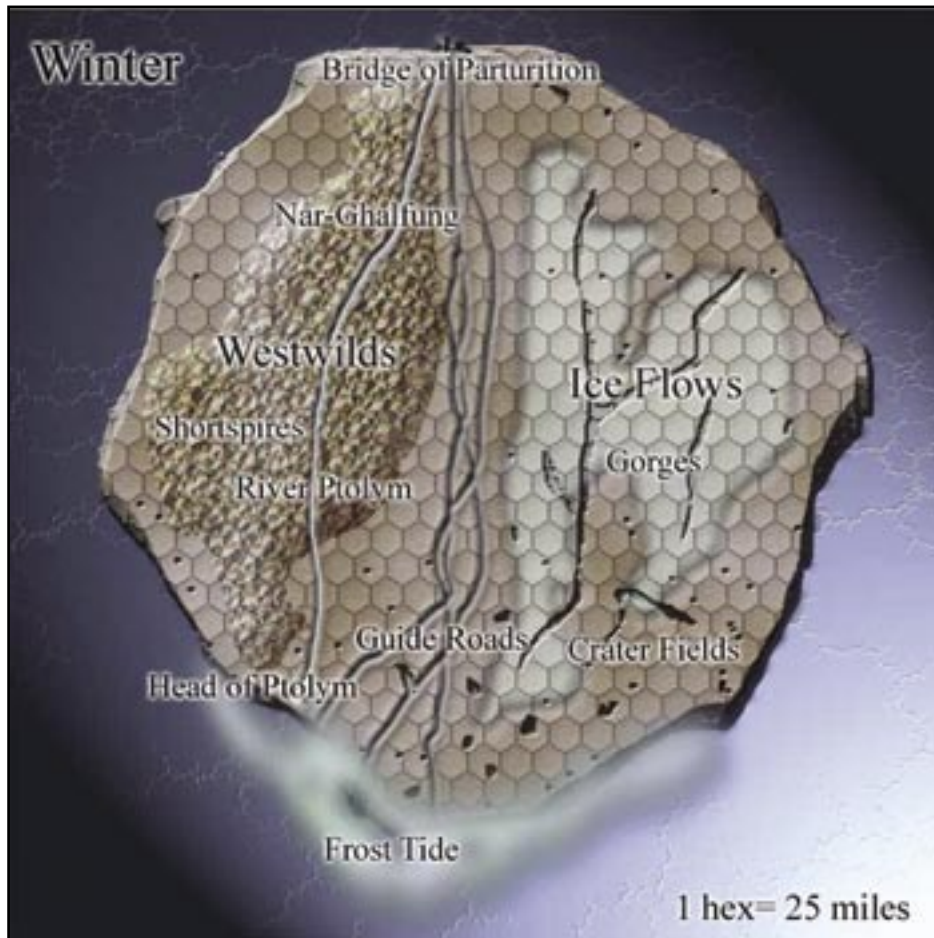
Most outsiders will avoid the hazards of the wildlands, in favour of capturing easier prey near the frost tides, the guide roads and along the shorelines. Unless an individual is the specific focus of an outsider or bounty hunter’s attention, he will most likely be able to avoid these soul predators by travelling through the wildlands. However, the wildlands are not without their dangers.

The guide roads bisect the wildlands dividing them into two distinct regions, the Westwolds and the Ice Flows. Most of the Westwolds are covered by a broad field of small, jagged rock formations called the ‘shortspires’. A shallow river runs through the length of the shortspires, which the eiothain call Ptolym, which means ‘memories passing’. The Westwolds are also home to a coppice of Nar-Ghaffung, spirit trees that are rumoured to be the collective spirits of evil druids.

The lands to the east contain huge fissures and chasms that have been scabbed over by crystal deposits. The crystal deposits are commonly called ice flows because they have a slippery, ice-like sheen. Travellers attempting to traverse the ice flows should take extra precautions to make sure the flows are solid. There are many deep gorges covered only by thin, brittle formations, which are easily cracked by the weight of a single creature. The handful of eiothain tribes that reside in Winter all maintain their nomadic routes in territories east of the guide roads. Like most of their kin, they are usually quite happy to lead travellers safely across the flows in exchange for a few good stories.



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it simply cuts a direct course through the land making only the slightest of meandering curves.

Ptolym's riverbed is semi-circular and smooth like a drainpipe chiselled into the bedrock. There is no gravel, soil, or silt on the river floor, only smooth black stone. The banks rise sharply on either side and sit no more than a foot above the waterline, their surfaces slowly bubbling into shortspires as they merge into the surrounding land. The river ends abruptly running over the edge of Winter, just at the foot of the Bridge of Parturition. Any character who follows water off the edge is subject to the season's

gravitational pull and is dashed against its stalactite-like base.

Ptolym's waters are divinely magical in nature, allowing departed souls to cleanse themselves of their past lives by washing away their memories. Many souls congregate at the river's head to baptise themselves in the waters before their spirit journeys. Some souls even opt to swim the entire river as part of a penance. Departed souls that immerse themselves in the water must make a Will save (DC 25) or forget who they were in their past life. Once this occurs, they may never be *resurrected*, *raised*, or otherwise restored to their former lives from the dead. Such creatures still have the option to be *reincarnated*, but are left with absolutely no recollection of their former lives. Thus, the newly *reincarnated* creature is stripped of all of his former experience points. If a living creature immerses itself in the river's waters it must make a successful Will save (DC 20) or 1d4 points of its Intelligence is wiped away. However, this damage is only temporary and may be healed by a *lesser restoration* or *restoration* spell.

THE WESTWILDS

The River Ptolym

Just to the west of the frost tides sits a large fountain made from what appears to be oxidised copper. The centrepiece of the fountain is shaped like a naked, featureless humanoid arching towards the sky. It stands 25 feet tall and is surrounded by a 50-foot basin filled with water. At the north end of the basin, the water spills off from a wide drainpipe onto the ground where it forms a river, which continues in the same direction for as far as the eye can see. This fountain is called the Head of Ptolym and it is where the River Ptolym starts. The river itself is shallow and its maximum depth is never more than 3 feet deep. At its widest point, the river is 20 feet across, but its average width is about 10 feet. Its waters are clear and cold and flow at a moderate speed of 7 miles per hour in the direction of the Bridge of Parturition. The river's flow speed is constant and does not vary. The river's path is also extremely consistent, it has no tributaries and the surrounding banks show no obvious signs of erosion. It has no sharp bends, rapids, or waterfalls. Instead,

The Shortspires

As one continues to travel into the central plains of the Westwilder, the ground begins to grow coarse and spiky, eventually forming a bed of anthill-shaped stone protrusions called shortspires. These formations are generally spaced about a foot apart from each other and cover most of the Westwilder, excluding a 1/2-mile from the shore and a 1/4-mile from the guide roads. Traversing the shortspires is difficult on foot, characters attempting to hustle or otherwise move faster than their normal move rate must make a Dexterity check (DC 10) or accidentally step on a shortspire. Stepping on a shortspire is identical to stepping on a caltrop (see *Core Rulebook I*). Falling on a shortspire causes 1d4 hp of piercing damage. The only other area in the Westwilder that is not covered by shortspires is a small forest of ghalfung that grow along the western bank of the river about two-thirds of the way down.

The Nar-Ghalfung

While Winter is occasionally speckled with stray, raven-cluttered ghalfungs, it has only one patch of forest which creeps along the western verges of Ptolym. The woods are sparse and leafless and the ghalfung here appear hunched and burdened. The eiothain call trees of this region Nar-Ghalfung and consider the forest to be cursed. Common folklore states that when an evil druid attempts to house himself in a Ghalfung tree, he corrupts it and it turns into one of the sentient and malicious tree spirits believed to occupy the forest.

The Ice Flows

To the east of the guide roads the land is covered by massive crystal deposits that are commonly known as the ice flows. Ice flows form wherever there has been massive damage to the realm's surface. Like scabs, the deposits blanket gaping chasms and gorges, allowing them to heal and close up. The ice flows have grown extremely thick in most places, because they have been forming for millions of years and many now extend deep into rifts that once led down into twisted caverns deep inside the season's base. Beneath some of the flows, warmer air rises from underground caverns and weakens the crystals. In these areas, the ice flows become thinner and cannot bear as much weight. This makes their navigation exceedingly dangerous, because excess weight can cause the more brittle surfaces to crack and shatter, dropping their surface contents into the deep gorges that lie below.

Whenever characters are travelling across the ice flows, the Games Master makes a random check once per mile to determine if they have wandered onto a

thin or weakened crystal deposit. A roll of 1 on a d6 indicates the ice flow they are about to approach is thin or weakened. Treat weakened areas as if they were covered pit traps, but determine the depths of the gulches beneath them randomly. Most are between 10 to 40 feet deep (1d4 x10), 30 to 100 feet long (1d8 x 10+20) and not more than 10 feet wide (1d6+4). Since the deposits are technically minerals, you can allow both elves and dwarves a bonus to detect unstable or thin crystal deposits.

In the deeper gorges (40 feet +), there are occasional openings that lead to a massive nerve-like labyrinth that runs beneath most of the season. The caverns are almost as old as time and over the years travellers have marked most of the passages. Characters searching the walls can find markings by making a Search check (DC 12) but understanding a marking requires a successful Decipher Script check (DC 16+1d10), or the use of a *comprehend languages* spell. Successful interpretation of a marker allows the character to determine the proper passage that either leads to the nearest open chasm or the portal in the base of the Bridge of Parturition. To determine the results of the interpretation the Games Master must first determine whether the markers lead to an open chasm or the bridge. On a d12, a roll of 1-8 indicates the markers lead to an open chasm and a roll of 9-12 indicates they lead to the portal at the Bridge. A successful interpretation allows the interpreter to travel a quarter mile towards the determined destination at which point, if they have not reached the final destination indicated by the markers, they must stop and search for a new marker to interpret in order to continue. The new marker will almost always (98% chance) give directions to the same location as the previous marker. If not, the Games Master must determine the destination indicated by the new marker.

Once a traveller has figured out how to route a course through the catacombs, they provide a relatively safe way for him to travel. While many soul hunters use the passages as a covert and expedient means of travelling, they are generally not accustomed to finding prey in the catacombs and cautious characters can easily avoid attracting their attentions. The only real threats within the catacombs are the crystals called the Yrpis-mnar. The Yrpis-mnar are rumoured to be an ancient race that placed their souls into crystals to attain immortality; however, they cannot subsist on their own and need to feed off the calcium found in the bones of living creatures. When living prey approaches, the creatures telekinetically throw it against their sharp crystals. As soon as the crystals pierce the victim's body they begin to vibrate, sonically breaking apart his bones, until



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he is reduced to nothing more than a collapsed sack of flesh. The Yrpis-mnar can also create and control undead horrors called 'smotherers' from their victims' fleshy sacks, which they send out into the catacombs in search of more fuel.

The Bridge of Parturition

While most individuals believe the realm of Winter represents death, it is actually more akin to a time of preparation. Its purpose is closer in function to the amount of time a living creature spends in the womb before entering into the world. For this reason, the first bridge is called the Bridge of Parturition. The bridge spans the 200-ft. distance between the shores of Winter and Spring.

Physically, the bridge is a huge and hulking stone arch whose steep rise crowns its apex a full 50 feet above the shoreline. The width of the bridge is just over 25 feet across and the sides are lined with a thick wall of mortared basalt blocks. The wall is 10 feet high and rubbed smooth. Spaced every 15 feet along the wall are small, rectangular, 3 inch by 18 inch slits that serve as windows, but for the most part, the bridge's travellers are corralled in. In the base of the bridge on the side that connects to Winter is a great stone portal with a gate made from glass bars. It leads to the labyrinth of catacombs that runs beneath the entire season. While the portal has no official guard, it is used as frequent rendezvous by all sorts of outsiders and astral bounty hunters and is 85% likely to be occupied at any given time. The portal is recessed into the base of the bridge and can only be seen by creatures standing on the surface of spring.

It is a customary practice of many souls to leave the mementoes of their old lives on the first bridge as a symbolic shedding of who they were, in order to arrive in the next season as their true being. These mementoes lie swept into piles against the sides of the bridge or are hung from the bridge itself. Some individuals hurl their possessions off the bridge but it is considered very bad luck if a soul's possessions should be caught in the gravitational pull of Spring and pulled onto its spire, for it symbolises that the past has followed the soul into the next realm. Any object thrown from the bridge will be caught in the gravitational pull of either Winter or Spring (50/50% chance) never making it to the Astral Plane beyond.

For unaccompanied souls, crossing the bridge can sometimes be difficult because it is highly trafficked by spirit guides. Although guideless souls are in little danger from being openly attacked, the hand of divinity has long fingers and the minions of many deities stand

by looking to solicit and convert strays, stragglers and wayward souls. Creatures and individuals that hunt souls are also found combing the areas around the bridge because they know it is the only safe exit on Winter for departed souls.

Possible Mementoes

- A cotton scarf or mittens
- A handmade rag doll
- A woven wool blanket
- A plain silver ring or earrings
- A diary written by a farmer, miller, or other working class profession
- A set of wooden beads
- A bent copper piece on a string
- A bracelet made from pewter, brass or another inexpensive metal
- A comb or brush made from a tortoise shell
- A pouch with eight green glass counters
- A monogrammed pendant or locket filled with hair or a tiny oil painting
- A walking stick or cane
- A brocaded vest or wrap
- A pair of sandals, shoes, or boots
- A wooden bowl or tin cup
- A candle or a block of incense
- A rattle, drum, or flute
- A medal or royal pendant
- A charm made from a snake's head, rabbits foot, etc.
- A miscellaneous weapon, armour, or piece of equipment from Chapter 7 in *Core Rulebook I*

SPRING

When a soul first steps off the Bridge of Parturition into the realm of Spring, he immediately notices the change of ambience and atmosphere. The terrain is no longer a barren and scarred wasteland dusted with astral snow. Instead, the ghalfung all bear tiny buds on their outstretched limbs and scattered clumps of grass poke through the soil. The twilight of the realm still seems to seep into everything, but it does not seem as oppressive or overshadowing as it does on Winter. Less powerful creatures stand a much better chance of survival in Spring because the farther away from the frost tides one travels, the less likely they are to be pursued by the weaker outsiders that generally prey upon them. However, when travelling anywhere in Purgatorium, one should never let one's guard down.

Arch of Faith

At the foot of the Bridge of Parturition is wide cobblestone trail that leads towards a massive granite formation called the 'Arch of Faith' that marks the way to guide roads. The crown of the arch rises 25 feet



above the ground and is usually flocked with silently watching ravens. Surrounding the archway are twenty small, ever-burning bonfires, each 5 feet in diameter around which are always gathered between 5 to 15 encampments of travellers. Before passing beneath the Arch of Faith, it is customary for souls to exchange stories about their lives with other travellers. The departed are encouraged by their spirit guides to camp beneath the arches so they may take part in the exchange of personal confessions, prayers and blessings and tales of self-discovery. Especially encouraged are anecdotes that express how an individual came to find his faith. In addition to departed souls, eiothain are infrequently found in attendance at these gatherings and seem to relish even the most mundane of mortal tales.

Unaccompanied souls are also quite welcome to partake in the story gatherings, even if they only want to listen. In this way, deities hope to fish for lost souls by letting the testimonies of their followers bait their hooks. There are always a few spirit guides moderating these gatherings and they are available to accompany unclaimed souls that might suddenly be moved by a testimonial. For the most part, the encampments are relatively safe but an unclaimed soul should never let his guard down. Gatherings are also frequented by evils spirit guides and soul hunters that like to disguise themselves as audience members in order to scope out potential prey, which they can track once they leave the camp and head out into the plains.

The Fields

Beyond the arches, the guide roads are skirted by several small, trickling streams. If an individual sights his course to the horizon, he will see that both the roads and the streams appear as if they are weaving around each other forming an elaborate braided design. Everywhere the roads and streams cross paths a tiny wooden footbridge has been placed. Although there must be over a thousand footbridges between the Arch

of Faith and the Bridge of Naivety, it is said that the eiothain have a name for each one.

The encompassing lands are mostly wide plains dotted with tall grass and ghalfung. They are also home to two of the largest eiothain tribes, the Eiosamu and the Ioethirn. The Eiosamu inhabit a 25-mile region to the east of the Arch of Faith and like most eiothain tribes are a generally inquisitive and open group concerned largely with the exchange of information. The tribe numbers about 200+ members,

The Ioethirn are much more secretive than most eiothain, having been entrusted to harvest the sacred 'dreamgrass' for all the other tribes. They are an

Seemingly, the crude wide footpath had no end. It slithered toward the horizon, overlapped by dozens of other similar paths and causeways. Its dusty surface was embossed with thousands of footprints piled on thousands more of a hundred different types of creature all eerily travelling in the same directions. Among them, the footprints of Nygal's brother seemed to him small and insignificant. If this place was not hell, he could only wonder how overcrowded damnation must be.

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extremely migratory group and sometimes set up new camps two-to-four times a week. The tribe number about 125+ members.

The dreamgrass that the Ioethirn harvest is a highly narcotic plant that grows near the centre of Spring where the grasses burgeon tall and dense. The plant has tall, broad blades, which grow to almost 3 feet in length and are stained a deep burgundy in colour. The plant is not common to any other season in Purgatorium but is a valued commodity of the ioethain who harvest and distribute it among the tribes for its medicinal and magical properties. It is also very important to some of their ceremonies. The entire region where the dreamgrass grows is only two square miles, but it can be found growing on either side of the guide roads.

The Ruins

The plains of Spring also have their fair share of ruins, largely because it is seemingly one of the most hospitable seasons in the realm. The majority of the ruins are nothing more than a dozen or so circles of broken stone, remnants of either walls or foundations and most sites appear to have been picked clean by scavengers over the centuries. Less frequent are the few more recent sites, which, if carefully searched, might yet contain a relic or two left by former residents.

The largest set of standing ruins is located approximately 25 miles south-west from the Bridge of Naivety. These ruins cover a radius of almost two and a half square miles and many of the remnants retain a semblance of their former structures. The ruins are encircled by a crumbling 10-foot-high wall built out of what appears to be mud brick and compressed refuse. Scraps of stone, metal, wood and bone all jut from the bricks at odd and haphazard angles. As imposing as one can imagine it looked at one time, the signs of age and structural damage are obvious and, in many areas, the wall has collapsed into nothing more than fragments and dust. Beyond the wall, dozens of square, roofless buildings made from deteriorating mud brick rest solemnly as if waiting for time to continue to gradually pull the rest of them apart. Within the perimeter of the outer wall, no grass or trees grow and the soil appears hard and cracked. Neither are there any signs of the usually watchful ravens. The ruins are called Nar-Kyosohk by the ioethain and they make great efforts not to guide their tribes anywhere near it. As lifeless as the ruins look, they are still inhabited by the tortured spirits who once resided there. Their lifeless souls were once the victims of a terrible cataclysm that claimed thousands of lives. They arrived in Purgatorium like a flood and most still clung so strongly to their former lives that

they could not even concede to their deaths. Hundreds of them migrated to the second season and built a small city, but time reveals all lies. While many of the people accepted the truth and sought spirit guides to help them finish their long delayed journeys, others clung so tightly to their beliefs that their minds finally snapped. These souls became what are commonly known as 'housers', evil spirits whose will to live is so strong that they have mastered the ability to force themselves inside living creatures for the purpose of escaping from Purgatorium and once again inhabiting mortal flesh.

The Bridge of Naivety

The Bridge of Naivety stretches over 250 feet, and appears to be made entirely out of orchid petals. The colours of the petals range in the thousands and are simply dazzling. Upon first sight of the bridge, most creatures find it difficult not to stare into its lush palette and find themselves content to remain awe-struck for a few moments as they watch the petals sway. The bridge is only 15 feet wide and has no arch. Instead, it seems to be magically suspended in the air between the two seasons. Its course curves somewhat, giving it the appearance of a great serpent lying lazily across a flat stone. Careful observers will begin to see a pattern within the orchid petals, an interwoven braid quite similar to the pattern formed by the weaving of the guide roads and the streams.

Within 30 feet of the bridge, the sweet smell of the orchids is so pervasive that it becomes overpowering and effectively nullifies any special abilities based on scent. When an individual steps onto the bridge, his feet sink into the flowers up to his mid-calf and petals break free and fly off in a trail behind him, each petal carrying with it small parts of his past memories. By the time the individual reaches the other side, he has been cleansed of all reasoning beyond his faith; in essence, he has been made naïve. A claimed soul that wilfully crosses the bridge automatically gains one point of Wisdom, but becomes completely intolerant of any religious ideals aside from his own. Unwilling, unclaimed, faithless, or living characters that cross the bridge are forced into naivety by automatically losing 1d4 points of Wisdom. However, if they may make a Will save (DC 12), the loss is only temporary.

SUMMER

'Summer, the dawn before the departure, the exposed reality playfully bidding a farewell.'

In Summer, the lands begin to seem older, as if the naivety learned in Spring allows you to see everything as more wise and magnificent. Of all the seasons, Summer is the one that feels most alive. This triggers emotional responses and memories in many of the departed souls and allows them the opportunity to mourn, celebrate, or otherwise make amends in order to actualise their fate.

While the foliage is never lush or verdant, it is still very much thriving. Blues and greens now brush the spectrum diffusing the pale light of the astral sky, breaking and refracting it against trees, rocks and streams until it fills the realm with a dawn-like shimmer. Flocks of ravens criss-cross overhead as if searching for something and their shadows constantly dart about like schools of frightened minnows. An anticipating stillness clings to the air as if the entire season was waiting for a sun to break over the horizon. Instead, looming in its place is the hulking mountain that the eiiothain call Cyoith, the Dead God's Lock.

Shepherds

This far into the spirit's journey, deities realise that the need to properly guide and assist souls becomes more urgent because the potential to lose them will increase drastically when they reach Autumn. For this reason,

the appearance of Claimers and Shepherds becomes more common and they are often spotted searching along with the usual soul hunters for agnostics and renegade claimed souls to drive them on to the final season and return to them to the fold. Still, since they have completely different agendas than astral bounty hunters and soul selling demons, confrontations between constructs and outsiders usually result in violent brawls.

Cyoith

Cyoith is the most dominant feature of the season. When viewed from a distance, one immediately notices its near perfect, dome-like symmetry and the smooth, gradual rise to the mountain's crest. The base of the mountain has only a slight incline with an angle of about 15 to 20 degrees, which is similar in appearance to the lip of a crater. For a little over 500 yards, it creeps slowly towards Cyoith's axis until it is abruptly bisected by a sheer, vertical cliff face of solid black stone. The surface of the cliff face is unnaturally smooth and slick, almost as if it has been polished, and it surrounds the entire perimeter of the mountain like a wall. It ascends 15 to 20 feet straight up and then levels off sharply, forming a broad ledge that also encircles the entire length of the perimeter.

The ledge itself is between 30 to 50 feet wide on average and continues back through a tangle of growth, suddenly ending at a point where the bare slope once again begins to climb upward. From there on, the incline continues at a steady 60-degree angle to the apex reaching an overall height of approximately 10,750 feet. The uncanny symmetry of the mountain gives it the appearance of a giant plug or stopper half crammed into the earth.

On the western side of Cyoith's lower rim, a steep flight of narrow stairs that leads to the ledge is carved into the curve of the cliff face. Copses of ghalfung sway, their leafy boughs sending skittering shadows playfully across the grass, but this only seems to draw attention to the complete absence of trees anywhere else above the ledge. About 500 yards clockwise from the stairs is a large, round dais surrounded by six petrified trees. The dais is



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also made of petrified wood, and its 18-foot diameter is sculpted from the cross-section of a tremendous tree. The smooth surface of the dais is polished to reveal perhaps a hundred thousand growth rings of various widths and shades of grey, which only hint at the stump's age. In the centre of the dais is carved a tiny font that bears a watery liquid rumoured to be the tears of a forgotten deity. These ruins are used as an informal meeting place by a group of siphons called the 'Olnag-Kun'. After years of hiding on Purgatorium in order to survive, the Olnag-Kun are slowly beginning to uncover some of the secrets of the forgotten gods. They have chosen this spot as a meeting place both for its religious significance and because of its inhabitants. The ledge is watched over by the Cyois-ghalfung, trees into whose forms are placed the souls of an ancient order of druids who are the sworn keepers and protectors of the memories of the forgotten deities. Over the past hundred years, these two groups have begun working together to salvage and defend the secrets of the Dead God's Lock.

The Brine Lake

Along the south-west lip of Summer is the Brine Lake. It spans a 60-mile area along the outer edge of Summer and stretches 40 miles inwards, emptying into a large river called 'Amenta'. Along the outer edge, the water seems as if it was pressed directly against the atmosphere, but in actuality the water is entering the lake from the portals fed by the lake's own rivers. In essence, the water in the sea is in perpetual motion. This creates an extremely powerful, artificial current that flows from the sea to the rivers, over the season's edge, and then back to the lake. Anyone that enters the river either the lake or the rivers must immediately make a successful swim check (DC 15) or be swept up by the current. Characters caught in the current move towards the waterfalls at the rate of 20 feet per round. At the end of each round a character may make another Swim check (DC 15+ the number of consecutive rounds the character has been stuck in the current) to free himself from the current. However, a failed Swim check also indicates that the character is tiring and he takes 1 hit point of cumulative subdual damage each time the check is failed. Any character who becomes unconscious as a result automatically drops to -1 hit points in the next round. In the third round, he drowns.

Amenta flows from the Brine Lake towards the south-west ridge of Cyoith. There, the river forks into two smaller rivers, Manu and Bekha. Manu traces the mountain's baseline, flowing north along its western side and continues until it runs off the side of the realm creating a long and cascading waterfall that

appears to empty directly onto the astral plane. In reality, the waterfall empties into a portal that teleports the water back into the gate at the Brine Lake. The second river, Bekha, circles the south-western verge of the mountain where it is eventually bisected by a small wooden viaduct, simply called 'Passings Bridge' which the spirit roads cross. At the bridge, the river takes a sharp turn and branches off to the north-east where it eventually runs off the edge of the season. The waterfall it creates also empties into the portal that leads back to the Brine Lake.

The Bridge of Efflorescence

The Bridge of Efflorescence is a giant, black, iron cage-like structure that barely arches the across the 200-foot void between the Summer and Autumn seasons. The bridge is fully enclosed and each end has a huge locked portcullis, both of which are monitored by a guardian/gatekeeper. The gatekeeper is a temporary position served by a randomly chosen outsider. They are selected annually, usually by lot but almost as often the task is assigned as a punishment. Use the following table to determine current gatekeepers. Unaccompanied creatures are usually denied entrance through the bridge, but can sometimes convince or bribe gatekeepers to let them climb across the outside. Failing that, the characters can also opt to attempt to sneak across it by climbing along its exterior. Climbing across is relatively easy and only requires a Climb check at DC 12, however soul hunters with access to the bridge will often prey on any individual attempting to travel along the outside edges of the cage. Any attacks made against a climbing character force him to make additional Climb checks to avoid falling to his doom. A character that falls off the bridge is caught by the gravity of the season he is closest to and bashed against its base.

Gatekeepers

1. Astral Deva
2. Couatl
3. Adult Arrowhawk
4. Gelugon
5. Ghaele
6. Glabrezu
7. Hezrou
8. Myrmarch (Formian)
9. Pit Fiend
10. Titan
11. Trumpet Archon
12. Misc. Outsider + character class (CR 13+)

Sample Gatekeepers

Illunari

Female Djinni Barbarian 9: CR 14; large outsider (10 ft., 7 in. tall); HD 7d8 plus 8d12 (80 hp); Init +9 (+5 Dex, +4 Improved Initiative); Spd: 30 ft., Fly 70 ft. (perfect); AC 17 (-1 size, +5 Dex, +3 natural); Attack +19/+8 melee (1d8+ 6 Slam); Face/Reach 5 ft. by ft. /10 ft.; SQ: Spell-like abilities, air mastery, whirlwind; SA: Plane shift, telepathy, acid immunity; SV Fort +6, Ref +8, Will +4; AL CG; Str 18, Dex 20, Con 11, Int 13, Wis 13, Cha 19

Skills and Feats: Appraise +8, Concentration +7, Craft (glass blowing) +10, Escape Artist +18, Hide +17, Intimidate +17, Knowledge (Purgatorium) +8, Listen +14, Move Silently +15, Search +8, Sense Motive +8, Spellcraft +8, Spot +12, Swim +4; Combat Casting, Combat Reflexes, Dodge, Combat Expertise, Improved Initiative, Mobility, Spring Attack, Whirlwind Attack.

Special Attacks

Spell-Like Abilities: 1/round- *invisibility* (self only); 1/day- *create food and water*, *create wine* (as *create water* except the result yields wine), *gaseous form* (duration of 1 hour), *persistent image*, and *windwalk*. Except as noted, these abilities are identical to spells of the same name as cast by a 20th-level sorcerer (Save DC 12+ spell level).

Air Mastery (Ex): Airborne creatures suffer a -1 circumstance penalty to attack and damage rolls against a djinni.

Whirlwind (Su): A djinni can turn itself into a whirling column of air once every 10 minutes for up to 7 rounds (see *Core Rulebook III* for a complete description).

Special Qualities

Plane Shift (Sp): A djinni can enter the elemental planes, the material plane, or the astral plane. The djinni can also transport up to 6 other creatures in this manner, provided they are all linking hands with the djinni.

Telepathy (Su): A djinni can communicate telepathically with any creature within 100 feet that has a language.

Languages: Auran, Celestial, Common.

Possessions: None.

Description: Illunari is a towering figure, almost twice the size of most mortals. She has a nice physique, smooth, even facial features, and her fair skin has a

bluish tint. She keeps her long auburn hair bound with a topknot and lets its tresses fall in a single coil down her back. She dresses in loose flowing silks dyed in faded pastel colours and around her waist she wears a brass chain adorned with tiny copper bells.

Personality and Tactics: Illunari volunteered for the position of gatekeeper out of boredom. While she enjoys being flattered, she prefers to be amused and is thoroughly appreciative of buffoonery, riddles, and dirty jokes. She deems light-hearted badgering and pranksterish behaviour to be a good sign of character and, if asked, will often bend the rules for those she deems to have such qualities. On the other hand, she is not a fan of truly sadistic behaviour nor is she amused by excessively serious folk and becomes flippantly dismissive of such individuals. If challenged she is a gleeful fighter but, like most djinnis, is not willing to part with her life when she feels pressed.

Frmaer Gmaiun

Male Azer Druid 11: CR 13; Medium-sized outsider (4 ft., 2 in. tall); HD 2d8+6 plus 11d8+33; hp 100; Init 5 (Dex); Spd 30 ft.; AC 21 (+5 Dex, +6 Natural); Attack +12/+7, +8/+3 melee (1d6+6/1d6+6 *quarterstaff of thundering* +2); SA Heat; SQ SR 13, fire subtype; SV Fort +13, Ref +11, Will +15; AL LN; Str 18, Dex 21, Con 16, Int 15, Wis 21, Cha 10.

Skills and Feats: Climb +8.5, Concentration +8, Craft (Metalworking)+7, Handle animal +11, Heal +18, Hide +3, Intimidate +7, Listen +8, Move Silently +5, Open Lock +9, Profession (siege engineer) +12, Ride +8, Search +5, Spellcraft +16, Spot +8, Swim; Brew Potion, Power Attack, Still Spell, Two-Weapon Fighting.

Druid Spells (6/7/5/5/4/3/1); DC 15+ spell level: 0- *detect magic*, *detect poison*, *flare*, *guidance*, *resistance*, *virtue*; 1st- *calm animals*, *cure light wounds*, *entangle*, *faerie fire*, *obscuring mist*, *shillelagh*; 2nd- *barkskin*, *charm person*, *flaming sphere*, *lesser restoration*, *produce flame*; 3rd- *call lightning*, *cure moderate wounds*, *meld into stone*, *remove disease*, *spike growth*; 4th- *cure serious wounds*, *flame strike*, *freedom of movement*, *reincarnate*; 5th- *atonement*, *transmute rock to mud*, *wall of fire*; 6th- *antilife shell*.

Heat (Ex): Unarmed attacks deal additional fire damage due to the azer's intensely hot body. This heat can also be conducted through metal weapons.

Fire Subtype (Ex): Fire immunity, double damage from cold except on a successful save.



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Languages: Common, Druidic, Giant, Goblin, Ignan.

Possessions: +2 metal *quarterstaff of thundering*, *Penance Stone* (see chapter 5, Magic in Purgatorium).

Description: Frmaer is stocky and muscular with metallic looking, brass-coloured skin. His flames lick about his head and cheeks, forming his hair and beard. He wears a bronze kilt and holds a long iron quarterstaff.

Personality and Tactics: In charge of a large-scale salvage operation, Frmaer's crew accidentally catapulted a hefty block of basalt into the City of Brass almost killing several efreet. Severely angered, the efreet threatened to smash an azer city in retribution unless the fire-dwarves suitably punished those responsible for the 'attack'. Thus, Frmaer was singled out and handed a gatekeeper's sentence on Purgatorium. However, he is only slightly bitter about his situation and it does not affect his adjudications. He is fair and reasonable, but takes his responsibilities seriously, especially due to the circumstances under which his position was issued. If forced to fight, he will do so dutifully and will not relinquish his position under any circumstances.

AUTUMN

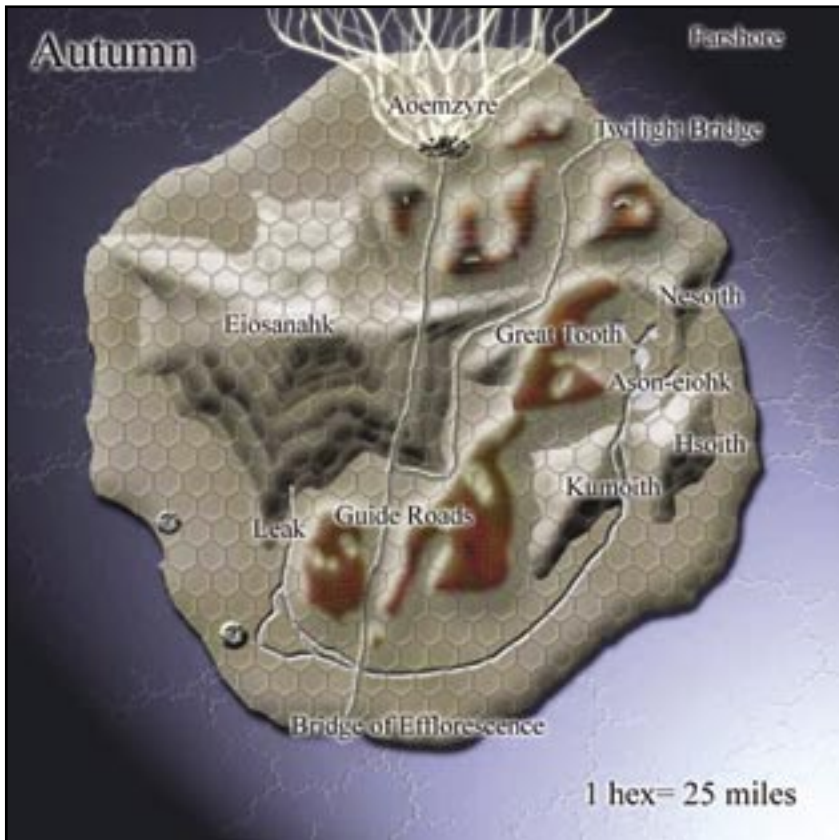
The ghalfung trees in Autumn are the most magnificently coloured of all the seasons. Their leaves blush in deep crimson-purples dappled with patches of bronze and auburn, their branches heavily draped with fruit bend in low, swooping arches from their burdens. Travellers should be forewarned about frivolously picking these fruits, for they are sacred and protected by both the eiothain and the Pnul-Ghalfung, trees whose druid spirits are devoted to protecting the fruits.

The guide road that leads from the Bridge of Efflorescence is broad and coarsely cobbled. It is hemmed in on either side by low, 2-foot-tall walls of flat-laid stone draped with dark-green ivy. About two days walk from the bridge, the road runs directly into the wide and current-less river known as 'Leak'. At the junction, the river is almost a half-mile in width, but the water is warm (about 78 degrees Fahrenheit) and reasonably shallow, though it does reach a maximum depth of 14 feet near the centre. The riverbanks are covered with loose and slippery pebbles, but because it has no current, the river is easy to swim. Occasionally, eiothain skippering their barges along the river can be persuaded to ferry travellers across and the eiothain enjoy stopping by the junction to converse with travellers in order to learn more of their stories about the Prime Material Plane. On the opposite bank of the river, the guide road continues due north until it reaches the base of Eiosanahk, at which point the road abruptly stops at a very worn signpost. Two wooden signs are nailed to the post, their hand-carved words, weathered and faded, indicate to departed travellers that they are approaching the last leg of the spirit journey. One sign points north to a precarious looking footpath that ascends the ridgeline of the Immortal Sleeping Giant; it simply reads 'Aoemzyre'. The second sign points to a faint trail that branches away from the slope and meanders off in north-westerly course, tracing along the foot of the mountain, it reads 'Bridge of Twilight'.

The pathway to Aoemzyre runs up the side of Eiosanahk, but the climb is gentle and only breaks the lower ridge about a mile up, before descending back down. Once the trail reaches the valley floor, there is only a 125-mile stretch of open grassland to cross before one reaches the Aoemzyre. The lower trail snakes between the baseline of Eiosanahk and a smaller peak called 'The Great Tooth'. The trail cuts between the two mountains like a channel, leaving

Hiding himself near the foot of the huge, iron, cage-like bridge, Nygul waited for the pair of strange travellers to distract the flame-haired dwarf. The giant, red-skinned, frog-like creature seemed to be accompanying a small and almost skeletal old man contentedly flailing about in nothing but a plain cotton sarong. As the pair of travellers approached the bridge, the old man began waving his arms and babbling loudly to the fiery azer gatekeeper.

Once the old man and the azer seemed engaged in conversation, Nygul stole quietly up to the edge of the massive causeway. Fully enclosed with thick, black, iron bars, the bridge-cage arched across the astral nothingness and grasped hold of another continent-sized chunk of magically suspended stone. As he drew closer to the season's edge, he could feel the intense tug of artificial gravity trying to pry him free from the earth, as if it were trying to dash him to oblivion against the titanic rocky spire that hung beneath the plane. Cautiously at first, Nygul reached out, grabbed one of the lower bars of the huge cage, and swung out over the void.



Three mountains form a crescent around the pools. Their eiothain names are Nesoith, Hsoith and Kumoith. They are also known as the three sisters because of their similar appearance and relative proximity to each other. The summits of each of the mountains rise around 2,500 feet, about half the height of Eiosanahk. Two tribes of eiothain permanently occupy the valleys beneath the three sisters that surround the pools. The tribes migrate around the pools staying but a few nights in each spot, but leaving behind messages for other tribes by placing stones in different patterns.

The Eiosa is the larger of the two tribes, numbering well into the hundreds. Aside from their large population, they are a typical tribe and are both open and inquisitive when dealing with strangers. The second tribe is known as the Iomahk and they lead a very different form of existence. The Iomahk serve

those who travel it extremely vulnerable to avalanches and ambush attacks.

The basic topography of the season is rocky and mountainous, the most striking feature being the sky abrading Eiosanahk, the huge mountain that rests in the north-east quarter and presides above the season. The summit of the mountain climbs just over two miles to a full height of approximately 11,000 feet. From a deep hole in the base of Eiosanahk along the mountain's southern ridge springs the wide and current-less river Leak. The river splays across the land like a slain great wyrm, marking a still pathway between the great mountain and the pools of Ason-eiohk. Although the river has no current, it appears to be fed from the base of the mountain. The pools of Ason-eiohk are sacred spots for the eiothain because they are the only source of the rare coral that they use to carve their elaborate instruments, tools and jewellery. Each of the various tribes makes a pilgrimage to the pools no fewer times than once every decade. They build massive barges that they pole around from pool to pool on which they hold great festivals of music, dancing and storytelling. It is also rumoured that eiothain empaths use the pools for elaborate drowning rituals that can transfer and mix the souls of any creatures.

the eiothain as both their protectors and seekers of knowledge. To outsiders, they do not appear to have the same moral values or even fears as others of their kind. Instead, Iomahk come across as excessively aloof beings that have placed themselves beyond morality and have no emotion, remorse, or foresight. In actuality, the Iomahk are trained to be the living tools of the eiothain race. They allow themselves to be called upon at anytime by any of the eiothain tribes and are committed to both protecting their interests and executing their wishes without question. Tasks which the tribes may call upon them for range from escorting empaths on dangerous journeys, to defending tribes against hostile foes, to seeking out lost knowledge buried deep in the ancient temples of the forgotten gods.

Eiothain who travel as Iomahk typically only remain as part of the tribe for a few years and their numbers never exceed forty members at any given time. Individual tribe members do not carry instruments but instead bear arms, and their ranks are mostly filled with rogues, rangers, sorcerers, shadowdancers and channellers. The drastic discrepancies between the Iomahk and typical eiothain tribes have spawned the popular belief among sages that the Iomahk are more



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of an obligatory rite of passage for the eiothain rather than a true tribe.

Aoemzyre (The Conduit Forest)

Located in the northern section of Autumn is a 25-mile expanse of woods known as the Aoemzyre or the conduit forest. For most souls, the conduit forest signifies the end of their time in Purgatorium. Aoemzyre looks like an immense tangle of brushwood breaking through the soil like a witch's bony talons grasping at the heavens. Where the branches strike against the sky, they lose their wooden form and taper off into millions of streaming ribbons of pure light that twist off into the Astral Plane like tentacles probing into the realms beyond. The twisting streams of energy are conduits that span the Astral Plane forging direct links between Purgatorium and different destinations in the outer planes. These soul causeways allow the departed to finally shed their physical forms and travel safely to their final destinations.

If one studies the lower branches closely, one will note that they appear to be a composite of hundreds of different species of holy trees that all seem to be growing together to form a single, massive tree. When a creature grabs hold of a branch, its mind is immediately flooded with visions of the outer plane that the branch is connected to. At this point, the individual must make a Will save (DC 10+ the character's level) or be drawn into the conduit and transported to that plane of existence. His existing form dissipates into millions of light crystals that are absorbed by the branch and are rapidly drawn up into the conduits and projected off into the outer planes.

Claimed souls instinctively know what the conduits are and which ones lead to their final destination. Unclaimed souls have only a slight knowledge about the true nature of the forest. Nonetheless, any character that makes a successful Wisdom check (DC 20) can determine the destination to where the branch leads.

The Twilight Bridge

The Twilight Bridge is nothing more than a frighteningly thin glass catwalk that stretches away from Purgatorium and probes deep into the realms beyond. The glass that forms the catwalk is so flawlessly clear that were it not for the glint from its sheen, it would be invisible. The bridge itself is only a foot wide and characters attempting to cross it must travel in single file. At first glance, the bridge appears to lead nowhere, jutting from the shore like a gangplank into the Astral Plane. In actuality, the bridge connects Purgatorium to a demi-realm known as 'Farshore' by

passing directly through a planar wrinkle called the 'Rippling Gate'. The gate is barely visible, but blocks the causeway like a vertically suspended, rippling pool of transparent liquid. Passing through the gate is simple, although it only functions one way and once an individual has passed through, they are immediately barred from returning. Characters that have passed through the gate can see and hear individuals on the Purgatorium side but characters on the Purgatorium side of the gate cannot see anything beyond the ripple.

Farshore

Beyond the Rippling Gate lies the region known as Farshore. Farshore is comprised of a magical port town located on a tiny island suspended in an unnamed divine sea, which empties into every single body of water in the outer planes. It is a sealed realm and the only way to exit it is by seeking passage on one of the ships that frequent the port. Boats arrive here regularly to ferry souls both to the upper and lower planes and it is not uncommon to see demonic barges docked near celestial schooners simultaneously ushering in passengers while maintaining an uneasy truce. Any creature of a faith whose beliefs about death coincide with sailing or taking a boat into the outer planes seeks Farshore rather than the conduit forest as his final destination.

In Farshore, the surroundings are grey and ghostly. Travellers are deposited on a sandy shoreline of what appears to be a vast ocean. Down shore, seventy or more ramshackle huts, weathered and washed-out, are perched in scattered bunches on rocky outcroppings lapped at and buffeted by incoming waves. In front of most of the huts, precarious and dilapidated looking docks sleep like tired old guard dogs, half-sunken into the brine. Milling about the surroundings are the pale forms of departed souls, some busily engaged in tasks, some idly watching the waters. The entire montage bears semblance to an impoverished fishing village inhabited by ghosts. Most of the beings that inhabit the town are transients, souls waiting for the next ship. As is common to the rest of Purgatorium, a few of the souls residing here are serving penance and some have arrived merely by accident. Farshore also has a disproportionate share of shady characters that do their best take advantage of the region's magically enforced isolation. Unclaimed souls should also keep their guard up to avoid becoming shanghaied crewmembers bound for a boat ride down the river Styx.

RUNNING THE SETTING

SPECIAL CONDITIONS

Aquatic Creatures

Aquatic creatures can also be found on Purgatorium, however the realm's atmosphere affects them quite differently than land dwelling creatures.

Departed aquatic creatures are able to retain their buoyancy in the atmosphere and are able to function in the air as if they were still in water. The creature's base swim speed is altered to a fly speed with a manoeuvrability rating of 'good'. Additionally, creatures with gills or other alternate types of breathing organs are able to breathe normally. However, gases, poisons and other airborne toxins will still effect departed creatures with gills.

Living aquatic creatures have a much more difficult time in Purgatorium. They do not gain any of the same adaptations that departed aquatic creatures gain and must find a body of astral water in order to function normally. On Purgatorium, astral water provides the same benefits for aquatic creatures as normal water for either salt or fresh water creatures.

Entering the Frost Tide by Vehicle

Regardless of the direction it was facing in the Prime Material Plane, any vehicle that passes through a frost tide automatically enters Winter at ground level, travelling horizontal to the surface of the plane. The speed the vehicle was travelling at upon entry remains unaltered. If the vehicle is land-borne (such as a wagon or chariot) there are no unusual factors associated with entry. On the other hand, if the vehicle is water or airborne (such as a blimp or a schooner), entry poses considerable risk to passengers because crashing is inevitable. As soon as such a vehicle enters the realm, the base of its hull or other substructure collides with solid earth causing the vehicle to take damage directly

proportionate to the speed it was travelling. This effect only influences non-living objects and their contents. Flying and swimming creatures that are propelled by their own accord do not crash upon entry.

Weather

Though weather in Purgatorium resembles the weather of the Prime Material Plane, its effects are largely artificial, created by astral residues and ancient divine magic. Weather varies from season to season and its effects range from the mundane to the calamitous.

The temperatures on each season of Purgatorium are almost constant, however certain weather conditions can cause them to drop suddenly. These temperature drops are caused by trace amounts of negative energy that can build within some storms, creating chilling effects. While temperature drops are caused by negative energy, the influx of positive energy causes static electricity to build up, creating lightning-like effects and electrically charged tumbleweeds. Winds are caused by clashes of both negative and positive energies and can be excessively erratic. Unlike the Material Plane, wind blows either in a single, unwavering direction at a constant speed or in no particular direction at all (as is the case with large storms).

Astral rain is almost identical to normal rain, except that it evaporates faster. No more than 10 minutes after one has been completely soaked by an astral rainstorm, the dampness is completely reabsorbed into the atmosphere. Astral snow is composed of soft, greyish, crystalline flakes.

Weather (d%)

Weather Type	Winter	Spring	Summer	Autumn
Calm	01-50	01-45	01-60	01-50
Windy	51-65	46-60	61-70	51-70
Astral Flurry	66-80	61-66	-	71-76
Astral Blizzard	81-90	-	-	-
Light Rain	91-94	67-85	71-80	77-82
Heavy Rain	95	86-96	81-96	83-88
Dry Lightning	96-99	97-98	97-98	89-95
Static Storm	00	99-00	99-00	96-00



RUNNING THE SETTING

Weather Descriptions

Astral Flurry

Description: Similar to a normal snow flurry, an astral flurry does little more than slightly despoil visibility and only leaves a few inches of astral snow on the ground, hiding old tracks but making new ones visible.

Special Effects: Wind speed up to 20 mph.

Sight Distance: -20%.

Concealment: 1/4.

Movement Penalty: x1/2.

Duration: 2 hours to 8 days.

Astral Blizzard

Description: An astral blizzard is an icy whirling of heavy winds, freezing temperatures and thick sheets of blinding astral snow.

Special Effects: CR 2; Wind speed 31-74 mph; Heavy snow 1d3 ft.; Temperature below freezing.

Sight Distance: 5 ft. Max.

Concealment: Total.

Movement Penalty: x 1/4.

Duration: 20 minutes to 6 hours.

Calm

Description: Use the general weather description for whatever season the individual happens to be on.

Special Effects: None.

Sight: Normal.

Concealment: None.

Movement Penalty: None.

Duration: Any (usually 4+1d12 days).

Dry Lightning

Description: When dry lightning occurs, thunderous claps of brilliant white lightning tear through the sky, randomly striking objects on the ground below.

Special Effects: During an episode of dry lightning, the surrounding area is buffeted by 1d2 electrically charged bolts per minute. The bolts have a 15% chance of hitting an actual target (such as a tree, building, or person) doing 10d6 hit points of electrical damage to anything in a 10-foot radius from where they hit (Reflex save for 1/2 damage; CR 4 per strike).

Sight: Normal.

Concealment: None.

Movement Penalty: None.

Duration: 30 minute to 1 hour.

Rain, Heavy

Description: These downpours are so intense that it becomes difficult to see while the brutal winds help the rain to saturate everything it hits.

Special Effects: Wind speed 11-50 mph.

Sight Distance: -50%.

Concealment: 1/2.

Movement Penalty: x 3/4.

Duration: 30 minutes to 16 hours.

Rain, Light

Description: On occasion, light rain can hinder travel and sight, but for the most part it fails to do more than despoil the moral of a marching party.

Special Effects: None.

Sight Distance: -25%.

Concealment: 1/4.

Movement Penalty: None.

Duration: 10 minutes to 8 days.

Static Storm

Description: Certain areas become statically charged and then spontaneously combust sending out fast rolling clouds of static electricity that cruise across the lands like tumbleweeds. A static storm produces 1 cloud per 6 rounds that shoot off in random directions for the storm's entire duration.

Special Effects: 10 ft. x 10 ft. static tumbleweeds (CR 1 each). These tumbleweeds are automatically attracted to anything metal. They have a speed of 60 ft. and make a +5 touch attack against any creatures within a 60-ft. radius. A successful hit does, 1d6 hit points electrical damage. Damage can be avoided by a successful Reflex save (DC 15).

Sight: Normal.

Concealment: None.

Movement Penalty: None.

Duration: 1 to 16 hours.

Windy

Description: Use the general weather description for whatever season the individual happens to be on.

Special Effects: Wind speed 20-50 mph.

Sight: Normal.

Concealment: None.

Movement Penalty: None.

Duration: Any (Usually 1d4 days).

Encounters

Use the following tables as a guide to determine the base type of creatures one might find on different seasons.

Random Encounters by Season

Wandering Monsters	Winter	Spring	Summer	Autumn
Mortal (humanoid)	01-08	01-03	01-02	01-04
Departed soul (humanoid)	09-60	04-45	03-40	05-40
Outsiders (non-natives)	61-83	46-74	41-70	41-70
Natives	84-99	75-99	71-99	71-99
Other	00	00	00	00

Mortal (humanoid)

These are either solitary or small groups of less than ten mortal creatures. Larger groups of mortals should never be encountered randomly.

50% of all randomly encountered mortals will be Astral Bounty Hunters.

Departed Soul (humanoid)

This category specifically refers to humanoid departed souls that are consistent with the basic racial demographics of the Prime Material Plane.

50% of all randomly encountered departed souls are accompanied by a spirit guide.

Outsiders (non-natives)

This group includes all visitors to Purgatorium from the outer planes.

50% of all randomly encountered outsiders will be spirit guides.

35% of all randomly encountered outsiders are members of another organisation (such as Collectors or Free-sellers).

Outsiders that are not spirit guides or members of an organisation will only be encountered in small groups.

Natives

This grouping refers to any creatures that permanently reside on the season of the encounter.

Natives creatures will vary by season but in general, 50% of all randomly encountered natives will be eiothain (see table below).

Yrpis-mnar, smotherers, and nar-ghalfung are only encountered on Winter.

On the seasons of Summer and Autumn, the appearance of shepherds are more prevalent.

Cyios-ghalfung are only found on Summer.

Pnul-ghalfung are only found on Autumn.

Other

This category includes less frequent departed souls and visitors such as elementals, beasts, plants, monstrous humanoids, giants and dragons. Such randomly determined encounters should consist of no more than five creatures. 75% of all randomly encountered creatures in this category should have the departed soul template (if appropriate).

Randomly Encountered Natives (1d20)

Creature	Winter	Spring	Summer	Autumn
Eiothain	1-10	1-10	1-10	1-10
Ghalfung	11-13	-	11-13	11-15
Harvester	14-15	11-12	14-15	16
Houser	16-17	13-18	16	17
Shepherd	-	19-20	17-20	18-20
Smotherer	18-19	-	-	-
Yrpis-mnar	20	-	-	-



The lilting melody wafted in the greyness of the air like a ghost-butterfly circling and dipping through pale pools of sonic colour. Beyond pitch and timbre, the notes had somehow acquired sight, touch, scent and taste. As Nygul reached the crest of the small rocky hill, he was able to peer down into an insignificant and shadowy glen from where the haunting music was drifting. Seated on the ground around a sputtering, greenish-flamed fire were six small humanoid creatures. Grey-skinned with long ears and huge eyes like obsidian pools, their bodies were coiled around large, contortedly carved, hollow pieces of coral. The creatures blew into the strange coral pipes, their fingers and dextrously long toes deftly scurrying across the tiny holes that altered the pitch of the instrument. Nygul approached slowly and silently, all the while keeping his body tucked into the dark of the tree shadows.

‘Come hidden one, come and sit with us,’ entreated one of the creatures in a hypnotically smooth, perfect tone. ‘Tell us a story,’ it urged, ‘we’d love to hear a story.’

Their conversation could have taken moments or possibly even a day for, once he had started speaking with the creatures, Nygul was no longer sure. The eiothain, as they had called themselves, were certainly immortal, he concluded. They were strangely naïve, like children, but their naivety seemed studied and ancient as though centuries of struggling with morality, philosophy and religion had simply revealed to them that after all was accounted for, the pathway of naivety was the most logical road to walk.

Indeed, when Nygul questioned them about their behaviour one responded, ‘In order to make things seem new, we forget them. We forget what they were and do not speculate on what they will become. We simply study everything as is in the moment we first perceive it. In that way, it increases for us the possibility of what it might be, as the prospects for us encountering something we haven’t already experienced in the last millennium aren’t very good. Essentially, forgetfulness is our tool against boredom.’

The old tracker’s face pulled into a puzzled scrunch, ‘How’s that?’ he asked.

‘I forgot what we were talking about.’ replied the eiothain cheerfully. His mouth curled into a broad smile, then he picked up the strange coral oglayn and began to play.

PLOT HOOKS

While introducing Purgatorium to your campaign is as simple as having a character die, the following plots can aid Games Masters in incorporating other aspects of the realm into their games by presenting a few motivations for living characters to take a visit. The first two plot hooks presented are suitable for any characters, and are easily scaled based on encounters. The latter two plot hooks are better suited to higher level characters.

Smoke on the Horizon

While travelling along a wide road through rural farmland, the player characters come across the still smouldering remains of a razed homestead. Camped nearby in a small earth-dug granary is an old man with his leg in a splint. He claims to be an elderly farmer who shared the farmhouse with his grandson. A few days ago, the old man asserts that his farm was attacked

by ruthless bandits. The old man’s grandson tried to defend them from the thugs, but during the struggle an oil lamp spilled and the house went up in flames. The old man was able to escape the crumbling inferno just as it collapsed on the bandits and his grandson.

The old man said prayers for both his grandson and the bandits so that he might not be haunted by their angry spirits. Unfortunately, the old man’s prayers did not work out as he had intended, and earlier in the morning, he received a plea for help from his departed grandson.

In the boy’s plea he stated that the thugs had somehow followed him into the afterlife and as soon as they caught sight of him, they vengefully began trying to hunt him down. He believes that if he is caught, the bandits will slay him a second time and send his soul to oblivion.

Shaking with sorrow and terror, the elderly farmer begs the player characters to travel to the land of the dead to save his grandson. He says he will do anything to save the boy and offers the characters his entire farmland (a full ten acres) if they will help. He claims to be able to hear his grandson's voice and that it can lead him to a gateway to the lands of the dead. If necessary, the old man offers to escort the adventurers, but he also warns them that he might be too infirm to take such a perilous journey and fears that he would be more likely to jeopardise all their souls if he attempted to accompany them.

Once the characters arrive in Purgatorium, they must track down the bandits and prevent them from harming the old man's grandson.

A Matter of Faith

The small tribal fishing villages along the banks of the Kanamu River have been stricken by a deadly plague. In each town, the sick are quarantined and the diseased corpses are thrown into the river, which the tribesmen believe will carry them to the land of the dead. Player characters could arrive in one of the small settlements seeking passage across the river or to investigate why there have been so many corpses floating downstream.

Upon their arrival, the player characters are warned of the deadly plague. They discover the remaining villagers awaiting the return of their medicine man, who has been travelling throughout the other villages treating the afflicted. At some point during the characters' stay, a runner from another tribe enters the village to inform the tribe's chieftain that his brother, the medicine man has died. The chieftain becomes convinced that arrival of the player characters is a sign and believes that they were sent to the tribe in order to bring his brother back from the land of the dead. He requests audience with them to plead his situation.

The chieftain explains to the characters that his people are bound by their beliefs not to accept any healing from anyone not of their faith. Both the plague and his brother's death are divine challenges meant to test of faith of the tribe. Since they cannot accept healing magic, the chieftain is obligated to find someone to petition the death spirit to release the old shaman so that he may teach his healing magic to his only apprentice (the chieftain's son) before he passes on. As a true test of faith, the petitioner must be someone from outside the tribe to show their people's ability to trust in the forces, even in their darkest hour. If this cannot be done, the entire tribe and their religion will be lost. If necessary, he may also offer characters a sacred

(magical) item that belongs to his tribe in exchange for their aid.

If the players accept, later that same evening the chieftain is granted a vision of a gateway to the land of the dead in which he sees a small boat going over the huge waterfall at the end of the river. In his vision, the sun has not yet risen and there is a huge bank of fog surrounding the waterfall. He recognises the waterfall as the sacred spot downstream, which his tribe believes to be a gateway to the land of the dead.

One hour before dawn, a dense veil of icy fog condenses in the centre of the waterfall. The fog is a stationary frost tide, which may be accessed by passing through it. This can be done by boat (as in the leader's dream) or by any number of creative means the characters can dream up.

Once they get to Purgatorium, the player characters must track down the medicine man who is with his spirit guide. Then they must convince him to petition his guide to allow him to return the land of the living so he can pass on his secrets. The medicine man has a legitimate petition, which should be based on the premise that if he fails to teach the next generation his art, both the tribe and the religion to the will die off.

Burning Both Sides

This scenario incorporates the League of Free-sellers Organisation (detailed chapter 9). It can be inserted any time the player characters attempt to *raise* or *resurrect* a slain individual.

A recently slain player character (or friend of the players) runs into complications when the rest of the party attempts to raise him. No matter how hard the attempting cleric tries, he cannot make contact with the character's soul to call it back to its body. Instead, the cleric only receives a telepathic message from a gravely sounding voice claiming to be a devil in possession of the departed character's soul. The fiend introduces himself as 'Both Sides Burning' a member of an organisation called the League of Free-sellers and he offers to trade character's soul to the person attempting to raise him, in exchange for another one. Specifically, the devil requests that the individuals bring him the soul of a powerful and evil cleric who has also recently been killed. The cleric is in Purgatorium, but is attempting to deny his damnation and has become a siphon. Characters can either play bounty hunter and catch the siphon or go up against Both Sides Burning and the Free-sellers to attempt to retrieve the imprisoned soul of their companion.



RUNNING THE SETTING

Ships in the Fog

Due to their repute, the player characters are summoned to appear before his majesty, Lord Sumnath, ArchDuke of Tysbane, in order to receive a proposal. Upon their arrival, the ArchDuke explains his predicament to the characters.

During the last 50 years, his kingdom has endured a strained relationship with the neighbouring kingdom

of Galdinay, largely due to his father's reputation for safe-harboring known pirates. His father's recent passing and Lord Sumnath's subsequent inheritance of the throne has prompted the Arch Duke to attempt to open trade relations with the Galdineans, which he has backed with an open condemnation of piracy.

Initially, his policy was well received by the Galdineans and trade began to soften and ease tension

Hovering over his brother's pale form was a huge winged serpent, at once both strikingly beautiful and terrifying. Yards of its deep-green scaled coils wrapped around Rhyak's waist and its massive jaws unhinged, exposing its two, long, bone-white fangs. Nygul was barely close enough to get in a shot. Quickly he knocked an arrow, drew back the bowstring, and fired upon the hellish creature that was about to devour his brother's spirit.

From the corner of his eye Rhyak saw his brother loose his arrow and cried out in surprised terror, 'Nygul, No!'

The shaft flew furiously, catching the winged-serpent three quarters of the way up its trunk, snapping scales and drilling into its flesh.

'No!' Rhyak screamed again, 'No!' The tears were streaming down his face now as he tried to shelter the fiendish creature from his brother's arrows with his own body.

'Back away Rhyak, the fiend shall not harm you, I swear it! I'm here brother and I've come to take you back.'

'But Nygul,' his brother pleaded, 'You don't understand...I am back. This is where I belong. Please drop your weapon and come to me now, so we can say good-bye.'

Rhyak's arms tightened around the bleeding creature. Nygul thought he saw him whisper something into the serpent's ear and then suddenly the beast flew straight up into the deep grey sky and vanished.

The tracker lowered his bow and ran towards his brother, but as he approached, the entire situation suddenly struck him as strange and terribly sad. He stumbled into a slow gait and then dragged to a halt, staring into his brother's grey, ghostly eyes.

'I don't understand,' he abruptly blurted out.

'I'm dead now Nygul, please... let me go.'

'But how did I...'

'For that, I am sorry, I should not have called you, I was scared and I didn't understand either at first. But you cannot remain here and neither can I, so let us use this chance to say good-bye.'

Nygul eyes welled with sadness and confusion as he watched in disbelief as his brother reached out and grabbed one of the towering trees with endless branches that spun like strands of wool into the astral plane.

'Good-bye Nygul, Hymrir keep you well.'

His grey form began to shimmer and ebb, then unexpectedly it swelled into a flash of bright white light and was gone.

between the two nations. However, over the last month, seven Galdinean ships have mysteriously vanished and their king now blames the Tysbanians for their disappearances. The Arch Duke has sworn he knows nothing about the missing ships, but the King of Galdinay refuses to honour the trade agreements until everything is resolved. Instead, he has given the ArchDuke a week to prove himself. Should he fail, the King has threatened to openly declare war on Tysbane.

Lord Sumnath wants to hire the player characters to prove his innocence in this matter and prevent his country from entering into a war with Galdinay. Though he knows not what has happened to the Galdinean ships, he has one clue. Every few months a mysterious fog rolls in from the ocean and settles a few miles off the Tysbanian coast. The Tysbanian sailors have superstitiously avoided these fogs for years, but since the eerie fog sometimes creeps its way out into their shipping routes, the Arch Duke's advisors have informed him that they believe it might be suspect.

The fog is, of course, a large frost tide that has been swallowing entire ships and dashing them against the shores of Purgatorium's first season. The crews of these stranded ships have been chaotically scattered, many losing their lives and others their sanity. The influx of mortals has also sparked a feeding frenzy of soul hunting predators, the result of which has been transformed into a survivalist's nightmare. While a few of those departed souls that died during the initial shipwreck have left the crash site to begin their spirit journeys, most of the crew remain nearby, still unable to comprehend the reality of their situation.

In order to help Lord Sumnath, the player characters must travel to Purgatorium and aid the living survivors in order to help them return to the Prime Material Plane and vindicate the Tysbanians.



CREATURES OF PURGATORIUM

CREATURES

Eiothain

Small Outsider

Hit Dice: 1d8

Initiative: +1 (Dex)

Speed: 20 ft.

AC: 12 (+1 size, +1 Dex)

Attacks: Club +1 melee or throwing axe +2 ranged

Damage: Club 1d6-1 bludgeoning or throwing axe 1d6+2 slashing

Face/Reach: 5 ft. by 5 ft. / 5 ft.

Special Attacks: Eiothain Traits

Special Qualities: Eiothain Traits, expulsion immunity

Saves: Fort +2, Ref +3, Will +5

Abilities: Str 8, Dex 12, Con 10, Int 12, Wis 16, Cha 20

Skills: Listen +5, Perform +6

Feats:

Climate/Terrain: Purgatorium (any land)

Organisation: Family (2-6), Tribe (20-200 plus 20% 1st-3rd level bards, 5% 4th-6th level bards and one eiothain empath)

Challenge Rating: 1

Treasure: Standard

Alignment: Always Neutral

Advancement: by character class

The eiothain are an ancient and primitive race of fey creatures that are native to the realm of Purgatorium. To all but the most cloy visitors, they appear exotic and wondrous. In some cultures, they are rumoured to be the escaped thoughts of the forgotten gods that have turned animate and gained sentience. They wander the realm in small nomadic tribes and love to engage other beings in their celebration rituals where they can exchange songs, stories, ideas, and musical instruments. They enjoy participating in a variety of experiences and can often be of great assistance to travellers simply because they want to participate in whatever act the traveller is engaged in. Some eiothain are empathic and can use the life experiences and emotions of departed souls to produce spell-like effects.

The eiothain are short and slender creatures with long ears, huge black eyes, and pale-grey, hairless skin. They are soft featured with high cheekbones and

smooth elfish noses. An eiothain's upper lip is split like an animal's and they have no facial hair beside eyebrows. Both males and females wear their long hair either straight or with braids. Hair colour ranges from black to light brown, with occasional blue, purple and green streaks. Eiothain only have three fingers and one thumb on each hand, but their feet also have three, long, finger-like toes and opposable thumbs. This allows them to grab things with their feet as easily as if they were to use their hands.

Eiothain have their own language. It is extremely beautiful to listen to and it is just as often sung as it is spoken. They have no formal written language, all their literature and knowledge is remembered and passed on in songs, stories and dance. In addition to their own language, eiothain also speak common, celestial, infernal and any two miscellaneous languages they might have picked up over the aeons.

Eiothain Society

Eiothain are only found in Purgatorium, they do not and cannot exist anywhere else. They live in small, nomadic tribes that migrate throughout the various seasons, move quickly, and do not have very many belongings. When two tribes meet, they often exchange a few members in order to circulate new information. A single eiothain rarely considers himself a member of a specific tribe. They see themselves as part of the entire race and thereby have no difficulty leaving behind a tribe they have travelled with for a century or two to suddenly travel with another one. Since they enjoy travelling and experience, adventures are fairly common among the eiothain. Small groups and individuals often break from tribes to pursue interests of study and explorations of unique experience.

Although the eiothain have seen or heard tales of almost everything, they are far from jaded. They are a personable, friendly and outgoing race because they crave the experience of feeling the emotions of other creatures. Living vicariously through the exploits of travellers and friends alike, they view every experience (good or bad) as something that should be shared. Music, dance and storytelling are a huge part of their culture and the eiothain love to perform for visitors as well as be entertained by them. They are extremely tolerant and accepting of almost any kind of behaviour, with the exception of brutal violence or blatant destruction.

Eiothain get along well with almost any other creature, so long as the creature does not impose a direct physical threat to them. They are unconcerned with the beliefs, alignments and physical appearances of

mortals. To them, all of these things are merely new things to experience. They do not feel above or beneath anything else, but their detachment to mortal morality often offends individuals with strong convictions.

Eiothain are almost always neutral creatures. Mortals' understanding of morality, religion and life beyond Purgatorium are all foreign concepts to them. Even though they enjoy the stories and emotions of travellers, they do not share the same conceptualisation of ideas. More than anything, their attitude is best described as a 'live and let live'. Religion is yet another foreign concept to the eiothain. They live in a realm beyond death where they have watched both mortals and gods die. Though they worship nothing, they do not meddle with death and have a great respect for it. True change in Purgatorium only occurs through death; therefore, the state of death is treated with the highest reverence. It is considered a tremendous event when an eiothain dies. Despite their lack of religious beliefs, the eiothain have a great love for rituals and celebrations. Eiothain music is performed in large groups and can sometimes create almost supernatural effects. Such music is always played on strange, dual-piped instruments called 'oglayn' whose notes are fingered with both hands and feet.

Each eiothain has his own true name. These names are unique to each individual and consist of a single tonal frequency. Only other eiothain can produce the sonic equivalent of an eiothain's true name. When introducing himself to a non-eiothain, an eiothain will pick a name from one of the millions he has heard over the course of his life. The reason that an eiothain chooses different names for himself is that it helps him to remember the creature to whom he has given it. Each time an eiothain meets a new group of non-eiothain he will use a different name to help him identify and classify them. Should the occasion arise that the eiothain meets those same individuals at some future point in time, the use of the name he has given them will help him to remember who they are, when he met them, and some of details of the encounter. Eiothain have no preference between using the names of good or evil beings or names that are racially or gender biased.

Eiothain Racial Traits (Ex): Eiothain benefit from a number of racial traits.

Small: As small creatures, eiothain gain a +1 size bonus to Armour Class, a +1 size bonus on attack rolls, and a +4 size bonus on Hide checks, but they must use smaller weapons than humans use and their lifting and

carrying capacity limits are three-quarters of those used by Medium-sized characters.

Low-light Vision: Eiothain can see twice as far as a human in starlight, moonlight, torchlight and similar conditions of poor illumination. They retain the ability to distinguish colour under these conditions.

Hand-like Feet: The eiothain can use their feet to grab and hold things as if they were using their hands.

Empathic: Eiothain are extremely sensitive to the emotional auras of other creatures. They gain a +4 racial bonus to all Sense Motive checks and automatically know the attitude of any creature that they are aware of within a 20-foot radius. Some eiothain are extremely empathic and can use the life experiences of other creatures to help them create supernatural effects. These individuals usually always pursue the eiothain empath prestige class.

Immortality: The eiothain do not age and the passing of time has no effect on them. They are also immune to starvation, sickness and disease. However, they are affected normally by physical damage, including poison.

Language Mastery: Living in Purgatorium the eiothain have been exposed to thousands of languages over the centuries. They love different sounds and consonants and are quite adept at understanding a wide variety of languages. Additionally, eiothain with a Wisdom score of 12 or higher have the ability to *comprehend languages* three times per day. Regardless of the actual level of the character, this ability is always produced as if the eiothain is a 1st-level caster.

Expulsion Immunity (Su): Eiothain are natives to Purgatorium and are immune to expulsion.

Skills: An eiothain's voice is incredibly melodic and their demeanour is gracefully enchanting which grants them a +2 racial bonus on Perform checks. They also receive a +2 racial bonus on Listen checks because eiothain have extremely keen ears. Eiothain love to learn and are quite good at it. Having listened to the stories of hundreds of travellers, they often acquire knowledge in many different fields. For this reason, an eiothain may take ranks in any Knowledge skill as if it were one of their class skills.

Eiothain Characters

The eiothain's favoured class is a Bard. A multi-class eiothain's Bard class does not count when determining whether he suffers an experience point penalty.



CREATURES OF PURGATORIUM

Eiothain also appoint certain members of their tribe to take the eiothain empathy prestige class.

Eiothain as Player Characters

Eiothain are weak and frail creatures but their innate wisdom and charm is almost divine by human standards. Should players desire to run an eiothain as a player character, use the following adjustments: -2 Strength, -2 Constitution, +2 Wisdom, +4 Charisma. Because the eiothain are slightly more powerful than standard player character races, they have an estimated class level of +1.

Ghalfung

Nar-ghalfung

Huge Plant

Hit Dice: 5d8+25 (47hp)

Initiative: -5 (Dex)

Speed: 0 ft.

AC: 18(-2 size, -5 Dex +15 natural)

Attacks: 1d4 branches +10 melee

Damage: Branches 1d8+9 piercing

Face/Reach: 10 ft. by 10 ft. / 15 ft.

Special Attacks: Tangle-roots, skewer

Special Qualities: Expulsion immunity, ghalfung traits, fire vulnerability, plant

Saves: Fort +9, Ref -4, Will +5

Abilities: Str 28, Dex 1*, Con 20, Int 14, Wis 19, Cha 10

Climate/Terrain: Purgatorium only

Organisation: Solitary, Pair, Grove (4-16)

Challenge Rating: 6

Treasure: None

Alignment: Always Neutral

Advancement: None

Nar-Ghalfungs are ghalfungs that have been corrupted by the spirits of evil druids that reside in them. They are weaker than other forms of sentient ghalfung and attempt so sacrificially slay any creatures that enter their territory.

Similar in appearance to the other ghalfung of Winter, Nar-ghalfungs are tall and leafless. Their knotted trunks are twisted and bent and they have long, sharp, spindly branches. There are usually skeletal remains near the base of the tree and sometimes the carcasses of former sacrifices still skewered high in its branches being fed upon by the ravens.

Combat

Nar-Ghalfung attack opponents by piercing them with their sharp branches and lifting them high into the air

where they can hang them in order to sacrificially bleed to death.

Expulsion Immunity (Su): Nar-ghalfungs are natives to Purgatorium and are immune to expulsion.

Plant: immune to mind influencing effects, poison, sleep, paralysis, stunning, and polymorphing. Not subject to critical hits.

Ghalfung Traits (Ex): All ghalfungs have a number of similar traits.

Immobility: Ghalfungs are still trees and are therefore rooted in the ground. Unless magically altered, a ghalfung can never move from the location it is rooted.

Blindsight: Ghalfungs have no eyes, but can determine the location of all creatures within a 200-ft. radius by responding to patterns of air pressure made by other creatures.

Half Damage from Piercing: Piercing weapons only do half damage to ghalfungs, but always do at least 1 hit point of damage.

Skewer (Ex): An attack from Nar-ghalfung's branches is like being hit with a cluster of 1d4 longspear. They have a critical damage of x4 and threaten opponents on a roll of 18-20.

Tangle-roots (Ex): Within a 20-foot radius of its trunk, a Nar-ghalfung can use its roots to entangle opponents as if they had been affected by an *entangle* spell cast by a 20th-level druid (with the exception of the limited range).

Cyois-ghalfung

Huge Plant

Hit Dice: 7d8+35 (63 hp)

Initiative: (-5 Dex)

Speed: 0 ft.

AC: 23 (-2 size, -5 Dex +20 natural)

Attacks: 2 branches, Slam + 13 melee

Damage: 2d8+10+petrification

Face/Reach: 10 ft. by 10 ft. / 15 ft.

Special Attacks: Petrification, spells (spirit form only)

Special Qualities: expulsion immunity, ghalfung traits, plant, telepathy, druid soul form

Saves: Fort +10, Ref -3, Will +7

Abilities: Str 30, Dex 1, Con 21, Int 17, Wis 21, Cha 19

Climate/Terrain: Purgatorium only

Organisation: Solitary, Pair, Grove (4-16)

Challenge Rating: 9

Treasure: None

Alignment: Always Neutral

Advancement: None

Cyois-ghalfung are the spirits of druids who protect the knowledge of the forgotten gods. They are extremely territorial but also spend a fair amount of time in their spirit forms exploring beneath Cyroith and exchanging information with their allies the Olnag-Kun.

Cyois-ghalfungs look like huge, petrified versions of normal ghalfungs. Their smooth stony bark is a mottled grey colour and has a slight reflective sheen.

Combat

Cyois-ghalfungs attack their opponents using a fatal strike which turns the victim to stone.

Expulsion Immunity (Su): Cyois-ghalfungs are natives to Purgatorium and are immune to expulsion.

Petrifying Strike (Sp): When a Cyois-ghalfung strikes an opponent they must make a successful Fortitude saving throw (DC 18) or be turned to stone.

Plant: immune to mind influencing effects, poison, sleep, paralysis, stunning, and polymorphing. Not subject to critical hits.

Ghalfung Traits (Ex): All Ghalfungs have a number of similar traits.

Immobility: Ghalfungs are still trees and are therefore rooted in the ground. Unless magically altered, a ghalfung can never move from the location it is rooted.

Blindsight: Ghalfungs have no eyes, but can determine the location of all creatures within a 200-foot radius by responding to patterns of air pressure made by other creatures.

Half Damage from Piercing: Piercing weapons only do half damage to ghalfungs, but always do at least 1 hit point of damage.

Telepathy (Su): A Cyois-ghalfung can communicate telepathically with any creature within 100 feet that has a language.

Druid Soul Form (Su): Up to three times per day, the druid spirit inside the ghalfung can leave the tree in his humanoid spirit form. During this time, the ghalfung becomes a normal tree, cannot take any actions, and has

no exceptional powers. The spirit form is always that of a druid/loremaster, whose combined class level is equivalent to the creature's CR. Additionally, the spirit form may possess 3 random items from its past life. While in spirit form, the Cyois-ghalfung cannot use any of the abilities of the tree form. The ghalfung's spirit form has all the advantages and disadvantages of being a spirit. For this reason, a ghalfung rarely uses its spirit form in combat and will retreat back into tree form if it is reduced to less than half of its total hit points. A Cyois-ghalfung can remain in spirit form for as long as it desires and can change back to its tree form at will.

Sample Druid Soul Form

Jyarna of the Kailumn Cycle

Female Human Druid 7/ Loremaster 2: CR 9; Medium-sized humanoid (5 ft., 7 in. tall); HD 7d8+14 plus 2d4+4; 53 hp; Init +4 (+4 Dex); Spd 30 ft.; AC 18 (+4 Dex, +4 *leather*+2); Attack +11 melee (1d6+5 *oak cudgel* +3); SA Spells; SQ Nature sense, animal companion, woodland stride, trackless step, resist nature's lure (*wild shape* 3/day) secret (health), lore; SV Fort +7, Ref +6, Will +13; AL N; Str 14, Dex 18, Con 15, Int 13, Wis 19, Cha 12

Skills and Feats: Concentration +12 Diplomacy +9, Escape Artist +7, Heal +14, Hide +4, Knowledge (Purgatorium) +15, Knowledge (nature) +12 Listen +4, Move Silently +4, Search +1, Spellcraft +3, Spot +4, Survival +9; Brew Potion, Craft Wondrous Item, Extend Spell, Skill Focus (knowledge, pre-history)

Languages: Common, Druidic, Elven and Terran

Possessions: *leather* +2, *oak cudgel* +3

Druid Spells: (6/5/4/4/3/2/1); DC 14 + spell level: 0- *create water, detect magic, detect poison, guidance, know direction, read magic*; 1st- *cure light wounds, detect animals or plants, detect snares and pits, entangle, goodberry*; 2nd- *barkskin, fire trap, heat metal, speak with animals*; 3rd-level- *call lightning, poison, speak with plants, spike growth*; 4th- *flame strike, scrying, sleet storm*; 5th- *atonement, hallow*; 6th- *liveghalfung* (as *liveoak* except applies to ghalfung)

Pnul-ghalfung

Huge Plant

Hit Dice: 5d8+10 (31 hp)

Initiative: (-5 Dex)

Speed: 0 ft.

AC: 23 (-2 size, -5 Dex +20 natural)



CREATURES OF PURGATORIUM

Attacks: 2 slams +5 melee
Damage: Slam 2d6+5
Face/Reach: 10 ft. by 10 ft. / 15 ft.
Special Attacks: Animate leaves, sonic cleansing, spells (spirit form only)
Special Qualities: Expulsion immunity, fire vulnerability, plant, druid soul form, telepathy
Saves: Fort +, Ref +, Will +
Abilities: Str 21, Dex 1, Con 22, Int 14, Wis 20, Cha 16
Climate/Terrain: Purgatorium only
Organisation: Solitary, Pair, Grove (4-16)
Challenge Rating: 8
Treasure: None
Alignment: Always Neutral
Advancement: None

Pnul-ghalfungs are the protectors of the sacred ghalfung fruits. They act as overseers of the ghalfung forests and will stake their lives to defend it. While it is possible to reason with them to gain access to the fruits, Pnul-ghalfung consider anyone who attempts to take them without their permission to be a thief.

A Pnul-ghalfung's branches brim with auburn leaves and have thick, grey bark and straight trunks and limbs. They are almost indistinguishable from any of the other typical ghalfung that grow in Autumn, except that they do not bear fruit.

Combat

Pnul-ghalfungs spend much of their time wandering the nearby groves in their spirit forms, should they witness anyone attempting to pick ghalfung fruits they will usher a warning for them to stop. If the offender refuses to heed the creature's warning, it will attempt to drive them off by attacking.

Animate Leaves (Su): Once per day a Pnul-ghalfung can shed its leaves and command them to perform different tasks. The leaves swarm together covering a 10-foot by 10-foot area and have a speed of 40 feet. The creature can then command the leaves to swarm around an opponent, obscuring his vision and providing anyone outside the swarm a total concealment bonus (miss 50%) against any attacks made by the leaf-swarmed character. The creature can also command its leaves to form a constricting cocoon around an opponent. During such an attack the animated leaves swirl so tightly around the victim that they must make a Fortitude save (DC 15) or suffer 2d6 hit points of constriction damage for each round the attack is maintained. The effects of this ability last 4+1d4 rounds or until the creature dispels them.

Expulsion Immunity (Su): Pnul-ghalfungs are natives to Purgatorium and are immune to expulsion.

Ghalfung Traits (Ex): All Ghalfungs have a number of similar traits.

Immobility: Ghalfungs are still trees and are therefore rooted in the ground. Unless magically altered, a ghalfung can never move from the location it is rooted.

Blindsight: Ghalfungs have no eyes, but can determine the location of all creatures within a 200-foot radius by responding to patterns of air pressure made by other creatures.

Half Damage from Piercing: Piercing weapons only do half damage to ghalfungs, but always do at least 1 hit point of damage.

Plant: immune to mind influencing effects, poison, sleep, paralysis, stunning, and polymorphing. Not subject to critical hits.

Sonic Cleansing (Su): 1/day- this truly terrifying attack creates devastating vibrations that stretch in a 120-foot radius from the base of the ghalfung's trunk. During the attack, the entire tree vibrates, creating a low, thrumming pitch that vibrates so intensely that it rattles the skeletal structures of any creatures within its area of effect. Creatures within 120 feet of the tree suffer mild pain that results in 2d8 points of subdual damage and must make a successful Fortitude save (DC 14) or become deafened. Creatures within 60 feet of the tree suffer intense pain that results in 1d8 hit points of subdual damage plus 1d8 hit points of sonic damage and must make a successful Fortitude save (DC 19) or become deafened. Additionally, their bodies vibrate so intensely that their movement rates are reduced by -10 feet. Creatures within 30 feet of the tree suffer excruciating pain that results in 2d8 hit points of sonic damage and must make a successful Fortitude save (DC 26) or become deafened. Additionally, their bodies vibrate so intensely that they must make a Reflex save (DC 14) in order to keep from falling prone and their movement rates are reduced by an additional -10 feet. All effects are cumulative each round a character remains within the affected area. Characters who leave the area are no longer affected. The Pnul-ghalfung can maintain the *sonic cleansing* for 8 +1d4 rounds.

Druid Soul Form (Su): Once per day, the druid spirit inside the ghalfung can leave the tree in his Druid Soul Form. During this time, the ghalfung becomes

a normal tree, cannot take any actions, and has no exceptional powers. The spirit form is always that of a druid whose class level is equivalent to the creature's CR. Additionally, the spirit form may possess three random items from its past life. While in spirit form, the Pnul-ghalfung cannot use any of the abilities of the tree form.

The ghalfung's spirit form has all the advantages and disadvantages of being a spirit. For this reason, a ghalfung rarely uses its spirit form in combat and will retreat back into tree form if it is reduced to less than half of its total hit points. A Pnul-ghalfung can remain in spirit form for up to twenty for hours and can change back to its tree form at will.

Telepathy (Su): A Pnul-ghalfung can communicate telepathically with any creature within 100 feet that has a language.

Sample Druid Soul Form

Raungkeer Sourwind

Male Dwarf Druid 8: CR 8; Medium-sized humanoid (4 ft., 3 in. tall); HD 8d8+40; hp 62; Init +4 (+4 Dex); Spd 20 ft.; AC 16 (+4 Dex, +2 leather); Attack Melee +7/+2 (1d6+1, quarterstaff) or Ranged +10/+5 (1d4+4 sling); SV Fort +11, Ref +6, Will +10; AL N; Str 12, Dex 18, Con 20, Int 14, Wis 19, Cha 10

Skills and Feats: Appraise +4 Bluff +2, Concentration +15, Craft (stoneworking) +4, Diplomacy +8, Hide +4, Knowledge (nature) +12, Knowledge (Purgatorium) +9, Listen +4, Move Silently +4, Search +3, Sense Motive +9, Spot +4, Survival +11; Brew Potion, Combat Casting, Silent Spell

Languages: Common, Druidic, Dwarven, Gnome, Orc

Druid Spells Per Day (6/5/4/4/3); DC 14 + spell level: 0-*create water, flare, guidance, know direction, read magic, virtue*; 1st- *endure elements, faerie fire, obscuring mist, pass without trace, summon nature's ally*; 2nd- *animal messenger, animal trance, soften earth and stone, summon swarm*; 3rd- *diminish plants, meld into stone, speak with plants, stone shape*; 4th-level: *control plants, cure serious wounds, rusting grasp*

Harvester (Carnun-Chul)

Medium-Sized Outsider (chaotic)

Hit Dice: 4d8+16 (32 hp)

Initiative: +6 (+2 Dex, +4 Improved Initiative)

Speed: 40 ft., 15 ft. climb

AC: 19 (+2 Dex, +7 natural)

Attacks: 4 pincers +6 melee or 2 antennae +6 melee

Damage: Pincer 1d6+3 x 4

Face/Reach: 5 ft. by 5 ft. / 5 ft.

Special Attacks: Antennae paralysis, improved grab, soul tap

Special Qualities: Detect soul, expulsion immunity, gills

Saves: Fort +8, Ref +6, Will +4

Abilities: Str 16, Dex 14, Con 18, Int 9, Wis 11, Cha 8

Skills: Climb +7, Hide +7, Jump +7, Move Silently +7, Search +8, Spot +6

Feats: Multiattack, Improved Initiative

Climate/Terrain: Purgatorium only

Organisation: Solitary, (5-20) squad

Challenge Rating: 5

Treasure: Standard

Alignment: Always chaotic (usually chaotic neutral)

Advancement: 5-8 HD (Medium); 9-12 HD (Large)



Harvesters are a race of evil outsiders who grow more powerful from devouring the souls of other creatures. It makes no difference to a harvester whether its prey is living or dead, but as long as the harvester can detect a soul in another creature, it is in danger of becoming the target of the monster's insatiable hunger.

Harvesters are extremely bony creatures with large potbellies and newt-like heads with multifaceted eyes and two, long, curved antennae the thickness of a bullwhip. Harvesters support their bodies by walking on six arm-like appendages that end in chitinous, three-taloned pincers. Their thick, rubbery, toad-like skins are covered with lots of warty knots and coloration varies from brown to light yellow. Around their

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necks are long, mane-like fleshy flaps that act as the creature's gills, allowing harvesters to breathe equally well in air, gases, or liquids. Their overall appearance is similar to a cross between a giant desert lizard and a cockroach.

Combat

Harvesters attempt to grab opponents in order to drain them of their souls. They strike first with their claws and then use their antennae to drain their victims.

Antennae Paralysis (Ex): Once a harvester is able to successfully grab an opponent, it can attempt to paralyse them with its poisonous antennae. As soon as the antennae touch the opponent, they must make a successful Fortitude saving throw (DC 20) or be paralysed.

Detect Soul (Su): By instinct, harvesters are immediately aware of any soul (claimed or unclaimed, living or dead) within 100 feet.

Expulsion Immunity (Su): Harvesters are natives to Purgatorium and are immune to expulsion.

Gills (Ex): A harvester's gills allow it to breathe freely in almost any environment, allowing it to disregard the effects of gases and being underwater. Harvesters are immune to drowning, poison gases and any other attack that alters the substance of the surrounding air.

Improved Grab (Ex): To use this ability the harvester must make a successful pincer attack against a Large to Tiny-sized opponent. If the attack is successful, the creature can attempt to use its antennae to paralyse the target.

Soul Tap (Su): A harvester that has paralysed its victim can tap into its soul by using the two long antennae on its head. The antennae dig into the victim's flesh along the back of its neck and draw the victim's life force directly from its spine. Each round the harvester maintains this contact, the victim automatically suffers one negative level.

Housers

Medium-size undead (incorporeal)

Hit Dice: 1d12

Initiative: (+4 Dex)

Speed: 60 ft. fly (perfect)

AC: 14* (+4 Dex) (*-2 when charging)

Attacks: Incorporeal touch +4* melee (*+2 when charging)

Damage: special (see force house)

Face/Reach: 5 ft. by 5 ft. / 5 ft.

Special Attacks: Force house

Special Qualities: Cowardice

Saves: Fort +0, Ref +4, Will +1

Abilities: Str -, Dex 19, Con- Int 12, Wis 10, Cha 11

Skills: Craft, Knowledge, or Profession (any one)+2, Hide +4, Spot +0, Listen +0,

Feats: Weapon Finesse (incorporeal touch)

Climate/Terrain: Purgatorium (any land or underground)

Organisation: Solitary, 2-5 gang, 5-20 swarm, 20-40 drove, 40-60 horde

Challenge Rating: 1

Treasure: Standard

Alignment: Always Neutral

Advancement: By character class

Housers are undead spirits that have been completely corrupted by the circumstances of their own deaths. Unable to accept that they have died, these tortured souls attempt to return to the land of the living by forcing themselves into the bodies of living creatures.

Housers are often found in groups composed of others of their kind that they knew when they were alive. Banding together helps them to sustain the belief that none of them are dead. Their barely visible forms resemble the type of creatures they were in life, except that their eyes are disproportionately larger and they always appear unclothed. Housers speak whatever languages they knew in life.

Combat

Housers are devious fighters and are capable of employing ambushes and other similar tactics in order to succeed at their goals. When attacking, housers fly directly at their opponents and attempt to make a touch attack in order to Force House themselves in the bodies of their opponents. Due to the fact that they have no Constitutions, housers apply their Dexterity bonuses to melee attacks. Housers only make charge attacks, a houser that cannot make a charge attack will flee until it has the opportunity to make such an attack. A houser that makes a successful touch attack seemingly vanishes before the defender's eyes and it is only later that the unfortunate victim will realise the true nature of what has attacked him.

Spell-like Abilities: Housers can cast *detect thoughts* 3/per day as a 9th-level sorcerer. However, they generally only use this ability to help them locate living creatures to Force House.

Cowardice (Ex): Housers are desperate and cowardly spirits and if reduced to 50% or less of their maximum hit points, they will flee.

Force House (Su): Upon a successful touch attack, a houser can attempt to force itself into an opponent's body. The opponent makes a Fortitude save (DC 20) to simultaneously bar the creature from housing itself. If the target fails its save, the houser buries itself deep into the target's body and attempts to remain hidden inside it until the current soul can be exorcised. At the end of each 24-hour period following its initial entry, the houser makes an attempt to detach the target's soul from its body. The victim can attempt to resist the houser with a Fortitude save (DC 10 + the number of days the houser has inhabited his body). If it fails, the houser has severed a single strand that connects the victim's soul to its body. The amount of strands connecting the victim to its soul is equal to the combined score of its ability score modifiers. If the houser succeeds at severing all of the strands, it gains control of the body and the victim dies.

Housers can be forcefully removed from a victim's body with a *control undead*, *dispel evil*, *hallow*, *limited wish*, *miracle*, *repulsion*, or *wish* spell. A houser will also vacate any body that drops below 0 hit points.

Knulok the Devourer

Colossal outsider

Hit Dice: 50d8+ 700 (900 hp)

Initiative: +6 (+2 Dex, +4 Improved Initiative)

Speed: Fly 50 ft. (perfect)

AC: 30 (-8 size, +2 Dex, +26 natural)

Attacks: Bite +67 melee, Slam +67 melee

Damage: Bite 6d6+ 17, Slam 4d6 +17 plus Spikes

Face/Reach: 40 ft. by 40 ft. (coiled)/ 25 ft.

Special Attacks: Acid spew, augmented criticals, spikes, swallow whole, sonic warning

Special Qualities: Damage reduction 30/+5, SR 35, Regeneration 35, Darkvision 260 ft., immunities

Saves: Fort: +43, Ref +29, Will +29

Abilities: Str 45, Dex 14, Con 38, Int 8, Wis 10, Cha 15

Skills: Listen +8, Spot +32

Feats: Blind-fight, Endurance, Great Fortitude, Improved Bull Rush, Improved Initiative, Iron Will, Power Attack, Improved Sunder

Climate/Terrain: Astral Plane

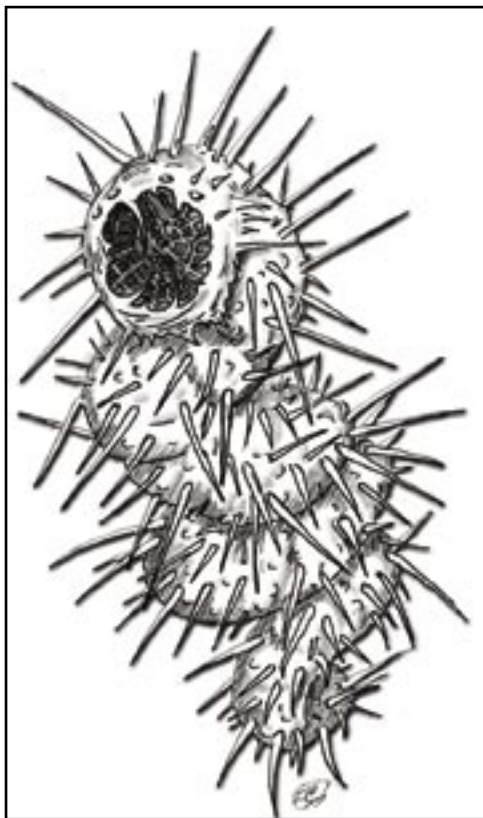
Organisation: Solitary (Unique)

Challenge Rating: 30+

Treasure: None

Ancient and primordial, Knulok is the divine guardian of Purgatorium. He circles the realm in the Astral Plane just outside its atmosphere and indiscriminately devours all souls with which he comes in contact.

Knulok's immense grey-yellow, rubbery body is long and larva-shaped and is covered with thousands of thin, rapier-like spikes that jut haphazardly in all directions.



The creature's gaping mouth can open almost as wide as the full 18-foot circumference of his body and has rows of serrated teeth descending into his gullet on cable-like strands of sinewy gums. He is so tremendously colossal that when he passes overhead, his shadow can be seen from the realms below. Knulok's body is 20 feet in width, over 100 feet long, and he weights almost 150 tons.

Combat

Brutally swift and apathetic to all, Knulok charges into his attacks and consumes anything in his path.

Acid Spew (Ex): 6/day Knulok can regurgitate and spew forth a huge bilious ball of his own stomach acids at a target as a ranged attack. The spew ball has a range of 1,000 feet, a 20-foot radius, and does 18d4 hit points of acid damage. A Reflex save (DC 25) reduces the damage by 1/2. Acid continues to eat away at the target doing 2d8 hp damage in the following round.

Augmented Criticals (Ex): Knulok threatens a critical hit on a natural roll of 17-20. The effects of the critical hit are determined by the type of attack (see below).

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Immunities (Ex): Knulok is immune to *banishment*, critical hits, death-magic effects, disease mind-affecting spells, poison and stunning.

Regeneration (Ex): Knulok is an eternal and divine being. No form of attack deals normal damage to Knulok and he can never be permanently slain. He can even regenerate after being disintegrated.

Sonic Warning (Ex): Knulok emits a low rumbling sonic frequency that can be heard when he approaches from up to one mile away. Within 60 feet of his body the frequencies are so intense that anyone within their range must make a Fortitude save (DC 25) or suffer a 1d4 circumstance penalty to all Concentration checks and a -4 penalty to all Skill checks based on Dexterity from the vibrations.

Spikes (Ex): If Knulok scores a critical hit with his slam attack against an opponent, he automatically runs him through with one of his body spikes. The victim takes quadruple damage from the attack. In addition, should the damage be sufficient enough to drop the victim to 0 hit points or lower, he is considered to have been punctured in a vital spot and his wounds cannot be stabilised except by magical means.

Swallow Whole (Ex): If Knulok scores a critical hit against an opponent, he automatically swallows him. Knulok's stomach enzymes rapidly digest all material inside his belly at the rate of 5d6 hit points of acid damage per round. Any creature trapped inside Knulok's gut can attempt to cut its way out by causing over 50 hp of damage to the colossal being's fleshy innards (AC 20). Once the being exits the hole, muscle contractions pull it shut and it regenerates. Any creatures entering into the stomach after a character has escaped by cutting his way out can no longer use the pervious hole to escape and must make their own incisions.

Shepherd

Large Construct

Hit Dice: 10d10 (55 hp)

Initiative: (+1 Dex)

Speed: 20 ft.

AC: 24 (+1 Dex, -1 size, +14 natural)

Attacks: 2 stamps +12 melee, crook +10/+6 melee

Damage: Stamp 1d6+5, crook 1d6+8 plus 1d6 electric

Face/Reach: 5 ft. by 10 ft. / 5 ft.

Special Attacks: Shepherd's crook

Special Qualities: Construct, damage reduction 30+2, SR 20, fast healing 5

Saves: Fort -, Ref +1, Will +3

Abilities: Str 21, Dex 11, Con -, Int 10, Wis 16, Cha 18

Climate/Terrain: Purgatorium (Any land)

Organisation: Solitary

Challenge Rating: 9

Treasure: None

Alignment: Always neutral

Advancement: 11-16 HD (Large); 17-22 HD (Huge)

Shepherds are divine constructs that enforce the laws of death and fate. Each of them is assigned a specific territory within the realms that they patrol endlessly; herding lost departed souls towards Aoemyzre or Farshore. Unlike spirit guides they will not accompany a soul on its journey, instead they usher travellers along in the appropriate directions, occasionally offering advice, blessings, or warnings of impending dangers. They are completely intolerant of shirkers and stragglers and actively try to flush them out of their territories.

A shepherd's physical structure resembles that of a large mechanical centaur, except that the construct's lower body and head resemble an elephant while the upper torso and arms are more humanoid in shape.

Because they are divinely created constructs whose purpose is to represent the will of the gods, shepherds are sentient so they are capable of reasoning and advanced communication. Shepherds speak common.

Combat

Shepherds attack opponents by stamping on them with their mighty stone and steel forelegs or by striking them with their lightning-charged crooks. If a shepherd is truly wrought with anger, he will use his crook to trip an opponent placing the hapless victim in position for the construct to trample him.

Construct: Immune to mind-influencing effect, poison, disease and similar effects. Not subject to critical hits, subdual damage, ability damage, energy drain, or death from massive damage.

Spell-like abilities: At will- *tongues*, *repulsion*, *righteous might* (as a 15th level cleric).

Shepherd's Crook: Shepherds are always armed with a long metal crook. So long as it is in the shepherd's possession, the crook functions as a +3 *quarterstaff of shock*. Additionally, if the shepherd scores a critical hit against an opponent, the crook allows him to trip and trample that opponent as if he had the Improved Trip feat (see *Core Rulebook I*).

Smotherers

Small Undead

Hit Dice: 1d12+3 (9 hp)

Initiative: -1 Dex

Speed: 20 ft, Climb 20 ft.

AC: 11 (+1 size, -1 Dex, +1 natural)

Attacks: Slam +2 melee

Damage: Slam 1d4+2

Face/Reach: 5 ft. by 5 ft. /5 ft.

Special Attacks: Improved Grab, Smother

Special Qualities: Nauseate, Undead, Immune to Bludgeoning attacks

Saves: Fort -, Ref -1, Will +3

Abilities: Str 14, Dex 8, Con-, Int-, Wis 10, Cha 3

Feats: Toughness

Climate/Terrain: Purgatorium (beneath Winter only)

Organisation: Swarm (2-20)

Challenge Rating: 3

Treasure: None

Alignment: Always neutral.

Advancement: None

Smotherers are mindless, undead creatures controlled and created by the Yrpis-mnar from the fleshy remains of their bone-drained victims. They slither around on cavern floors, walls, and ceilings searching for creatures to smother and drag back to their creators so that they can feed upon them.

Smotherers look like humanoid-shaped sacks of withered skin, half-stuffed with an unseen substance that has a gelatinous quality. They are completely unintelligent and only respond to the telekinetic orders of their masters.

Combat

Smotherers attack their opponents by initiating a grapple, then ramming their bodies down the victim's throats in order to suffocate them.

Improved Grab (Ex): To use this ability the smotherer must make a successful slam attack against a Large to Tiny-sized opponent. If the attack is successful, the creature can attempt to smother the target.

Nauseate (Ex): If struck with a slashing or piercing weapon, foul and putrid liquids spurt from the smotherer's body causing anyone within a 10-foot radius of the creature to make a successful Fortitude save (DC 12) or become *nauseated* for the next round.

Smother (Ex): As soon as a smotherer is able to successfully grab an opponent, it wraps itself around the target's head and crams its deformed body down the victim's throat. On account of the nature of the attack,

the victim must make a successful Reflex check (DC 15) or be unable to catch his breath before the smothering begins. If the Reflex check is successful, he can hold his breath for 1 round per point of Constitution before he begins to lose consciousness. When the victim's allotted time has expired or if he fails the Reflex save, he must succeed at a Constitution check (DC 15 +1 per round) for each round he is still actively being smothered in order to hold his breath. As soon as he fails his Constitution check, the victim is considered smothered. In the first round, the smothered victim falls unconscious, in the second round he drops to -2 hit points and is dying, and in the third round he dies from lack of oxygen. Once the creature has initiated a smother attack, it will continue until it is removed or killed. Any attacks made against a smotherer in the process of smothering a victim have an 85% chance of harming the victim as well and damage from such attacks is distributed evenly between the two beings. A smotherer can also be removed from a victim with the assistance of a third party that is able to beat the creature in an opposing Strength roll. The victim can also attempt to free himself in this manner but if he fails he forfeits his Constitution check to remain conscious. Once they have killed their opponents, smotherers attempt to drag the remains back to their Yrpis-mnar monitors.

Yrpis-Mnar

Large Aberration

Hit Dice: 8d8+40 (76 hp)

Initiative: +11 (Int, Improved Initiative)

Speed: 0 ft.

AC: 25 (-1 size, +16 natural)

Attacks: Telekinetic Blast +8 ranged

Damage: Slam 1d6 plus 2d6 spikes for 1 each and bone drain

Face/Reach: 5 ft. by 5 ft. / 0 ft.

Special Attacks: Telekinetic slam, drain bone

Special Qualities: Telepathy, blindsight, crystalline form, create smotherer, expulsion immunity

Saves: Fort -, Ref -, Will +13

Abilities: Str -, Dex -, Con -, Int 25, Wis 16, Cha 14

Skills: Craft, Knowledge, or Profession (any), Knowledge (ancient history)+10, Knowledge (religion)+10

Feats: Improved Initiative

Climate/Terrain: Purgatorium (beneath Winter only)

Organisation: Solitary or cluster (2-4 plus 4-12 smotherers)

Challenge Rating: 9

Treasure: none

Alignment: Always Chaotic Evil

Advancement: 9-12 HD (Large); 13-18 HD (Huge)



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The Yrpis-mnar were once a race of brilliant humanoids whose innate understanding of magic and mortality was profound. They described magic as a loom on which the strands of life and death are wound. They also believed that everything in the universe was composed of these threads and the key to their manipulation would reveal the secrets of immortality. After they discovered the frost tides, they immigrated to Purgatorium in droves, (both living and dead) to search for ancient answers in the deep caverns of the first season that were rumoured to be temples dedicated to the forgotten gods that created the universe.

The Yrpis-mnar still live in the deepest caverns of Winter and while it is true that they have attained their goal of immortality; whether they have truly gained from it what they had expected is debatable. Nothing is left of their physical bodies, their mortal flesh and bone long since decayed into dust. Instead, their intellects remain trapped inside thousands of crystal shards that line many of the catacombs beneath the surface of Purgatorium's first season. Each crystal bed contains an indeterminable amount of mentally linked intellects, collectively driven to extreme madness caused by millennia of remaining telepathically bound to one another. In essence, any individual thoughts are so entwined with the group that they can no longer separate or even identify them from the others. Their pursuit of intellectual growth has been reduced to one simple driving need, to distance themselves from the others by expanding the size of the crystal deposits they inhabit. The crystals can only expand if their levels of charged ion particles are increased and the most accessible source of charged particles is calcium carbonate found in bones of living creatures.

A typical Yrpis-mnar has the appearance of a large bed of sharp, finger-length crystalline deposits of semi-translucent shades of grey and amber.

Yrpis-mnar no longer use spoken or written language and communicate solely by *telepathy*.

Combat

Once they detect an opponent, a yrpis-mnar attack is brutal and swift, especially since the target of the attack generally does not see an immediate visible threat. These creatures wait for prey to come within range and then telekinetically hurl them against their razor sharp shards. Once the crystals pierce the victim, the creature begins to devour his entire skeletal structure.

Blindsight (Su): Yrpis-mnar can see by interpreting the level and motions of charged ion particles within 60 feet of their beds.

Create Smotherer (Sp): After a Yrpis-mnar kills an opponent by draining it of its entire skeletal structure, the creature can use its mental powers to raise the victim from the dead and control it by simple telepathic commands. These beings are called smotherers and they are described in detail elsewhere in this chapter.

Crystalline Form (Ex): As crystals, the Yrpis-mnar have no Strength, Constitution, or Dexterity scores and they are completely incapable of movement. They have a natural hardness giving them a damage reduction of 15/+1 and immunity to piercing and slashing weapons. They are also immune to massive damage, critical hits, flanking attacks, subdual damage, stunning attacks, paralysis, death effects, disease and poison.

Drain Bone (Ex): If an opponent takes any physical damage from being hurled against a yrpis-mnar, the crystals immediately begin to ionise the target's bones in order to extract their calcium carbonate. Once the crystals lock the opponent's bones into the electrical ionisation process, the victim becomes structurally bound to the crystals and they slowly begin to destroy the skeletal structure reducing the opponent to a fleshy sack of blood, innards, fat and collagen. The target can attempt to make a successful Fortitude save (DC 25) to prevent the initial bond from occurring. Should the victim fail he begins to suffer permanent damage from the bone drain and loses 1 point of Constitution per round until he is freed or his skeletal structure has been destroyed. The character can break the crystal's pull with a successful Strength check (DC 15+ 1 per round) or Escape Artist check (DC 20+1 per round). Companions can also attempt to make the Strength check to pull the victim's body free from the bone draining crystals. Constitution score loss can also be stilled if the victim is able to make a successful Fortitude save (DC 35) each round the drain occurs.

Expulsion Immunity (Su): Yrpis-mnar are natives to Purgatorium and are immune to expulsion.

Telekinetic Slam (Sp): Within a 30-foot range, yrpis-mnar can use their awesome mental powers to blast opponents into their sharp crystals. A single blast is capable of lifting and hurling one creature whose total weight is equal to 1000 pounds or less. The target can attempt to succeed a Will save (DC 20) to avoid being telekinetically hurled. Failure indicates the target was thrown towards the crystals. If the creature succeeds at a ranged attack, the victim hits the crystal bed and

takes damage accordingly, if the ranged attack fails the victim is only slammed into a near by wall and takes 1d6 hit points of slam damage.

Telepathy (Sp): A yrpis-mnar can communicate telepathically within 100 feet of its crystal-bed with any creature that has a language.

TEMPLATES

Claimers (Template)

Claimers are spirit guides whose special function is to retrieve unclaimed souls that have turned heretical against their religion. They are no longer restricted to aiding claimed souls, but instead are dedicated to recovering those who have forgotten or forsaken their true paths and may do so regardless of the unclaimed soul's willingness to co-operate.

Creating a Claimer

'Claimer' is a template that can be added to any spirit guide, hereafter referred to as the 'base creature'. It uses all of the base creature's statistics and special abilities with the following exceptions listed below.

Special Attacks: In addition to the base creature's special attacks claimers also gain the following powers.

Spell-like Abilities: A claimer can cast *dispel (chaos/evil/ good/ law)**, *hold creature*, *force cage*, *message*, *mind fog*, and *suggestion*, as if he were a 16th-level spellcaster.

*Pick the descriptor that is most appropriate to the alignment of the spirit guide.

Cower Heretic (Su): All claimers constantly radiate the wrath of their deities. Any unclaimed soul that enters within a 30-foot radius of a claimer must make a successful Will save (DC 15+ the claimer's CR) or immediately fall to his knees, *cowering* in fear. Affected characters *cower* for 1d4 full rounds, at which point the condition is reduced to *panic*. If the unclaimed character's Will save is successful, he is only *shaken* for 1d6 rounds or until he exits the 30-foot radius. A character can be affected by this ability once per day (for the complete details of these conditions see the Condition Summary section in *Core Rulebook II*).

Divine Grasp (Sp): This ability functions a *crushing hand* spell cast by a 20th-level cleric, however it can only be used against an unclaimed character that the

claimer has marked with his *lay claim* ability. A claimer can use *divine grasp* 3/per day.

Special Qualities: Claimers keep their base creature's special qualities but also gain the following abilities.

Lay Claim (Su): A claimer uses this ability to mark the souls of unclaimed characters with a divine brand. The mark identifies the unclaimed character to all other soul-hunters that he is being targeted by the claimer and should be treated as if he is a claimed soul of the deity that the claimer represents. Marked individuals are also subject to special attacks of the claimer that has marked them. A claimer marks an unclaimed soul by making a successful touch attack. The target is allowed a Will save (DC 10+ the CR of the claimer) to block the marking of his soul. Claimers can only lay claim to a single soul at any given time.

Scent (Ex): If he does not already possess it, a claimer gains the scent ability.

Saves: Same as the base creature.

Abilities: Same as the base creature.

Skills: Same as the base creature except the claimer also gains +10 bonus to Survival checks on Purgatorium.

Feats: Same as the base creature except the claimer also gains the Track feat.

Climate/Terrain: Any.

Organisation: Solitary.

Challenge Rating: +2.

Treasure: None.

Alignment: Same as the base creature.

Advancement: Same as the base creature.

Sample Claimer

This example uses a planetar as the base creature.

Claimer

Large Outsider (Good)

Hit Dice: 14d8+70 (133 hp)

Initiative: +8 (+4 Dex, +4 Improved Initiative)

Speed: 30 ft., Fly 90 ft. (good)

AC: 34 (-1 size, +4 Dex, +19 natural, +2 spirit guide)

Attacks: +3 *greatsword*, +23/+18/+13 melee

Damage: +3 *greatsword* 2d6+13

Face/Reach: 5 ft. by 5 ft. / 10 ft.

Special Attacks: spells, spell-like abilities, divine grasp, cower heretic

Special Qualities: Damage reduction 30/+3, SR 30, celestial qualities, regeneration 10, divine guardian, guide road affinity, faith magnet, scent, lay claim

Saves: Fort +14, Ref +13, Will +15



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Abilities: Str 25, Dex 19, Con 20, Int 22, Wis 23, Cha 22

Skills: Concentration +16, Escape Artist +20, Hide +17, Knowledge (Purgatorium)+10, Knowledge (any five) or Craft (any five) +21, Listen +23, Move Silently +17, Sense Motive +23, Search +19, Spot +23, Survival +10

Feats: Blind-Fight, Cleave, Improved Initiative, Power Attack, Track

Climate/Terrain: Purgatorium

Organisation: Solitary

Challenge Rating: 19

Treasure: No coins; double goods; standard items

Alignment: Neutral good

Advancement: 15-21 HD (Large); 22-42 (Huge)

Combat

Planetary claimers guide the souls of non-denominational neutral good beings to the Aoemyre. As guides, they try to lead souls placed into their care to their final destinations with the utmost speed and least amount of conflict. They will consider any attacks upon souls in their care as crucial blasphemy and will show no mercy against such a foe.

Departed Souls (Template)

A departed is a soul that has left his material body to continue his natural spiritual progression in the outer planes. The departed soul is in the process of attaining his true spirit form, leaving him in a fragile state until the transformation is completed. While departed souls bear similarities to some undead creatures, in reality they are quite different.

Creating a Departed Soul Creature

‘Departed soul’ is a template that can be added to any aberration, animal, beast, dragon, giant, humanoid, magical beast, monstrous humanoid, or shapechanger hereafter referred to as the base creature. The creature’s type changes to ‘outsider’. A departed soul uses all the base creature’s statistics and abilities except for the following adjustments.

Special Qualities: Departed souls keep their base creature’s special qualities but also gain the following abilities.

Expulsion Immunity (Su): For the duration of his spirit journey a departed soul is immune to expulsion.

Soul’s Awareness (Su): A departed soul is automatically aware of the fact that he is dead, that he is on a journey that leads to his final destination and

that during the journey, his soul is being prepared to transform into its next stage of development.

Spirit Form (Su): The spirit form appears as an identical copy of the base creature’s last form except that its coloration is washed out and has an overall greyish tint to it. It is very similar to astral form except that a half-spirit is no longer connected by a silver cord to his material body. The new form is extremely limited because the soul of the base creature has not fully progressed into his true form. The spirit form is bound to Purgatorium and can only safely leave the realm under the following conditions:

- ❖ It is housed in another living being or magical item such as a *soulcage*.
- ❖ It is reincarnated, raised, or resurrected.

Should a departed soul attempt to leave the realm by any other means, he must make a successful Fortitude saving throw (DC 10+ base creature’s CR) for each minute he is outside of Purgatorium’s atmosphere or his template is automatically exchanged from ‘departed soul’ to ‘ghost’ (see *Core Rulebook III*). Once this transformation occurs it is permanent and can never be reversed.

The second limitation to the spirit form is that if the creature’s hit points are reduced to below –10, he is considered ‘twice-dead’ meaning he has achieved a state of oblivion and is lost forever. A twice-dead character is lost forever and can never be restored by any means.

Departed Soul Subtype (Su): Each departed soul belongs to one of the three following subtypes that grant it additional abilities, they include:

1. Claimed Souls (Su): A claimed soul has given himself to the service of a specific deity or force. To all others, they are considered the property of the divine entity to which their allegiances are pledged. Anyone attempting to harm or destroy a claimed soul runs the risk of divine retribution from the claimed soul’s patron. A departed soul with the claimed subtype has the following supernatural traits and limitations:

- ❖ *Divine Mark:* This soul radiates an aura that identifies him as a claimed soul of a specific deity or force. The aura can be felt and correctly identified by all creatures within 60 ft. of the claimed soul.
- ❖ *Guide Beacon:* The moment a claimed soul arrives in Purgatorium, his soul automatically projects a request for the accompaniment of a spirit guide.

The Games Master checks to see if the spirit guide receives and answers the request by making a Wisdom check (DC 30 minus the claimed soul's CR). The CR of the Wisdom check is decreased by -10 for paladins and -20 for clerics. This ability is also triggered automatically each time a claimed soul crosses one of the bridges that connects Purgatorium's seasons. Each time a claimed soul crosses a new bridge the CR of the Wisdom check decreases by -5. Once a spirit guide receives a request he presents himself to the claimed soul in 1d4 days.

2. Unclaimed Souls (Su): An unclaimed soul has either formally rejected or never chosen a divine pathway. He has no allegiances whatsoever to any of the powers that be. A departed soul with the unclaimed subtype has the following supernatural traits and limitations:

- ❖ *Repent:* At anytime during his spirit journey an unclaimed soul has the right to repent. If he is sincere, the unclaimed soul may change his departed soul subtype to 'claimed' by sacrificing 25 experience points per character level.
- ❖ *Freeman:* Because they are not affiliated with any specific deities or divine forces, an unclaimed soul that completes his spirit journey is free to exit Purgatorium by taking the pathway of his choice. However, just because one is able to choose his destiny, does not mean he will be welcome there when he arrives.

3. Abandoned Souls (Su): An abandoned soul is similar to a claimed soul in that they have given themselves to the service of a specific deity or force. However, due to something the base creature has done, the abandoned soul has been refused entrance to his final destination and is bound to Purgatorium until he has atoned by completing an act of contrition and serving a penance. A departed soul with the abandoned subtype has the following supernatural traits and limitations:

- ❖ *Divine Mark:* This soul radiates an aura that identifies him as a claimed soul of a specific deity or force. The aura can be felt and correctly identified by all creatures within 60 feet of the claimed soul.
- ❖ *Bound by Penance:* Until his penance is through, an abandoned soul is also denied the ability to leave Purgatorium by exiting from the Aeomzyre or Farshore, or by magical means such as *raise dead*, *reincarnation*, or *resurrection*. Any attempts to do so cause the departed soul to become a ghost (as described above). An unclaimed soul may still

attempt to escape his penance by housing, however if he succeeds he is forever barred from entering Purgatorium again and should his hit points ever fall below -10 he is considered 'twice-dead'.

- Abilities:** Same as the base creature.
- Skills:** Same as the base creature.
- Feats:** Same as the base creature.
- Climate/Terrain:** Purgatorium only.
- Organisation:** Same as the base creature.
- Challenge Rating:** Same as the base creature.
- Treasure:** Same as the base creature.
- Alignment:** Same as the base creature.
- Advancement:** Same as the base creature.

Sample Claimed Departed Soul

Cotlhroc

Male Locathah, Barbarian 1: CR1; Medium-sized outsider (aquatic) (5 ft., 3 in. tall); HD 2d8+2 plus 1d12+1, hp 24, Init +1 (+1 Dex); Spd 20 ft., swim 70 ft.; AC 14 (+1 Dex, +3 Natural); Attack +3 Melee (1d8+1, long spear) or +3 Ranged (1d8+1, light crossbow); SA rage 1/day; SQ fast movement, contact living, expulsion immunity, soul's awareness, spirit form, divine mark, guide beacon; SV Fort +6, Ref +1, Will +2; AL N; Str 13, Dex 12, Con 13, Int 10, Wis 15, Cha 10.

Skills and Feats: Climb +5, Craft +2, Handle Animal +2, Hide +1, Listen +5, Move Silently +1, Speak Language +2, Spot +5, Survival +6; Blind-fight, Endurance.

Languages: Aquan, Common, Infernal, Undercommon.

Possessions: spear, heavy crossbow.

Special: Cotlhroc's spirit guide uses a small water elemental as its 'base creature'.

Sample Unclaimed Departed Soul

Brah-Saan

Female Hag (Annis), Sorcerer 2: CR8 Large Outsider (7 ft., 11 in. tall); HD 7d8+28 plus 2d4+8, hp 72, Init +1 (+1 Dex); Spd 40 ft.; AC 20 (+1 Dex, -1 Size, +10 Natural); Attack +14 Melee (1d6+5, 2 claws) or +9 melee (1d6+3); SA Improved grab, rend (2d6+14), tear, spell-like abilities, spells; SQ Steely skin, contact living, expulsion immunity, soul's awareness, spirit



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form, repent, freeman, spells; SR 19 SV Fort +6, Ref +6, Will +9; AL CE; Str 20, Dex 13, Con 19, Int 17, Wis 13, Cha 16.

Skills and Feats: Alchemy +5, Balance +2, Concentration +18, Craft (knitting) +8, Hide +3, Knowledge (arcane) +5, Listen +11, Move Silently +1, Open Lock +2, Profession +5, Spot +11; Alertness, Blind-fight, Combat Casting, Heighten Spell.

Languages: Abyssal, Common, Giant, Infernal, Undercommon.

Spell-like abilities: 3/day (as 8th-level caster)- *change self, fog cloud*.

Sorcerer Spells: Known (5/2); cast (6/4); DC 13+ spell level: 0-level known: *dancing lights, disrupt undead, light, mage hand, read magic*; 1st-level known: *hypnotism, silent image*.

Spirit Guide

Spirit guides are outsiders that are representatives of specific faiths. A spirit guide's sole purpose is to safely guide faithful departed souls to their final destinations. Spirit guides can come from any of the outer planes and diversely range from devils to devas. Each spirit guide is drawn or sent to aid a single individual. In general, more powerful spirit guides are sent to aid more powerful souls and a guide typically has a CR that is one or two points greater than the soul it has been sent to aid.

Creating a Spirit Guide

'Spirit guide' is a template that can be added to any outsider, hereafter referred to as the 'base creature'. It uses all of the base creature's statistics and special abilities with the following exceptions listed below.

AC: Spirit guides gain a +2 divine bonus to their Armour Class.

Special Attacks: In addition to all the special attacks of the base creature, spirit guides also gain the following abilities:

Spell-like abilities: 3/per day a spirit guide can cast *divination, find the path, heal, magic circle against (chaos/ evil/good /law*)*, and *shield of faith* as a 13th-level caster. Additionally, a spirit guide can locate any single individual that shares its faith as if it had cast the spell *locate creature* as a 20th-level sorcerer. This ability functions once per day.

Special Qualities: In addition to all the special qualities of the base creature, spirit guides also gain the following powers:

Divine Guardian (Sp): Once a spirit guide 'claims' a departed soul, it becomes linked with it for the duration of time that the soul remains on Purgatorium, or until the service of the guide has been mutually terminated. The link establishes a *telepathic bond* (as cast by a 20th-level sorcerer) between the spirit guide and the departed soul placed under its guard.

Divine Obligation (Su): The moment a spirit guide accepts the *divine obligation* to lead a claimed soul to his final destination it cannot deviate from completing its task. Until the accepted obligation is completed, the spirit guide cannot solicit new souls or initiate any actions that do not directly involve the safeguarding of any claimed soul placed into its care. Furthermore, any spirit guide that deliberately violates this *divine obligation* is instantly obliterated.

Faith Magnet (Su): A spirit guide is also drawn to souls whose faith is identical to the deity that it represents. A spirit guide immediately identifies such individuals within a 60-foot radius.

Guide Road Affinity (Su): Spirit guides instinctively know the absolute location of the guide roads and can follow them flawlessly, regardless of external conditions or magical deceptions. The connection is so strong that a spirit guide can also determine his own location relative to the location of a guide road from anywhere in Purgatorium. The affinity can even be established through solid objects.

Temporary Expulsion Immunity (Su): So long as a claimed soul is placed under his care, a spirit guide is granted temporary expulsion immunity.

Saves: Same as base creature.

Abilities: Same as the base creature.

Skills: In addition to the existing skills of the base creature, spirit guides gain +10 ranks of Knowledge (Purgatorium).

Feats: Same as the base creature.

Climate/Terrain: Any.

Organisation: Solitary.

Challenge Rating: +2.

Treasure: Same as the base creature.

Alignment: Same as the base creature.

Advancement: Same as the base creature.

Spirit Guide Characters

Spirit guides are direct representatives of the deities they serve, for this reason most spirit guide characters are clerics. Still, spirit guides are also known to take levels as paladins, blackguards, and other classes with religious overtones.

*Pick the descriptor that is most appropriate to the alignment of the spirit guide.

Sample Spirit Guide

This example uses a rakshasa as the base creature.

Rakshasa Spirit Guide

Outsider

Hit Dice: 7d8+21 (52 hp)

Initiative: +2 (Dex)

Speed: 40 ft.

AC: 23 (+2 Dex, +9 natural, +2 spirit guide)

Attacks: 2 claws +8 melee, bite +3 melee.

Damage: Claw 1d4+1, Bite 1d6

Face/Reach: 5 ft. by 5 ft. / 5 ft.

Special Attacks: Detect thoughts, spells, spell-like abilities

Special Qualities: Alternate form, spell immunity, vulnerability to blessed crossbow bolts, damage reduction 20/+3, divine guardian, divine obligation, guide road affinity, faith magnet

Saves: Fort +8, Ref +7, Will +6

Abilities: Str 12, Dex 14, Con 16, Int 13, Wis 13, Cha 17

Skills: Bluff +16, Disguise +17, Knowledge (Purgatorium)+10, Listen +11, Move Silently +11, Perform (ballad, chant, epic, drama plus any other five) +12 Sense Motive +10, Spot +12

Feats: Alertness, Dodge

Climate/Terrain: Any

Organisation: Solitary

Challenge Rating: 11

Treasure: Standard

Alignment: Lawful Evil

Advancement: 8-14 HD (Medium-size)

Combat

Rakshasa spirit guides lead the souls of non-denominational lawful evil beings to the Aeomzyre. As guides, they defend those placed into their care with absolute malevolence towards any threat, real or perceived.

Alternate Form (Su): At will, a rakshasa can take the form of any humanoid creature as if he was under the effect of an *alter self* spell cast by an 18th-level

sorcerer. The duration the rakshasa can remain in the alternate form is indefinite.

Detect Thoughts (Su): A rakshasa has the ability to continually *detect thoughts* as the spell cast by an 18th-level sorcerer (DC 15). This ability can be suppressed or resumed as a free action.

Spells: Rakshasas have the ability to cast spells as a 7th-level sorcerer. Additionally, they can cast 1st-level cleric spells as arcane spells.



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While most creatures view Purgatorium as a realm of passage, there are others beings whose perspective of the realm is quite different. Depending on the individual, Purgatorium can be interpreted as a realm of opportunity, a hunting ground, a home, or even a prison. Just like any other place, beings with shared interests, ideas, or perceptions often bind together to form organisations. Compared to the Prime Material Plane, most of the organisations in Purgatorium tend to be small. Ultimately, they are usually run by a few permanent members who employ a hundred or so individuals (either knowingly or unwittingly) who work to further the organisation's ambitions and objectives.

The Astral Bounty Hunter's Guild (aka: ABHG)

The Astral Bounty Hunter's Guild is an extremely loose network of freelance soul hunters open to anyone willing to work the realm for profit. The organisation takes contracts from any number of outside sources and farms them out to the first guild member that requests the job. Instead of annual dues, the guild supports itself by taking a 5% to 10% commission from the delivery of each bounty. Individual members are often referred to as A' bugs, a mnemonic for astral bounty hunter guildsman. The specific alignments of the guild's various members run the gamut and the guild is generally indiscriminate about who they take contracts from and who they hire them out to with the following exceptions:

- ❖ An A' bug can never take a contract out on one of his own. The guild is steadfast on this rule and anyone attempting to put a contract out on another guild member has effectively paid for his own passage to oblivion.
- ❖ All contracts taken by a guild member must be run through the guild. The guild does not discourage its members from taking 'outside work' so long as the A' bug still makes a donation to the guild from his contract. Violators are expelled from the guild and may even be roughed up, beaten or lynched by less scrupulous members whose tempers are not as fettered.

Whenever an A' bug desires to pick up a new contract, he sends word to the guildmaster by a 'runner' with

the specifics of the type of contract he is capable of handling. Should a contract that fits the A' bug's description be available, the guildmaster has a runner send it to him in 1d4 days. The guildmaster (usually known as the Hardnail) can also be reached on the Prime Material Plane, but because of the transient nature of his work, his exact location can vary drastically. After all, a frost tide can be indiscriminate about where it deposits its passengers.

The ABHG also provides limited services for its members, such as organising swap meets between members and offering discounted curing scrolls and potions at 25% off the market price.

Location

There are no permanent locations that serve as a headquarters for the A' bugs because most of the guildsmen are not departed souls and thus have only limited expulsion resistance. Instead, the guild communicates with its members by relying on a vast network of contacts and insiders and by special guild symbols left throughout the seasons.

Becoming a Member

In order to become a member, the individual must first qualify for the astral bounty hunter prestige class. If he meets all the prerequisites, the guildmaster appoints him as a candidate and then gives him a contract to capture a specific soul within one week's time. Once the total bounty of the candidate's first contract is donated in full to the organisation, he is accepted into their ranks.

Associations

The ABHG will work with almost any other organisation that wants to place contracts. However, it will not take contracts out on purported members of the Olnag-Kun (whom they deny the existence of) or any soul that is considered part of a 'collection'.

Sample Astral Bounty Hunter Guild Member

Guildmaster Nygul (aka: The Hardnail)
Male Human Ranger 4 / Rogue 7/ Astral Bounty Hunter 7: CR18, Medium-sized humanoid (6 ft., 1 in. tall); HD 4d10+4 plus 7d6+7 plus 7d8+7; hp 94; Init +9 (+5 Dex, +4 Improved initiative); Spd 30 ft.; AC 15 (+6 leather armour +4, +5 Dex); Attack +22/+17/+12 melee (1d8+8 *battleaxe of throwing* +3) or +21/+16/+11 ranged (1d8+6 *composite bow* +1); SA Favoured enemy (giants), spells, sneak attack +4d6, stunning

ABHG Contracts

Payment	Type of Contracts
CR X 25 gp	'Bring Back'- Find and lead an unclaimed but willing soul back to the frost tide.
CR X 100 gp	'FAC'- Find and capture a renegade soul.
CR X 1,000 gp	'Twice-dead'- Find and kill a departed soul.
100 gp per day	'Basic Guide' - Guide a client's passage through Purgatorium.
Additional Fees	Complications
+ CR X 150 gp	'House'- Bring a departed soul back to the material plane in his own body.
+ Contract Type	'Inaccurate Contract'- The basic contract is not accurate to the true situation.
+CR X 50	'Divine Favour'- Contract is for a character presently accompanied by a spirit guide.

Special: Although some A' bugs use *soul cages* and *soul boxes*, they still charge a house fee.

throw (range 2), subdual strike (+3d6); SQ Evasion, uncanny dodge (can't be flanked), brethren, determine location (take 10), eyes of eiothain, *expulsion immunity*, favoured season III.

SV Fort +12, Ref+16, Will +7; AL N; Str 18, Dex 20, Con 13, Int 13, Wis 15, Cha 16.

Skills and Feats: Balance +9, Bluff +8, Climb +13, Craft (trapmaking) +8, Decipher Script +11, Disable Device +14, Disguise +5, Escape Artist +12, Gather Information +6, Handle Animal +8, Heal +9, Hide +12, Intimidate +10, Jump +12, Knowledge (Purgatorium) +9, Listen +11, Move Silently +5, Sleight of Hand +14, Sense Motive +4, Spot +10, Use Rope +1, Survival +5; Cleave, Dodge, Improved Initiative, Mobility, Power Attack, Run, Track, Combat Expertise, Improved Disarm.

SA: *Expulsion Immunity (Su):* Nygul was born almost immune to the expulsion and he can remain in Purgatorium for almost a full year without being expelled. This is has been one of his and the guild's greatest assets and certainly a contributing factor to his position. In recent history, no other mortal has been known to have this gift.

Ranger Spells: (1) DC 11: 1st- *entangle*.

Languages: Common, Infernal.

Possessions: *studded leather* +4, +2 *keen battleaxe of throwing*, +1 *composite bow*, 10 *arrows of slaying outsiders (evil)*, *iron bands*.

Description: Nygul appears to be in his early fifties, but he is burley and still in excellent physical condition. His leathery skin is etched with dozens of fine wrinkles and his eyes shine a pale, ice-blue colour. He keeps his salt and pepper hair cropped at the neck and usually sports a week's worth of bristling beard stubble.

Personality and tactics: As detached as he appears to be about the nature of his work, Nygul is actually a very likeable man. Rather than having made him hard, the years he has spent in Purgatorium have given him a strange but comforting assurance about the nature of death which he seems to easily be able to convey to others. Able to separate business from pleasure, he enjoys travelling wherever the last frost tide might deposit him and has set up small dwellings for himself in half a dozen foreign lands. However, business is still the Hardnail's first priority and he is able to put aside all else when need be, in order to focus on the needs of the Guild. Though he takes fewer contracts for himself these days, he will still brook the ones no one else will handle.

The Collectors

Spearheaded by a small core of immensely powerful outsiders (possibly even demi-gods) who have been



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engaging each other in a century-old competition, the collectors are easily the most perverse and depraved organisation in Purgatorium. Seemingly motivated by nothing more than whim, the contests started as a wager made between six anonymous entities to see who could gather the grandest collection of souls in one year.

Since its inception, the organisation has expanded to retain hundreds of members that run the competitions for its anonymous founders, commonly referred to as 'the Six'. Entries are evaluated and winners determined by independently contracted outsiders that the collectors hire as judges. The actual rules of the contest are ostensibly non-existent and the criteria for judging the winners is radically ambiguous. It should also be noted that the criteria for collectable creatures is not generally focused on physical strength and combat prowess, but instead relies upon freakish oddity and perverse behaviour.

Each founding member of the organisation has its own clan of subordinate members called 'trainers' who are responsible for training and testing the souls in their patron's collection. Over the years, the rules have expanded to include both living and departed souls and training often includes torturing, body manipulations, crossbreeding experiments and artificially induced madness. The collection testing is just as drastic, including things such as trial research performed to determine how many arrows can be shot into a specimen of a certain race or how well the entire collection functions as concubines.

The trainers also capture new souls and barter souls between themselves to ensure that the Six are well entertained. There are few rules for training collections allowing trainers to become quite imaginative with their methods. Even more frightening is the fact that many trainers were once parts of one of the patrons' collections but have somehow been permitted to volunteer for their new lines of work. For this reason, many of the organisation's members still think of themselves as property of the Six.

Location

While the Six have never even disclosed their identities and their whereabouts are unknown, there are several locations on Purgatorium that are used by trainers and other members of the organisation where captured souls are trained and experimented upon. The locations are scattered throughout the seasons and each one is exclusive to a single one of the Six. The competition between trainers and other members of the organisation is fierce, so the training locations are well

guarded against espionage. The locations where any of the Six keep their most prized collection pieces is of the utmost secrecy and it would be a safe assumption that they are not concealed anywhere on Purgatorium.

Becoming a Member

In order to join the organisation as a trainer, one must have first been part of a collection, which is only a matter of being in the wrong place at the wrong time and striking the fancy of one of the trainers. Collectors are also known to hire out jobs to contractors that have unique talents. While most of these side jobs are morally questionable, the collectors pay well and are wholly reliable when rewarding clients whose performances records are discrete and reliable.

Associations

Collectors have no known working associations with any other organisations on Purgatorium. Moreover, the ABHG avoids taking contracts that call for them to retrieve the soul of any being that has been added to a collection. Eiothain are never taken as part of collections.

Sample Trainer

Kkrgor

Female Harpy-Departed Soul/ Expert 6: CR 9; Medium-sized Outsider (5 ft., 1 in. tall); HD 7d8+7 plus 6d6+6; hp 54; Init +5 (+5 Dex); Spd 20 ft., Fly 80 ft. (average); AC 16 (+5 Dex, +1 Natural); Attack +14/+9/+4 melee (1d8+3 *Mace of Blood* +3) or +11/+6/+1 x2 melee (1d3 claw); SA Captivating song; SQ Expulsion immunity, soul's awareness, spirit form, departed soul subtype (Unclaimed); SV Fort +5, Ref 12, Will +11; AL CE; Str 11, Dex 20, Con 12, Int 12, Wis 13, Cha 14.

Skills and Feats: Appraise +7, Bluff +8, Escape Artist +16, Gather Information +10, Hide +5, Knowledge (Purgatorium) +10, Knowledge (arcana) +9, Listen +17, Move Silently +5, Perform (buffoonery, chant, epic, limericks, melody, ode, storytelling) +9, Speak Language +8, Spot +7; Dodge, Flyby Attack, Improved Critical (mace, light), Mobility, Skill Focus (Escape Artist).

Languages: Abyssal, Auran, Common, Giant, Gnome, Goblin, Infernal, Orc, Sylvan, Undercommon.

Possessions: +3 *Mace of Blood*.

Description: Kkrgor looks like an average harpy but has the greyish shimmering tinge of a departed soul.

She is freakishly double-jointed in most of her limbs and her skin always appears slightly chafed.

Personality and Tactics: Infatuated with her position in the organisation, Kkrgor often raves she is a 'natural born trainer'. She is a skilled performer and expert contortionist able to twist her body into both horrific and erotic shapes that are enthralling to behold, even without using her Captivating Song ability. In conversation, she can be charming and has a deliciously morbid sense of humour. When encountered, she acts slightly aloof but cheerful, and prefers to mortify departed souls rather than attack them. The exception to this rule is if she spots a creature that she thinks would make an interesting addition to her patron's collection. When hunting a 'collection piece' she is relentless.

Cult of the Undying Prophet

When Arugnam, the 'Toad of Gilnad' was alive he was a power-mad warlock who craved the secrets of eternal life. After seeking out several ancient necromantic scriptures he attempted to follow the master sorcerers he admired into lichdom, but a crucial mistake during the ritual prematurely ended his life. Arugnam arrived in Purgatorium taken completely by surprise, but quickly grew accustomed to his new form, even revelling in it. He became convinced that undeath was only a weak and pale imitation of the power that death unlocks, the power of spirit form. Since his epiphany, he has taken the title Arugnam the Prophet and is ceaselessly conceiving radical schemes to convey his supremacy.

Arugnam understands that the spirit form is an advanced stage of his former being and believes in the ultimate superiority of the departed form over the mortal form. As 'The Prophet', the crazed warlock has begun preaching that souls need not submit the power of their true forms to the gods, when instead that power could be better used to serve themselves as individuals. He has grown extremely prejudiced against mortals and dreams of finding a way to return to the Material Plane in his new form in order to conquer or destroy it.

The primary goal Arugnam has established for the cult is to acquire the means to return to the land of the living in departed form. He calls his vision 'Arugnam's Theory of the Avatar' and his cult is currently gathering research that supports it. The Prophet theorises that if mortal wizards can attempt to take on the spirit form using *astral projection*, departed souls should be able to create a similar spell that would allow them to achieve 'material plane projection'. While his following is relatively small, they are an extreme danger to all

mortals whom they hunt and slay in order to release them from their flesh prisons and use their blood and bone as components in the Prophet's research.

Location

The cult has no main headquarters. Instead, Arugnam calls sporadic meetings that are always held at a predetermined location in one of the hundreds of vacant ruins on Spring.

Becoming a Member

Any departed soul that swears allegiance to Arugnam's cause can join the cult.

Associations

The Cult of the Undying Prophet is not a social enterprise. They generally do not associate with other organisations and most organisations avoid them, brushing aside their ramblings as delusory, or at the very least reckless.

Arugnam the Prophet

Male Departed Human Wizard 16: CR16; Medium-sized Outsider (6 ft. 3 in. tall); HD 16d4+32; hp 73; Init +4 (+4 Dex); Spd 30 ft.; AC 16 (+4 Dex, +2 *amulet*); Attacks +9/+4 melee (1d4+1, dagger) or +12/+7 ranged (1d4+4 dagger); SA spells; SQ spirit form; SV Fort +7, Ref +9, Will +11; AL CE; Str 12, Dex 18, Con 14, Int 21, Wis, Cha 13.

Skills and Feats: Alchemy +24, Concentration +21, Craft +23, Disguise +6, Hide +4, Intimidate +1.5, Jump +1.5, Knowledge (nature) +7, Knowledge (religion) +20, Listen +3, Move Silently +4, Pick Pocket +11, Ride +6, Speak Language +8, Spellcraft +22, Spot +3, Swim +4.5, Tumble +9.5; Alertness, Brew Potion, Craft Rod, Extend Spell, Forge Ring, Leadership, Maximise Spell, Quicken Spell, Scribe Scroll, Spell Focus (enchantment), Spell Penetration.

Wizard Spells Prepared (4/6/5/5/5/3/3/2); DC =15 + spell level: 0-arcane mark, dancing lights, daze, detect magic, detect poison, disrupt undead, flare, ghost sound, light, mage hand, mending, open/close, prestidigitation, ray of frost, read magic, resistance; 1st- *charm person, detect undead, grease, mage armour, magic missile, shield*; 2nd- *blindness/deafness, blur, invisibility, levitate, mirror image*; 3rd-level: *clairaudience/clairvoyance, fireball, fly, haste, magic circle against good*; 4th-level: *dimension door, fire trap, resilient sphere, polymorph*; 5th- *cloudkill, cone of cold, hold monster, magic jar, permanency*; 6th- *acid fog, analyse dweomer, contingency, disintegrate*,



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eyebite, veil; 7th- delayed blast fireball, mass invisibility, power word, stun; 8th- horrid wilting.

Languages: Aquan, Common, Draconic, Dwarven, Elven, Giant, Gnoll, Goblin, Ignan, Infernal, Sylvan, Terran, and Undercommon.

Possessions: *Amulet of natural armour* +2, 2 masterwork daggers, 7 thunderstones.

Description: Arugnam is skeletally gaunt and emaciated and his overall lich-like appearance is heightened by the colouration that is the result of being a departed soul.

Personality and Tactics: Arugnam is certainly mad and radically unpredictable. As easily as he attacks any whom oppose his plans, he can also turn on one of his followers in an instant, destroying him before his congregation just to display his powers. While he dreams of conquest and domination, his plans are often half-hatched and he is easily side tracked by lesser schemes due to his schizophrenic nature. If encountered by departed souls he might attempt to solicit them into his cult or destroy them as an example of his might. He can just as easily be inspired to pursue another mad scheme. However, if he encounters another living creature, his initial action is to fly into a frenzy and attack him without mercy.

Fraternal Order of Fate Defiers

The core belief of this staggeringly dogmatic organisation is that mortal souls have no place in the outer planes. While they acknowledge that souls do progress, fate defiers demand that there be a clear-cut distinction between gods and mortals. They try to convince or even physically bar as many souls as they can from entering into the outer planes on the basis that the gods should not be disturbed and that it is impious, even immoral for mortal souls to think that they should go to live with their gods.

Fate defiers also claim that the influx of souls into the outer planes is a deliberate tactic masterminded by clerics to distract gods while they milked them of their divine power. For this reason, they abhor all religion and especially detest clerics. After all, cleric are tricksters who swindle mortals into giving up their earthly forms in order to distract the gods by overpopulating the outer planes with an endless stream of departed souls, all so they can drain them of their divine power which they use to manipulate more mortals.

Location

At one time, the Fraternal Order of Fate Defiers had a fair sized outpost on Winter, which they used as the organisation's headquarters. However, the group discovered that the headquarters made a lovely target for everyone from the Free-sellers to spirit guides, all of who took any opportunities they could to raze the outpost and disperse its members. Since then, the fate defiers have become nomadic, travelling like the eiothain and working in small groups. For that matter, the eiothain quite like fate defiers, because they are always so full of stories and become quite worked up when they tell them.

Becoming a Member

Anyone that pledges himself to their fraternal order may become a Fate Defier. They require no dues and simply expect members to perform their services out of obligation to the gods.

Associations

For the most part, nobody wants anything to do with the Fate Defiers and most other organisations consider them a bunch of loons. Still, if the money is good, the ABHG will take contracts for them.

Sample Fate Defier

Beauguard the Righteous

Male Halfling Departed Soul Fighter 5 / Fate Defier 5: CR 10; Small humanoid (2 ft., 11 in, tall); HD 5d10+15 plus 5d10+15 hp 88; Init +4 (+4 Dex), Spd 20 ft., AC 21 (+4 Dex, +1 Size +6 *mithril shirt* +2); Attack +17/+12 melee (1d8+5 masterwork battleaxe) or +18/+13 ranged (1d4+7, *dagger of dancing* +3); SA Retributive strike (2/day), disrupt divine spells (2nd level); SQ Halfling traits, expulsion immunity, soul's awareness, spirit form, departed soul subtype (unclaimed); SV Fort +12, Ref +7, Will +5; AL LG; Str 16, Dex 18, Con 16, Int 16, Wis 14, Cha 12.

Skills and Feats: Balance +6, Climb +9, Craft (leatherworking) +7, Handle Animal +3, Hide +8, Jump +5, Gather Information +6, Knowledge (nature) +5, Knowledge (Purgatorium) +8, Knowledge (religion) +7, Listen +4, Move Silently +6, Search +7, Spellcraft, Spot +3, Swim +8, Use Rope +6, Survival +7; Blind-fight, Cleave, Great Cleave, Power Attack, Weapon Focus (battleaxe), Weapon Specialisation (battleaxe).

Languages: Common, Dwarven, Elven, Halfling and Orc.

Possessions: +2 *mithril shirt*, masterwork battleaxe, +3 *dagger of dancing*.

Description: A decent looking fellow for a departed soul, Beauregard appears impeccably neat and clean-shaven. He wears a properly oiled and cleaned mithril shirt and carries a battleaxe on a harness over his back. He stands just under 3 feet tall and appears fit and muscular.

Personality and tactics: In general, the position and philosophy of the Fate Defiers rub people the wrong way and Beauregard is no exception. He approaches prospective converts in a roundabout way and generally comes off as sincere and non-threatening, that is until anyone challenges his position. If he is contested, Beauregard is easily flustered and does not hesitate to attempt to attack and defeat any soul that would jeopardise what he considers the 'true needs of the gods'. A habitual zealot, he truly believes he is taking the righteous course and is willing to fight to oblivion. He is also a very studied and tactical fighter.

Iomahk

The Iomahk are the elite corps of the eiothain that have vowed themselves into service of furthering the needs of their race. Once an eiothain becomes an Iomahk, he no longer considers himself as an individual entity. Instead, he is trained to conceive himself as a part in a larger organism, like a molecule moving and functioning to achieve the ultimate purpose of making it work. As part of a larger being, Iomahk no longer regard their lives to be their own and do not make decisions based on any fear of losing them. Corps members make their decisions solely on meeting the demands of those they serve, and whenever another tribe calls them into service, they unquestioningly perform whatever task is required of them.

The tasks that the Iomahk are expected to perform usually involve reconnaissance and recovery missions. Although they are capable of offensive acts, they are still not from an innately aggressive or war-like race, so the majority of their military tactics are focused on protection and defence. The Iomahk are well trained and usually take levels in character classes that work well with the organisation's basis in stealth and group tactics. Rangers and rogues are the most commonly chosen classes, but the group also boasts a fair amount of sorcerers, channelers and even some shadowdancers.

Location

Like most eiothain, Iomahk are nomadic. While it is feasible that members of the Iomahk can be encountered performing services for their people any where on Purgatorium, the tribe can generally be located on the fourth season around the vicinity of the pools of Ason-eiohk.

Becoming a Member

Only eiothain can become members of the Iomahk and in order to join there must be an opening in the organisation, as they accept no more than forty members at a given time. Prospective candidates must then pass an elaborate and treacherous ritual in which they are stripped of their emotion and individuality. The ritual cleansing is called the 'Asonohk' and it only lasts for 8+1d8 years, after which the eiothain returns to his former state and is free to leave the Iomahk.

Associations

The Iomahk does not have affiliations with any other organisations and only serve the needs of other eiothain tribes.

Sample Iomahk

Aiosu

Female, Eiothain Rogue 6: CR 7 Small Outsider (3 ft., 9 in. tall) HD 6d6+6, hp 25; Init +6 (+2 Dex.); Spd 30 ft.; AC 12 (+2 Dex, +1 Size); Attack +2 melee (1d6-1 club) or +7, +1 *shortbow+1*) ranged (1d6+3); SA Eiothain traits, sneak attack (+3d6); SQ Eiothain traits expulsion, immunity, uncanny dodge (can't be flanked); SV Fort +5 (+4 Base, +1 Con), Ref +9 (+7 Base, +2 Dex), Will +7 (+4 Base, +3 Wis); AL N; Str 8 (-1), Dex 14 (+2), Con 12 (+1), Int 12 (+1), Wis 16 (+3), Cha 20 (+5).

Skills and Feats: Climb +6, Decipher Script +5, Hide +9, Escape Artist +9, Listen +10, Move Silently +2, Open Lock +9, Perform +12, Profession +10, Search +1, Spot +3, Tumble +14, Weapon Focus (shortbow), Point Blank Shot, Rapid Shot.

Languages: Common, Eiothain.

Possessions: *composite shortbow+1, potion of speed.*

Description: At first glance Aiosu looks like a typical eiothain, but her deadpan expression and precise calculated movements project an aura of intense seriousness that is atypical of others of her race. She noticeably wears armour and instead of carrying an oglayn a shortbow is slung over her shoulder.

Personality and tactics: Trained to act as a scout and a sniper, Aiosu is extremely methodical and has an innate sense for potentially dangerous situations and ambushes. If she spots foreigners before they spot her, she will attempt to hide in a location that allows her to spy on them in order to learn as much information about them as possible before she reports back to her tribe. If approached directly, she begins all encounters with a



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studied glance and maintains a calm facade, continuing conversation until she has a chance to slip away. She avoids close-quarter fighting and prefers to rely on her sniper training, should a combat situation arise. Aiosu avoids confrontations because she is protecting the information she knows, not her existence, which she is willing to forfeit under dire circumstances.

The League of Free-sellers

Run by an invariably ruthless hamatula devil that calls himself 'Both Sides Burning', the League of Free-sellers are a greedy lot of worthless denizens from the lower planes. They are indiscriminate and will do business with anyone, selling anything from magic items to information, however they only accept one form of payment – souls. To a member of the league, a soul is nothing more than currency, a device for him to bargain his way up the strict and tortuous hierarchy of hell, and there is little Free-sellers would not do to attain them.

Essentially, anyone that will pay the league's prices can solicit a purchasing bid from them. A purchasing bid lasts for two weeks in order to allow the league enough time to secure the item desired by the bidder. The league also has a fair amount of members that they consider to act as suppliers. This allows the group to keep a large and varied inventory on hand. Nonetheless, their suppliers are notorious thieves so most of the items in the league's stock are stolen goods. Should the bidder be unable to provide the desired payment, the league will be more than content to take his soul as equal payment. In game terms, determine the soul's value at the rate of 1 gold piece per 1 experience point. To estimate experience points for a creature with a CR, divide its total hit points by 4.5 and treat the result as if it were its class level to determine the results (*see Core Rulebook I*).

The most insidious practice the Free-sellers engage in is called 'crutch-trading', which, in actuality, is little more than abducting and ransoming weaker souls for more powerful ones. They often capture newly arrived good souls near the frost tides on Winter and then attempt to convince the friends of the abducted soul to deliver them the soul of a more powerful evil priest gone heretic, in exchange.

Location

Since the majority of the Free-sellers are not native to Purgatorium, they are affected by the Expulsion. For this reason, the main branch of the organisation is located in the lower planes. They also keep a small

outpost on Winter, located about 60 miles from the frost tide along the south-eastern shore.

Becoming a Member

Joining the Free-sellers is actually more difficult than one might believe. On the whole, the group has few scruples so anyone approaching a member of the organisation is asking to be captured and sold off. Being greedy and self-serving, they will never accept anyone that cannot make a significant contribution. While it is difficult to get the Free-sellers to seriously acknowledge a prospective candidate, one can prove his sincere interest in joining the group by allowing himself to be sold to a client and then capturing his purchaser and selling him off to the league.

Associations

No organisations are on good terms with the League of Free-sellers, although the ABHG has taken contracts for them and has no qualms about 'crutch trading' when they deem it necessary.

Sample League Members

Both Sides Burning

Male Devil (Hamatula), Rogue 8: CR: 16; Medium-sized Outsider (evil, lawful); (8ft., 10 in. tall) HD 9d8+9 plus 8d6+8; hp 82; Init +5 (+5 Dex); Spd 30 ft.; AC 27 (+5 Dex, +12 natural); Attack +16/+2 melee (2d4+4 x2 Claws and fear); SA Fear, improved grab, impale (3d4+4), summon devil, sneak attack (+4d6); SQ damage reduction 10/+1, SR 23, devil qualities, evasion, uncanny dodge (Dex to AC, cannot be flanked); Fort +9, Ref +17, Will +10; AL LE; Str 17, Dex 20, Con 12, Int 13, Wis 14, Cha 12.

Skills and Feats: Balance +14, Concentration +13, Decipher Script +12, Disguise +12, Escape Artist +15, Hide +26, Jump +12, Listen +24, Move Silently +17, Open Lock +17, Perform +12, Search +13, Sense Motive +13, Spot +22; Alertness, Blind-fight, Cleave, Dodge, Power Attack, Skill Focus (open lock).

Languages: Infernal, Common.

Possessions: 3 soul cages, mirror of life trapping.

Description: Both Sides Burning is almost two feet taller than most others of his kind and is terribly obese. Aside from his weight, he is fastidious about his appearance and is always well-groomed and properly festooned with long strings of carved bones and

massive gold rings cast to resemble tortured faces of various humanoid races.

Personality and tactics: A crotchety and paranoid devil, Both Sides Burning runs a tight ship. He expects absolute obedience from his Free-sellers and any one foolish enough to cross him has their soul inevitably priced on the black market. His vainglorious nature also prompts him to keep two lemure servants with him at all times whose only apparent purpose is to polish and lacquer his barbs.

Ahnglixia

Female Tiefling, Warrior 4, Rogue 2: CR 6 Medium-sized Outsider (5 ft., 2 in. tall); HD 4d8+4 + 2d6+2; hp 21; Init +5 (+5 Dex); Spd 30 ft.; AC 17 (+5 Dex, +2 leather); Attack +6 melee (1d6+2, shortsword +1) or +10 ranged (1d10+5, heavy crossbow); SA darkness; SA Fire, cold, and electricity resistance 5; Fort +5, Ref +11, Will +2; AL NE; Str 12, Dex 20, Con 12, Int 13, Wis 12, Cha 6.

Skills and Feats: Bluff +0, Climb +4, Disable Device +5, Hide +12, Listen +1, Move Silently +5, Open Lock +7, Ride +12, Spot +6, Swim +6; Blind-fight, Lightning Reflexes, Point Blank Shot.

Languages: Common, Infernal.

Possessions: +1 *shortsword*, heavy crossbow, leather armour.

Description: Ahnglixia is a short and slender Tiefling with dreadfully dominant fiendish traits. She has a heavy brow ridge, two-inch horns and slight wisps of black curly facial hair.

Personality and tactics: A studied ‘soul-jacker’, Ahnglixia is crude and overall mannerisms are executed with thuggish efficacy.

The Olnag-Kun

The Olnag-Kun are a small, but radical group of siphons that have been clever and lucky enough to have avoided the attention of the gods. The group has not hidden its existence as much as it has disguised its true nature. While many creatures have heard rumours about the Olnag-Kun, they do not associate them with siphons but, instead, have come to think of them as mysterious sages that dabble in the ancient lore that is somehow connected to Cyoith, and the Cyois-ghalfungs that grow in the third season. The organisation took their name from some scriptures they unearthed from the ancient temples they discovered beneath the ‘Dead

God’s Lock’. The group is extremely clandestine with all matters that concern the precise details of their beliefs and intentions.

While they do not openly despise the existing gods, the Olnag-Kun condemn them for being misguided and some members even go so far as to accuse the gods of the deliberate manipulation of true divinity. The group considers true divinity to be a lost knowledge that belonged to the first divine creatures, the forgotten gods whose temples are buried deep below the surface of the realm. Years of study and exploration of these temples has led the siphons closer to unearthing the mystery of true divinity. By their own definition, the concept of true divinity seems to relate to the source of power that even the gods draw their divinity. Beyond that, the explanation of the definition is obscured. It should also be noted that members of the group have been heard discussing the hasty preparations for something called ‘the Dawn of True Divinity’.

Location

When they can avoid persecution, the Olnag-Kun meet approximately once a month at the ruins on Cyoith’s lower rim to discuss and exchange information. Cyois-ghalfungs are often present at these meetings.

Becoming a Member

To become a member of the Olnag-Kun a person must qualify for the siphon prestige class and have been able to survive on Purgatorium for over 15 years.

Associations

The Olnag-Kun is an extremely secretive organisation, however the group is on excellent terms with Cyois-ghalfung trees, as they seem to have similar beliefs and goals. The Olnag-Kun also has a strangely balanced association with the ABHG. While the guild actively denies the existence of the Olnag-Kun, it refuses to take contracts on any siphon reportedly associated with the mysterious organisation. Still, a fair amount of tension and verbal hostility flares up whenever members of the opposing groups confront each other. Whilst there appears to be a definite connection between the two groups, it is assuredly not based on friendship or altruism.

Sample Olnag-Kun

Q’asial

Female Half-elf Departed Soul/Ex-Cleric 10/Siphon 10: CR 20; Medium-sized Outsider (5 ft., 7 in. tall) HD 10d8+10 plus 10d8+10; hp 104; Init +2 (+2 Dex); Spd 30 ft. AC 20 (+2 Dex, +8 *Chainmail*+3); Attacks +14/



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+9/+4 melee or +15/+10/+5 ranged (1d8+4 *returning shortspear* +3); SA Spells SQ Expulsion immunity, soul's awareness, spirit form, departed soul subtype (unclaimed), backlash resistance +4, second chosen domain, improved siphoning (4 domains), domain shift (3 steps/ third domain), decrease attention +6; SV Fort +17, Ref +10, Will +18; AL N; Str 13, Dex 15, Con 13, Int 16, Wis 20, Cha 14.

Skills and Feats: Concentration +14, Craft (woodcarving) +8, Heal +16, Hide +5.5, Gather Information +10, Knowledge (arcana) +7, Knowledge (religion) +12, Knowledge (Purgatorium) +12, Listen +14, Move Silently +10, Profession (carpenter) +15, Search +12, Spellcraft +15, Spot +6; Great Fortitude, Lightning Reflexes, Still Spell, Siphoning, Brew Potion, Craft Wondrous Item, Empower Spell, Craft Staff.

Cleric Spells Per Day: (6/7+1/6+1/6+1/6+1/5+1/4+1/4+1/4+1/4+1).

Domains Siphoned: Air, Destruction, Knowledge, and Travel.

Cleric Spells Prepared: DC 15 + spell level: 0- *create water, detect magic, inflict wounds, light, mending, read magic*; 1st- *bane, deathwatch, detect secret doors, entropic shield, expeditious retreat, inflict wounds, obscuring mist, sanctuary*; 2nd- *detect thoughts, bear's endurance, lesser restoration, locate object, shatter, silence, wind wall, zone of truth*; 3rd *clairaudience/clairvoyance, contagion, daylight, fly, gaseous form, remove disease, searing light*; 4th- *air walk, inflict critical wounds, divination, dimension door, lesser planar ally, sending, tongues*; 5th- *break enchantment, circle of doom, control winds, teleport, true seeing, slay living*; 6th- *chain lightning, find the path, forbiddance, harm, word of recall*; 7th- *control weather, disintegrate, legend lore, summon monster VII, teleport, greater*; 8th- *discern location, earthquake, mass heal, phase door, whirlwind*; 9th- *elemental swarm, foresight, implosion, storm of vengeance, soul bind*.

Languages: abyssal, celestial, common, elven, infernal.

Possessions: +3 *chainmail, staff of defence, +4 returning shortspear*.

Description: For a female half-elf, Q'asial is taller than average. Although her face does not belie her great age, she moves with the spirit and stride of a young woman. She wears a long wool cowl to conceal her

features but during situations that are more intimate, her washed-out, grey complexion immediately denotes her status as a departed soul.

Personality and Tactics: Q'asial is wonderfully charming and excessively helpful, largely as a ploy to dissuade anyone from the true nature of her group's activities. She is willing to lay down her existence in order to protect the Olnag-Kun and has no qualms about using herself as a decoy to distract and mislead her enemies.

APPENDIX

Glossary of Names and Geography

The following list contains the more commonly mentioned eiothain names of geographical locations, organisations, and creatures. It also includes some names of unknown origin, possible from the language of the forgotten gods, these names are marked with an asterisk.

Aoemyre * (Conduit Forest): A large forest whose branches spill into the outer planes and act as conductors that lead souls from Purgatorium to their final destinations. It is located on the fourth season.

Amenta*: The largest river flowing from Brine Lake on the third season.

Ason-eiohk: A series of pools located on the fourth season that are sacred to the eiothain.

Bekha*: The western branch of the Amenta River.

Cyoith (Dead God's Lock): The largest mountain in the third season.

Eiosa: Large eiothain tribe on Autumn.

Eiosamu: A large eiothain tribe that is located on the second season.

Eiosanahk (Immortal Sleeping Giant): The largest mountain on the fourth season.

Eiothain: A fey-like race of immortal outsiders that are native to Purgatorium.

Iomahk: A militaristic tribe of eiothain whose members are sworn to protect the other tribes. They specialise in stealth tactics.

Iothirn: The eiothain tribe responsible for collecting dreamgrass for the rituals.

Olnag-Kun*: A secret organisation of siphons.

Ghalfung: The eiothain name that represents the trees of Purgatorium. Prefixes are used to distinguish the precise nature of different species.

Hsoith, Kumoith, and Nesoith (Also known as the three sisters): Three small mountains that cradle the sacred pools on the fourth season.

Manu*: The north branch of the Amenta river.

Nar-Kyosohk: Ruins of a city inhabited by spirits that attempt to possess living souls to escape Purgatorium. It is located on the second season.

Ptolym: A river that flows through the first season whose waters cleanse the thoughts from a creature's mind.

Constructing Eiothain Language

The following list contains a few of the syllables common to the eiothain language. They are included to help the Games Master maintain the consistency of the language and are easily applied when the construction of new words becomes necessary. Since the eiothain language is heavily reliant on tone and pitch to create its structure, the following phonetic sounds need not be assembled in any particular order.

ain- One, whole, family.

ahk- Giant, tremendous, beyond comprehension.

ason- Fluid or to have the properties of fluid.

cy- Lost or dead.

eio- A non-gendered pronoun (he/she/them) generally used to refer to an immortal being such as a god or an outsider.

hs- Of the sky, or astral.

io- Another non-gendered pronoun use to refer to a being that is appointed to a specific task.

ku- Reflections, window.

lym- Passing, leaving.

pnul- Warrior, protector, vengeance.

pto- Memories, thoughts.

mu- Clarity, lucidity, peace.

nar- Evil or dangerous, something to be avoided.

ne- Happy, joyous, thankful, remorseful.



ohk- Makes a pronoun possessive but indicates the subject of the pronoun is divine or supernatural.

oith- A plug, lock, or binding.

sa- To rest, to be blissful, to be sound.

th- Belonging to, a part of, as a result of, necessary for.

The Slang of Purgatorium

The following is a brief glossary of a few of the more common slang words as they refer to the Purgatorium setting.

A'bug: A member of the Astral Bounty Hunter's Guild.

Channelling: Spellcasting by triggering the prepared spells of different spirits rather than your own.

Claimed Soul: A soul that has sacrificed itself to the service of a deity.

Departed Soul: The general term for a dead person whose soul has reached Purgatorium.

Housing: The process of keeping a departed soul inside a living creature in order to transport it out of Purgatorium.

Season: One of the four separate realms of Purgatorium, connected to each other by bridges.

Siphoning: The processes of covertly stealing divine power for spell casting.

Spirit Guide: A representative of a deity that helps a soul to complete his spirit journey.

Spirit Journey: The transformation period allotted to a departed soul, which is equivalent to the amount of time he spends on Purgatorium.

Twice-slain: Once a departed soul has reached -10 hit points he is considered 'twice-slain' which is synonymous with achieving oblivion.

Unclaimed Soul: A soul that refuses to give itself to the service of a deity.

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Bard Spells

3rd-level

Detect Frost Tide: Allows the caster to locate a frost tide.

Improved Frost Tide Resilience: Decreases the danger of entering the frost tide for a group.

Cleric Spells

1st-level

Call Spirit Guide: Calls a spirit guide to a specific area.

Death's Duration: Prevents a living creature from housing a departed soul.

2nd-level

Shroud of Law/Chaos/Good/Evil: Encases a living creature with a shroud of energy that attracts spirit guides.

Siphon Self: Allows a caster to cannibalise his experience points as fuel for powering spells.

5th-level

Wound Material Form: Allows a caster to attack an opponent's material form by sending negative energy through the opponent's silver cord.

7th-level

Siphon Other: Allows a caster to steal another caster's prepared spells.

Druid Spells

1st-level

Frost Tide Resilience: Decreases the danger of entering the frost tide for one individual.

2nd-level

Call Spirit Guide: Calls a spirit guide to a specific area.

3rd-level

Shroud of Law/Chaos/Good/Evil: Encases a living creature with a shroud of energy that attracts spirit guides.

Siphon Self: Allows a caster to cannibalise his experience points as fuel for powering spells.

4th-level

Conjure Frost Tide: Allows a caster to summon a random frost tide (both defensively and offensively).

Paladin Spells

2nd-level

Death's Duration: Prevents a living creature from housing a departed soul.

3rd-level

Shroud of Law/Chaos/Good/Evil: Encases a living creature with a shroud of energy that attracts spirit guides.

4th-level

Siphon Self: Allows a caster to cannibalise his experience points as fuel for powering spells.

Ranger Spells

1st-level

Frost Tide Resilience: Decreases the danger of entering the frost tide for one individual.

Sorcerer/Wizard Spells

2nd-level

Detect Frost Tide: Allows the caster to locate a frost tide.

Tide's Pull: Increases the DC of a frost tide making the initial Will save more difficult.

3rd-level

Improved Frost Tide Resilience: Decreases the danger of entering the frost tide for a group.

4th-level

Chase Soul: Links living characters together so that if one the linked characters is killed, the remaining group members are pulled into Purgatorium after him.

5th-level

Conjure Frost Tide: Allows a caster to summon a random frost tide (both defensively and offensively).

Share Silver Cord: Allows the caster to share his astral cord with a departed soul.

6th-level

Soul Binding: Reconnects a departed soul with his astral cord.

7th-level

Reroute Silver Cord: Allows a caster to connect his or another person's astral cord to a soulless body on the Prime Material Plane.



DESIGNER'S NOTES

This book was a really interesting project for me and I feel quite fortunate to have had the opportunity to write it. I certainly owe a great deal of thanks to Matthew Sprange for humouring this endeavour.

I suppose you could say this book was brought about by need. Specifically, I had a little void in my campaign world; the party's cleric died in the middle of nowhere and the rest of the players were kind of (I don't know how to phrase this in British) screwed. Since I've never been too partial to the concept of resurrections anyway, I put the group on a hiatus for a while, so I could flesh some ideas out. A few long months later and those ideas have resulted in this tome.

I guess that my real issue with what I now refer to as the 'kill and raise' style of roleplaying is that death seemed to be losing its meaning in my campaign world and I wanted more from it. My intent was not to do away with *resurrection* spells, certainly they have their use, but it was more along the lines of defining what happened to the characters that were waiting to be *resurrected*, and to provide a loophole for situations where *resurrections* were just not practical. I also wanted living player characters to be able to get a little taste of death as well, but not in the outer planes sort of way, where everything is awesome and overwhelming. I was searching for something to renew both the faith and the fear associated with death. I was trying to bring oblivion closer. Most of all, I was trying to figure out why a cleric would choose not to see the divine being he had spent his life worshipping, only to return to a smelly dungeon with a bunch of heathens who make fun of his religion until they need a *cure* spell.

I suppose that Purgatorium is really is a kind of roadblock. In other words, a chance for characters to stop and think about death and its consequences, rather than quickly paying the cleric only to dash off to the crypts to bash more goblins. As a side benefit, this book should also open up some different and unique gaming challenges. Certainly, there are more than a few dangerous obstacles, items and creatures in the preceding chapters to keep folks busy, as well as some new ideas for character motivations and perspectives about death. Hopefully, I have contributed something useful to the gaming community.

On another note, I'd like to thank my wife Cookie for putting up with me while I was writing this book, especially since she has no idea what any of it is about.

Happy gaming and don't forget to stop and smell the tombstones.

Tim

‘Nice shot.’

Nygul turned and standing behind him stood a grinning half-elf in a long, heavy, leather hunting cloak, tousled curls of brown hair spilling out from beneath the cowl. He extended his hand towards the human as a friendly gesture. Nygul made no response.

‘You just hit a couatl spirit guide at thirty yards,’ the half-fey continued, still seemingly in good spirits.

‘I don’t understand.’ The words fell from Nygul’s mouth, his jaw hung half-open and he was unconsciously chewing his tongue.

‘What’s to understand? Its no easy task stopping the dead from being dead. But you on the other hand, you have a gift! I been followin’ you for near a handful of days, a long time for me I might add, and you tracked that spirit guide straight from the frost tide through all four seasons.’ He continued his voice brimming with excitement, ‘You musta been here over a hundred days straight, and the Realm didn’t even spit you out. Most of us living creatures, we get... aw, never mind. Anyway, you’d make a fine A’ bug you would. You oughta’ come with me to the bounty hunters’ guild house.’

‘What’s an A’ bug’, Nygul asked half-consciously.

‘Come on,’ rambled his new companion, side-stepping the question completely, ‘I got us a quick way to get out of here before the expulsion tries to toss me again.’

Still stunned, Nygul had not moved. He could only stand staring into the forest of conduits where his brother’s spirit had hastily vanished, ‘That was my brother,’ he mumbled.

‘Don’t worry,’ piped the half-elf cheerfully, ‘you’ll see him again... fate’s like that, and after all, death is inevitable.’



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