

Temple Quarter

A City Quarters Sourcebook

by JD Wiker

with maps by Christopher West



THE
GAME MECHANICS



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by JD Wiker

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THE GAME MECHANICS

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Contents

Introduction.....	3
The City Quarters Series	3
The History of Liberty.....	3
The City Quarters	5
Map: The City of Liberty.....	6
Life in the Divine Quarter	8
Conversion.....	10
Ceremonies and Rituals.....	11
Church Law vs. Civil Law.....	12
Typical Temple Staff.....	14
Chapter One: Places.....	17
The Pantheon of the Eight Gods.....	17
Cathedral of Lod.....	17
Map: The Temple Quarter	18
The Vault of Ages	28
Temple of Sem.....	31
Temple of Vig	35
Temple of Tur	38
Halls of Learning.....	41
Temple of Apon	43
Temple of Ilaia.....	46
Temple of Sylvania	50
Temple of Lani.....	53
Temple of Umit.....	56
Temple of Osai.....	60
The Sanctuary of Osai	62
Temple of Mol	64
Temple of Ur-Argo	66
Street of Shrines	69
Angrom, Dwarf God of Smiths.....	69
Ballyclack, Gnome God of Clockworks	70
Brosti, Goddess of the Hearth	71
Carduci, Goddess of Herbs	71
Dinra, Goddess of Wealth	72
Esmerna, Goddess of the Sea.....	73
Kraug, Orc God of the Hunt.....	73
Marin, God of Merchants.....	74
Rija, Goddess of Nobility.....	74
Tanlo, Halfling God of Adventure.....	75
Ulariel, Elf Goddess of Providence.....	75
Shrine of the Secret Mother.....	76
The Ancient Grove	79
Chapter Two: People.....	81
Chapter Three: Plots	84
Church and State.....	84
The Vurkis Heresy	85
Appendix A: Encounters	86
Player Map: The City of Liberty.....	93
Player Map: The Old Quarter	94
Index of Characters.....	95
Open Game License.....	96

About the Author

JD Wiker is an Indianapolis native who has been professionally designing games since 1995. While working as Customer Service representative for Wizards of the Coast, JD designed material for the *Ars Magica* roleplaying game and *Vampire: Dark Ages*. His experience led to a change in jobs in 1998, when the roleplaying game team at Wizards hired JD to write for the fledgling *Alternity* line, including the *Dark*Matter* campaign setting. In late 1999, JD began work on Wizards of the Coast's *Star Wars Roleplaying Game*, and he became the primary Star Wars RPG designer until he left Wizards of the Coast in 2002. A few short weeks later, JD began making plans with Rich Redman, Stan!, and Marc Schmalz to create The Game Mechanics. JD continues to freelance for Wizards of the Coast on such titles as the *d20 Menace Manual*.

About the Cartographer

Christopher West has been doing professional cartography work in the roleplaying industry for only a few years, but his credits are extensive. His work first appeared in print in *Dungeon Adventures* #86, and has been featured in nearly every issue since. Christopher's other work in periodicals can be found in *Dragon Magazine*, *Star Wars Gamer*, and *Polyhedron*, but he also illustrated the maps and diagrams featured in the *Power of the Jedi* sourcebook, published in 2002 by Wizards of the Coast. Christopher holds a bachelor's degree in Applied Media Arts from Edinboro University of Pennsylvania, and lives in Northwestern PA with his beloved wife Angela and their son Ethan.

About the Company

The Game Mechanics is a company dedicated to creating d20 gaming material that is as good as you've come to expect from the industry leaders. Founders JD Wiker, Rich Redman, and Stan! have more than a quarter century of collective experience working full-time in the hobby games industry (most of those years working on the *Dungeons & Dragons* RPG for Wizards of the Coast). The idea for the company sprang from conversations held in the wake of a series of corporate layoffs, when the three designers, together with former Wizards of the Coast web manager, Marc Schmalz, knew the time was right to pool their combined knowledge and skills.

The Game Mechanics use their experience and expertise to create and publish products whose quality meets the stringent standards set by Wizards of the Coast and other top publishers. Our designers' names can already be found on the covers and throughout the credits of many of the current top selling roleplaying products—and you can expect to see the same level of quality and attention to detail in every release from The Game Mechanics.

Introduction

When a Gamemaster sits down to design a fantasy city, he might have a vague idea of the role religion plays in the community. Temples are centers of spiritual guidance and learning, certainly, but that only touches the surface of the purpose that religions serve in society—or the purposes that society serves in religion. Of course, when most players see churches in fantasy roleplaying as little other than a place to go for healing, perhaps some potions, and occasionally a tithing station, it's no wonder that GMs don't put more thought into making temples sites for interesting encounters, and into making religion the catalyst for any number of potential adventures.

This book aims to demonstrate, by way of example, how religions can become more a part of fantasy roleplaying campaigns. *Temple Quarter: A City Quarters Sourcebook* provides a complete “mini-setting,” full of interesting characters, engaging locations, and intriguing plots, both religious and political. At the same time, *Temple Quarter* endeavors to examine the role of divine magic in the everyday life of the average citizen, as well as to provide an actual benefit to the practices of healing, conversion, ceremonies, and holy days. Further, this book takes a look at clerics, monks, and paladins, and how they fit into society as exemplars of their faiths and philosophies.

From the grand Cathedral of Lod to the smallest stall on the Street of Shrines, *Temple Quarter* describes fantasy religions in a realistic way. Religions are about more than just using divine magic to heal the sick and cure the diseased, more than offering guidance to the faithful when they lose their way, more even than communing with deities to ensure the spiritual well-being of the religion's worshippers. Religions must also be political organizations, doing battle in arenas traditionally reserved for the nobility and royalty, as well as the all-too-frequent clash between one church and another, fought with prayers and angry words—and, from time to time, with fists and clubs and daggers.

In these pages are men and women both righteous and reserved, moral and malicious, all intent on helping or hindering the heroes and villains who come to their part of town, seeking a little of the power of the divine.

The City Quarters Series

Every fantasy city is divided into individual quarters, usually along financial or cultural boundaries. Each quarter is a microcosm of the city as a whole, with its own rulers, laws, authorities, customs, and commerce. The people of the quarter share more than their neighborhoods; they are bound together by their social conditions and ambitions, their rights and their resources. The City Quarters series addresses each quarter as a distinct social entity, detailing life in the quarter, the political and commercial structures, and the places, people, and plots of interest.

The goal of the City Quarters series is to provide GMs with complete “mini-settings,” which can be used wholesale

or “cherry-picked” for the parts that fit best into the GMs own game world. And although the quarters are linked to the maps and histories provided with the sourcebook, the truly important elements—the individual buildings, residents, and relationships—can be mixed, matched, and rearranged however the GM likes. The Temple Quarter described in this book, for example, functions equally well in any setting, given a few minor tweaks and adjustments here and there.

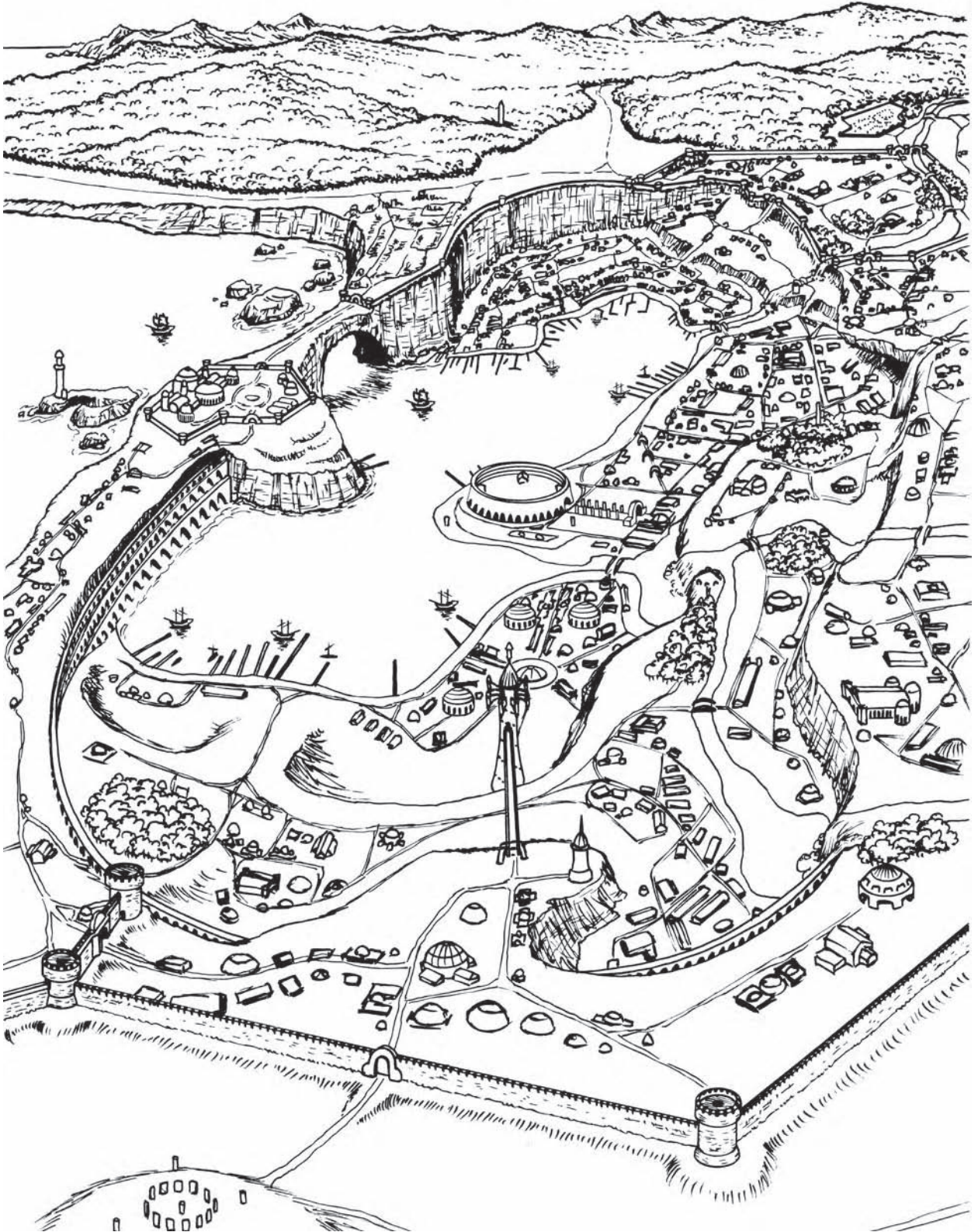
Rather than simply supplying a random assortment of locations and NPCs, the Temple Quarter is also perfectly serviceable as is. The GM can drop the quarter, map and all, into his designs for any fantasy city, building around it so that the rest of the city conforms to the boundaries of the Temple Quarter. Indeed, that is essentially the intent behind the entire City Quarters series. The fantasy city of Liberty grows a little more—both in size and in the imagination—with each installment of the series, until, with the final book, the complete city becomes its own campaign setting.

The History of Liberty

The city of Liberty began as a convenient place for fishermen to tie up their boats when the sea became too rough. Pirates learned of the site and drove out the fishermen, converting it to a hideout where they could winter safely. The more it was used, the more pirates learned of it. And the more pirates who learned of it, the larger it grew. The original few shanties became hovels, then houses, then taverns, inns, and so on. Some pirates retired from the seafaring life to take up permanent residence. In just a short while, the place marked on pirate maps as “Cove Haven” became an actual village, with merchants, craftsmen, and all the trappings of a real settlement, albeit still a settlement of pirates.

As the village grew into a town, the lawless nature of the place began to take its toll. Some part of Cove Haven was always ablaze due to some rivalry or another. Bandits and even a few monsters drifted in from the surrounding countryside, took up residence, and raided their neighbors as they pleased. A secretive order of sorcerers and cultists established a temple on the hillside to the south, and rumors of abductions and blood sacrifices began to surface. A bronze dragon had reputedly taken up residence in a hidden cave further up the coast. Finally, one pirate captain had had enough. After a nearby fire spread and destroyed his home, Captain Vezkin relocated to a bluff overlooking the cove, built a stockade and a jail, and recruited some of the town's more honest men to help him arrest every troublemaker in town. Other townsfolk joined in his crusade, and in short order, Vezkin had brought law to Cove Haven. As a reward for his efforts, the townsfolk offered no strenuous arguments when he declared himself prince of the town.

Vezkin's descendants ruled Cove Haven for centuries. As time went on, the pirates visited less and less, and Cove Haven gained



The City of Liberty

a respectable air. At some point, Cove Haven was captured by the armies of Emperor Orasir and languished under his control for over a decade, while the true ruler, Prince Dolmir, fled north to the capital city of the High Kingdom, seeking refuge. Forging a pact with Queen Inenya of the High Kingdom, Dolmir led the Queen's army to liberate Cove Haven, but was himself killed in the fighting.

The former pirate haven had changed drastically in the time Dolmir had been away. Under Orasir's control, the sleepy town had become a true city, and had prospered. Major religions had built temples, and even the Imperial University had constructed an arcane academy within the city's newly fortified walls. Queen Inenya immediately saw the advantages of controlling the city. With Dolmir now dead, she suffered no real resistance when she announced that Cove Haven was now a protectorate of the High Kingdom. In honor of its liberation from the Emperor, Inenya renamed the city "Liberty"—though, in truth, Emperor Orasir had already done so; Inenya just translated the southern word for "Free City."

Liberty continued to prosper as a trading port, and when Vyskandr the Lich-King began conquering the northern lands, Liberty even became the de facto seat of government for the High Kingdom. Throughout the reign of Vyskandr, the High Kingdom effectively consisted of Liberty and its surrounding territories. Even after the Lich-King's defeat, there was so little left of the High Kingdom that the exiled nobles chose to remain in Liberty. It is not surprising, then, that when Lord Snowden reclaimed the capital of the High Kingdom and declared himself the new ruler of the restored High Kingdom, the lords of Liberty found that they no longer held any political power—and were, in fact, expected to swear fealty to what amounted to an adventurer holding a throne in a long-dead city.

So when Duke Ravenhearst and his faction seceded from Snowden's rule and everyone began taking sides, Prince Vêlit swiftly declared Liberty's neutrality, intending to sell weapons and supplies to both sides. But he secretly supported Ravenhearst, who in return promised the prince sovereign rule over Liberty and the surrounding lands, once the war was won. Unfortunately for Vêlit, Ravenhearst died in the Battle of Dragon's Peak—but, as it turned out, so did King Snowden.

Thinking quickly, the prince not only declared his city an independent realm, but, in defiance of the rule of the new lords of the High Kingdom—and since Liberty had been the home of the former nobles of the High Kingdom for so long—Vêlit declared his kingdom the "True Kingdom". The new rulers of the High Kingdom, their resources depleted from their battle with Ravenhearst, chose not to argue the point, ceding the lands of Liberty to Vêlit without a struggle.

So it has been for as long as most people can remember. Liberty and the High Kingdom trade more or less freely, but the city has its autonomy. The High Kingdom sees no reason to go to war with Liberty, since it provides a convenient buffer against enemy incursions from the south, but they also have their agents in Liberty—as do a great number of other interests, all working to advance their own particular agendas.

Liberty, meanwhile, goes about its business as usual, under its latest ruler, Prince Fiorelle.

✳ **Liberty (metropolis):** Conventional (monarchy) and Monstrous; AL LG and LE; 130,000 gp limit; Assets 13,000,000 gp; Population 86,000; Mixed (human 82%, halfling 5%, elf 4%, dwarf 4%, gnome 2%, half-elf 1%, half-orc 2%).

Authority Figures: Prince Fiorelle, male human Ari 7/War 2, LG; Sepris (secret leader of the Thieves' Guild), male human Ftr 4/Rog 7/Ari 4, LE; Lord Lukan (Liberty's military commander), male half-elf Ftr 12/Ari 2, LN; Sir Gaspar (Master of the Order of the Lion), male human Pal 8/Ftr 3, LN (has lost paladin abilities, though few know this); Enderil Silverkey (foreign merchant), female elf Ari 6/Exp 6, LN; Hosmir Sumitron (Master of the Imperial University), male half-elf Wiz 14, NG; Vamdrin Adamanheart (High Priest of Lod), male human Clr 15, LN; Nonur-Hesh (High Sorcerer-Priest of the Cult of the Silent Heart), male human, Sor 8/Clr 8, NE.

The City Quarters

Liberty is divided into six districts, each distinctly different in character from all the others. These quarters, while subject to the laws of Liberty, also hold to their own internal rules and mores—those who break these rules can sometimes face harsher punishments than anyone languishing in the prince's dungeons.

The Divine Quarter

Liberty encourages the free worship of the world's primary pantheon, and tolerates the worship of lesser-known pantheons. Only gods devoted to evil and destruction are not worshipped—at least not openly—in the Divine Quarter. The Cathedral of Lod, the Father of the Gods, holds a place of special prominence in the upper quarter, as does the Temple of Sem, the god of strength, whose temple lies close by the Mercenary Quarter. The Divine Quarter also hosts temples and shrines to Vig (the god of power), Tur (the god of intellect), Apon (the god of the sun), Ilaia (the goddess of swiftness), Synchronia (the second goddess of wisdom), Lani (the goddess of beauty), and even a small temple devoted to the worship of Ur-Argo (the dragon who had aided the Hundred Heroes against the evil dragon Uladon in ages past).

The churches of the Divine Quarter exert a great deal of influence on Liberty, mainly via the seat on the Lords' Council held by Vamdrin Adamanheart, the high priest of the Cathedral of Lod. But nearly every citizen pays reverence to one religion or another, according to their own personal beliefs. This means that thousands of worshippers visit the temples every month, asking for divine favors and making donations in hopes of having them granted. Every religion leverages their worshippers to some degree or another, and the larger the religion, the more pull it has in the community, both in terms of the common people and of the people who occupy the other seats on the Lords' Council.

The Divine Quarter is a place of worship and healing, but it is also a place of learning, and of beauty. In addition to the temples and churches, the quarter hosts a large healing center—the Sanctuary of Osai—maintained by the Temple of Osai, including a recreational park designed to aid recovering patients in their convalescence. Further, the Divine Quarter is also the learning

center of Liberty; most of the city's schools and universities are located in this area.

Still, regardless of how many of these noble works have little or nothing to do with religion, the citizens of Liberty cannot help but think of the Divine Quarter as "the district with all the temples," and thus, "the Temple Quarter." The more pious members of the populace consider the term sacrilegious, and can get quite angry about it—but the name has endured now for centuries, and even some clergy refer to their home as the Temple Quarter.

The Old Quarter

The Old Quarter is unofficially known as the Thieves' Quarter, because it is the most lawless place in Liberty. Narrow, filthy streets wind through the city's slum district, where the city's poor have turned to deceit, thievery, and violence to fill their starving bellies. Only the bravest (or most foolhardy) walk the darkened streets alone—and, with the overhanging cliffside above, the Old Quarter's streets are in shadow for most of the day (the hours from early to mid-afternoon are called "Thieves' Twilight" in Liberty). Not everyone in the Old Quarter is as cruel or corrupt as the rumors suggest—but almost no one in the Old Quarter is above profiting from the misfortunes of others.

The Old Quarter is so named because it lies on the site of the original village of Cove Haven. As Cove Haven grew, the Old Quarter became less and less fashionable, until it became the domain of the city's disenfranchised, a place for the sick and the desperate to eke out a living. Food is scarce, and medicines even more so, but alcohol and drugs are both in ready supply. In fact, those looking to buy anything imaginable (and who are not too particular about its legality or provenance) can usually locate a shop here that sells it.

Without a doubt, the most interesting location in the Old Quarter is the Thieves' Keep, the home of Liberty's Thieves' Guild. A nondescript building with thick walls and unobtrusive guards outside, the Thieves' Keep could pass for any sort of business on casual inspection. Within its walls, however, one of the true powers in Liberty plots, plans, and grows wealthy on the greed and misery of others. The rumors say that the head of the Thieves' Guild, Sepris, is actually a thousand-year-old sorcerer, who sustains his youthful appearance by drinking the blood of his enemies after draining their purses and breaking their wills. This may be true, for many who pass through the doorway of the Thieves' Keep never come out again.

The Mercenary Quarter

As a major trading port, Liberty boasts a sizeable army, though it consists mostly of mercenaries, and a semi-trained body of militiamen. The city brings in more than enough to pay for all those swords, but the city's affluence makes it a tempting target both for the southern Empire and the High Kingdom.

The rank and file of Liberty's army can forego some of their pay to study at the Academy of Arms, where they can become officers or, at least, better soldiers. The academy is run by Lord Lukan, who is also the city's military commander. The Mercenary Quarter also contains the city's parade grounds (where both mercenaries and militia train) and a gladiatorial arena (mostly

used for mock combats and the occasional disposal of captured monsters). The upper section of the Mercenary Quarter also houses the main barracks of the city, where just over two thousand of the city's hired soldiers reside.

The Mercenary Quarter is also the site of the local chapter of the Free Explorers' Society, a loose collection of adventurers and freelance heroes who make their livings locating and plundering long-lost treasure hoards: in short, an adventurers' guild. Despite having a seat on the Lord's Council, the Free Explorers' Society has very little power in the city; the countryside for 50 miles around has been so thoroughly scoured for treasure that most adventurers have moved on.

The Arcane Quarter

The wizards and sorcerers of Liberty dwell in the Arcane Quarter, where the famous University of the Arcane stands, a great mystic tower housing the greatest collection of magical books, tomes, and manuals to be found anywhere in the world. The Guild of Wizardry and the League of Sorcery share this fantastic library, though not always peacefully. Each group has an advisor on the Lord's Council, and they share control of the mysterious Dark Gate: the shadowy southern entrance into the city, through which only arcane spellcasters may pass with their minds intact. A short distance outside the Dark Gate stands the Whispering Walk, where arcane spellcasters settle their differences spell against spell. Rumor has it that the Walk is haunted by the spirits of the wizards and sorcerers who have died there over the centuries.

Most visitors, though, come to the Arcane Quarter for the extensive selection of the magic shops along the Wizards' Way, and the majority of non-spellcasters cannot help but visit the Arcane Bazaar, near the waterfront, where all manner of magical trinkets (and sometimes items of vastly more power) trade hands. A few visitors also come to tour the Aviary Pens, where the wizards and sorcerers of Liberty keep their griffons, pegasi, and other flying magical beasts.

Noble Quarter

The wealthy and cultured residents of Liberty congregate in one of two neighborhoods: the Palace Quarter, to the south, or the Noble Quarter, to the north. The Noble Quarter is something of a magnet for the city's new additions to the ranks of the privileged; most residents come from foreign lands and make little secret of their plans to capitalize upon Liberty's mercantile success and exploit its trading power. Their combined political influence is so strong that they hold several seats on the Lord's Council, much to the chagrin of both Prince Fiorelle and the "true" nobility of the Palace Quarter.

On a narrow shelf of land just outside the southern wall of the Noble Quarter is the upscale portion of the mercantile district, but this area also holds two oddities. First is the Menagerie, full of exotic beasts both magical and mundane. No less interesting, though far less talked about, is a barred and shuttered building tucked into a cul-de-sac (and all but hidden from view by a cascading waterfall); here the city's rich lock away their addled and raving relatives, to be cared for and prevented from hurting

themselves (or anyone else). The asylum itself is no secret, but the staff are well paid to keep the names of its residents, and more importantly the names of their families, confidential.

Palace Quarter

Built during the reign of Orasir the Usurper, the palace of Liberty is a marvel of opulence. Here, Prince Fiorelle lives in splendor, but always with a view of the city that is both his solemn duty and the source of his wealth and power. Here also are the homes of the city's oldest families, the descendants of some of the original settlers—or at least of those nobles who fled to Liberty after the High Kingdom fell to the Lich-King. Some thirty affluent families live in this quarter, attended by a small army of servants and functionaries.

The Palace Quarter occupies the promontory that all but encircles Liberty Cove, and connects by a high, narrow bridge of stone to the mainland to the north. Old Quarter rumors say that there is a secret entrance into the palace somewhere on that windswept bridge, though its precise location is known only to the leader of the Thieves' Guild. The quarter's position makes it an ideal spot for the fortified tower known as the Southern Watch, where eagle-eyed sentries keep an eye out for pirates and raiders from the Southern Empire. A narrow stone staircase runs the length of the cliffside to a small jetty far below, allowing access to the lighthouse that guides ships into the cove. This stair is famous for its part in holding back the forces of Orasir, centuries ago; thousands of Orasir's troops died trying to gain access to the upper city by way of the staircase—which is fortified with murder holes and arrow slits precisely to foil such efforts.

The Outlands

Outside the city walls are the Outlands: the demesne of the prince, but not part of the city proper. A large part of this area consists of farms and coach-stop villages, as well as a few places (such as the North Cliff Ruins) where the city's oldest buildings once stood. Just outside the North Gate lies the cemetery of the city's wealthy, a fashionable spot to be interred, but not a place to be caught alone at night, if the rumors of all the spirits and specters are true.

The Undercity

Finally, there is the Undercity: the network of sewers, dungeons, catacombs, escape tunnels, and smugglers' caves that honeycomb beneath the city. It is said that one who knows the maze can travel unseen and unchallenged to any place in Liberty; it is also said that the Undercity is so vast that there might be entire populations of monsters living there that prey upon anyone foolish enough to encroach upon their domain. The most famous portion of the Undercity is the winding tunnel complex known to the denizens of the Old Quarter as "Soot Street." Controlled by the Thieves' Guild, Soot Street is intended to facilitate illicit business traffic, but it has given rise, over the years, to a subculture of secret shops and hidden dwellings, guarded and patrolled by mutual agreement of the homes and businesses whose cellars open into the tunnels. This is not to say that Soot Street is perfectly safe—only that those who trespass there must be either very skilled or very dangerous, and very determined in either case.

Life in the Divine Quarter

The Divine Quarter is the most heavily trafficked district in Liberty. Worshipers come from all over the city to visit the temples every day—and even more visit on the holy days of their preferred religion. A great many also come to visit the Street of Shrines, for those who worship deities not common in Liberty: gods of the humanoid races, gods of foreign cultures, and gods of the city itself. Like most other settlements, no matter the size, the people of Liberty have their own minor religions, revering the gods of streets and harbors and markets, in their own small ways. Even though most of Liberty's citizens have some sort of shrine in their homes to worship their deity of choice, *all* of Liberty's citizens pay their respect to these lesser gods, even if only by the casual observance of a simple daily ritual.

During the day, the streets of the Divine Quarter are abuzz with activity. The visitors come to pray at the shrines, attend religious services, and be healed of their ills. City guards patrol the avenues, keeping order (and watching for suspicious activity by visitors from the Old Quarter). Clergy men and women walk among the people, seeking converts to guide to their temples. Buskers, drawn by the large crowds, circulate through the streets around every major temple, singing, dancing, juggling, and performing for the amusement of the pious. On the Street of Shrines, vendors sell religious articles—holy symbols, tokens of faith, and so on—while self-styled prophets on makeshift pulpits harangue passers-by with the teachings of deities most people have never heard of.

Things are much the same in the early evening, when many of the religions hold services. In fact, the Divine Quarter sees activity from just before dawn until after midnight every day, though activity off the peak times tends to be centered around only a few temples (such as the Temple of Mol, which holds services just after sundown, and the temple of Lani, where the clergy perform the *Ritual of Ablutions* just after dawn each day). In the still of the night, though, the streets of the Divine Quarter are virtually empty, save for the occasional watch patrol, a priest or two on an errand, and the odd ne'er-do-well about some criminal activity or another (though those, unlike in the Thieves' Quarter, are actually more common during the day).

The watch patrols in the Divine Quarter are actually quite regular, mainly because the temples divert some of their funds to pay the guards to be especially vigilant. However, just as in the Thieves' Quarter, the temples have their reasons not to want *too* much attention—it wouldn't be good for a temple's reputation if an important priest were found lying drunk in the street, or a temple virgin were caught in the company of a young man—so part of the watch's extra income derives from performing "services of discretion" without filing reports on such incidents. From time to time the watch has also received substantial gifts, all under the table, from the temples, in return for their silence on even more delicate situations. In fact, rumors abound that the Divine Quarter watch wear such fine cloaks because the high priestess of the Temple of Umit didn't really conceive the child of a celestial being. Also, rumors say that they all carry masterwork shields because the person who murdered a girl behind the Temple of Sem confessed that very same night after being found in a Thieves' Quarter tavern.

Commerce and Funding

The Divine Quarter engages in no major commerce. No part of the Divine Quarter touches on the merchant district (which is mainly confined to the waterfront). As a result, the temples can declare very little taxable income, meaning that the donations that come into their coffers from the grateful populace can be spent largely on the maintenance and expansion of the temples and their associated buildings. Thus, those religions that do not require vows of poverty or frugality often see the clergy bedecked in beautiful garments and fabulous jewelry.

Donations

It is customary to make a substantial donation upon conversion to the church, and at least once a year, usually during a major ceremony. There is no real formula for determining what constitutes “substantial,” but the wealthy are generally willing to pay around 5% of their total wealth, in goods or services, while the less fortunate usually donate around 1% of their meager funds. In some extreme cases, such as when an individual feels that he or she has committed an unforgivable sin against Lod (or feels the weight of a lifetime of sins), the donation is considerably larger, up to and occasionally including the individual’s whole fortune.

Sometimes, donations to the church take the form of land or other holdings: houses, crofts, stables, and so forth. This sort of thing is common when the rightful owner is relocating, joining the clergy, or anticipating imminent death from disease or infirmity.

Typically, the church disposes of such holdings by granting them to worshippers who donate even larger holdings—trading mansions for houses, and houses for hovels, for example. Other holdings, such as barns and stables, are put to the church’s use.

Taxation of the Church

Of course, the more heavily-taxed of Liberty’s guilds—the Guilds of Merchants and Commerce, for example—resent the special treatment received by the city’s religions, but are careful not to openly dispute the churches’ right to gather donations (a wise policy, considering the very real possibility of divine wrath). They are also acutely aware that some clergy, even entire churches, abuse their ability to collect tithes, so the guilds’ representatives on the Lords’ Council have seen to it that the churches are required to keep detailed records of the donations paid to them, and of the funds they expend to feed, clothe, and house the poor, to subsidize orphanages, and to otherwise provide for the common welfare of the people of Liberty. The Cathedral of Lod, as the largest religious organization in the city, is only mildly inconvenienced by this state of affairs—much to the chagrin of some of the smaller temples, who not only have very little left afterward to maintain their buildings and to feed, clothe, and house their own clergy, but whose only representative on the Lords’ Council is, perhaps only coincidentally, Vamdrin Adamantheart, high priest of the Cathedral of Lod.



Items and Services

Each of the churches, from the smallest shrine to the largest temple, conducts a good deal of business selling holy symbols, potions, scrolls, wands, and the occasional weapon or bit of armor—all of the income from which is considered declarable under the laws governing the distribution of church funds. Consequently, the senior clergy look for opportunities to distribute such items at reduced cost to the clerics and paladins who subscribe to the same faith. If the only way to reduce the cost of alms is to sell magic items at a discount, then it stands to reason, to the clergy of Liberty, that their brothers and sisters in their respective faiths should benefit most directly. Thus, clerics and paladins of the appropriate faith can expect to pay as little as half price for items that their temples in Liberty can provide.

Conversion

Liberty's religions, whether official or unofficial, need worshippers in order to remain strong. The theory most widely accepted in Liberty is that deities gain divine power from worshippers: the more worshippers, the more powerful the deity. Whether this theory is accurate isn't altogether certain, but the churches in Liberty all proceed from this assumption. Even if they are incorrect, it doesn't hurt the church's political power in the city to have a large and devoted following, speaking in favor of the church and making donations.

Experience Awards for Conversion

As an incentive for clerics, druids, and paladins to convert others, characters of those classes gain experience for successful conversions. A conversion is considered successful if the subject participates in a ceremony of his new religion (though certain extenuating circumstances may apply; see below). A cleric, druid, or paladin gains experience for a successful conversion as though he had defeated the character or creature in question. If the conversion was part of the resolution of an encounter, the character gains a +50% bonus to his share of the experience award for "defeating" the convert. For example, a 4th-level paladin avoids a battle with a troll by convincing it to convert to the paladin's faith. The award

for defeating a CR 5 creature would ordinarily be 1,600 experience points, but because the paladin also convinced the troll to become lawful good and join his religion, he gains 1,600 experience at the end of the encounter, and another 800 experience when the troll participates in its first ceremony. If the paladin was in a group, his share of the experience would be increased by +50%. So, if he were in the company of three other companions when the troll

converted, each character would gain 400 experience, and the paladin would gain an additional 200 experience when the troll participated in a ceremony.

The Conversion Process

Conversion should never come down to a simple die roll; it wouldn't be fair for clerics with a high Diplomacy score to go about converting a character every minute, and it would be even less fair for an NPC to use a Diplomacy check to convert a PC against the player's will. Skills such as Bluff, Diplomacy, and Intimidate can get a potential convert to listen to what the character has to say, but the final determination is based on the character's actions. And, of course, none of these factors amount to anything if the target is unwilling even to consider converting to another religion or alignment.

Convincing another character or creature to change alignment is largely a matter of roleplaying. A character trying to convert someone else has to "sell" the change of faith, by appealing to the subject's sensibilities, exemplifying the best qualities of the new faith, and just generally helping the subject to leave his old life behind. These factors are referred to as "incentives."

The conversion attempt culminates in the character inviting the potential convert to attend and participate in a religious ceremony. The character can do so once he has accrued at least one incentive for the subject. To determine whether or not the subject accepts, the character makes a Charisma check, adding his conversion total to the roll. This roll is opposed by the subject's level check (1d20 + level); the subject gains a +4 bonus if conversion requires a change to an opposed alignment (opposite on the law/chaos or good/evil axis). This bonus increases to +8 if the conversion requires a change to a diametrically opposed alignment (such as chaotic evil to lawful good). True neutral characters are considered "opposed" to all non-neutral alignments (lawful good, lawful evil, chaotic good or chaotic evil).

Some incentives are listed below. Incentives provide a modifier to the character's Charisma check: -2 (for complete failure), -1 (for partial failure), +0 (for adequate performance), +1 (for good performance), or +2 (for exceptional performance).

- Exemplifying the religion's tenets, as defined by alignment.
- Taking physical action on the potential convert's behalf, such as defending him from his enemies, eliminating his enemies, etc.
- Using resources on the potential convert's behalf, such as casting healing spells, using the charges from magic items, casting protection spells for his benefit, etc.
- Speaking on the potential convert's behalf, such as defending him against verbal attacks, vouching for his character, recommending him for work, etc.
- Providing for the potential convert's needs, such as giving him food and water, clothing, money, equipment, etc.
- Providing for the potential convert's ambitions, such as giving him command of forces, giving him authority over others, giving him magic items, etc.
- Appealing to the potential convert's conscience, such as making him feel guilty about past activities, warning him of personal ramifications of a failure to convert, etc.

Behind the Scenes: Delayed Experience

It might seem daunting to the GM and players to keep track of an experience award that may not apply for up to a month (or even a year) of game time. However, this rule is included to encourage characters to follow through on conversions—to make certain that the new convert goes through with his promise to change alignment. If the cleric, druid, or paladin does not follow up, it's reasonable to assume that the would-be convert instead slips back into old habits, and forgets (or ignores) his promise to change alignment or religion.

- Appealing to the potential convert's ego, such as making him feel special, clever, or wise for converting, posing the invitation to convert as a challenge, etc.
- Threatening the potential convert, such as giving him a choice between conversion and death (if this method is used by a good-aligned character, reverse the modifiers).

If the character's Charisma check exceeds the subject's level check, the subject feels mentally and spiritually prepared to participate in the ceremony, and may proceed to indoctrination.

Indoctrination

Once the potential convert has agreed to participate in a religious ceremony, it only remains for him to actually attend. This is the final step for the convert: to participate, he must worship the new deity above all others and possibly change his alignment. If he does not do so, he cannot participate in the ceremony, and thus his conversion is not complete.

After the convert has attended and participated in the ceremony, he is officially a part of the church. Now he is like any other worshipper; he may backslide to his old ways and revert to his old alignment. But there are no special rules to cover the possibility—any more than there are rules to cover the possibility of any character reverting to a previous alignment.

Ceremonies and Rituals

The churches of Liberty grow in power as the size of the congregation grows, and the churches grow their congregations by performing ceremonies. These ceremonies grant certain spell-like effects to those who participate: those who wish to partake of the benefits must actively worship. Gaining the benefits of a given religion's ceremonies is often an incentive for the less devout to become more diligent in the practice of their faith, or for the worshippers of other faiths to convert.

Ceremonies

Each religion has its own ceremonies particular to the tenets of their deities. For example, the church of Lod regularly conducts ceremonies to grant their congregation abjuration effects, because one of Lod's domains is that of Protection. The effects are generally minor, comparable in power to orisons, although longer, more elaborate ceremonies may generate effects as powerful as 1st- or even 2nd-level divine spells. The more powerful the effect of the ceremony, however, the more difficult it is for the divine spellcaster to perform it.

Churches only perform ceremonies on particular holy days. These holy days are delineated in each temple's description (see Chapter Two: Places).

Who May Perform Ceremonies

Performing a ceremony requires a divine spellcaster of an appropriate level, as indicated on the chart below. This person is known as the primary caster. Other divine spellcasters of the same faith may assist with the skill checks involved, using the rules to "aid another" (see the *PHB*, Chapter 4: Skills). If a divine spellcaster's level is more than two levels lower than the level

required to perform the ceremony, he may not assist with the ceremony, though he may act as a secondary caster (see below).

All casters involved in a ceremony must have the clerical domain listed in the ceremony's description.

Level of Effect	Level of Divine Spellcaster	Duration of Effect
0	5th	1 day
1st	7th	1 week
2nd	9th	1 month
3rd	11th	1 year

Preparing the Ceremony

To begin the ceremony, the primary caster, usually the highest-ranking cleric (or druid, in some religions) must spend ten minutes preparing the material components of the ceremony and focusing his mind, then succeed at a Knowledge (religion) check. The DC for this Knowledge (religion) check is listed in the ceremony's description; the primary caster may take 10 or take 20 on this check. Failing this check does not mean that the ceremony cannot commence, or that material components are lost—only that the primary caster must take more time to prepare.

Performing the Ceremony

Once the ceremony has begun, the primary caster for the ceremony must make a number of Concentration checks equal to the number of participants—including other clerics or druids—divided by 10 (round down). Each check thus represents the benediction placed upon ten worshippers. The DC for these Concentration checks is equal to half the DC of the Knowledge (religion) check made to commence the ceremony (rounded down). The primary caster may take 10 on this check, but may not take 20. Success means that the ten participants involved are affected by the benediction; failure means that they receive no effect at all. In addition, if the primary caster fails any of these checks, the DC for each subsequent check increases by +2. Penalties from multiple failures stack.

Components of the Ceremony

Most ceremonies require components, not unlike spells: verbal, somatic, focus, and material components. The value of these components is listed in each ceremony's description, as are substitute components. Using inferior or substitute components adds +5 to the DC of the Knowledge (religion) check (the Concentration DC increases appropriately as well). If, for example, a cleric of Sylvania attempts to perform the *Ceremony of Rational Approach* using silver pieces instead of the requisite silver disks, the Knowledge (religion) DC increases by from 25 to 30, and the Concentration DC increases from 12 to 15 (half of the new Knowledge DC).

Secondary Casters

Some ceremonies require the aid of additional divine spellcasters of the same faith. These secondary casters may be of any level, provided they are capable of casting divine spells and possess the appropriate clerical domain. They may not assist with Knowledge

(religion) or Concentration checks using the aid another option, but their presence is required for certain aspects of the ceremony nonetheless. If a ceremony requires some other skill check, any of the secondary casters can make that check if they have a higher skill modifier than the primary caster. Even if they are not a required caster of the spell, a secondary caster can step in and make other checks, if they are better at the relevant skill than the actual caster.

Duration of the Effect

The effect of a ceremony lasts for 1 day for the most mundane ceremonies, and up to 1 year for the more powerful ceremonies. Many effects of ceremonies end as soon as they are applied (such as with those ceremonies that grant a bonus to a check made by the worshipper). The more powerful effects apply throughout the duration.

Effects of ceremonies also end immediately if the recipient ceases to be a worshipper of the religion that performed the ceremony, possibly through conversion to another religion, or through a change of alignment (to an alignment outside of the deity's purview).

Rituals

Each religion also carries with it a number of rituals that either produce minor effects or prolong the effects of ceremonies. Worshipers usually perform rituals on a daily basis, or whenever performing a certain action (such as departing on a journey, preparing a meal, and so on).

Who May Perform Rituals

In most cases, the head of a household or the recognized leader of a group performs a ritual. This person need not be a spellcaster, divine or otherwise, but must have participated in a ceremony and still be benefiting from its effects at the time he performs the ritual.

Other members of the household or group may assist in the ritual, if they are of the same faith, though they provide no particular bonuses by doing so.

Preparing the Ritual

To begin a ritual, the leader must spend two minutes preparing the material components of the ceremony and focusing his mind, then succeed at a Wisdom check; the DC for this check is listed in the ritual's description. The leader may take 10 or take 20 on this check. Failing this check does not mean that the ritual cannot take place, or that material components are lost—only that the leader must take more time to prepare.

Performing the Ritual

Rituals generally take less than one minute to complete. Each person involved may make a Will save (DC 5) to benefit from the ritual. Success means that the person involved benefits from the ritual; failure means that he receives no effect at all.

Components of the Ritual

Most rituals require components, not unlike spells and ceremonies: verbal, somatic, focus, and material components.

The value of these components is listed in each ritual's description, as are substitute components. Using inferior or substitute components adds +5 to the DC of both the Wisdom check and Will saves.

Duration of the Effect

The effect of a ritual lasts for 1 hour in most cases, and up to 1 day for some few rituals. The effects of ceremonies end as soon as they are applied (such as when the participants complete the task for which they performed the ritual).

Effects of rituals also end immediately if the recipient ceases to be a worshipper, possibly through conversion to another religion, or through a change of alignment (to an alignment outside of the deity's purview).

Church Law vs. Civil Law

In addition to the laws of the city, each church has its own set of special laws, which apply only to their own clergy, and are specifically designed to reinforce each church's individual catechisms. These laws are every bit as binding as civil laws—and are sometimes even more strict.

For the most part, church laws deal with offenses against the church itself—heresy, blasphemy, sacrilege, and renunciation, for example—offenses which the civil authorities do not necessarily hold as criminal (though they certainly find them distasteful). The punishments range from performing some sort of penance and undergoing *atonement* to being excommunicated or even executed, depending on the severity of the offense. These punishments are always carried out by the appropriate church, or at least overseen by church officials.

Of course, civil law still applies to the clergy. A cleric who commits murder can still be tried and punished by the civil authorities. If the crime in question takes place entirely within the church, however—such as a cleric assaulting another cleric—the church's officials may insist on bringing the criminal to justice themselves. Although civil authorities are sometimes willing to indulge the church in such cases, the actual question of jurisdiction is often decided by something as simple as where the criminal is apprehended.

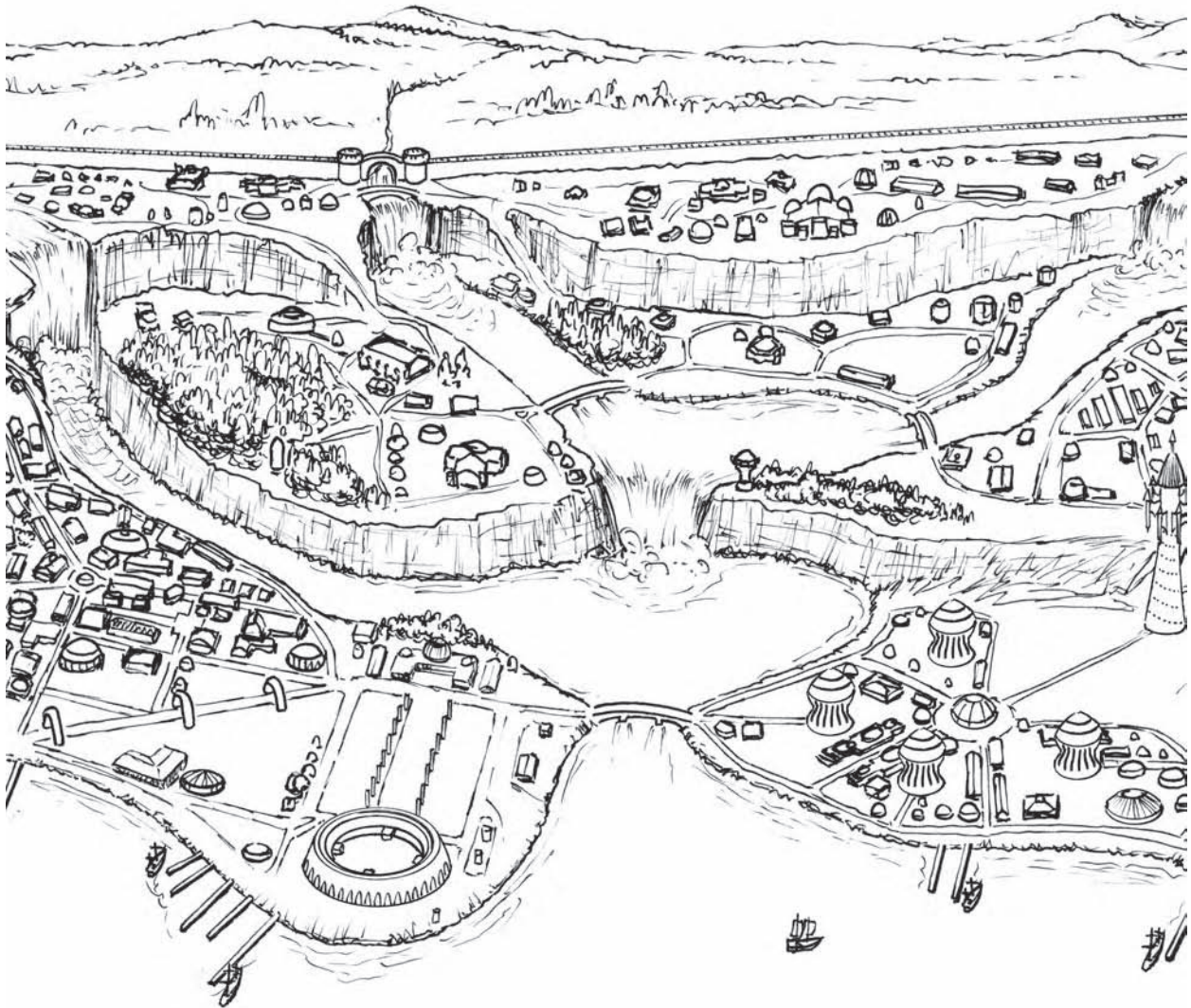
Weapons and Armor in Liberty

Though there are ways around this particular law, the city of Liberty restricts the possession (and, more importantly, the use) of the deadlier weapons and heavier armors. The object of this law is public safety: There are far fewer deaths and injuries when there are fewer longswords and greataxes on the streets. Armor is similarly restricted—though mainly to reduce arguments that larger weapons are necessary.

The basic rule for arms is that a common citizen is allowed to carry a dagger, and no other weapon, within the city walls. Daggers are allowed because they are the principle tool for work, eating, and self-defense. Only city watch members are allowed to carry a blade longer than a dagger. As with any law, though, there are exceptions made for special cases.

Introduction

13



The City of Liberty

- A cleric is allowed to carry her deity's favored weapon, provided it is peace-bound—but the city watch is *extremely* lax about enforcing peace-binding with the clergy.
- A city watch commander can make a special dispensation to citizens, at the commander's discretion.
- A shepherd or farmer is allowed to carry a quarterstaff.
- A man-at-arms is allowed to carry a short sword. A "man-at-arms" is defined as someone who makes his living as a bodyguard or private guard. A man-at-arms should be able to provide the name of his employer when questioned, though, in practice, the watch rarely checks up on such information. Many citizens caught carrying short swords claim to be looking for a patron, though that's a bit more risky: If the watch catches the same person more than once, and that person uses the same "I'm looking for work" story each time, the watch is likely to confiscate the weapon until such time as the swordsman can provide proof of employment as a bodyguard or private guard.
- A member of the Free Explorers' Society may carry any sort of weapons within the city walls, provided any weapon other than a dagger is peace-bound, and bows and crossbows are not strung. While the watch doesn't routinely enforce peace-binding anywhere except at the city gates (including the gates between city quarters), those who regularly travel about the city with unbound weapons do so at their own risk. Still, in a city the size of Liberty, being caught twice with an unbound weapon is unusual; one simply doesn't see the same city watchmen frequently enough that they remember one's last transgression.
- No citizen is allowed to wear armor heavier than a chain shirt (medium and heavy armors, in other words) without special dispensation from a watch commander, or a badge of membership with the Free Explorers' Society.
- Shields must be slung, not carried.
- Anyone can *transport* a proscribed weapon or armor, so long as it is peace-bound or otherwise firmly secured.
- Anyone can wield any weapon, provided one does so on the grounds of one's own household and no neighboring citizen complains.

Penalties

Breaking the law regarding weapons or armor is a minor crime, punishable by confiscation of the weapon or armor in question—though most city watch have better things to do than going around collecting weapons. Most "first offenses" receive only a warning, unless blood has been shed. Confiscated weapons can be reclaimed for a fine equal to one-tenth the weapon's value, payable at the watch commander's office. Unless a weapon is clearly magical, the fine is based on its perceived value—though masterwork weapons add to that value.

Armor, after the initial warning, is dealt with a bit differently. The item or items are confiscated, naturally, but the person caught wearing said items also spends a night in jail and pays a fine the next day equal to one-tenth the perceived value of the armor

(including masterwork costs). Again, unless a piece of armor is obviously magical, its owner is likely to get a huge discount on the potential fine.

Actually *using* a weapon within the city walls earns the wielder a night in jail. If someone was killed, however—whether the wielder killed that person or not—the penalty is much more serious: The wielder is imprisoned until such time as she can be hanged. The offender generally has about 2d4 days to wait—though during a "watch crackdown" (when the city watch is trying to prove its efficiency) that time can be cut in half. If the offender is lucky, someone might come forward before the hanging with proof of her innocence, in which case the offender is freed—though she won't be getting her weapons back. (In fact, she's instead liable to get a pointed suggestion to get out of town.)

Typical Temple Staff

Below are several typical examples of the clergy who can be found in Liberty's Divine Quarter. The GM might have to make small adjustments to the spell lists of the clerics on this list, to reflect the deities they serve. Clerics of Sem are likely to have prepared multiple copies of *bull's strength*, while clerics of Osai are likely to have prepared more *cure* spells. Any potions or scrolls they carry are likely to reflect this logic as well—though perhaps the cleric might keep potions and scrolls of the kinds of spells he *doesn't* use as frequently, reasoning that preparing a little-used spell once, to brew a potion or scribe a scroll, is more logical than preparing the spell every day, "just in case."

Note that none of the clerics listed below have specific domain spells listed; the GM must select these based on the cleric's deity.

✠ **Typical Temple Guard:** male human Ftr 2; CR 2; Medium-size humanoid; HD 2d10+7; hp 22; Init +5 (+1 Dex, +4 Improved Initiative); Spd 30 ft.; AC 15 (16 w/shield), touch 11, flat-footed 14 (15 w/shield); Base Atk +2; Grp +4; Atk +6 melee (1d6/19–20, masterwork short sword); Full Atk: +6 melee (1d6/19–20, masterwork short sword) or +4 melee (1d4/19–20, dagger) or +3 ranged (1d8/19–20, light crossbow); Space/Reach 5 ft./5 ft.; AL any; SV Fort +5, Ref +1, Will +0; Str 14, Dex 13, Con 15, Int 8, Wis 10, Cha 12.

Skills and Feats: Intimidate +5, Listen +3, Speak Common, Spot +4; Alertness, Improved Initiative, Toughness, Weapon Focus (short sword).

Possessions: masterwork short sword, dagger, light crossbow, 20 bolts, masterwork chain shirt, masterwork light wooden shield (usually slung), 2d6 gp in coin.

Tactics: Temple guards know that they are at liberty to fight how they like on temple grounds, and so aren't shy about donning their shields in melee combat, or using their crossbows at range. They enjoy a friendly relationship with the city guards, however, so temple guards usually try to subdue enemies so that they can hand them over to the city authorities later. In most cases, this means pinning opponents until they can be bound, but it sometimes means using the pommels of their swords to bludgeon opponents into submission (with the usual –4 penalty for dealing nonlethal damage with an ordinarily lethal weapon).

✠ **Typical Lay Brother/Sister:** human Com 2; CR 1; Medium-size humanoid; HD 2d4+2; hp 8; Init +1 (+1 Dex); Spd 30 ft.; AC 10, touch 10, flat-footed 10; Base Atk +1; Grp +2; Atk +2 melee (1d4/19–20, dagger); Full Atk: +2 melee (1d4/19–20, dagger) or +1 ranged (1d4/19–20, dagger); Space/Reach 5 ft./5 ft.; AL any non-evil; SV Fort +3, Ref +0, Will +0; Str 12, Dex 11, Con 13, Int 8, Wis 10, Cha 9.

Skills and Feats: Craft (choose one) +7 or Profession +8, Handle Animal +2, Listen +1, Speak Common, Spot +1; Great Fortitude, Skill Focus (Craft or Profession).

Possessions: dagger, variety of tools and/or skill kits, 1d6 gp in coin.

Tactics: Lay brothers and sisters are not fighting folk, and so flee or hide at the first sign of danger. However, such is their devotion that if they see a cleric in mortal danger, they hurry to the rescue—even at the cost of their own lives.

✠ **Typical Lay Priest/Priestess:** human Adp 3; CR 2; Medium-size humanoid; HD 3d6; hp 13; Init –1 (–1 Dex); Spd 30 ft.; AC 9, touch 9, flat-footed 9; Base Atk +1; Grp +0; Atk +0 melee (1d4–1/19–20, dagger); Full Atk: +0 melee (1d4–1/19–20, dagger) or +0 ranged (1d4–1/19–20, dagger); Space/Reach 5 ft./5 ft.; SQ spells; AL any non-evil; SV Fort +1, Ref +0, Will +6; Str 8, Dex 9, Con 10, Int 11, Wis 13, Cha 12.

Skills and Feats: Diplomacy +5, Knowledge (history) +2, Knowledge (local) +4, Knowledge (religion) +9, Sense Motive +4, Speak Common; Iron Will, Negotiator, Skill Focus (Knowledge [religion]).

Spells Prepared: (3/3; base DC = 11 + spell level): 0—*cure minor wounds, guidance, purify food and drink*; 1st—*bless* (×2), *cure light wounds*.

Possessions: dagger, vestments, silver holy symbol, 2 flasks of holy water, 2d10 gp in coin.

Tactics: Novices do not ordinarily engage in combat, except in times of extreme danger. However, they do make an effort to protect their congregations (or the temple's treasures)—even if it's only to slow down enemies as the attacker dispatches the novices.

✠ **Typical Priest/Priestess:** human Clr 5; CR 5; Medium-size humanoid; HD 5d8+5; hp 31; Init –1 (–1 Dex); Spd 30 ft.; AC 9, touch 9, flat-footed 9; Base Atk +3; Grp +3; Atk +4 melee (1d8, masterwork flail) or +4 melee (1d10/×3, masterwork glaive) or +4 melee (1d10, masterwork greatclub) or +4 melee (1d3, masterwork light shield) or +4 melee (1d8/19–20, masterwork longsword) or +4 melee (1d8, masterwork morningstar) or +4 melee (1d6, masterwork nunchaku) or +4 melee (1d6/18–20, masterwork rapier) or +4 melee (1d6 nonlethal, masterwork sap) or +4 melee (1d8/×3, masterwork spear) or +4 melee (1d8/×3, masterwork warhammer); Full Atk: +4 melee (1d8, masterwork flail) or +4 melee (1d10/×3, masterwork glaive) or +4 melee (1d10, masterwork greatclub) or +4 melee (1d3, masterwork light shield) or +4 melee (1d8/19–20, masterwork longsword) or +4 melee (1d8, masterwork morningstar) or +4 melee (1d6, masterwork nunchaku) or +4 melee (1d6/18–20, masterwork rapier) or +4 melee (1d6 nonlethal, masterwork sap) or +4 melee (1d8/×3, masterwork spear) or +4 melee (1d8/×3, masterwork warhammer) or +2 ranged (1d4/19–20, dagger); Space/Reach 5 ft./5 ft.; SA turn

(or rebuke) undead; SQ spells; AL any; SV Fort +5, Ref +0, Will +9; Str 10, Dex 8, Con 12, Int 13, Wis 17, Cha 15.

Skills and Feats: Concentration +4, Diplomacy +10, Knowledge (history) +4, Knowledge (local) +4, Knowledge (religion) +9, Sense Motive +9, Speak Common, Speak Istiran, Spellcraft +2; Iron Will, Negotiator or Martial Weapon Proficiency (favored weapon), Scribe Scroll.

Spells Prepared: (5/4+1/3+1/2+1; base DC = 13 + spell level): 0—*cure minor wounds, detect magic, detect poison, light, read magic*; 1st—domain spell, *bless, cure light wounds, detect evil, protection from evil*; 2nd—domain spell, *aid, cure light wounds, delay poison*, 3rd—domain spell, *cure serious wounds, magic circle against evil*.

Possessions: masterwork favored weapon, dagger, *peripart of wisdom* +2, *phylactery of faithfulness, scroll of cure light wounds* (×2), *scroll of cure moderate wounds* (×2), *scroll of cure serious wounds* (×2), *scroll of remove curse, scroll of remove disease, scroll of magic circle against evil, potion of cure light wounds* (×2), vestments, silver holy symbol, 3 flasks of holy water, 2d12 gp in coin.

Tactics: Clerics are not afraid of involving themselves in combat when the situation warrants, though they far prefer to stand to one side and support their allies with healing spells (or, when applicable, domain spells). If left no choice but to fight, clerics tend to use the total defense action (gaining a +4 dodge bonus to their AC), all the while shouting for help—or moving toward safety.

✠ **Typical Ranking Priest:** human Clr 10; CR 10; Medium-size humanoid; HD 10d8+10; hp 58; Init –1 (–1 Dex, misc. mods); Spd 30 ft.; AC 9, touch 9, flat-footed 9; Base Atk +7/+2; Grp +7; Atk +8 melee (1d8, masterwork flail) or +8 melee (1d10/×3, masterwork glaive) or +8 melee (1d10, masterwork greatclub) or +8 melee (1d3, masterwork light shield) or +8 melee (1d8/19–20, masterwork longsword) or +8 melee (1d8, masterwork morningstar) or +8 melee (1d6, masterwork nunchaku) or +8 melee (1d6/18–20, masterwork rapier) or +8 melee (1d6 nonlethal, masterwork sap) or +8 melee (1d8/×3, masterwork spear) or +8 melee (1d8/×3, masterwork warhammer); Full Atk: +8/+3 melee (1d8, masterwork flail) or +8/+3 melee (1d10/×3, masterwork glaive) or +8/+3 melee (1d10, masterwork greatclub) or +8/+3 melee (1d3, masterwork light shield) or +8/+3 melee (1d8/19–20, masterwork longsword) or +8/+3 melee (1d8, masterwork morningstar) or +8/+3 melee (1d6, masterwork nunchaku) or +8/+3 melee (1d6/18–20, masterwork rapier) or +8/+3 melee (1d6 nonlethal, masterwork sap) or +8/+3 melee (1d8/×3, masterwork spear) or +8/+3 melee (1d8/×3, masterwork warhammer) or +7/+2 ranged (1d4/19–20, masterwork silver dagger); Space/Reach 5 ft./5 ft.; SA turn (or rebuke) undead; SQ spells; AL any; SV Fort +8, Ref +2, Will +11; Str 10, Dex 8, Con 12, Int 13, Wis 19, Cha 18.

Skills and Feats: Concentration +9, Diplomacy +17, Knowledge (history) +4, Knowledge (local) +4, Knowledge (religion) +14, Sense Motive +10, Speak Common, Speak Istiran, Spellcraft +7; Craft Wondrous Item, Iron Will, Negotiator, Martial Weapon Proficiency (favored weapon) or Exotic Weapon Proficiency (favored weapon) or Weapon Focus (favored weapon), Scribe Scroll.

Spells Prepared: (6/5+1/5+1/4+1/4+1/2+1; base DC = 14 + spell level): 0—*cure minor wounds* (×2), *detect magic*, *detect poison*, *light*, *read magic*; 1st—domain spell, *bless*, *cure light wounds*, *detect evil*, *protection from evil*, *shield of faith*; 2nd—domain spell, *aid*, *cure light wounds*, *delay poison*, *eagle's splendor*, *lesser restoration*; 3rd—domain spell, *cure serious wounds*, *dispel magic*, *magic circle against evil*, *prayer*; 4th—domain, *cure critical wounds*, *divination*, *neutralize poison*, *restoration*; 5th—domain, *mark of justice*, *mass cure light wounds*.

Possessions: masterwork favored weapon, masterwork silver dagger, *periap of wisdom* +4, *cloak of charisma* +2, *phylactery of faithfulness*, *scroll of cure light wounds* (×2), *scroll of cure moderate wounds* (×2), *scroll of cure serious wounds* (×2), *scroll of remove curse*, *scroll of remove disease*, *scroll of magic circle against evil*, *scroll of raise dead*, *potion of cure light wounds* (×2), vestments, gold holy symbol, 3 flasks of holy water, 300 gp in assorted jewelry and clothing, 10d6 gp in coin.

Adepts and Clerics

The *DMG* defines adepts as less-well-educated and inexperienced spellcasters from unsophisticated areas, and states that they have a rudimentary grasp of both arcane and divine magic.

For the purposes of campaigns involving the city of Liberty, adepts are clerics-, wizards-, or sorcerers-in-training whose tutelage has stalled because they have proven incapable of mastering more than a handful of spells and abilities. These individuals are still schooled in the divine or arcane arts, but are generally given far less responsibility than their more accomplished companions.

Adepts are further subclassified into novices and apprentices. Novices are clerical acolytes, while apprentices are arcane students. Novices do not gain the summon familiar special ability at 2nd

level, nor do they gain any domain spells or abilities. They may choose from the following spell list:

0 Level: *create water*, *cure minor wounds*, *detect magic*, *guidance*, *light*, *mending*, *purify food and drink*, *read magic*.

1st Level: *bless*, *cause fear*, *command*, *comprehend languages*, *cure light wounds*, *detect chaos*, *detect evil*, *detect good*, *detect law*, *endure elements*, *obscuring mist*, *protection from chaos*, *protection from evil*, *protection from good*, *protection from law*.

2nd Level: *aid*, *bear's endurance*, *bull's strength*, *cat's grace*, *cure moderate wounds*, *darkness*, *delay poison*, *resist energy*.

3rd Level: *animate dead*, *bestow curse*, *contagion*, *continual flame*, *cure serious wounds*, *daylight*, *deeper darkness*, *neutralize poison*, *remove curse*, *remove disease*.

4th Level: *cure critical wounds*, *restoration*.

5th Level: *break enchantment*, *commune*, *heal*, *raise dead*, *true seeing*, *wall of stone*.

Unlike normal adepts, apprentices cast arcane instead of divine spells. They may choose from the following spell list:

0 Level: *detect magic*, *ghost sound*, *light*, *mending*, *read magic*, *touch of fatigue*.

1st Level: *burning hands*, *cause fear*, *comprehend languages*, *endure elements*, *obscuring mist*, *protection from chaos*, *protection from evil*, *protection from good*, *protection from law*, *sleep*.

2nd Level: *bear's endurance*, *bull's strength*, *cat's grace*, *invisibility*, *mirror image*, *resist energy*, *scorching ray*, *see invisibility*, *web*.

3rd Level: *daylight*, *lightning bolt*, *tongues*.

4th Level: *minor creation*, *polymorph*, *stoneskin*, *wall of fire*.

5th Level: *baleful polymorph*, *break enchantment*, *major creation*, *wall of stone*.



Chapter One: Places

The following chapter describes specific places of interest in the Divine Quarter. From the magnificent Cathedral of Lod to the crowded, noisy Street of Shrines, each location is an adventure hook just waiting to be explored.

Gamemasters need not limit the interesting locations of Liberty's Temple Quarter to the places described in this chapter. Every shrine is an adventure waiting to happen, every street the venue for an interesting encounter. In the Temple Quarter, life revolves around religion and the lengths to which the faithful go to promote and preserve their religion. GMs should let their imaginations run free when describing the sorts of places heroes might come across.

The Pantheon of the Eight Gods

Shortly after the world was created, Vurkis, the god of evil, hosted a great celebration feast at which he served his fellow deities a wine made from poppies. Once the rest of the gods had fallen into a stupor, Vurkis stole down to the new world and set to work. He corrupted the noblest races, drove many beasts mad, and tore great gaping holes in the curtain of night, allowing the gods' half-formed ideas to seep through and take nightmarish shape. The forces of evil and chaos assaulted the forces of law and good. In short order, the world was in the midst of a great war. Vurkis was pleased, for he had created what seemed to be a nearly unstoppable force—intolerance.

When the other gods awoke and saw their world in disorder, they wasted no time in moving to set it right again. But they had slept too long, and the evil forces of the world had grown powerful enough to challenge even the might of the gods. The first battle was a disaster for the deities, as was the second and the third. Countless gods died, torn apart in mad fury by evil giants and malevolent dragons, and even Vurkis began to fear that he had made a terrible mistake.

Finally, only eight gods remained: Lod, the father of the gods; Sem, Vig, and Tur, the gods of strength, power, and intellect; Ilaia, Syra, and Lani, the goddesses of swiftness, wisdom, and beauty; and Vurkis, the god of evil. Of all the deities, only Lod, Tur, and Syra suspected that Vurkis might have played some part in their current predicament. But no god was more skilled at deception and misdirection than the god of evil; he wove tales of such masterful deceit that not even the goddess of wisdom could tell his lies from the truth.

At last, the remaining gods armed themselves for the final battle, as their corrupted creations tried to storm the gates of paradise. The combat went on for a thousand years. When it began to look as though the gods would lose and be no more, Vurkis fell to the ground, feigning a fatal wound. Seeing her brother in peril—and still not certain whether or not he had been the agent behind the war—Syra rushed to his side and gathered him up in

her arms to carry him to safety. To do so, she had to lay aside her holy sword, the *Divine Star*. This act of mercy was her undoing, for the spears of the evil horde quickly found her heart. As Syra died, Vurkis leapt clear—and came face-to-face with his father, Lod, who was the most powerful of the gods.

When the goddess of wisdom expired, her essence returned to Lod, who saw what she had not: that the destruction of the gods had been the work of his son Vurkis. Lod's fury was unimaginable. Vurkis ran from the battlefield with his father in close pursuit, and everywhere the gaze of Lod fell, the evil creatures of the earth were consumed by divine fire. Vurkis assumed countless different forms in his attempt to escape his father's wrath, but to no avail. Finally, in desperation, he dove deep into the earth, knowing that Lod would have to destroy the whole world to reach him there. Following their true master, the surviving evil creatures fled down the hole his passage had left behind. And there they still dwell today, serving their lord and master.

Cathedral of Lod

For many citizens of Liberty, the Cathedral of Lod is more important than even the Palace. After all, to most, the Palace is as inaccessible as a remote fortress, while the temple's doors are always open. Each week, thousands of worshippers pass through the great doors to pay reverence to the Father of the Gods. Their popular support, along with the tremendous revenue all of their donations provide, makes the temple the rival of any guild, or even the Prince, in political power—a fact which is hardly lost on anyone in the city, least of all Vamdriin Adamantheart, the temple's high priest.

Lod (LN)

Lod is the god of storms and mountains, of law and of battle. His titles include the Master of Thunder, the Ageless, and, among dwarves, the Warlord, but he is most often called the Father of the Gods, for legends tell that he created the other gods. Lod formed the world and gave it to his divine children to shape and color and populate with all manner of beings. His domains include Air, Law, Protection, and War, and his favored weapon is the flail. Lod's holy symbol is a lantern with a blue light, usually depicted as a blue lightning bolt inside a gold circle, which is framed and partially overlapped by a gold rectangle.

Lod's clerics must pray for spells by lantern light (even if the light is magically created, so long as it emanates from a lantern). On the first day of each month, a cleric of Lod gains access to one additional domain spell at each spell level he can cast. These spells need not all be from the same domain.

History of the Temple

The worshippers of Lod built their church in Liberty following Queen Inenya's recapture of the city from Emperor Orasir of the

The Temple Quarter



Southern Empire (though all they really did was remodel the Temple of Saxadin, the southern god of the sky, on the site of what is now the Temple of Apon). Initially, all the churches of Liberty cooperated to restore “proper religion” to the citizens who had been “led astray” by the southern clergy during the years of Orasir’s occupation of the city.

As the churches grew stronger, religion played a larger and larger part in Liberty’s politics. The city’s ruler gave each of the churches a seat on his council of advisors, and they swiftly proved more troublesome than they were worth; interfaith rivalries and inflated egos prevented them from agreeing on anything of importance. Gradually, the city’s succession of rulers pared down the size of their advisory councils, granting fewer and fewer seats, until only the city’s most powerful church was represented. For a time, control of the single seat passed from church to church, depending on who had the most influence with the city’s ruler. Consequently, the Divine Quarter never had much temporal power—the churches unwittingly kept themselves in political check.

This state of affairs lasted several years, until the reign of Vyskandr the Lich-King. During this time Lechista, the high priestess of the church of Lod, had chosen to turn her time and attention to more spiritual pursuits: specifically, growing the size of their congregation. The leaders of many other temples praised Lechista and her clergy for looking to the business of piety, while at the same time deriding her for surrendering in the political arena.

But Lechista was far more cunning than anyone had guessed. As the church of Lod gained worshippers, it also gained popular support. By the time the other churches had realized what Lechista was up to, she had used her congregation to leverage her way onto the Council of Lords—an informal organization of expatriate High Kingdom nobility that sought to counter the political machinations of the prince’s advisory council.

Within the space of a few months, Lechista led the Council of Lords to challenge the guilds’ right to advise the city’s rulers, with the end result that the advisory council was all but dissolved. What remained merged with the Council of Lords. Over time, the “Lords’ Council” developed into an immensely powerful political entity of its own. Its membership is more or less equally divided between guildmasters and nobility, with at least one representative of the Divine Quarter always at the table. For the reigns of the last few princes, that representative has been a cleric of Lod.

Those Who Serve Lod

At the top of the hierarchy of the church of Lod is the high priest: currently, Vamdrin Adamanheart. The high priest in Liberty is also the recognized high priest of the entire church; since Liberty is predominantly aligned toward Lod, the clergy of Lod in other cities and towns take their cues from what occurs in Liberty.

The high priest is supported by a small number of assistants who are almost uniformly drawn from the ranks of the temple’s clerics, joined by the occasional lay brother or sister (themselves sometimes adepts, rather than non-spellcasters). The duties of the assistants range from secretarial roles to bath and wardrobe attendants, depending on each assistant’s particular skills.

Directly beneath the high priest in the church hierarchy are a number of ranking clerics, sometimes known as bishops. These individuals oversee the day-to-day operations of the temple and the church, acting as the high priest’s advisors on matters involving the congregation and the physical maintenance of the temple buildings and grounds. The bishops elect the high priests, usually from within their own ranks, but on rare occasions from the ranks of the clergy of other temples of Lod—or, in the unique case of Arzik the Mighty, even from the ranks of adventuring clerics.

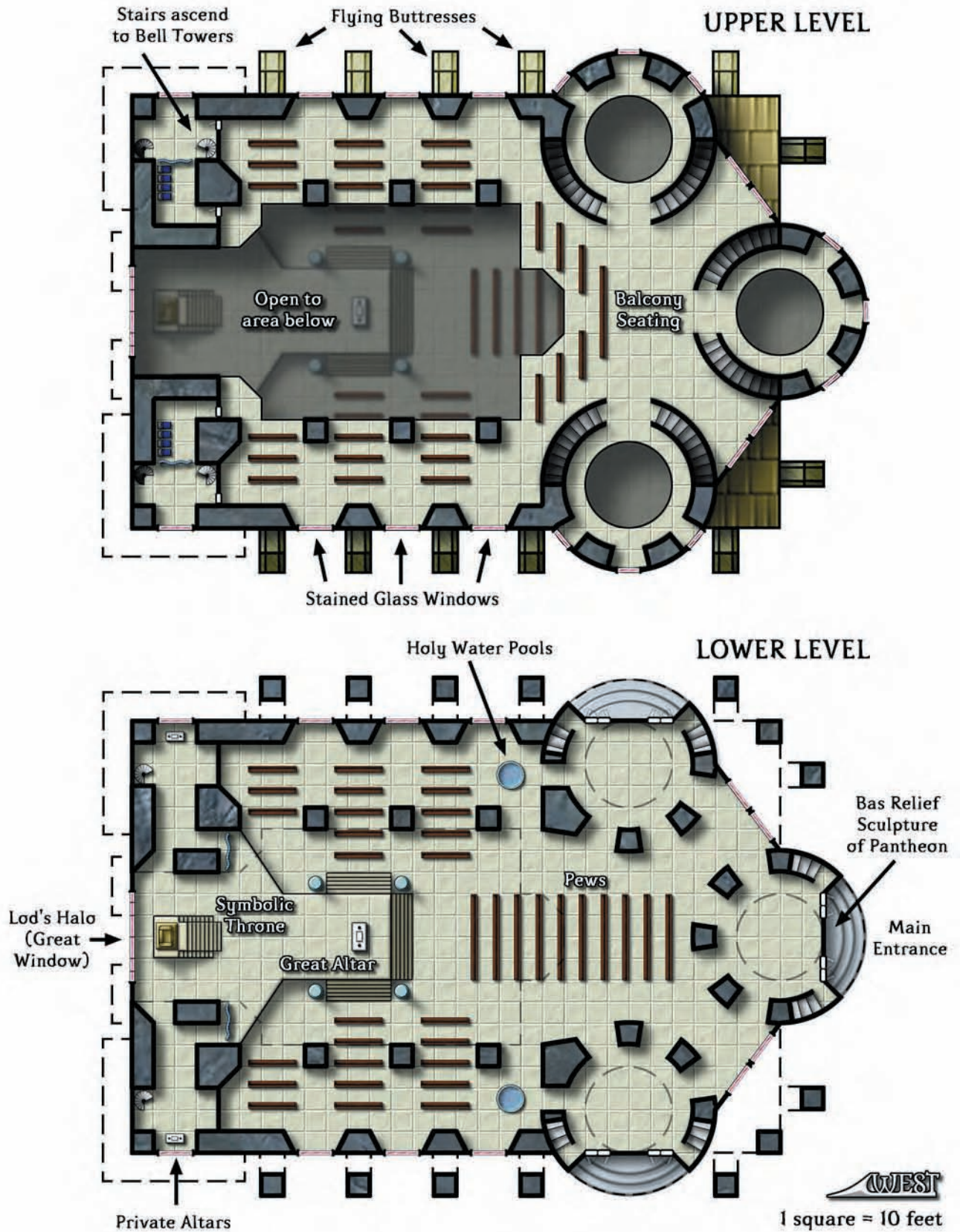
The bulk of the rest of the church of Lod in Liberty consists of numerous lay brothers and sisters—usually referred to as “monks,” though in the contemplative sense, rather than in the sense that they are of the monk class—as well as a few lower-level clerics and several adepts. These people are responsible for assisting the clergy, maintaining the temple and its grounds, and carrying out tasks from copying religious texts to tending to the temple’s herb gardens, cooking, cleaning, and laundering. Those with spellcasting abilities are often called upon to cast spells for visitors to the temple (in exchange for a donation), or to assist the higher-level clerics in their own duties. Most are required to provide physical labor as well, when the church’s needs require it; the most common of such duties are the daily rearrangement of the tables and pews in the chapel to facilitate various activities, such as the transition from morning services to noonday meals.

A small number of the remaining staff are craftsmen who provide a variety of services for the temple in exchange for some dispensation: carpenters, jewelers, candle makers, and so forth. Depending on the value of the services provided, dispensation can range from occasional gratis spellcasting to more or less permanent lodgings, either in the city or nearby.

Most of the temple staff live somewhere on the grounds or in the cathedral’s various dormitories, if not in the cathedral itself. Some dwell in crofts outside the city walls, where they are responsible for activities that cannot easily be performed inside the city, such as farming or tending to certain shrines sacred to Lod (such as the Shrine of Barodil, erected on the spot where the dwarf warlord Barodil converted to the worship of Lod, before becoming a cleric of Lod).

Unlike most other temples in Liberty, the Cathedral of Lod has its own onsite guards, drawn from among the more devout residents of the Mercenary Quarter. While there is a small barracks located near the temple, the majority of them live in housing near the Academy of Arms, which receives a subsidy from the temple to train its guards. A handful of these guards are actually paladins devoted to the worship of Lod and assigned to act as squires to Drom Halzir, the Champion of Lod. They are responsible for maintaining order on the temple grounds, and, as long as the offense occurs within the temple itself, they have the ultimate authority to prosecute, punish, and even execute transgressors, though they rarely exercise this right (by informal agreement with the city guard). Their customary procedure, on instructions from the high priest, is to remove unwanted persons from the temple itself, and, in particularly troublesome cases, to hold them until the city guard arrives to arrest them. The temple guards have no authority anywhere else in the city, though they often accompany Vamdrin Adamanheart when he leaves temple grounds (even when he’s only traveling back and forth to the palace).

CATHEDRAL OF LOD



Who Worships Lod?

Outside the temple, those who worship Lod are generally characterized by a willingness to obey the law and to defend the community (which doesn't always connote serving the city). The church of Lod is popular with the city guard and a great many of the students and faculty at the Academy of Arms in the Mercenary Quarter (the second favorite in both areas being Sem, the God of Strength). This of course, is in addition to the large percentage of the city's population that pays reverence to Lod on a regular basis.

Among the adventuring classes, Lod attracts primarily clerics and paladins, though a fair number of monks are drawn to his worship as well (most monks, however, worship Ilaia, the goddess of swiftness).

Ceremonies and Rituals

The ceremonies and rites of the church of Lod usually focus on Lod's domains of Air, Law, Protection, and War. As the Father of the Gods, Lod is particularly mindful of the special significance of being a father, and so his male worshippers undertake a rite upon the birth of their first children.

Lod's ceremonies and rites are described below.

Ceremony: Lod's Blessing

Enchantment (Compulsion) [Mind-Affecting]

Knowledge (religion): DC 30; **Concentration Check:** DC 15;

Domain: Law; **Components:** V, S, M; **Duration:** 1 month.

Once each month, on the last day of the month, the priests of Lod offer a benediction to the faithful, in the form of a sense of calm that comes over the faithful in moments of stress, negating the effects of conditions such as cowering, frightened, panicked, and shaken. This sense of calm occurs only once: the next time the subject is affected by one of the listed conditions before next receiving *Lod's Blessing*, the condition affects the subject normally.

Only one cleric is required to confer this blessing on up to 50 subjects. Additional subjects require secondary casters.

Secondary Casters: 1 required for every additional 50 subjects.

Material Components: Performing the *Lod's Blessing* ceremony requires a bullseye lantern crafted especially for the purpose of this ceremony, with a value of 25 gp. A cleric must also cast *continual flame* inside the lantern to provide the "light of Lod" shined on each subject during the ceremony. (Casting *continual flame* has a material component cost of ruby dust worth 50 gp.)

Substitute Components: An ordinary bullseye lantern may be substituted for the specially crafted one, at a cost of 12 gp. Additionally, a pint of oil may be used to light the lantern, at a cost of 1 sp.

Ceremony: The Warlord's Aegis

Abjuration (Good, Law)

Knowledge (religion): DC 28; **Concentration Check:** DC 14;

Domain: War; **Components:** V, S, M; **Duration:** 1 day.

Before battles, clerics of Lod perform the *Warlord's Aegis* to protect their forces from their enemies, in effect creating a magical barrier around each combatant. This barrier provides each combatant with

a +2 deflection bonus to AC and a +2 resistance bonus on saves, both of which apply against attacks made or effects created by chaotic or evil creatures.

Additionally, summoned chaotic or evil creatures are prevented from bodily attacking a combatant who is protected by the *Warlord's Aegis*. The natural weapon attacks of such creatures fail against the warded combatant, and the creature recoils if such attacks require touching the combatant. Lawful or good summoned creatures are immune to this effect. The protection against contact by summoned creatures ends if the warded combatant makes an attack against or tries to force the barrier against the blocked creature. Spell resistance can allow a creature to overcome this protection and touch the warded combatant.

Only one cleric is required to ward up to 10 combatants with this ceremony. Additional combatants require secondary casters (see below).

Secondary Casters: 1 required for every additional 100 combatants.

Material Components: Performing the *Warlord's Aegis* requires one ounce of powdered silver, plus one ounce for each additional 100 combatants. An ounce of powdered silver costs 1 sp.

Substitute Components: The *Warlord's Aegis* may be performed using iron filings from a weapon used in at least one battle, at a cost of 1 cp per ounce.

Ritual: Rite of Fatherhood

Wisdom Check: DC 14; **Components:** V, S, M; **Duration:**

Special (see text).

Within one day of the birth of a child, the new father may ask Lod for a special blessing to protect the child from sickness. Each time the child makes a saving throw against disease effects, the father may also make a saving throw; the child uses whichever saving throw is higher.

The father can use this ability once for each disease that afflicts the child, until the child reaches the base age of adulthood for his or her race: 15 years old for humans, 40 years old for dwarves, and so on. (See the *PHB*, Chapter 6: Description.)

Material Components: Performing the *Rite of Fatherhood* requires a cup of fine wine (sipped by the child, then finished by the father) with a value of at least 1 gp. (Fathers generally begin saving for this ritual well in advance of the birth of their children.)

Substitute Components: Cheaper wine may be substituted for the fine wine, at a cost of 1 cp.

Ritual: The Battle Prayer

Wisdom Check: DC 15; **Components:** V, S, M; **Duration:** 1 hour.

A less powerful version of the Warlord's Aegis, the *Battle Prayer* is traditionally recited by warriors preparing to engage in combat, and is usually performed by the leader of the troops involved (or, if there is no recognized leader, the most experienced warrior present).

The *Battle Prayer* provides each combatant with a +1 deflection bonus to AC and a +1 resistance bonus on saves, both of which apply against any enemy they encounter during the next battle or the next hour (whichever comes first).

Material Components: Performing the *Battle Prayer* requires the blood of an animal with a Constitution score of at least 15. This blood must be gathered by at least one of the participants in the ritual; it may not simply be purchased.

Substitute Components: An animal with a Strength score of 15 or greater may be substituted for the usual animal. This blood must be gathered by at least one of the participants in the ritual; it may not simply be purchased.

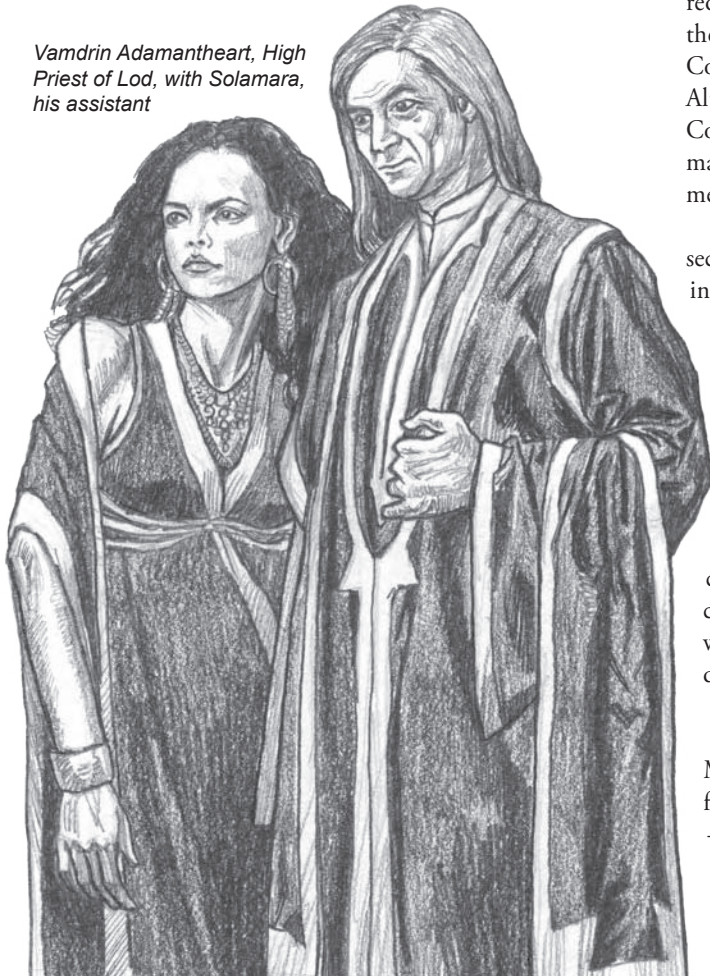
Notable Clergy of Lod

Heroes visiting the Cathedral of Lod might encounter one or more of the following people, particularly Solamara. To gain a personal audience with Vamdrin Adamantheart, the heroes must have performed some great service for the city or the church, or come highly recommended. Fighters who deliberately seek out the temple's guards could encounter Drom Halzir, and the Champion might actually seek out paladin heroes who come to visit, if he is aware of them.

Vamdrin Adamantheart

"We do what we do for the glory of Lod. Our prayers glorify Lod. Our projects glorify Lod. We make the temple greater to make his glory greater. That makes the church stronger. Making the church stronger makes the city stronger. This is Lod's city. By serving the city, we serve Lod."

Vamdrin Adamantheart, High Priest of Lod, with Solamara, his assistant



Vamdrin Adamantheart is a middle-aged man just starting his journey into old age. His graying temples give him a distinguished look, and his profile is still strong and regal. In public, he wears his robes of office: a dark blue robe trimmed with gold, with religious designs on both sides from shoulder to hem. He also wears his *breastplate of command* in any public appearance, though he often disguises it with the *glamer* placed upon it, so as to appear more confident. He rarely carries his magic heavy flail—the head of which is shaped like a lantern, Lod's symbol—except on formal occasions.

Vamdrin became known as “the Adamantheart” when he allowed his own wife to die in order to save the life of a high-ranking Liberty noble after an orc raid in the Outlands. Though he lost a wife, Vamdrin gained a political ally—Osier Tulkis, who at that time was a member of the Lords' Council. With Tulkis's guidance and sponsorship, Vamdrin rose in prominence, both in the city of Liberty and in the Church of Lod. He became a confidant of a number of powerful figures in the city's politics, and those connections gradually led to more and more influence in the temple. Without those connections, Vamdrin might never have become the high priest of the cult of Lod.

Vamdrin has been the high priest for almost twenty years, and his control of the Divine Quarter is virtually undisputed. He not only officiates at all of the ceremonies held in the Cathedral of Lod, but sits on the Lords' Council, a job that requires his presence in the Palace Quarter most every day of the week. Vamdrin is very protective of his position on the Council; he equates it with control of the Divine Quarter. Although he has a fair number of political enemies both on the Council and in the quarter, he has also cultivated at least as many allies, so that any attempt to unseat him would, he hopes, meet with failure.

The high priest of the entire church of Lod has a terrible secret, however—though learning that secret has been instrumental in his rise to power. Vamdrin is aware of several religious texts scattered in private collections around the city that preach that Lod is not the father of the gods after all, and did not create the world. These texts also state that Vurkis, the god of evil, was originally the god of truth, and that Vurkis was actually trying to *stop* the Battle of the Eight Gods. If it becomes known that Vamdrin—and all of the high priests of Lod before him—has been actively suppressing this information, the church of Lod could collapse. And with Halina, of the Temple of Umit, on her crusade for absolute morality in Liberty, such a revelation could win the church of Umit thousands of converts—making Halina dangerously influential.

⚔ **Vamdrin Adamantheart:** male human Clr 15; CR 15; Medium-size humanoid; HD 15d8+15; hp 86; Init +0; Spd 20 ft.; AC 17 (touch 10, flat-footed 17); Base Atk +11/+6/+1; Grp +11; Atk +13 melee (1d10+2/19–20/×2, +2 *heavy flail*); Full Atk: +13/+8/+3 melee (1d10+2/19–20/×2, +2 *heavy flail*) or +11/+6/+1 ranged; Space/Reach 5 ft./5 ft.; SA turn undead; SQ spells; AL LN; SV Fort +10, Ref +5, Will +16; Str 10, Dex 11, Con 12, Int 14, Wis 21, Cha 19.

Skills and Feats: Concentration +15, Diplomacy +29 (+31 with *breastplate of command* active), Heal +11, Knowledge (history) +10, Knowledge (religion) +20, Knowledge (the planes) +8, Sense Motive +13, Speak Common, Speak Dwarven, Speak Orc, Spellcraft +10; Craft Magic Arms and Armor, Craft Wondrous Item, Iron Will, Leadership, Martial Weapon Proficiency (heavy flail), Negotiator, Skill Focus (Diplomacy).

Domains: Air, Law.

Spells Prepared: (6/7+1/7+1/7+1/5+1/5+1/4+1/3+1/2+1; base DC = 17 + spell level): 0—*cure minor wounds* (×2), *detect magic*, *detect poison*, *light*, *read magic*; 1st—*bless* (×2), *bless water*, *command*, *cure light wounds* (×3), *protection from chaos* (domain); 2nd—*augury*, *calm emotions* (domain), *cure moderate wounds* (×2), *enthrall* (×2), *lesser restoration*, *zone of truth*; 3rd—*cure serious wounds* (×2), *dispel magic* (×2), *magic circle against chaos* (domain), *remove blindness/deafness*, *remove curse*, *remove disease*; 4th—*air walk* (domain), *cure critical wounds* (×2), *discern lies*, *dismissal*, *divination*; 5th—*commune*, *control winds* (domain), *mark of justice*, *raise dead*, *screaming*, *true seeing*; 6th—*chain lightning* (domain), *forbiddance*, *heal* (×2), *mass cure moderate wounds*; 7th—*dictum* (domain), *greater screaming*, *mass cure serious wounds*, *regenerate*; 8th—*greater planar ally*, *mind blank*, *shield of law* (domain).

Possessions: +2 *heavy flail* (glowing head shaped like lantern), *glamered breastplate of command*, *periapt of wisdom* +2, *cloak of charisma* +2, *medallion of thoughts*, *ring of mind shielding*, *potion of cure light wounds*, *potion of cure moderate wounds*, *potion of cure serious wounds*, gold holy symbol of Lod, 4 flasks of holy water, 1,500 gp in assorted jewelry and clothing, 16,000 gp in temple chambers, 200 gp in coin.

Allies: Drom Halzir (Champion of Lod); Lord Lukan (Liberty's military commander); Lord Fainren Hombil (advisor to Prince Fiorelle); Osai-Myor (high priestess of Temple of Osai).

Enemies: Halina (high priestess of Temple of Umit); Godfrid of Wainsworth (High Kingdom representative on Lords' Council); Ezakel Fireblooded (sorcerer).

Tactics: Vamdrin rarely engages in physical combat; his position simply doesn't provide many opportunities for him to do so. Instead, he relies on his guards to defend him. However, if given no alternative, he looks first to his own protection, then to that of his guards or allies, and then looks for an opportunity to take up a fallen weapon. If Vamdrin is given plenty of warning of a threat, however, he readies an action to use his +2 *heavy flail* to batter anyone who comes close enough to attack him in melee combat. In such a case, he rarely moves more than five feet from round to round, in order to use a full attack action as often as possible.

In politics, Vamdrin is not above using his spells and magic items to learn what he can of his opponents and their plans. He even crafted a *medallion of thoughts* to wear during Council meetings. He has also planned for the same general tactic to be used against him, which is why he always wears a *ring of mind shielding*.

Solamara

"High Priest Vamdrin is not available. I am authorized to help you, however. Is there anything I can do?"

Solamara is the public face of the Cathedral of Lod. When visitors to the temple wish to speak to a cleric, it is her to whom they speak, despite the fact she is not part of the church's upper hierarchy. Solamara is Vamdrin Adamantheart's personal assistant. She has also been Vamdrin's lover for almost three years—a fact that the two of them have been able to keep a secret from almost everyone in the city. Some have noticed that Vamdrin spends a lot of his private time with his assistant, and that she seems exceptionally devoted to the high priest.

But though Solamara is a loving and giving woman, she sometimes feels as though Vamdrin is using her. It troubles her that he insists on keeping their affair a secret, despite the fact that the church does not forbid marriage, or even relationships, among the clergy. Further, she wonders about Vamdrin's dead wife: Why has he not *resurrected* her? Why did he choose to let her die in the first place, when he was an accomplished healer, even then? These questions have started to bother Solamara enough that she has begun to look into the details surrounding the death of Vamdrin's wife and the Adamantheart's subsequent rise to power.

Solamara is a slender, attractive, and self-assured young cleric with long, dark hair and bewitching, dark eyes. In public, she wears her hair in a tight braid; in the less public areas of the temple, she keeps it loose. She wears the traditional blue robes of the church, but the designs are worked in gold thread, rather than the more traditional cloth of gold. She also sports a fair amount of elegant jewelry. In personality, she is friendly and helpful, with a warm, enchanting smile.

✧ **Solamara:** female human Clr 8; CR 8; Medium-size humanoid; HD 8d8; hp 40; Init -1 (-1 Dex); Spd 30 ft.; AC 10, touch 10, flat-footed 10; Base Atk +6/+1; Grp +6; Atk +7 melee (1d6, masterwork quarterstaff); Full Atk: +7/+2 melee (1d6, masterwork quarterstaff) or +3/-2/-1 melee (1d6/1d6, masterwork quarterstaff) or +7/+2 melee (1d4, masterwork silver dagger) or +5 ranged; Space/Reach 5 ft./5 ft.; SA turn undead; SQ spells; AL LG; SV Fort +6, Ref +1, Will +9; Str 10, Dex 9, Con 11, Int 13, Wis 16, Cha 18.

Skills and Feats: Diplomacy +18, Heal +14, Knowledge (history) +12, Knowledge (religion) +15, Speak Common, Speak Istaran; Brew Potion, Craft Wand, Skill Focus (Diplomacy), Skill Focus (Knowledge [religion]).

Domains: Air, Law.

Spells Prepared: (6/5+1/4+1/4+1/2+1; base DC = 13 + spell level): 0—*cure minor wounds* (×2), *detect magic*, *detect poison*, *light*, *read magic*; 1st—*bless*, *bless water*, *command*, *cure light wounds* (×2), *protection from chaos* (domain); 2nd—*bear's endurance*, *cure moderate wounds* (×2), *lesser restoration*, *wind wall* (domain); 3rd—*cure serious wounds* (×2), *dispel magic*, *magic circle against chaos* (domain), *remove curse*; 4th—*cure critical wounds* (×2), *dispel chaos* (domain).

Possessions: masterwork quarterstaff, masterwork silver dagger, *wand of cure light wounds* (7 charges remaining), *wand of cure moderate wounds* (50 charges remaining), *phylactery of faithfulness*, *potion of cure light wounds* (×3), *potion of protection from chaos* (×2), *potion of protection from evil* (×2), *potion of magic weapon*, *oil of bless weapon* (×2), *potion of aid*, *potion of cure moderate wounds* (×2),

potion of owl's wisdom (×2), *potion of cure serious wounds*, *potion of neutralize poison* (×2), *handy haversack*, gold holy symbol of Lod, 3 flasks of holy water, 600 gp in assorted jewelry and clothing, 900 gp in temple chamber, 20 gp in coin.

Allies: Vamdrin Adamantheart (high priest of Lod); Drom Halzir (champion of Lod).

Enemies: Semetha (proprietary of House of Orchids); Lady Miana of Sceptren (member of Lords' Council).

Tactics: Solamara is not a fighter. Her divine spells are generally abjurations, partly because it's part of her duty at the temple, and partly because she likes to be prepared to help Vamdrin in case he is attacked. She doesn't carry a weapon any more powerful than her quarterstaff, though she keeps a large number of disposable magic items on hand to assist others in moments of need. If she is not alone, Solamara helps her allies; otherwise, she flees—usually straight to wherever she believes Vamdrin might be.

The Champion of Lod

The Champion of Lod is the strong right arm of the church of Lod, a holy warrior who leads the faithful in battle even as the high priest leads them in faith itself. The role of Champion has existed since the days of the reign of Vyskandr the Heartless, when the high priest of Lod was killed in battle with the lich-king's forces. When the surviving clerics of Lod could not agree on who should become the new high priest, a paladin named Meredur the Righteous took charge of the church's military efforts, and in time became the de facto high priest (despite his lack of clerical training). After the clerics finally settled on a new high priest, Meredur was given the honorary title of Champion of Lod, and the tradition of bestowing this title on the best and bravest paladin of Lod has endured.

Lod's champion is the "favored son" of the church—a paragon of courage and virtue who not only acts as a figurehead for recruitment drives but also serves quite functionally as the head of any military force the church of Lod raises. In exchange, the church expects the Champion of Lod to be ready at all times to defend the church and its congregation against any threat. In the past, the Champions of Lod have fought mighty battles, slain dragons, carried out the punishments of heretics and apostates, and even acted as the high priest's enforcer in conflicts with other churches. The Champion of Lod is the church's go-between for the city's soldiery and is often a close associate of the master of the Academy of Arms.

Acting as the high priest's conscience is also an important part of the Champion's duties. The Champion often stands behind the high priest during church conferences with his weapon in his hand—the message being: "Speak any heresy, carry out any heresy, or in any way betray the faithful, and you forfeit your right to lead Lod's people, and must be delivered unto Lod for judgment." In the history of the Champions, only one high priest was ever executed in this fashion: Saryl the Third, who had for some time been siphoning money out of the church's coffers to finance the construction of a mansion for the high priest, and used the threat of excommunication to force the congregation to carry out the construction at no cost.

At any one time, there is only one Champion of Lod, and that person is always headquartered in Liberty, though not always in the Cathedral of Lod. While individuals may meet the

requirements set forth by the church, the position must be empty before a new Champion may be chosen.

While this prestige class is aimed squarely at paladins, particularly focused clerics can also qualify to be the Champion of Lod, as can other classes (provided they take at least one level of cleric to gain the ability to turn undead, and to cast divine spells).

Because the Champion of Lod is invariably tied to the activities of the church of Lod in Liberty, this prestige class is not suited to player characters in campaigns that aren't set primarily in the city. The Champion can sometimes justify adventures out in the world at large, but the church would not tolerate extended or frequent absences by their champion.

Hit Die: d10.

Requirements

To qualify to become the Champion of Lod, a character must fulfill all the following criteria.

Alignment: Lawful good or lawful neutral.

Base Attack Bonus: +5.

Base Save Bonuses: Fort +4.

Skills: Knowledge (nobility and royalty) 6 ranks, Knowledge (religion) 6 ranks, Ride 8 ranks.

Feats: Mounted Combat.

Spells: Able to cast divine spells.

Patron: Lod.

Special: *Turn Undead*—To become the Champion of Lod, a character must have the ability to turn (not rebuke) undead.

Special: *One Champion*—Only one person can be the Champion of Lod at any given time; the position must currently be empty for a character to take this prestige class.

Class Skills

The Champion of Lod's class skills (and the key ability for each skill) are Concentration (Con), Diplomacy (Cha), Handle Animal (Cha), Heal (Wis), Intimidate (Cha), Knowledge (nobility and royalty) (Int), Knowledge (religion) (Int), Profession (Wis), Ride (Dex), Sense Motive (Wis). See Chapter 4: Skills in the *PHB* for skill descriptions.

Skill Points at Each Level: 2 + Int modifier.

Class Features

All of the following are class features of the Champion of Lod prestige class.

Weapon and Armor Proficiency: The Champion of Lod is proficient with all simple and martial weapons, with all types of armor (heavy, medium, and light), and with shields (except tower shields).

Constant Heart (Su): Ordinarily, a paladin who multiclassed loses the ability to advance further as a paladin. However, a paladin who advances into the Champion of Lod prestige class essentially becomes simply a more devoted paladin of Lod. Provided the Champion of Lod remains lawful good, does not willfully commit any evil acts, who does not grossly violate the code of conduct of the paladin (or successfully atones for any of these transgressions, via the *atonement* spell), and who does not multiclass into any other class (even cleric) may return to the paladin class after advancing beyond 5th level as a Champion of Lod.

Spells: Beginning at 1st level, the Champion of Lod gains the ability to cast a small number of divine spells. To cast a spell, the Champion of Lod must have a Wisdom score of at least 10 + the spell's level, so a Champion of Lod with a Wisdom of 10 or lower cannot cast these spells. Champion of Lod bonus spells are based on Wisdom, and saving throws against these spells have a DC of 10 + spell level + the Champion of Lod's Wisdom modifier (if any). When the Champion of Lod gets 0 spells of a given level, such as 0 1st-level spells at 1st level, the Champion of Lod gets only bonus spells. A Champion of Lod without a bonus spell for that level cannot yet cast a spell of that level. The Champion of Lod's spell list appears below. The Champion of Lod prepares and casts spells just as a cleric does, though he cannot lose a prepared spell to spontaneously cast a cure spell in its place.

Leadership: The Champion of Lod must be a commander, as well as a warrior. At 1st level, the Champion of Lod gains the Leadership feat.

Church's Favor (Ex): As an important representative of the church of Lod, the Champion of Lod may purchase magic scrolls, magic potions, magic arms, magic armor, and religiously-oriented wondrous items (such as a *phylactery of faithfulness*) from the church of Lod at half price.

Smite Enemies of Lod (Su): At 2nd level, the Champion of Lod may attempt to smite enemies of Lod with one normal melee attack per day. He adds his Charisma bonus (if any) to his attack roll and deals 1 extra point of damage per Champion of Lod level.

If the paladin accidentally smites a creature that is not an enemy of Lod, the smite has no effect, but the ability is used up for that day. An "enemy of Lod" is defined as any creature or character who actively threatens a worshipper of Lod (other than the Champion of Lod), or who actively works to damage or destroy any place or object sacred to Lod (such as a shrine or a relic of the church).

If the Champion of Lod also has the smite evil ability, and the enemy of Lod is also evil, the Champion of Lod may combine the two abilities into the same attempt, dealing more damage. For example, a 6th-level paladin/2nd-level Champion of Lod who attempts to smite a hobgoblin who is trying to destroy a shrine of Lod deals his normal damage +8—that is, +6 (for the smite evil ability), and +2 (for the smite enemy of Lod ability).

At 4th level, the Champion of Lod may smite enemies of Lod one additional time per day.

Light of Lod (Sp): At 3rd level, the Champion of Lod may, at will, compel any lantern-shaped holy symbol of Lod to shed light as a *daylight* spell, for as long as the Champion of Lod holds it.

Wrath of Lod (Sp): Upon reaching 4th level, the Champion of Lod gains the ability to focus Lod's displeasure on the unrighteous. Once per day, the Champion of Lod may attempt a melee touch attack against any evil or chaotic creature; if the touch attack is successful, the subject suffers Lod's curse. The subject suffers a –4 penalty on attack rolls, saves, ability checks, and skill checks, and must make a DC 15 Will save to attack anyone or anything that bears the lantern symbol of Lod. Once the Champion of Lod has activated this ability, it is not discharged until the Champion has made a successful melee touch attack against an evil or chaotic creature, or until the Champion willingly dismisses it.

Once discharged on an evil or chaotic creature, this curse is permanent. The curse cannot be dispelled, but it can be removed with a *break enchantment*, *limited wish*, *miracle*, *remove curse*, or *wish* spell.

Thunderbolt of Lod (Sp): At 5th level, the Champion of Lod may hurl his personal holy symbol, which transforms into a bolt of lightning in mid-flight. On a successful attack, the holy symbol not only deals 5d6 electrical damage to the target (Reflex DC 14 half), but also emits a great thunderclap, causing all creatures within 60 feet to be stunned for 1 round (Fortitude DC 15 negates). The range increment for this attack is 20 feet. The holy symbol is not damaged by using it in this fashion, and it falls to the ground in the target's square.

Note: All of the Champion of Lod's spell-like abilities (*light of Lod*, *thunderbolt of Lod*, and *wrath of Lod*) are treated as 3rd-level spells, with a caster level equal to the total of the character's paladin and Champion of Lod levels.

Champion of Lod Spell List

The Champion of Lod chooses his spells from the following list:

1st level—*bless*, *bless weapon*, *command*, *cure light wounds*, *detect poison*, *detect undead*, *divine favor*, *endure elements*, *magic weapon*, *protection from chaos/evil*, *read magic*, *remove fear*, *virtue*.

2nd level—*aid*, *align weapon*, *bear's endurance*, *bull's strength*, *consecrate*, *delay poison*, *eagle's splendor*, *resist energy*, *shield other*, *status*, *zone of truth*.

3rd level—*cure moderate wounds*, *daylight*, *discern lies*, *dispel magic*, *heal mount*, *magic circle against chaos*, *magic circle against evil*, *magic weapon (greater)*, *prayer*, *remove curse*.

Ex-Champions of Lod

A Champion of Lod holds this position for as long as he likes or until he transgresses against the church of Lod, either by willfully

Table 1—1: The Champion of Lod

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day		
						1st	2nd	3rd
1st	+1	+2	+0	+2	Leadership, church's favor	0	—	—
2nd	+2	+3	+0	+3	Smite enemies of Lod	1	—	—
3rd	+3	+3	+1	+3	<i>Light of Lod</i>	1	0	—
4th	+4	+4	+1	+4	<i>Wrath of Lod</i>	1	1	—
5th	+5	+4	+1	+4	<i>Thunderbolt of Lod</i>	1	1	0

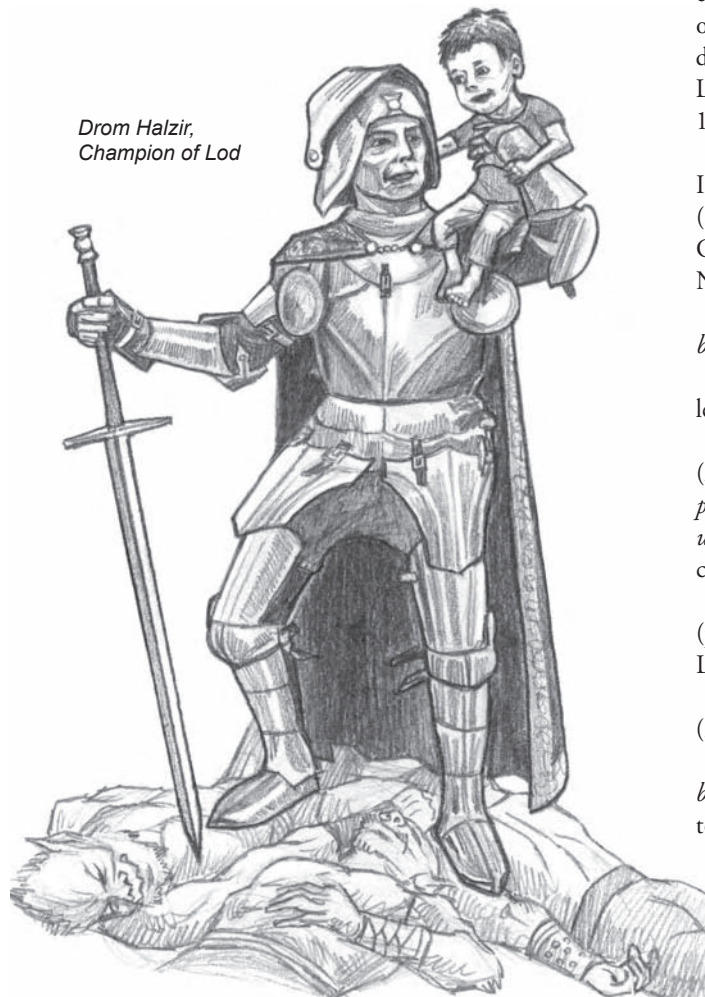
committing an evil or chaotic act, or by willfully refusing to defend the church or its worshippers. The Champion then loses all spells and abilities (not including weapon, armor, and shield proficiencies) of the prestige class, and may not progress any farther in levels as a Champion of Lod. He regains his abilities and advancement potential if he atones for his violations (via the *atonement* spell).

A Champion of Lod who gains a level in any class other than Champion of Lod (including the paladin class) may never again raise his Champion of Lod level, though he retains all of his Champion of Lod abilities.

Drom Halzir

“Today, we do battle to honor Lod! Let those who fall first be the heroes seated at the Warlord’s side, when we meet in his feasting hall!”

The current Champion of Lod, Drom Halzir, is actually the nephew of the previous Champion, Morl Fastil, known as Morl the Virtuous. After his mother died, and his father abandoned him, Drom was raised by his uncle Morl, who was a soldier in Liberty’s army and a devoted worshipper of Lod. Drom converted to the worship of Lod himself and, shortly afterward, became Morl’s squire. In an effort to show his nephew the proper way for a warrior to revere Lod, Morl left the common soldiery to become a paladin. In time, he was chosen to become the Champion of



Drom Halzir,
Champion of Lod

Lod, and Drom began training as a paladin himself. When Morl was defeated in battle with a trio of giants, Drom finished off the attackers and was rewarded for his courage, and his uncle’s memory, by being named the new Champion of Lod.

As the Champion, Drom has not only participated in a number of battles with various monsters and brigands in the Outlands, but has also crusaded for a number of social changes in the city of Liberty itself. For example, he is very outspoken on the subject of poverty in the Old Quarter and the problem of crime in the city in general. He campaigns on an almost daily basis in the Divine Quarter and visits the Palace once a week to ask for more funds to feed the poor and more guards to police the streets.

Drom Halzir is a muscular young blond man with a dazzling smile. He wears a shining, gold breastplate and a deep blue cloak woven with designs in gold thread. His helmet is worked with a lantern motif, as is the pommel of his sword. As the Champion of Lod, Drom wears his holy symbol at all times.

⚔ Drom Halzir: male human Pal 6/Champion of Lod 4; CR 10; Medium-size humanoid; HD 6d10+18 plus 4d10+12; hp 90; Init +2 (+2 Dex); Spd 30 ft.; AC 17, touch 12, flat-footed 15; Base Atk +10/+5; Grp +13; Atk +14 melee (1d8+4/19–20, +1 *holy longsword*); Full Atk: +14/+9 melee (1d8+4/19–20, +1 *holy longsword*) or +12/+7 ranged; Space/Reach 5 ft./5 ft.; SA smite evil (2/day), turn undead, smite enemy of Lod (2/day); SQ aura of good, *detect evil*, divine grace, lay on hands, aura of courage, divine health, special mount, *remove disease* (1/week), spells; AL LG; SV Fort +12, Ref +5, Will +7; Str 16, Dex 14, Con 17, Int 11, Wis 13, Cha 18.

Skills and Feats: Diplomacy +17, Handle Animal +11, Intimidate +12, Knowledge (nobility and royalty) +6, Knowledge (religion) +6, Ride +10, Sense Motive +7, Speak Common; Cleave, Improved Sunder, Leadership, Mounted Combat, Negotiator, Power Attack.

Paladin Spells Prepared: (2; base DC = 11 + spell level): 1st—*bless weapon*, *divine favor*.

Champion of Lod Spells Prepared: (2/1; base DC = 11 + spell level): 1st—*command*, *remove fear*; 2nd—*bull’s strength*.

Possessions: +1 *holy longsword*, *breastplate of fortification* (moderate), *amulet of health* +2, *cloak of charisma* +2, *helm of persuasion* (functions as *circlet of persuasion*), *potion of cure moderate wounds*, silver holy symbol of Lod, 100 gp in assorted jewelry and clothing, 140 gp in temple chamber, 25 gp in coin.

Allies: Vamdryn Adamantheart (high priest of Lod); Solamara (priestess of Lod); Lord Lukan (Liberty’s military commander); Lord Fainren Hombil (advisor to Prince Fiorelle).

Enemies: Sepris (leader of Thieves’ Guild); Gebrin Sunstroke (ruined noble); Fiazghar (fire giant king).

Tactics: Given a round or two to prepare, Drom Halzir casts *bull’s strength* on himself, then *divine favor*. He tends to use the total defense strategy initially, then fights defensively as he gauges how capable his opponents are. In the case of much weaker foes, Drom seeks to deal nonlethal damage (taking the –4 penalty to his attacks). If his opponent seems too effective with a particular weapon, Drom uses his Improved Sunder feat to attack the weapon directly.



The interior of the Cathedral of Lod.

Notable Features of the Cathedral of Lod

As the foremost temple in the city of Liberty, the Cathedral of Lod is a grand structure with architecture designed not only to evoke a sense of awe and humility, but also to promote acoustics, so that the voice of Vamdrin Adamanheart carries just as well to the faithful standing in the back of the upper balcony as it does to those sitting in the nearest pews.

Chapel

The cathedral's chapel is cavernous, but, thanks to numerous stained-glass windows, very well-illuminated. The central window, behind the symbolic throne of Lod, bears a depiction of the Father of the Gods, gesturing magnanimously; at sunset (when the majority of ceremonies are held), the image seems to be surrounded by a nimbus of celestial light.

Great Altar: The *Great Altar of the Cathedral of Lod* is more than just an ornamental fixture. The Great Altar is magical; it confers a +10 competence bonus on Concentration checks made to perform ceremonies. The ornate altar is decorated with the lantern symbol of Lod and depictions of the Father of the Gods, but it can be used by any cleric of any faith.

Faint evocation; CL 3rd; Craft Wondrous Item, *consecrate*; Price 7,500 gp.

Private Altars: The private altars are set aside for the use of Liberty's more prominent citizens (nobles and wealthy merchants)

for private rituals, and do not share the magical abilities of the Great Altar.

Symbolic Throne: The Throne of Lod is a marvel of craftsmanship; a gilded chair fit for the god it honors. Legend has it that it was constructed in the days when Lod walked the streets of Liberty, centuries ago, and that Lod himself sat upon it as he counseled Princess Thytstra, the city's ruler at the time. The legend further states that should the high cleric of Lod sit upon the throne, he will commune directly with the deity. But there is no proof of this legend; throughout the centuries, no high cleric who has sat on the Throne of Lod has felt anything more than a reasonably comfortable seat. It does not even radiate magic. Nonetheless, the rule of the church of Lod allows no one else to sit upon the Throne of Lod.

The Throne of Lod is worth 400 gp, and weighs 240 pounds.

Holy Water Pools: These two pools each hold 20 pints of holy water. The basins themselves magically refill at a rate of 2 pints per day. They are meant to be used for simple blessings, and the clergy of Lod, when they sell holy water, sell flasks they have prepared separately. The pools are largely ceremonial—though, in an emergency, they serve just as well as individual flasks.

Faint transmutation; CL 3rd; Craft Wondrous Item, *bless water*; Price 3,650 gp each.

Treasury

The treasury of the cathedral of Lod is kept in a pair of locked, magical chests in Vamdrin Adamantheart's chambers. It consists of 31,250 gp worth of coins, gems, and art objects, divided equally between the two chests. The chests have no actual locking mechanism—merely a blank faceplate where the lock would be. To open the chests, one must touch the faceplate and speak the words “I avow my humility before the true father of all the gods.” If this phrase is not spoken by someone touching the faceplate, the chest can only be opened with *dispel magic* or *knock*, or by destroying the chest. However, speaking the incorrect phrase also activates an *alarm*, which alerts the current Champion of Lod that the chest is being tampered with.

Faint abjuration; CL 3rd; Craft Wondrous Item, *arcane lock*, *alarm*; Price 13,850 gp each.

Clergy Quarters

Unlike many of the city's temples, most of the clergy of Lod do not actually reside inside the cathedral, but rather live in the outbuildings around it. Only Vamdrin Adamantheart and his ranking clerics dwell in the cathedral—the ranking clerics in the south bell tower, and Adamantheart and his personal assistant, Solamara, in the north tower. A small number of priests share dormitories on the upper level of the cathedral, just off the bell towers. Drom Halzir lives in the barracks building nearby.

Clergy

- ✦ **High Priest:** Vamdrin Adamantheart, male human 15th-level cleric (see above).
- ✦ **Assistant:** Solamara, female human 8th-level cleric (see above).
- ✦ **Ranking Priests:** Five 10th-level clerics (see page 15).
- ✦ **Clerics:** Twelve 5th-level clerics (see page 15).
- ✦ **Initiates:** 28 clerics of 1st to 3rd level.
- ✦ **Lay Clergy:** Seven 3rd-level adepts (see page 15).
- ✦ **Craftsmen:** Five 3rd-level experts.
- ✦ **Laypersons:** Various 2nd-level commoners (see page 15).
- ✦ **Temple Guards:** Twenty 2nd-level fighters (see page 14).

The Vault of Ages

Although it lies within the bounds of the Mercenary Quarter, the Vault of Ages is actually maintained and funded by the Cathedral of Lod. Known also as the Hall of Heroes, this grand building serves as a great mausoleum for centuries' worth of Liberty's fallen heroes—as well as a mechanism for bringing them back from the dead to continue their service to the city.

History of the Vault

During the reign of Emperor Orasir, the despot of the Southern Empire imposed many of his own culture's customs on the city, including the southern practice of ancestor worship. To this end, Orasir ordered the construction of a vast mausoleum in which to inter the remains of various departed heroes and rulers of the Southern Empire—along with a magical method of conferring with the inhabitants from time to time (via a *speak with dead* spell).

Orasir's advisors informed him that this form of necromancy was often less than effective (the subject being likely to respond in riddles,

and in any case unable to reveal anything new) and petitioned him to fund a more effective method of conferring with the departed ancestors: *resurrection*. They further argued that a departed ruler consulted for his martial advice would be considerably more effectual if he were actually able to *participate* in a battle.

Knowing the histories of some of his ancestors, however—particularly their propensities for usurpation—Orasir insisted that the means of *resurrection* include certain restrictions that would prevent ancient rulers and heroes from murdering him and seizing control of his empire. The individual brought back would be able to travel no more than 50 miles from Liberty, and would only return for a year and a day—after which he would be magically compelled to return to his bier in the Vault of Ages once more.

Emperor Orasir never got to fully explore how well the Vault of Ages could work. Less than a year after the Vault's completion, Prince Dolmir and Queen Inenya laid siege to the city. In the aftermath of their victory, the purpose of the Vault of Ages was uncovered and Queen Inenya, being a quick study, ordered the removal of the Southern Empire's dead heroes and past rulers, to be replaced with great heroes of the High Kingdom, instead. (Her order did not include past rulers of the city, curiously enough; perhaps she feared that the populace might demand the resurrection of her fallen ally, Prince Dolmir, who might object to the fact that his city had been turned into a protectorate of the High Kingdom.)

The Vault of Ages thus became the repository of those who had fought so valiantly to recapture the city from the Southern Empire, and, as time went by, of those who died in heroic service to the city—thus gaining the name “the Hall of Heroes.” In more recent decades, the mausoleum acquired a new nickname in reference to how long it has been in use by the city: the Vault of Ages.

The Magic of the Vault

The Vault of Ages contains the remains of a veritable host of fallen heroes, all resting on biers that generate a constant *gentle repose* effect: Any corpse laid upon one of these biers suffers no decomposition, so that the passage of even centuries cannot prevent the dead hero from being returned to life, via the *Hero's Welcome* (see below). Anyone who is resurrected by the *Hero's Welcome* becomes the new caretaker of the Vault, and is known as the Hero—an honorary title bestowed by the Lords' Council on anyone who, by being resurrected by the *Hero's Welcome*, agrees to be Liberty's defender.

The Hero's Welcome

The *Hero's Welcome* can be used to resurrect any character whose remains placed upon it (not just those who have been interred in the Vault), but the *resurrection* carries with it certain conditions and limitations that make it a less attractive alternative to simply paying the Temple of Osai to cast *resurrection* on a fallen comrade.

The *Hero's Welcome* can be used by anyone who knows the proper prayer—though, due to the origin of the Vault and the *Hero's Welcome*, the prayer must be recited in Istiran, the language of the Southern Empire (characters who do not speak Istiran must learn the prayer; doing so in less than 24 hours requires a DC 18 Intelligence check). A copy of the prayer is recorded on a stone

tablet kept in the Vault and safeguarded by the Hero. A secret, second copy is in the possession of the Prince.

Further, the *Hero's Welcome* only functions if the last person it resurrected is either no longer alive or has bodily traveled to the home plane of his or her deity. Consequently, it may be necessary to persuade the current Hero to lay down his life to allow another person to be brought back from the dead—not necessarily an easy task, depending on the Hero's personality and goals.

When the *resurrection* effect begins, someone (generally the person who has recited the prayer) must ask the target three questions. If the answer to all three questions is not "Yes," then the effect fails. These three questions are:

- Do you swear to safeguard the city of Liberty, though it cost you your life once again?
- Do you swear to safeguard the Hall of Heroes, though it cost you your life once again?
- Do you swear to surrender yourself to the Hall of Heroes in a year and a day, lest your flesh betray you and your spirit wither?

If the target accepts these conditions, he is brought back to life, as though by a *resurrection* spell. The character is now the new Hero, and must abide by the conditions agreed upon by the three questions, or take 3d6 points of damage each day, as though affected by a *geas/quest* cast by a 16th-level cleric (including becoming sickened if the character fails a DC 20 Fortitude save).

Additionally, the Hero is limited by the magic of the Vault, as described below (so that he cannot too radically subvert the

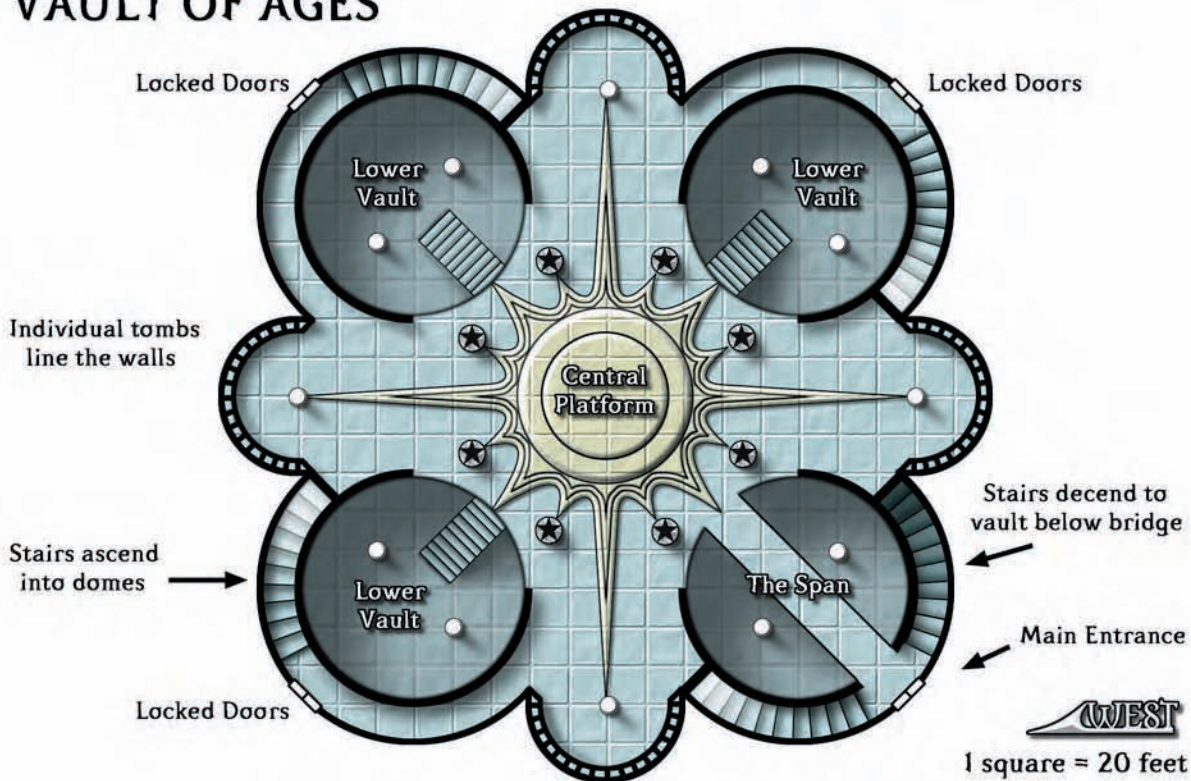
intent of the conditions). If the character violates any of these limitations, he is affected as by the *geas/quest* described above.

- The Hero may not voluntarily travel outside the borders of the lands ruled by the Prince of Liberty (currently accepted as a radius of 50 miles from the city's walls). This does not include travel to other planes, however, so long as the Hero departs from within the borders of Liberty.
- The Hero may not spend more than one month outside the walls of the Vault of Ages.
- The Hero may not remove any of the dead heroes from the Vault, nor may he remove the stone tablet bearing the Istiran prayer, or in any other way interfere with the rightful use of the *Hero's Welcome*. (This limitation is meant to prevent the Hero from making it impossible for the city to continue using the Vault of Ages; it does *not* prevent the Hero from refusing to lay down his life so that someone else can be resurrected before the Hero's "term" is over.)

**Behind the Scenes:
The Vault**

The Vault of Ages is more than just a curiosity in the city of Liberty; it's also a convenient way to introduce new player characters in mid-level campaigns. A player just joining the campaign can play one of the Vault's heroes, newly *resurrected* and ready to serve the city again, rather than someone who has just wandered in from the Outlands. This is especially effective in campaigns set in the city, since the *resurrected* Hero cannot travel more than 50 miles from Liberty—though you can certainly bend the rules a bit if your campaign is merely *centered* on Liberty.

VAULT OF AGES



The limitations placed on the Hero make no provisions for the Hero's alignment; even a chaotic evil character can be resurrected with the *Hero's Welcome*, if he agrees to the conditions. Obviously, not many such folk have ever performed a heroic task for the city, and so the number of evilly-aligned heroes interred in the Vault of Ages is very small indeed.

The *Hero's Welcome* only functions within the Vault. If it is removed, it cannot be used to bring the dead back to life until it is returned to the Vault—though the last Hero brought back to life by it is still under its effects.

Notable Figures at the Vault

The Vault of Ages hosts only a minimal staff, consisting of a small number of clergy from the Cathedral of Lod and, of course, the Hero: Jasmine Ilmyndra, the Savior of Mani's Drift, who gave her life defending the village of Mani's Drift (about 18 miles east of Liberty) from a band of bugbear brigands, a little under 200 years ago.

Jasmine Ilmyndra

"I really don't feel like I belong in this time. All my friends are dead—even the long-lived ones. And though the priests assure me it's painless, I'm not looking forward to dying again when my year and day is up. If I could find an alternative to this borrowed life, yes, I believe I'd take it...without hesitation."

Jasmine Ilmyndra is an attractive half-elf woman with strawberry blond hair and a bright, happy expression on her face; the expression is an affectation, and, were she not in disguise, she would prefer to dye her hair black. She generally wears loose-fitting black trousers and an oversized forest green blouse with high, soft, black boots. Jasmine wears a scimitar tucked into the black sash at her waist, and sports a ring and small, inexpensive necklace. However, when she is out of the Vault on a secret mission, she wears a dark gray cloak over her black belt, boots, and trousers, and a loose-fitting black silk blouse. She also carries a *handy haversack* in which she keeps her weapons and poisons, as well as a change of clothes.

Only a few people know that Jasmine Ilmyndra is actually an assassin called Kora Tenybra. Deemed a hero of Liberty due to her defense of Lord Kazydro—a member of the Lords' Council—against a Southern Empire assassin, Kora was granted interment in the Vault, even though several other members of the Council knew that Kora was herself a hired killer, and in Kazydro's employ no less. Several years and a few Heroes later, Lord Kazydro arranged to lure the Hero out of the Vault long enough for Kazydro's agents to switch the testimonial scrolls in Kora's bier with the scroll in the bier of Jasmine Ilmyndra, a half-elf ranger who had died over a century before. It was Kazydro's intention to someday arrange for "Jasmine Ilmyndra" to be selected for *resurrection* at a time when Kazydro would need his personal assassin again. Unfortunately for the ambitious lord, his enemies (the same people who hired the assassin that had failed to kill him before) hired another assassin who—now that Kazydro was no longer protected by Kora—was considerably more successful.

Decades passed until the Lords' Council—who had long since forgotten Lord Kazydro and his scheming—needed a new Hero (the previous one having perished in an unfortunate fall), and selected Jasmine Ilmyndra. Kora Tenybra, quite unaware of the plans Kazydro once had for her, was quite surprised to find herself surrounded by strangers, all calling her "Jasmine" and treating her as a great hero. Always quick-witted, Kora played along until she knew enough about Jasmine Ilmyndra to successfully pass herself off as who the Council expected her to be.

Not long after, Kora was contacted by Godfrid of Wainsworth, the only member of the Lords' Council who hadn't been fooled. A shrewd foreign merchant who knew a good opportunity when he saw one, Godfrid had consulted historical records and deduced that "Jasmine" was Kora Tenybra. He realized that he could put the half-elf assassin to the same uses that Lord Kazydro had planned for her. Godfrid arranged to put Kora in touch with the "right people" in the Old Quarter—specifically Kadel Mannypodde, the gnome alchemist who makes her poisons, and Semetha, madam of the House of Orchids (and an accomplished spy)—and supplied her with certain tools of her trade, then set Kora on his various political enemies.

So far, Godfrid has only employed Kora to carry out scare tactics; after all, if all of his enemies were to suddenly die with arrows sticking out of them, he would naturally be a suspect. Instead, Kora sneaks out of the Vault of Ages at night to assassinate the supporters of Godfrid's enemies—or their families, or their supporters' families. While many suspect Godfrid of being involved, he has a solid alibi, and, of course, no one suspects the heroic Jasmine Ilmyndra of being involved in any way.

But Kora is not happy with her rapidly-dwindling lifespan. She has begun to make insinuations that if Godfrid doesn't find a way to let her live beyond her year and a day, he isn't going to see that day come himself. Unfortunately for her, she can't afford to kill him, since that would prevent him from finding said solution. She can't even threaten him more directly without him revealing to the Council and the Cathedral of Lod who she really is—and she knows from personal experience that he is cunning enough to have covered up his own part in her subterfuge. So Kora waits for a chance to either be free of her duty to the city, or to gain the upper hand with Godfrid...all the while pretending to be a virtual paragon of heroism, counting the days until she begins to wither and die.

♣ **"Jasmine Ilmyndra"**: female half-elf Rgr 4/Rog 1/Assassin 4; CR 9; Medium-size humanoid (elf); HD 4d8+8 plus 1d6+2 plus 4d6+8; hp 57; Init +3 (+3 Dex); Spd 30 ft.; AC 13, touch 13, flat-footed 10; Base Atk +7/+2; Grp +8; Atk +9 melee (1d6+1/18–20, masterwork scimitar) or +11 ranged (1d6+2/×3, +1 *composite shortbow of distance*); Full Atk: +9/+4 melee (1d6+1/18–20, masterwork scimitar) or +11/+6 ranged (1d6+2/×3, *composite shortbow of distance*); Space/Reach 5 ft./5 ft.; SA Combat style, sneak attack (+3d6), death attack, poison use; SQ Racial traits, favored enemy (elf, +2), wild empathy, animal companion (hawk), spells, trapfinding; AL NE; SV Fort +7, Ref +13, Will +3; Str 13, Dex 17, Con 14, Int 12, Wis 13, Cha 15.

Skills and Feats: Balance +7, Bluff +7, Climb +8, Diplomacy +8, Disguise +8, Gather Information +10, Hide +11, Jump +10, Listen +9, Move Silently +11, Search +4, Sense Motive +5, Speak Common, Speak Elven, Spot +9, Survival +6; Combat Expertise, Endurance, Improved Feint, Point Blank Shot, Precise Shot, Rapid Shot, Track.

Racial Traits: Immune to magic *sleep* spells and effects; +2 racial bonus on saves against enchantment spells or effects; low-light vision; +2 racial bonus on Diplomacy and Gather Information checks (already figured into statistics given above); +1 racial bonus on Listen, Search, and Spot checks (already figured into statistics given above).

Ranger Spells Prepared: (1; base DC = 11 + spell level): 1st—*pass without trace*.

Assassin Spells Prepared: (4/1; base DC = 11 + spell level): 1st—*disguise self*, *feather fall*, *ghost sound*, *true strike*; 2nd—*alter self*, *cat's grace*, *invisibility*.

Possessions: +1 composite shortbow of distance (+1 Str bonus), masterwork scimitar, 20 arrows, *handy haversack*, asp venom (3 doses), death adder venom (3 doses), 100 gp in assorted jewelry and clothing, 250 gp secreted in Vault of Ages, 25 gp in coin.

Allies: Godfrid of Wainsworth (foreign merchant on Lords' Council); Kadel Mannypoddle (gnome alchemist); Semetha (proprietess of House of Orchids); Serlic the Bowyer (Lovers' Quarrel).

Enemies: Lord Samonno (advisor to the Prince), Lord Fainren Hombil (advisor to the Prince), Merzen Habil (head of Merchants' Guild), Vamdryn Adamanheart (high priest of Lod).

Tactics: In a stand-up fight, Kora uses total defense until she can slip out of sight or cast *invisibility* on herself (or both), then uses *ghost sound* to convince her foes that she is fleeing in a different direction. When carrying out an assassination, though, she prefers to climb up on a rooftop a good long distance from her target (well out of what any witnesses might guess would be the effective range of a shortbow). From there, she fires two arrows, usually dipped in asp venom, then retreats to a secondary position overlooking the first position (and even farther away). Once she's satisfied that no one has spotted her, she changes clothes and hides her working clothes and her weapons in her *handy haversack*, then, in her guise as the city's Hero, tries to ascertain whether or not the assassination attempt was a success. If not, she waits a week or two for another opportunity, then tries again.

☠ **Asp Venom:** Injury; Fort DC 18; initial damage 2d6 Con; secondary damage death.

☠ **Death Adder Venom:** Injury; Fort DC 16; initial damage dazed; secondary damage suffocation.

🦅 **True-Eye, Hawk Animal Companion:** CR —; Tiny magical beast; HD 1d8; hp 4; Init +3; Spd 10 ft., fly 60 ft. (average); AC 17, touch 15, flat-footed 14; Base Atk +0; Grp -10; Atk +5 melee (1d4-2 talons); Full Atk +5; Space/Reach 2-1/2 ft./0 ft.; SA—; SQ link, low-light vision, share spells; AL N; SV F+2, R+5, W+2; Str 6, Dex 17, Con 10, Int 2, Wis 14, Cha 6.

Skills and Feats: Listen +2, Spot +14; Weapon Finesse

Notable Features of the Vault of Ages

Tucked into a pigeonhole in each occupied bier is a scroll, providing testimonials from the dead hero's "sponsor"—the person who petitioned for the hero to be given a place in the Vault of Ages. The sponsor is frequently a member of the Lords' Council, but it can realistically be anyone who has observed the hero's courage and taken the time to make a record of the hero's deeds. When the time comes to resurrect another Hero, these scrolls make it possible for the caretakers of the Vault to determine which dead hero is most deserving of *resurrection* (or best suited to whatever task is required).

Also, at regular intervals throughout the Vault, *hallow* spells have been cast to prevent those interred here from being turned into undead creatures. (The secondary spell effect in each case is *daylight*.)

Clergy

✠ **The Hero:** "Jasmine Ilmyndra" (Kora Tenybra), half-elf ranger 4/rogue 1/assassin 4 (see above).

✠ **Priests:** Four 5th-level clerics (see page 15).

Temple of Sem

Although the church of Lod is the first choice for most of Liberty's warriors, the Temple of Sem is especially popular among those who prize brute force: from musclebound warriors to blacksmiths, stonemasons, dockworkers, and ostlers of every stripe. They flock to their patron's temple to pray for the strength to lift more, to work longer, or to hit harder. The average citizen gives a great deal of respect to worshippers of Sem, mainly because they are among the most physically imposing people in the city, and Sem's clergy are even more intimidating—solid masses of muscle backed with divine magic.

Sem (CG)

Sem is the god of strength and the earth, and of war. His titles include the Divine Bull, the Rock (among dwarves), and the Warrior (among orcs and half-orcs), but he is most often called the Mighty, for his amazing physical power. When the gods populated the world, Sem used the muscles of his limbs to form creatures of pure muscle strength, including elephants, bulls, dinosaurs, and a dragon or two. His domains include Earth, Good, Strength, and War, and his favored weapon is the greatclub. Sem's holy symbol is a sturdy iron anvil.

Clerics of Sem must perform 10 minutes of calisthenics before preparing their daily spells (in addition to the usual preparation time). Once each week, usually on the fourth day of the week (traditionally the market day in villages), a cleric of Sem may cast his Strength domain spells at +1 caster level.

History of the Temple

The Temple of Sem has stood since the early days of Liberty, though it has been renovated and expanded numerous times. During the years of the reign of Emperor Orasir, the temple was converted to the worship of Il Zarazir, the deified ancient hero of the Southern Empire. After the city's recapture, the church of Sem moved quickly to reclaim their temple, and moved just as quickly to reestablish the worship of Sem in the area.

Unfortunately, since the church of Lod attained prominence as the leading temple in Liberty, the church of Sem has had to work much, much harder to keep its worshippers and to attract new ones. The clergy of Sem visit the Academy of Arms, Lothar's Arena, and the city barracks on a regular basis, looking for potential converts, and hold the *Rite of Might* weekly, hoping to draw those converts in as quickly as possible.

Those Who Serve Sem

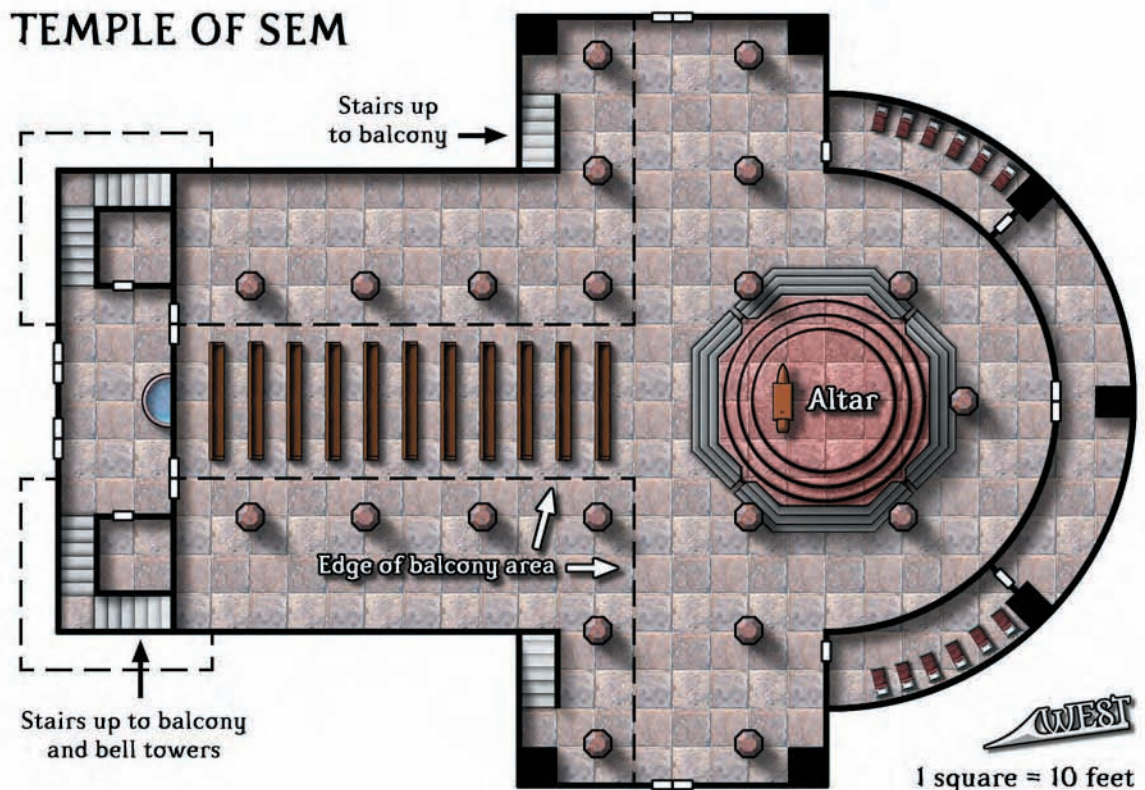
The high priest of the Temple of Sem is Olmar Oakenfist, who holds a rank something akin to an archbishop in the overall hierarchy of the church. Olmar has three personal aides, the ranking clergy of his temple, whose duties include assisting him with ceremonies and rituals and helping to oversee the temple's maintenance. In addition, all four participate in the temple's recruitment drives, usually leaving only one of the four in the temple on any given day.

Olmar and his ranking clerics also conduct strength-training exercises in the temple. Many of these exercises involve rearranging the temple's furnishings for various daily rituals and meals; when visitors arrive, this is most often where the cleric in residence can be found. The temple's lower-ranking clerics and lay clergy aid in the exercises, splitting the worshippers into groups based on age and physical ability, while Olmar or one of his aides works his way through the individual classes, evaluating the progress of the worshippers and offering advice and expert instruction. The workouts are strenuous, but not harsh; the clergy are trained to recognize the signs of fatigue and heat exhaustion, and to act accordingly.

Beyond the clerics, the temple staff is actually fairly small. The clergy of Sem all believe in doing hard work as an act of devotion—thus, they are more self-reliant than other churches, in terms of the actual physical labor required in the temple's day-to-day operations and general upkeep. The rest of the temple staff deal with the less physically demanding work: the maintaining of records, the copying of religious documents, and the creation of vestments and tapestries.

The temple staff lives in dormitories off the main temple and in a handful of buildings scattered around nearby. The majority of the temple's outbuildings are smithies or foundries; some are stables and workshops. A great many of the laypersons of the temple operate outside the Divine Quarter, and often outside the city itself, on farms and in mills owned by the temple. A few of the city's major smiths and masons are actually lay brothers and sisters, keeping the faith among those who are too busy with their trades to take time to visit the temple.

As with most of the city's temples, the Temple of Sem does not have its own contingent of guards, though it doesn't really rely on the city guard, either. The worshippers of Sem consider it a form of devotion to spend a night acting as a sentry, and there are more than enough volunteers that actual guards are rarely needed. Thieves and thugs aren't much inclined to try their luck at the temple, either: the temple staff is more than eager to give intruders a thorough beating before turning them over to the city guards, and there's very little in the way of loose valuables kept stored there, in any case.



Who Worships Sem?

Worshippers of Sem tend to be those prize physical power—particularly its applications in combat. The church of Sem attracts a great many warriors and members of the militia, as well as anyone who makes his living by might and by muscle. Many members of the city guard are worshippers of Sem, as are more than a few students and faculty from the Academy of Arms (though most prefer Lod as their patron). The city’s dockworkers, blacksmiths, ostlers, and stonemasons all have shrines to Sem in their guildhouses.

From the adventuring classes, Sem attracts barbarians and fighters, the occasional ranger, and, of course, clerics.

Ceremonies and Rituals

The ceremonies and rites of the church of Sem deal with Sem’s domains of Earth, Good, Strength, and War. Further, as Sem is the god of strength, his worshippers follow a regimen of diet and exercise that includes a ritual designed to encourage increasing muscle mass.

Sem’s ceremonies and rites are described below.

Ceremony: Rite of Might

Transmutation

Knowledge (religion): DC 26; **Concentration Check:** DC 13;

Domain: Strength; **Components:** V, S, M; **Duration:** 1 week or until discharged.

The church of Sem encourages its worshippers to push their muscles to their limit, and, once per week, at the midday meal, they use the *Rite of Might* to enable them to do just that. Those worshippers who participate in the ceremony gain a +1 enhancement bonus on one Strength-related check, or on one Craft or Handle Animal check that involves physical strength (such as crafting particularly heavy objects, or coaxing a powerful animal to move a certain way). Each participant must choose to use the bonus before making the roll to which it applies.

Only one cleric is required to perform the rite for up to 100 participants with this ceremony. Additional participants require secondary casters (see below).

Secondary Casters: 1 required for every additional 100 participants.

Material Components: Performing the *Rite of Might* requires the sacrifice of one bull for every 500 participants, at a cost of 50 gp.

Substitute Components: The *Rite of Might* may be performed using an ox instead, at a cost of 35 gp.

Ritual: The Feast of the Bull

Wisdom Check: DC 11; **Components:** V, S, M; **Duration:**

1 hour.

Each day (usually at suppertime), worshippers of Sem gather to partake in lavish meals of roasted meats and hearty stews. Afterward, the worshippers feel invigorated, gaining a +2 enhancement bonus to both Strength and Constitution for 1 hour.

Material Components: Preparing and performing the *Feast of the Bull* requires enough beef to feed each of the participants twice over—at a cost of 1 gp per participant.

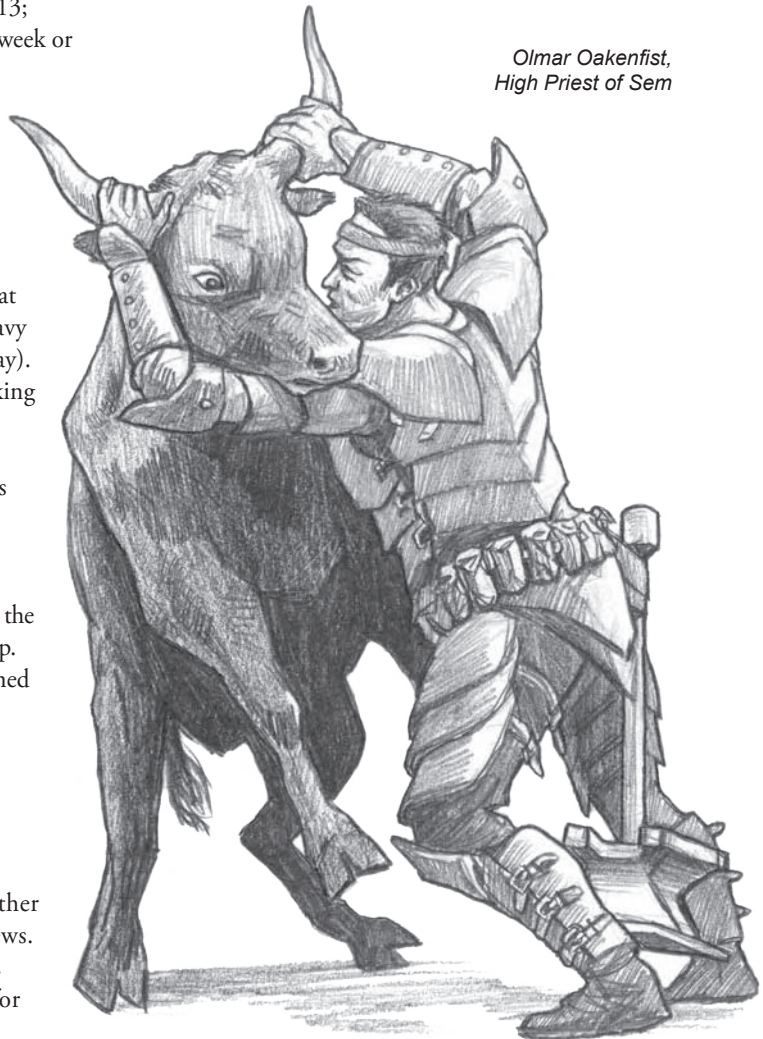
Substitute Components: The participants may substitute beans and cheeses, at a cost of 5 sp per participant.

Notable Clergy of Sem

When Olmar Oakenfist is in the temple (25% chance during the day, 90% chance at night), he is happy to talk to visitors (especially those who worship Sem). Under these circumstances, arranging a personal audience is not difficult or particularly time-consuming. When Oakenfist is away, however, the visitor either has to track him down at the Academy of Arms, Lothar’s Arena, or the city barracks, or wait until after Oakenfist has conducted the evening services.

Olmar Oakenfist

“In Sem’s temple, we teach physical health as well as spiritual health. Sem wants us to be strong, because strength gives us options we might not otherwise have. Having more options makes us less susceptible to temptation.”



Olmar Oakenfist,
High Priest of Sem

Olmar actually began his career as an adventuring cleric of Lod. Finding that he couldn't abide the strict regimen of the church, he put aside his clerical vestments to become a fighter. During this time, he began practicing unarmed combat and earned the nickname "Oakenfist." After a few months, he met a cleric of Sem, and found the church's philosophies much more in tune with his own. A short time later, he converted and took up the mantle of cleric again. He adventured for a while longer, and, after drifting into Liberty, decided to settle in at the temple. After many years training young worshippers, Olmar worked his way up through the ranks of the clergy. He has been Liberty's high priest of Sem for almost eight years now.

Olmar Oakenfist is a great bull of a man, with a thickly-muscled neck and massive limbs. He wears elaborately-tooled leather armor over a short green tunic. His short, dark hair is held back with a steel circlet, and his wide leather belt is lined with pouches. A heavy hammer, with a head in the shape of an anvil, hangs from the belt.

✠ **Olmar Oakenfist:** male human Clr 9/Ftr 1; CR 10; Medium-size humanoid; HD 9d8+36 plus 1d10+4; hp 89; Init -1 (-1 Dex); Spd 30 ft.; AC 11, touch 9, flat-footed 11; Base Atk +7/+2; Grp +12; Atk +13 melee (1d3+6, unarmed) or +13 melee (1d8+5/×3, +1 *adamantine warhammer*); Full Atk: +13/+8 melee (1d3+6, unarmed) or +13/+8 melee (1d8+5/×3, +1 *adamantine warhammer*) or +6/+1 ranged; Space/Reach 5 ft./5 ft.; SA turn undead; SQ spells; AL CG; SV Fort +12, Ref +2, Will +9; Str 20, Dex 9, Con 19, Int 12, Wis 16, Cha 14.

Skills and Feats: Concentration +12, Craft (armorsmith) +9, Diplomacy +10, Handle Animal +6, Knowledge (religion) +13, Knowledge (the planes) +9, Speak Common, Speak Giant, Spellcraft +5; Craft Magic Arms and Armor, Diehard, Endurance, Improved Bull Rush, Improved Unarmed Strike, Power Attack.

Domains: Earth, Strength.

Spells Prepared: (6/5+1/5+1/4+1/2+1/1+1; base DC = 13 + spell level): 0—*detect magic, guidance, light, resistance, virtue* (×2); 1st—*bles, cure light wounds, enlarge person* (domain), *divine favor, magic weapon, remove fear*; 2nd—*aid, bear's endurance, bull's strength* (domain), *bull's strength, cure moderate wounds, lesser restoration*; 3rd—*cure serious wounds, magic vestment* (domain), *prayer, protection from energy, stone shape*; 4th—*divine power, spell immunity* (domain), *restoration*; 5th—*righteous might* (domain), *wall of stone*.

Possessions: +1 *adamantine warhammer, amulet of mighty fists* +1, masterwork leather armor, *gauntlets of ogre power, potion of bear's endurance, potion of cure moderate wounds, potion of heroism*, steel holy symbol of Sem, 100 gp in assorted jewelry and clothing, 1,800 gp in temple quarters, 30 gp in coin.

Allies: Zokkarh (priest of Vig); Semsin Taggart (retired adventurer).

Enemies: Nyaga Shaag (troll gladiator); Halina (priestess of Umit).

Tactics: Unlike many worshippers of Sem, Olmar Oakenfist is a very strategic combatant. In battle, he casts *divine power* as soon as possible and *righteous might* soon after. In a pinch, Olmar downs his *potion of heroism*, relying on its effects until he has a chance to cast his spells.

Notable Features of the Temple of Sem

The temple of the god of strength is a solid edifice built with granite and stout oaken timbers, the joints of which are shod in iron. The acoustics are terrible, but Olmar Oakenfist and his clergy make up for it by shouting their prayers and invocations. As a result, there is a fair amount of jostling and shoving during services.

Chapel

The chapel of Sem's temple is huge, but feels small because of the sheer massiveness of the construction—like a forest of wide-bole trees. The columns, in fact, are carved to resemble ancient oaks, while the walls themselves bear bas-reliefs of Sem's numerous exploits. Even the wooden pews are sturdy affairs, each weighing hundreds of pounds. (The clergy have devised a number of exercises involving shifting or even moving these furnishings.)

Altar: The centerpiece of the temple of Sem is the altar, cast from solid iron in the shape of a great anvil. There is nothing at all magical about this heavy hunk of metal; its sheer weight is amazing enough for the worshippers of Sem ... though more amazing still is the fact that Olmar Oakenfist can lift the anvil—some 2,400 pounds—off the ground. (This is possible because Olmar's Strength domain lets him add his cleric level (9th) to his 20 Strength once per day, enabling him to lift double his maximum load of 1,400 lb. off the ground.)

Treasury

Naturally, the treasury of the Temple of Sem is accessible by pulling a lever hidden beneath the altar. It takes a DC 25 Strength check to pull the lever (in addition to what it takes to move the altar in the first place), meaning that only the strongest—and thus worthiest, in Sem's eyes—can reach the temple's treasures. Pulling this lever causes the center of the dais's southern section to collapse flat, revealing the hiding place underneath the dais.

The treasure consists of 11,400 gp worth of coins and gems, including 4 gold ingots (worth 1,000 gp each) and 34 silver ingots (worth 100 gp each). No magic item is stored here, though; Oakenfist believes that such items are better put to use in the hands of the clergy than locked away in a vault.

Clergy Quarters

The priests and priestesses of Sem occupy dormitories at the eastern end of the temple. The area between these two dormitories is used for cooking, laundry, and communal bathing. (The clergy are not particularly immodest, but they do many of their exercises—including wrestling—nude. Since most of them own only one set of clothes, it's a matter of practicality not to get them soaked in sweat and grime on a daily basis. As a result, every member of Sem's clergy swiftly gets beyond any embarrassment, learning to accept their own physical development and to admire that of their brothers and sisters. Even so, they understand that not everyone feels this way, and so dress accordingly in public—but it may explain why the rumor persists about the Temple of Lani and their daily exercises.)

Only Olmar Oakenfist has a semi-private chamber, curtained off between the two dormitories. He rarely bothers to close these curtains, however; he's not there most of the time, anyway.

Clergy

- ✦ **High Priest:** Olmar Oakenfist, male human cleric 9/fighter 1 (see above).
- ✦ **Ranking Priests:** Three 10th-level clerics (see page 15).
- ✦ **Priests:** Four 5th-level clerics (see page 15).
- ✦ **Initiates:** Seventeen clerics of 1st to 3rd level.
- ✦ **Laypersons:** Assorted 2nd-level commoners (see page 15).

Temple of Vig

The Temple of Vig is devoted to the pursuit of magical power. Many sorcerers and wizards follow the path of Vig, though the church of Tur is often more popular with those who are more interested in the knowledge for its own sake, rather than knowledge for the sake of power. They come to the temple to pray to the divine for more arcane power, though the average Liberty citizen neither understands nor truly cares about such things—which might explain why the temple can only be reached via the Arcane Quarter.

Vig (CN)

Vig is the god of power, chaos, and luck. He is called the Lord of Chaos and the Divine Flame, but is most often known as the Source, for it is from him that all arcane energy flows. When the gods populated the world, Vig channeled power into all the creatures his brothers and sisters had created. His domains include Chaos, Fire, Luck, and Magic, and his favored weapon is the warhammer. Vig’s symbol is the volcano, often represented by a truncated triangle.

Clerics of Vig must prepare their spells in the presence of an open flame at least as large as a torch. On the first day of each week, a cleric of Vig may cast fire spells at +1 caster level.

History of the Temple

The church of Vig didn’t return to Liberty until well after the fall of Emperor Orasir. For many years after Queen Inenya’s occupation of the city, sorcerers were considered decidedly unwelcome in Liberty. Too many people remembered Orasir’s Hooded Watchers—his force of sorcerer-assassins—to be comfortable with arcane spellcasters who hadn’t been trained in a High Kingdom arcane university. It wasn’t until the refugees from Vyskandr’s conquest of the High Kingdom began pouring into Liberty—many of them sorcerers fighting against the Lich-King for the High Kingdom—that the people overcame their old prejudices and, with some reluctance, welcomed sorcerers back into their city.

It was still many years before the cult of Vig grew large enough that the church decided to build a temple in Liberty. The early days of the construction were not easy, however. An anti-sorcery element still existed in the city—much of it being Imperial University students, who had been trained for generations that sorcerers were inferior, untrustworthy, and even evil—and they did everything they could to delay the temple’s completion. Matters came to a head when the anti-sorcery faction succeeded in crumbling the temple’s foundation, and in a terrific, three-day clash in the streets of the Arcane and Divine Quarters, the worshippers of Vig finally defeated their opponents.

They had learned their lesson, however, and, rather than rebuild on the same site, the church of Vig relocated to an unused Imperial University annex—given to them as partial reparation for the University’s part in the persecution of sorcerers. Even now, the specter of anti-sorcery prejudice lingers in Liberty, waiting to rise to the surface once again.

Those Who Serve Vig

The high priest of the Temple of Vig, Zokkarh, is high priest only by virtue of being the highest-ranking cleric of Vig who actually lives in the city; the church’s influence in Liberty is minor. Zokkarh’s assistants are merely lower-ranking priests, whose duties revolve around seeing to the smooth operation of the temple, and helping Zokkarh to tend the temple’s Undying Flame.

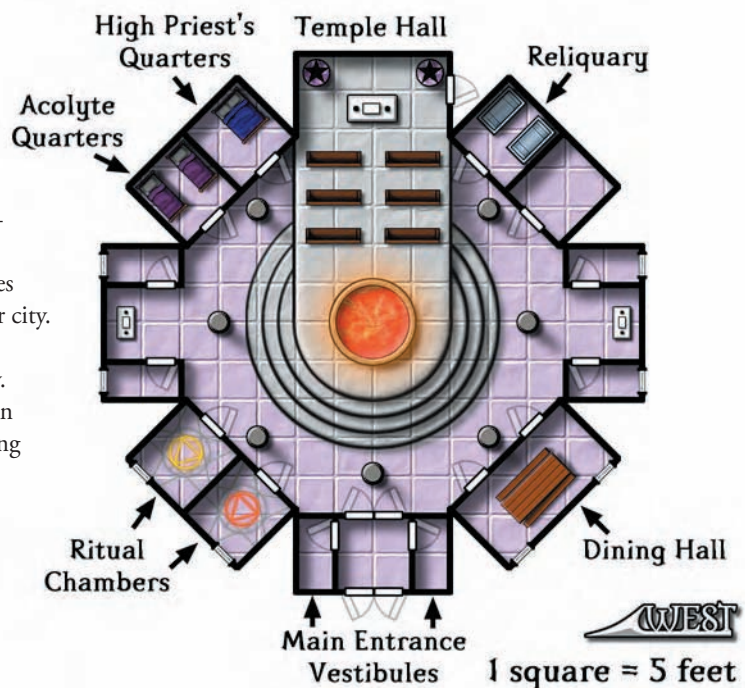
Aside from a small number of laypersons who live in the Arcane Quarter, these few clerics are the entirety of the temple staff. They spend almost all of their time in the temple, though they visit the Imperial Academy from time to time to maintain positive relations with the city’s wizards.

The Temple of Vig employs no guards, but they are well-protected by *glyph of warding*, *arcane lock*, and *alarm* spells. Additionally, sorcerers who worship Vig sometimes donate magic items, or at the very least their time, to help protect the temple.

Who Worships Vig?

Vig is worshipped almost exclusively by those who have a deep interest in arcane magic. Even clerics of Vig nearly always pursue the Magic domain—if they don’t multiclass as sorcerers or wizards. Consequently, many of Vig’s worshippers are arcane spellcasters.

TEMPLE OF VIG



Ceremonies and Rituals

The ceremonies and rites of the church of Vig deal with Vig's domains of Chaos, Fire, Luck, and Magic. Because Vig is the god of power, his worshippers seek to harness arcane or divine power, or, more mundanely, to accumulate political or economic power.

Vig's ceremonies and rites are described below.

Ceremony: The Brightest Flame

Enchantment (Compulsion) [Mind-Affecting]

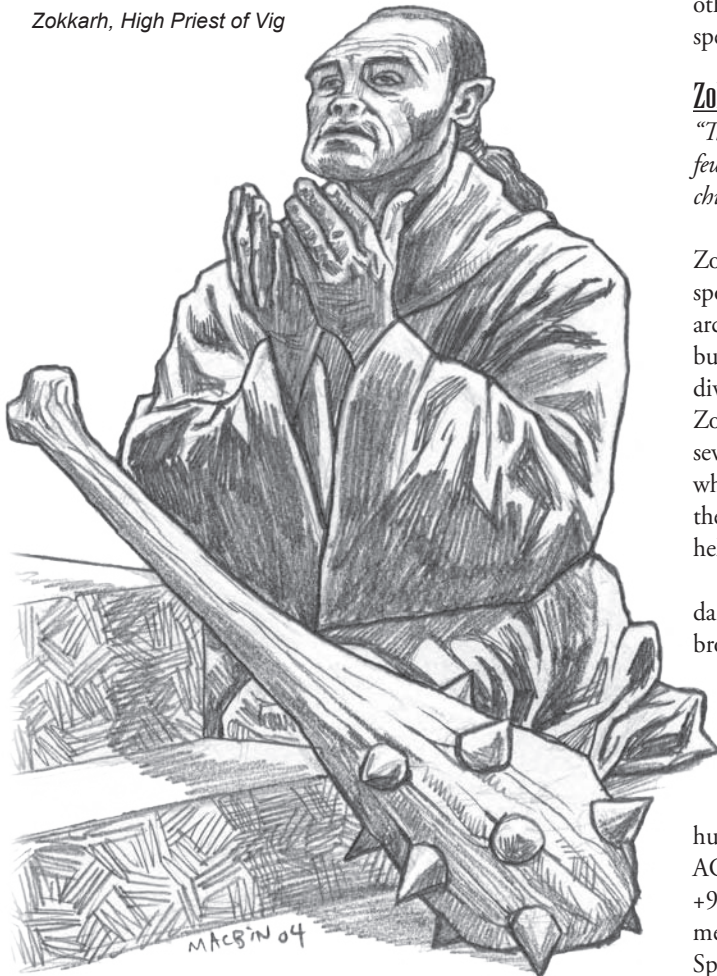
Knowledge (religion): DC 30; **Concentration Check:** DC 15;

Domain: Magic; **Components:** V, S, M; **Duration:** 1 day or until discharged.

The cult of Vig stresses magical might, and the *Ceremony of the Brightest Flame* is designed to increase the participants' ability to cast powerful spells. The high priest conducts this ceremony once each month, on the first night of the full moon. Sometime during the next 24 hours, each participant may cast one spell as though he were affected by the Maximize Spell feat, though the spell uses only its normal spell slot (not at three levels higher, as normal with the metamagic feat), and need not be specially prepared beforehand.

Only one cleric is required to perform the ceremony for up to 10 participants. Additional participants require secondary casters (see below).

Zokkarh, High Priest of Vig



Secondary Casters: 1 required for every additional 10 participants.

Material Components: Performing the *Ceremony of the Brightest Flame* requires one pinch of powdered platinum for each participant, at a cost of 1 sp each.

Substitute Components: The *Ceremony of the Brightest Flame* may be performed using a pinch of gold instead, at a cost of 1 cp per participant.

Ritual: Path to Power

Wisdom Check: DC 14; **Components:** V, S, DF; **Duration:** 1 hour.

Before important meetings or major financial endeavors, followers of Vig engage in a short ritual designed to increase their personal power and confidence. The ritual grants the participants a +1 morale bonus to Charisma-based checks for an hour.

Divine Focus: Preparing and performing the *Path to Power* requires the use of a silver (or gold) holy symbol of Vig and a signet ring.

Substitute Components: The participants may substitute a wooden holy symbol of Vig instead of a silver or gold holy symbol.

Notable Clergy of Vig

Zokkarh is almost always in or near the Temple of Vig, and though he is always willing to speak with arcane spellcasters or other worshippers of Vig, he can be a bit standoffish with non-spellcasters.

Zokkarh

"The worship of Vig is not for everyone. In fact, I'd say it's only for a select few. If you are not an arcane spellcaster, then you might find another church more suited to your capacities. Perhaps the church of Sem?"

Zokkarh was unusual from birth: more intelligent and better-spoken than the average half-orc, and with a certain talent for arcane magic. He pursued an education as a sorcerer for a time, but then became interested in the connection between arcane and divine magic. His research led him to the worship of Vig, and soon Zokkarh decided to preach the word of the god of power. He spent several years traveling from town to town, gaining converts. Then, when the previous high priest of Liberty's Temple of Vig retired, the church asked Zokkarh to become the new high priest. He has held the position for just under a decade now.

Zokkarh is a half-orc with a rangy, athletic build and long, dark hair pulled back in a neat ponytail. Aside from his heavy brow and slightly protruding lower jaw, however, there is little to mark Zokkarh as a half-orc; he presents a commanding figure. Dressed in a red robe and cloak, Zokkarh wears a pair of heavy leather bracers and a wide leather belt.

⚔ Zokkarh: male half-orc Sor 3/Clr 8; CR 11; Medium-size humanoid; HD 3d4+3 plus 8d8+8; hp 56; Init + 0; Spd 30 ft.; AC 14, touch 10, flat-footed 14; Base Atk +7/+2; Grp +8; Atk +9 melee (1d8+1/×3, masterwork warhammer); Full Atk: +9/+4 melee (1d8+1/×3, masterwork warhammer) or +7/+2 ranged; Space/Reach 5 ft./5 ft.; SA Turn undead; SQ spells; AL CN; SV

Fort +8, Ref +3, Will +12; Str 13, Dex 10, Con 13, Int 14, Wis 17, Cha 16.

Skills and Feats: Bluff +9, Concentration +15, Diplomacy +6, Knowledge (arcana) +11, Knowledge (religion) +7, Knowledge (the planes) +7, Listen +3*, Speak Common, Speak Draconic, Speak Orc, Spellcraft +16, Spot +3*; Alertness*, Empower Spell, Enlarge Spell, Heighten Spell, Maximize Spell.

*Zokkarh benefits from Alertness when Thrubb (his toad familiar) is within arm's reach (this increases his Listen and Spot check modifiers to +5).

Sorcerer Spells: (6/6 per day; base DC = 13 + spell level): 0—*daze, detect magic, message, read magic, touch of fatigue*; 1st—*alarm, charm person, identify*.

Domains: Fire, Magic.

Cleric Spells Prepared (6/5+1/4+1/4+1/2+1; base DC = 13 + spell level): 0—*create water, cure minor wounds, guidance, light, purify food and drink, resistance*; 1st—*bane, burning hands* (domain), *cause fear, divine favor, doom, obscuring mist*; 2nd—*bear's endurance, cure moderate wounds, darkness, owl's wisdom, produce flame* (domain); 3rd—*bestow curse, dispel magic* (domain), *invisibility purge, obscure object, wind wall*; 4th—*imbue with spell ability* (domain), *lesser planar ally, summon monster IV*.

Possessions: masterwork warhammer, *bracers of armor +2, ring of force shield, necklace of fireballs* (type V), gold holy symbol of Vig, 100 gp in assorted jewelry and clothing, 2,100 gp in temple chamber, 30 gp in coin.

Allies: Olmar Oakenfist (high priest of Sem); Ezakel Fireblooded (sorcerer).

Enemies: Halina (high priestess of Umit); Fandylyn (mercenary captain).

Tactics: Zokkarh is not much of a physical combatant, preferring to use cunning and subterfuge instead of more direct applications of power. He uses *obscuring mist, darkness, and cause fear* to confuse and mislead opponents while he casts *bear's endurance, divine favor, and summon monster IV*.

♣ **Thrubbs, Toad Familiar:** CR —; Diminutive magical beast; HD 11; hp 28; Init +1; Spd 5 ft.; AC 16, touch 15; Base Atk +7; Grp -12; Atk +9 melee; Full Atk +9/+4; Space/Reach 1 ft./0 ft.; SA—; SQ Deliver touch spells, empathic link, improved evasion; low-light vision, share spells; AL CE; SV F+7, R+3, W+9; Str 1, Dex 12, Con 11, Int 6, Wis 14, Cha 4.

Skills and Feats: Hide +21, Listen +4, Spot +4; Alertness.

Notable Features of the Temple of Vig

Isolated from the rest of the Divine Quarter, the Temple of Vig is often overlooked as part of the Divine Quarter landscape. And the temple itself is small—just large enough for a handful of clergy and a few worshippers. It is protected not by force of arms, but by potent arcane spells.

Temple Hall

The Temple Hall is simple, and poorly illuminated. The only light source is a ruddy glow from the Great Cauldron, a massive, magical brazier in the center of the hall. (The clergy generally bring candles to the hall when they wish to study there.)

At night, or when the clergy are called away, the doors leading outside (from behind the main altar) and to the main entrance are secured with *arcane lock* spells.

Great Cauldron: The Great Cauldron sheds light equivalent to that of a torch, lighting the Temple Hall reasonably well, though it also casts numerous shadows. It also warms the hall and keeps the other chambers free of chills.

Faint evocation; CL 3rd; Craft Wondrous Item, *continual flame*; Price 6,000 gp.

Main Altar: The heavy stone altar is carved with symbols of power and depictions of Vig generating these symbols. The altar is hollow inside, though, and used by the temple to store their valuables. The access is from the rear, where a section of the altar is carved to fit into a circular hole, with an arrangement of interlocking pegs and sockets to ensure that the “plug” cannot be removed by simple brute force. Upon the utterance of the command word “Riduxo,” the plug shrinks down to a size small enough to be easily removed. Upon being returned to its place and the command word “Seffiko” spoken, the plug returns to its former size, sealing the opening again.

Faint transmutation; CL 3rd; Craft Wondrous Item, *shrink item*; Price 13,500 gp.

The clergy have cast *glyph of warding* on the plug as well, setting it to cast *bestow curse* on anyone who opens the altar without uttering the proper command word.

Inside the hollow altar, the temple's treasury of 14,700 gp worth of coins, gems, and art objects resides. Just inside, though, attached to the back of the stone plug, is a *stone of alarm*. It sounds a piercing alarm if the plug is removed without the command word being spoken.

Altars: Though the other altars hold no valuables (and don't have hollow spaces, in any case), they too are guarded with *glyphs of warding* set to cast *contagion* (inflicting the shakes) on any who defile the altars.

Reliquary

The temple's reliquary contains the bones of two of the church's greatest clerics, Ovorr the Cunning and Tremya the Fair. Unlike many religious reliquaries, the bones herein are kept in the event that the church needs the skills of these two again someday. Each reliquary also holds a scroll bearing a *resurrection* spell.

Ritual Chambers

These two chambers are used to prepare the church's ceremonies, and also serve as meditation chambers. The clergy sometimes use them when casting summoning spells; in times past, they have also been used as the site of dimensional travel spells.

Inscribed on the floor of each room is a permanent *magic circle against evil*; the chamber closest to the main entrance is also inscribed with a permanent *magic circle against law*. Each can be commanded to focus its effects outward (to serve as a haven) or inward (to serve as a prison), though in the case of the dual circles, both must focus their effects in the same direction.

The spell *permanency* ordinarily does not affect *magic circles*; the clergy of Vig, in years past, have researched a variant specifically for this purpose.

High Priest's Quarters

Zokkarh's chambers are protected by an *arcane lock* and a *glyph of warding* set to cast *searing light* (4d8 damage) on uninvited guests.

Acolyte Quarters

The rest of the temple staff, three low-ranking priests, sleep in these quarters, though one is always stationed in the Temple Hall.

Clergy

⚔ **High Priest:** Zokkarh, male half-orc sorcerer 3/cleric 8 (see above).
⚔ **Assistants:** Three 5th-level clerics.

Temple of Tur

The church of Tur, the god of intellect, is, not surprisingly, focused on the acquisition and furtherance of knowledge. The temple itself resembles a library more than anything else, with racks of books and scrolls on all manner of subjects. The church of Tur is also responsible for the creation and maintenance of the Halls of Learning, Liberty's closest approximation of a public school.

Tur (N)

Tur is the god of intellect and cunning, of learning and of exploration. He is called the Mastermind and the Guide, but is best known as the Magister, for granting the world's first creatures the gift of reason (some more than others, obviously). Tur taught the new races how to speak, how to make and use fire, how to make use of shelter, and, most importantly, how to think for themselves. His domains include Knowledge, Magic, Travel, and Trickery, and his favored weapon is the rapier. Tur's symbol is an eye.

Tur's clerics may only prepare their spells after spending fifteen minutes reading (the exact nature of the reading material is not important). On the day of the *Heart of Logic* ceremony (see below), a cleric of Tur gains access to an additional domain spell (chosen from the Knowledge or Trickery domain) for each spell level he can cast.

History of the Temple

The Temple of Tur has not moved in the centuries since it was built—not even during the years of the Southern Empire's occupation of the city. In fact, because one of Emperor Orasir's driving initiatives was education, the temple even underwent a considerable expansion and renovation during his reign. Of course, the priesthood of Tur was not allowed to keep any books or documents that cast the religious practices of the Southern Empire in a negative light, or unfavorably compared the gods of the Southern Empire to the gods of the High Kingdom (though many theologians in fact support the theory that these are the same deities, simply known by different names to different cultures).

Since that time, the clergy of the Temple of Tur have focused on intellectual pursuits, forsaking the political arena and even, to an extent, the pursuit of new converts. The clergy have spent centuries seeking out texts on every imaginable subject, evaluating them, and either purchasing them or arranging to make copies. Aside from their connection with the Halls of Learning, in fact,

the Temple of Tur has been largely transparent in Liberty—an unremarkable church with pursuits too eclectic for the average citizen to comprehend.

But all of this information gathering is not purely academic. The church of Tur is conducting long-term research into the history of the world, city by city. In every temple of Tur, in every part of the world, the clergy are sifting through thousands of texts, separating legend from fact—though only a handful know why. Rumors in the upper levels of the church suggest that Ortar Molimen, the high priest of Tur's greatest temple (in the Sceptered City in Pelundra) is acting on a vision from Tur, instructing him to gather all available data on the subject of creation so that the mortal races can better comprehend their gods—and perhaps be more like them. Others believe that Ortar Molimen has actually already learned the true nature of the gods, and, driven to near-madness by his discovery, is seeking to prevent anyone else from ever learning it.

In either case, it is clear to certain enlightened individuals that there is a conspiracy of some kind taking place within the ranks of the church of Tur, and that it has been going on for centuries now.

Those Who Serve Tur

Despite being devoted clerics, the clergy of Tur in Liberty are little more than learned sages with access to divine spells. The ranking priestess, Issra Silvereye, is an extremely shrewd woman with an almost otherworldly grasp of even the most complicated of concepts, but very little interest in the traditional divine magic that clerics use, such as healing spells.

The majority of the clergy of Tur are accomplished scribes as well as clerics, spending most of their days copying books and transcribing scrolls, and working into the night to prepare their quills, ink, and candles for the next day's work. They do very little actual maintenance of the temple, leaving that to workers and craftsmen paid for by tuitions from the Halls of Learning. And though they hold daily devotions, those rarely last longer than a few minutes—after which the clergy are back at their desks. The clergy work from dawn until dusk, every day.

A handful of laypersons live in small dormitories just to the southwest of the temple. Their daily duties consist mainly of creating blank books, quills, ink, and candles, for use both in the temple and in the Halls of Learning. They participate in the daily services, but generally stand at the back, quietly observing, rather than taking the kinds of active roles reserved for the clerics.

The Temple of Tur pays the city for the dedicated use of two guards: one for the temple and one who patrols the grounds around the temple and the dormitories. During the day, the temple guard remains outside the doors, keeping a bored eye on who comes and goes; at night, he stands just within, responsible for who comes and goes from the temple after sunset.

Who Worships Tur?

Some sorcerers follow the path of Tur, but his teachings mostly appeal to wizards and sages, or those craftsmen whose work involves more than just physical labor, such as engineers and architects. Clerics of Tur invariably select Knowledge as one of their domains.

Ceremonies and Rituals

The ceremonies and rites of the church of Tur deal with Tur's domains of Knowledge, Magic, Travel, and Trickery. Tur is the god of intellect, so his worshippers seek knowledge or the acuity to use knowledge in innovative and unexpected ways.

Tur's ceremonies and rites are described below.

Ceremony: Heart of Logic

Enchantment (Compulsion) [Mind-Affecting]

Knowledge (religion): DC 30; **Concentration Check:** DC 15;

Domain: Knowledge; **Components:** V; **Duration:** 1 month.

The church of Tur is devoted to the use of intellect over emotion, and it prizes applications of pure logic. Every 30 days, worshippers of Tur gather in his temple to engage in exercises of logic, the end result of which is that they become less likely to be swayed by emotion.

Those who participate in the Heart of Logic are unaffected by fear and confusion effects, and gain a +2 competence bonus on saving throws against *charm* spells or effects.

Participants also gain no morale bonuses of any kind, including those granted by spells such as *bless*, *good hope*, *heroism*, and *rage*. If any such bonuses are in effect when the character participates in the ceremony, the bonuses are suppressed until the ceremony's effects end.

A bard's ability to inspire courage has no effect on the participant, and barbarian participants are unable to use their rage ability.

The participants are unable to take violent actions (although they can defend themselves) or do anything that results in destruction.

Only one cleric is required to perform the ceremony for up to 10 participants. Additional participants require secondary casters (see below).

Secondary Casters: 1 required for every additional 10 participants.

Ritual: The Clear Mind

Wisdom Check: DC 14; **Components:** V, S, M; **Duration:** 1 hour or until discharged.

When a worshipper of Tur is presented with a situation that requires an Intelligence check, and time permits, he may use the *Ritual of the Clear Mind* to organize his thoughts. Successfully performing this ritual grants the worshipper a +1 competence bonus to his next Intelligence check.

Material Components: Preparing and performing the *Ritual of the Clear Mind* requires the use of a sheet of paper or parchment and an inkpen. The paper or parchment is used up in the process.

Substitute Components: The participants may use any surface suitable for writing, and any sort of writing implement. Depending on the nature of the surface, it may be used up in the process.

Notable Clergy of Tur

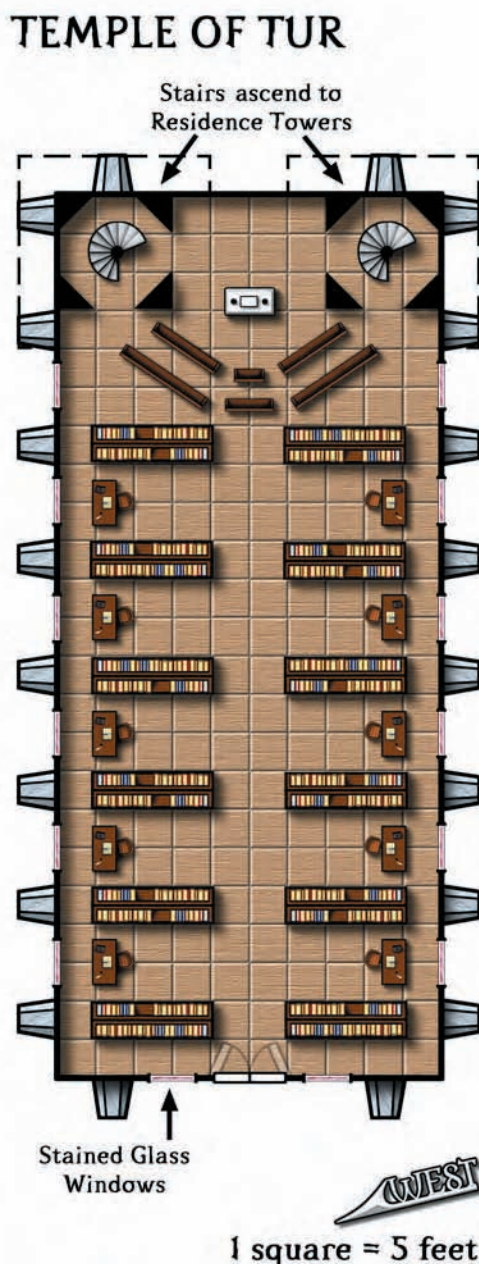
Issra Silvereye is the temple's most experienced cleric—and its oldest. Decrepit in body but razor-sharp in mind, she is always pleased to speak with those of comparable intellect, but has

a wickedly incisive sense of humor when it comes to those of average intelligence.

Issra Silvereye

"It seems as though this conversation is boring you, young one. If you'd like, I can ask one of the scribes to find a toy for you to play with, until the rest of us are finished."

Issra Silvereye is named for her right eye, a false eye made of silver that one cannot help but notice—even above and beyond the fact that she is positively ancient. Her wispy hair barely covers her spotty scalp, and her wrinkled skin is like parchment. Nonetheless, she seems still vital and even robust, appearing quite formidable in her pale gray robe and vibrant green cloak. Her cloak is held in



place by a gold-and-silver clasp that resembles her own unblinking eye.

Issra has been a priestess of Tur nearly all her life. Trained in the Halls of Learning, she quickly grasped that, in order to feed her great intellectual hunger, she would need unrestricted access to the library in the Temple of Tur. To get that access, she would need to become a cleric of Tur; ergo, she had no real option but to become a priestess.

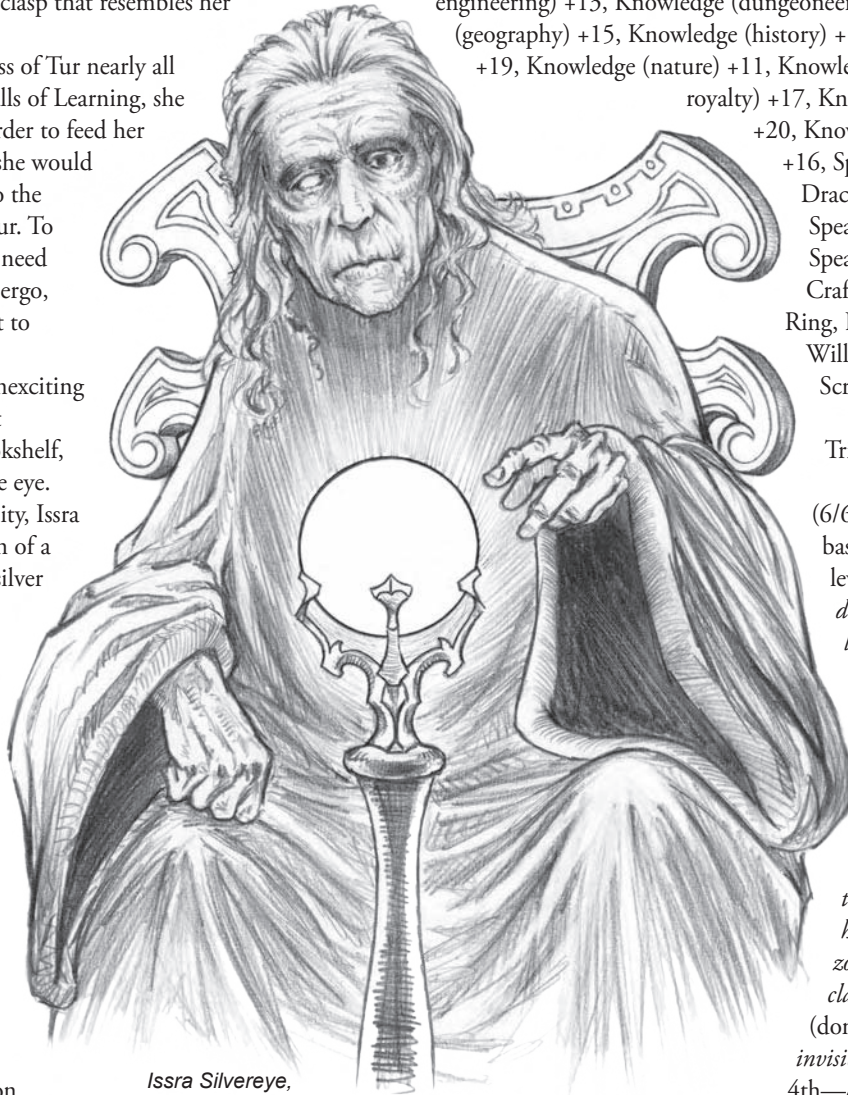
Issra has led a rather unexciting life aside from an accident involving a collapsing bookshelf, which left her blind in one eye. Never one for sentimentality, Issra commissioned the creation of a replacement eye made of silver and had it consecrated as her holy symbol. Now, she has but to stare at someone intently to “present her holy symbol.”

As Issra’s age and infirmity begin to take their toll on her, she has begun considering who should replace her as the lead cleric of the Liberty temple—or rather, whom she should recommend to the high priest in the Sceptered City. The decision is difficult for Issra, because she feels that the high priest may be involved in a conspiracy to hoard knowledge, a course of action that Issra feels will not only fail, but will lead to destructive confrontations with the other churches. Issra’s problem is that all of her underlings at the Liberty temple do not question the high priest’s intentions, and worse, might report her if she shared her suspicions with them.

She needs a cleric of Tur from outside the usual structure of the church, such as an adventuring cleric of Tur. Unfortunately, all her inquiries at the Free Explorers’ Society have so far turned up nothing.

Issra Silvereve: female human Clr 12; CR 12; Medium-size humanoid; HD 12d8–12; hp 45; Init –3 (–3 Dex); Spd 30 ft.; AC 7, touch 7, flat-footed 7; Base Atk +9/+4; Grp +7; Atk +7 melee (1d3–2, unarmed); Full Atk: +7/+2 melee (1d3–2, unarmed) or +6/+1 ranged; Space/Reach 5 ft./5 ft.; SA Turn undead; SQ Spells; AL N; SV Fort +7, Ref +1, Will +12; Str 6, Dex 5, Con 8, Int 21, Wis 14, Cha 16.

Skills and Feats: Concentration +7, Craft (bookbinding) +7, Knowledge (arcana) +12, Knowledge (architecture and



*Issra Silvereve,
High Priestess of Tur*

engineering) +13, Knowledge (dungeoneering) +11, Knowledge (geography) +15, Knowledge (history) +17, Knowledge (local) +19, Knowledge (nature) +11, Knowledge (nobility and royalty) +17, Knowledge (religion) +20, Knowledge (the planes) +16, Speak Common, Speak Draconic, Speak Dwarven, Speak Elven, Speak Gnome, Speak Orc, Spellcraft +17; Craft Wondrous Item, Forge Ring, Heighten Spell, Iron Will, Quicken Spell, Scribe Scroll.

Domains: Knowledge, Trickery.

Spells Prepared:

(6/6+1/5+1/3+1/3+1/2+1; base DC = 12 + spell level): 0—*detect magic, detect poison, guidance, light, read magic*; 1st—*command, comprehend languages, detect chaos, detect evil, detect good, detect law, disguise self* (domain); 2nd—*augury, calm emotions, detect thoughts* (domain), *hold person, status, zone of truth*; 3rd—*clairaudience/clairvoyance* (domain), *dispel magic, invisibility purge, locate object*; 4th—*discern lies, divination* (domain), *sending, tongues*; 5th—*commune,*

scrying, true seeing (domain).

Possessions: *crystal ball, ring of mind shielding, wand of cure light wounds* (37 charges), *scroll of lesser planar ally, scroll of cure serious wounds* (×2), silver holy symbol of Tur, 200 gp in temple chamber, 40 gp in assorted clothing, 10 gp.

Allies: Vamdrin Adamantheart (high priest of Lod).

Enemies: Jasmine Ilmyndra (Hero of the Vault of Ages); Kolhu (priest of the Cult of the Silent Heart).

Tactics: Issra Silvereve is even less of a combatant than the average noncombatant; her advanced age and frail form make it difficult for her to move quickly, let alone engage in battle. Her default tactic, if she has no choice but to defend herself, is to use the total defense maneuver until she can cast *calm emotions* or *hold person* on her foes, after which her sole concern is to get away.

Notable Features of the Temple of Tur

As befits the temple of the god of intellect, the Temple of Tur is more like a library or scriptorium. The chapel area is relatively small, occupying only about an eighth of the actual temple; the rest of the building is taken up by desks and bookshelves.

Chapel

The chapel area is little more than an altar and a few wooden pews. This area serves as a general meeting area as well (since the desks are positioned to take advantage of outside light, rather than to provide clear views of the rest of the temple).

Altar: The altar is a simple affair, plain-sided with the eye of Tur depicted in mosaic on the front. The altar has had *hallow* cast upon it, with the *tongues* spell effect.

Desks: These unremarkable wooden desks each have a permanent *comprehend languages* spell on them; any book or document laid upon the desk is comprehensible (at least, in its literal meaning) to anyone seated at the desk.

Bookshelves: The books on the shelves are not magical. Rather, they cover a variety of academic and scholarly subjects. A character who spends an hour reading through the books on these shelves gains a +4 circumstance bonus to Knowledge checks.

Tucked among the shelves is a *clay golem manual* and a *tome of leadership and influence* (+2). The clergy are aware that these books are in their collection, but currently have no real reason to use them.

Each of the twelve bookshelves provides *protection from energy* (50 points of fire damage) to all the books on the shelf. For this reason, the clergy of the Temple of Tur are extremely strict about putting any books not currently in use back on the shelf; in case of a fire, the books should be protected long enough to put out the flames, and the magical effect helps keep the blaze from spreading.

Faint abjuration; CL 5th; Craft Wondrous Item, *protection from energy*; Price 1,125 gp each.

Treasury

The meager treasury of the Temple of Tur is locked in a small chest in Issra Silvereye's chambers. It consists of 7,150 gp worth of coins, gems, and art objects. Issra does not bother to keep the chest locked, though she routinely casts *glyph of warding* on it, set to cast *inflict serious wounds* on anyone who opens the chest without first touching a holy symbol of Tur to the lock.

Clergy Quarters

The clergy of Tur sleep in chambers in the two residence towers. This is also where they perform their daily tasks—preparing quills, ink, candles, and so forth.

Clergy

- ✦ **Elder Priestess:** Issra Silvereye, female human 12th-level cleric (see above).
- ✦ **Assistant:** One 10th-level cleric (see page 15).
- ✦ **Priests:** Three 5th-level clerics (see page 15).
- ✦ **Initiates:** Five clerics of 1st to 3rd level.
- ✦ **Laypersons:** Assorted 2nd-level commoners (see page 15).
- ✦ **Temple Guards:** Two 2nd-level fighters (see page 14).

Halls of Learning

Most of Liberty's youth never receive a formal education—aside from martial training at the Academy of Arms—and most of those who do are the children of the wealthy who are tutored at home

or sent abroad to learn with reputable sages. Some become wizards or sorcerers and receive an education in the Imperial Academy in the Arcane Quarter. A few are remanded to the temples to receive theological instruction, and thereby one day become clerics. But the clergy of Liberty recognize that there is more to education than learning how to wield weapons, cast spells, or discuss philosophy. There is also art.

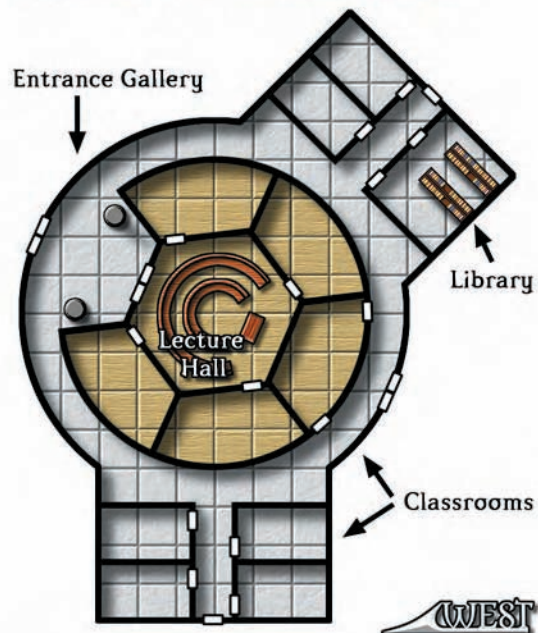
The Halls of Learning exist to give Liberty's young men and women a basic education in the “practical knowledges”—geography, mathematics, history, and religion—as well as the “five essential arts” of society: painting, poetry, oratory, music, and dance. The instructors are recognized experts in their respective fields, and the pupils range in age from mere children to young adults. Classes begin at dawn and continue until nightfall every day of the week, with breaks for meals and various prayer services.

The tutors are learned experts, but the operation is actually funded by donations from the temples of Lod and Sylvania, and the curriculum is designed and overseen by the Temple of Tur. Although the church of Tur is not really concerned with the pursuit of the arts, the curriculum of more fundamental subjects includes teaching the pupils the value of independent thought—which is near and dear to the philosophy of the church.

History of the Halls

The Halls of Learning were built during the days of Vyskandr the Heartless as a concession to expatriate High Kingdom nobles who found life in Liberty too provincial for their tastes. To convince the nobles to remain in Liberty (and thus bring more commerce to the city), the Lords' Council created the Grand Theater in the Noble District and renovated a nearby building to act as the Academy of Arts. As the Grand Theater grew in popularity, the Academy of Arts grew also—but later, as the Grand Theater became a bit too

HALLS OF LEARNING



1 square = 10 feet

antiquated, the Academy of Arts dwindled in popularity and was eventually all but closed.

Almost two decades later, resurgence in public interest—mainly from older members of society's upper crust, who felt that an arts program of some kind was a social imperative—prompted the Lords' Council to commission a newer and better school. The result of this was the Halls of Learning. Initially, the facility was funded solely by the city, and the faculty and curriculum were chosen by the Lords' Council. This situation swiftly became problematic, however—as the Lords' Council had considerably more important things to do—so the Council called upon the city's churches to take up the slack. After a short period of adjustment (during which the churches insisted on being able to set the curriculum to reflect their own systems of belief), the Council put the entire project in the hands of the church of Tur. The church of Tur did not have the financial support of the populace—at least, not enough to properly carry out all the educational programs demanded by the upper class—and so the churches of Lod and Syrnia volunteered to lend both financial and tutorial assistance.

Since then the popularity of the Halls has waxed and waned with the social climate, just as the curriculum has changed to reflect what was considered important at the time. The Halls of Learning still observe religious practices, but religious orthodoxy is no longer part of the educational program.

Notable Figures in the Halls

The faculty of the Halls of Learning consists of a small number of famous musicians, poets, and teachers, and a handful of advanced students who assist them. Overseeing all of them is the headmaster, Lasuriel, an elven sage who has been in charge of the school for several decades.

Lasuriel

“We are quiet so we can pay attention. We pay attention so we can learn. If you cannot be quiet, you cannot learn. And if you cannot learn, there is no place for you here.”

Lasuriel is an old elf with a distinguished air and an imperious gaze. He wears a black robe with tiny rhinestones sewn on to resemble a field of stars. He wears his pale blond hair loose about his shoulders, and tends to stand with his hands clasped behind his back when he is speaking.

Lasuriel is the product of over two centuries of wandering through the world, learning, teaching, entertaining, and just experiencing the wonders of nature, life, and society. He arrived in Liberty just over seventy years ago, specifically to take on the job of headmaster of the Halls of Learning. He has personally instructed countless individuals, many of whom have gone on to be great musicians and poets—and a few of whom have become important political figures, including Vanel of the Three Griffons House (an advisor to the Prince).

♣ **Lasuriel:** male elf Exp 4/Adp 2; CR 5; Medium-size humanoid (elf); HD 4d6–4 plus 2d6–2; hp 18; Init +0 (+0 Dex); Spd 30 ft.; AC 10, touch 10, flat-footed 10; Base Atk +4; Grp +2; Atk +2 melee (1d3–2, unarmed); Full Atk: +2 melee (1d3–2, unarmed) or

+4 ranged; Space/Reach 5 ft./5 ft.; SQ spells; AL LN; SV Fort +0, Ref +1, Will +9; Str 7, Dex 11, Con 9, Int 16, Wis 14, Cha 17.

Skills and Feats: Heal +6, Knowledge (architecture and engineering) +12, Knowledge (geography) +6, Knowledge (history) +12, Knowledge (religion) +15, Listen +4, Perform (dance) +11, Perform (oratory) +14, Perform (sing) +11, Perform (string instruments) +14, Search +5, Sense Motive +6, Speak Common, Speak Elven, Speak Gnome, Speak Istiran, Speak Sylvan, Spot +4; Skill Focus (Knowledge [religion]), Skill Focus (Perform [oratory]), Skill Focus (Perform [string instrument]).

Elf Traits: Immune to magic *sleep* spells and effects; +2 racial bonus on Will saves against enchantment spells or effects; low-light vision; Search check within 5 feet of a secret or concealed door; Martial Weapon Proficiency (composite longbow, composite shortbow, longbow, shortbow, and longsword or rapier) as bonus feats; +2 racial bonus on Listen, Spot, and Search checks (already figured into statistics given above).

Spells Prepared: (3/2; base DC = 12 + spell level): 0—*light, purify food and drink, read magic*; 1st—*bles, comprehend languages*.

Possessions: masterwork lyre, *cloak of charisma* +2, *potion of eagle's splendor, elixir of truth*, flask of holy water, 500 gp in chambers, 150 gp of assorted jewelry and clothing, 12 gp in coin.

Allies: Solamara (priestess of Lod), Issra Silvereye (priestess of Tur), Cambith (high priestess of Syrnia), Edrina (painting instructor), Henzl (music instructor), Valastiel (dance instructor), Ormun Longhammer (oratory instructor), Gindle Zoodpeggle (poetry instructor), Ezzra Walker (geography instructor), Phila Candyapple (mathematics instructor), Mordeqai the Elder (history instructor), Namun Oliff Thurnuk (religion instructor), librarian, caretaker.

Enemies: None.

Tactics: Lasuriel literally knows nothing about fighting. If a fight breaks out, he moves away as quickly as he can (without appearing undignified). But if any of his students are threatened, he bravely stands between them and danger.

Notable Features of the Halls of Learning

The first thing one notices upon entering the Halls of Learning is how quiet it is. While classes are going on in nearly every room, each of which generates a fair amount of noise, the walls of the buildings are constructed to muffle sounds. The people in one room might be able to *hear* those in the next room, but not loudly enough to make out what they are saying—and certainly not loudly enough to disturb their own studies.

Entrance Gallery

The Entrance Gallery serves as the school's lobby, and the students take turns acting as the receptionist. The double doors in the Entrance Gallery can be locked from inside, in the event that the school is attacked. This has never happened in the history of the school, of course, but the lock was a necessary concession to the noble families who would not have allowed their children to attend the school otherwise. In any case, these doors are always locked after the last student leaves at the end of each day. Each of the other doors allowing entry into the Halls of Learning is similarly locked.

✦ **Gallery Doors:** Open Lock DC 30; hardness 15, 40 hit points.

Lecture Hall

The Lecture Hall seats the entirety of the student body as well as all of the instructors (though they usually bring in chairs to line up behind the podium). The double doors leading to the Entrance Gallery can be locked from inside, if for some reason the students are in some sort of danger from someone who has already entered the school.

✦ **Hall Doors:** Open Lock DC 30; hardness 15, 40 hit points.

Library

The school's library consists of two rows of shelves, four wooden lecterns, and two chairs—as well as numerous books and assorted documents. It is as close as the school comes to having a treasury: Each of the 43 books lining the shelves in here is worth 1d10×10 gp; each of the scrolls is worth 1d4×10 gp. Of course, anyone who stole them might have difficulty selling them inside the city: anyone in Liberty who deals in books (which excludes almost all of the fences in the Old Quarter) would recognize them immediately—and realize that they were stolen goods. A librarian is on duty here during the day, and he meticulously notes which books are referenced by the students and staff; he also takes a daily inventory to ensure that nothing has gone missing.

Classrooms

The classrooms of the Halls of Learning resemble smaller versions of the Lecture Hall: a few short benches facing a podium. The classes taught in each are (clockwise around the Lecture Hall, starting from the first classroom on the left): painting, music, dance, oratory, and poetry. In the four classrooms south of the Lecture Hall are taught (clockwise, starting at the top left): geography, mathematics, history, and religion.

Treasury

The Halls of Learning collects tuition fees from the parents of its students but does not keep those funds on site. Instead, they are remanded to the care of the Temple of Lod (specifically, to Solamara) for safekeeping. Some small amount of cash is required to run the temple on a daily basis, and Lasuriel keeps this on his person.

Staff Quarters

Most of the Halls' students do not live in the Halls; they live with their families. A few students occupy a small dormitory across the road from the Halls. Lasuriel and all of his instructors also live in this dormitory.

Staff

- ✦ **Headmaster:** Lasuriel, male elf expert 4/adept 2 (see above).
- ✦ **Painting Instructor:** Edrina, female human 4th level expert.
- ✦ **Music Instructor:** Henzl, male half-elf 2nd-level bard.
- ✦ **Dance Instructor:** Valastiel, male elf 3rd-level expert.
- ✦ **Oratory Instructor:** Ormun Longhammer, male dwarf 3rd-level artisan.
- ✦ **Poetry Instructor:** Gindle Zoodpeggle, female gnome 3rd-level bard.
- ✦ **Geography Instructor:** Ezzra Walker, female human 2nd-level expert.

- ✦ **Mathematics Instructor:** Phila Candyapple, female halfling 3rd-level expert.
- ✦ **History Instructor:** Mordeqai the Elder, male human 6th-level expert.
- ✦ **Religion Instructor:** Namun Oliff Thurnuk, male human 4th-level adept.
- ✦ **Librarian:** One 2nd-level expert.
- ✦ **Caretaker:** One 2nd-level expert.
- ✦ **Upperclassmen and -women:** Six commoners of 1st to 3rd level.
- ✦ **Students:** 24 commoners of 1st and 2nd level.

Temple of Apon

Central to the theology of the church of Apon is the idea that the god of the sun is responsible for daylight: He causes the sun to rise each morning, lifts it toward heaven at midday, and gently tucks it behind the horizon again at dusk. The worshippers of Apon believe that the Plague of Darkness, during the Age of the Old Kings, was only possible because Apon's divine power had been weakened by a lack of faithful worshippers. To prevent another such time of near-endless darkness, they demonstrate their gratitude to the god of the sun every day and urge others to do likewise. After the church of Umit, the church of Apon is perhaps Liberty's most aggressive in the pursuit of converts.

Apon (NG)

Apon is the god of the sun, fire, and plants. He is known as the Dawnbringer and the Sun God. To the elves he is known as Alu, the Summer King. Apon brought light and heat to the world Lod had created, so that the life created by the other gods could survive and thrive. His domains include Fire, Good, Plant, and Sun, and his favored weapon is the morningstar. His symbol is the sun, usually depicted as a circle over a line, representing the sun over the horizon.

Clerics of Apon must prepare their spells at noon each day. On the last day of each week, a cleric of Apon can "lose" any prepared spell that is not a domain spell to cast any fire spell of the same spell level or lower.

History of the Temple

At one time, the building that now houses the Temple of Apon was an aviary—a pleasant diversion for the citizens of Liberty. When the church of Apon decided it needed more than just a shrine in Liberty, the high priestess put all her efforts into converting the aviary's owner to the worship of Apon—and when he became one of the faithful, she convinced him to not only donate his aviary to the church, but to pay to have it remodeled first. (Ironically, the temple's records mistakenly use the name of the building's previous owner as the high priestess's name—Corona—but don't name the high priestess anywhere.)

The Temple of Apon is somewhat famous in Liberty for having been gutted by a fire during the tenure of a previous high priest, Arza: a handsome man who paid for numerous improvements to the structure of the temple—renovations rumored to have been funded by donations from several attractive and lonely noblewomen. Arza having perished in the fire, those rumors

quickly died away—though, perhaps suspiciously, his remains were never found, leading to even more speculation that he had set the fire himself and faked his own death in order to abscond with the church's funds. Equally persistent rumors suggest that Arza did in fact die while trying to reach a secret treasure vault in the temple, and that his scorched bones still lie there, draped over a pile of gold (or perhaps some priceless religious artifact).

The current high priestess, Nirana, is completely unconcerned with these rumors, so long as treasure-seeking thieves stay do not attempt to damage her temple in their quest for hidden riches. She maintains that the workmen who rebuilt the church after the fire found no evidence of any secret vaults, and that if there were any treasure, she would have spent it by now to increase the size of the temple.

Those Who Serve Apon

The Temple of Apon hosts a minimal staff: the high priestess and a handful of acolytes. A small number of laypersons live in a cramped house just north of the temple, but even their duties are light. The majority of the clerical activity at the temple consists of preparing and conducting the daily rituals; most of the maintenance is carried out by the laypersons or hired laborers (which only lends further credence to the “secret treasure vault” theories).

Even the temple's guards are hired directly from the Academy of Arms, partly because of the rumors, but mostly because the temple has no actual walls, except for the central tower. One guard stands outside the tower's double doors at all times, while another walks the patrol route between the temple's support columns. The guards carry +1 large steel shields embossed with Apon's sun symbol—part of their payment from the temple for their services—but they are rarely actually worshippers of Apon.

Who Worships Apon?

Apon's worshippers are frequently wealthy nobles (especially foreign nobles); a fair number of rangers number among the faithful, as well, particularly those whose ancestors fought with the Wood-Walkers during the Plague of Darkness. Quite a few paladins worship Apon, and even a few sorcerers and druids pray to the god of fire, plants, and the sun.

Ceremonies and Rituals

The ceremonies and rites of the church of Apon deal with Apon's domains of Fire, Good, Plant, and Sun. Because Apon is the god of the sun, his rituals usually involve celebrations of light and warmth, often granting the participants the ability to enjoy the benefits of the sun, even in darkness.

Apon's ceremonies and rites are described below.

Ceremony: The Day of High Summer

Transmutation

Knowledge (religion): DC 28; Concentration Check: DC 14;

Domain: Sun; Components: V, S, M, DF; Duration: 1 month or until discharged (see text).

Every year, on the day of the summer solstice, the worshippers of Apon spend all day in a celebration of the power of their deity. At noon on that day, the worshippers gather to receive the benediction of Apon's light, reflected upon them by a large mirror especially created for the purpose of the ceremony. Each such participant who is wearing a holy symbol of Apon receives two benefits.

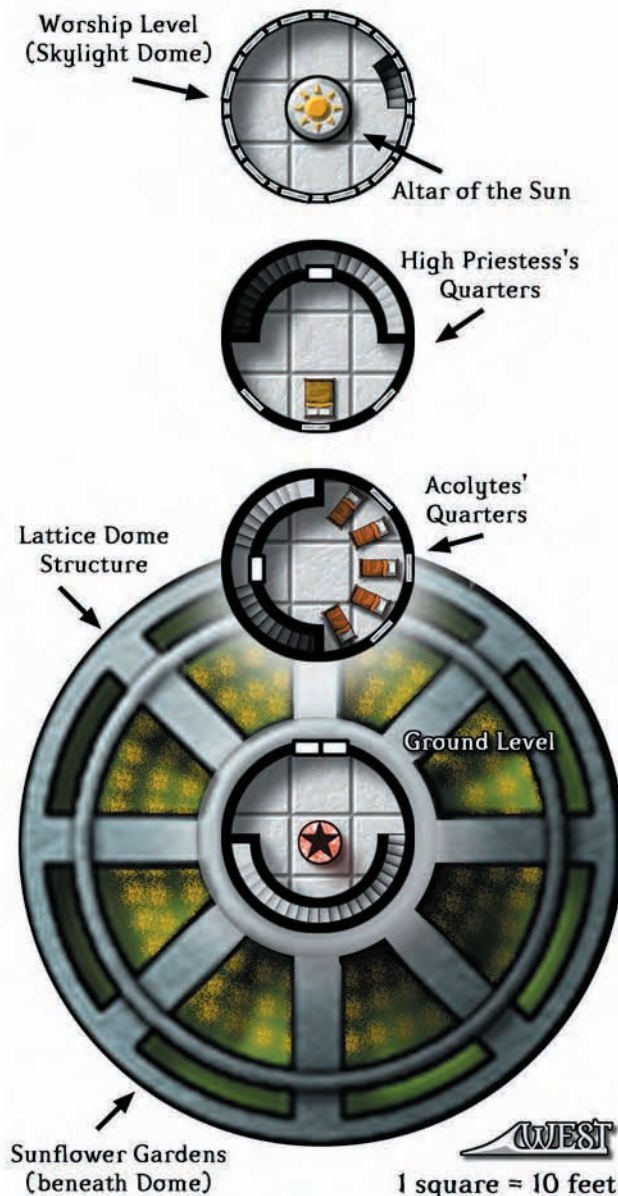
First, the holy symbol glows with an inner light, as though *light* had been cast upon it. This effect persists for one month.

Second, a good-aligned participant may use the holy symbol to attempt to turn undead as though he or she were a cleric two levels lower than his or her character level. The participant may use this ability once, after which the *light* effect fades.

Only one cleric is required to perform the ceremony for up to 100 participants. Additional participants require secondary casters (see below).

Secondary Casters: 1 required for every additional 50 participants.

TEMPLE OF APON



Material Components: Performing the *Ceremony of the Day of High Summer* requires a mirror in the shape of an artistically-rendered representation of the sun, with a value of 500 gp.

Substitute Components: The *Ceremony of the Day of High Summer* may be performed using a less expensive mirror (though it still requires a sun image), with a value of no less than 250 gp.

Ritual: Rite of Daybreak

Wisdom Check: DC 12; **Components:** V, S, F;

Duration: 1 day.

At sunrise each day, worshippers of Apon bathe in sunlit water (usually obtained by placing a pitcher of water in the sunlight), signifying the washing away of the night with sunlight. Doing so removes the fatigued condition from any participant who might not have slept the whole night through.

Focus: Preparing and performing the *Rite of Daybreak* requires the use of a pitcher of water and a bowl.

Ritual: Rite of Midday

Wisdom Check: DC 14; **Components:** V, S,

M; **Duration:** 1 hour.

At high noon each day, the worshippers of Apon warm a bottle of sunwine and share it among all the participants in this ritual. Each participant gains a +1 morale bonus on Constitution-based checks (including Fortitude saves) during the noon hour.

Material Components: Preparing and performing the *Rite of Midday* requires the use of a cup of sunwine (better known as honeywine—a type of wine bottled in the High Kingdom), at a cost of 5 cp per participant.

Substitute Components: The participants may substitute any type of wine (even more expensive vintages) for sunwine.

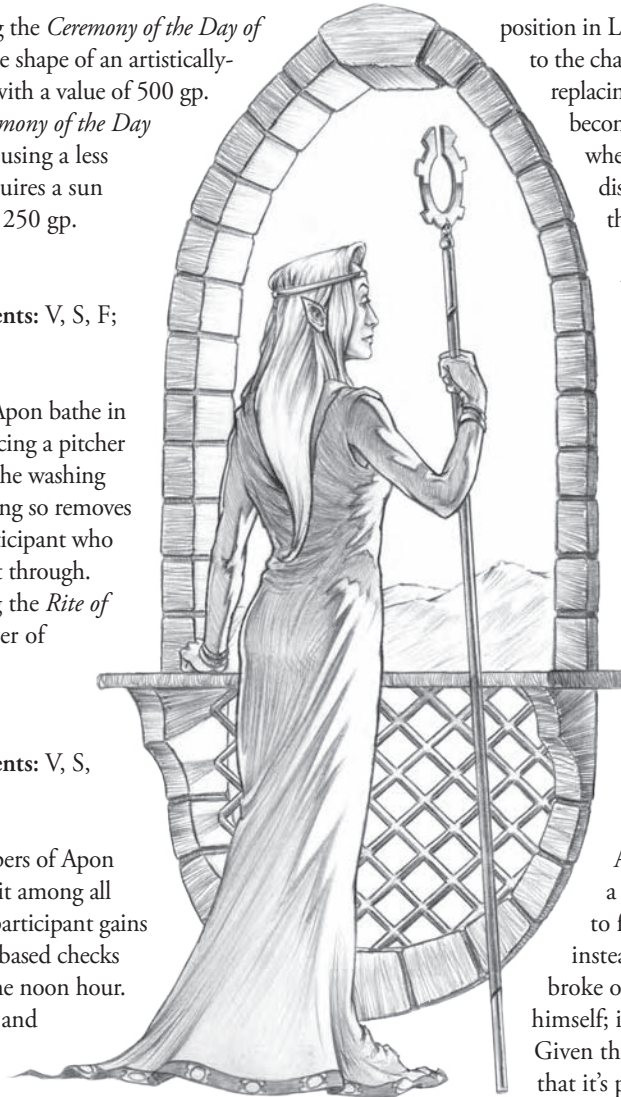
Notable Clergy of Apon

Nirana, the high priestess of Apon, is an elf woman just entering early middle age. She has only been the high priestess for the last decade, and only with the Liberty temple for two decades before that. Even so, she has been in Liberty longer than any of the other clergy at the temple. Although the others know that Nirana actually requested a posting to Liberty's Temple of Apon, it is hardly common knowledge to those outside the temple.

Nirana

"In the name of Apon, who brings the sun, and in the warmth of his cleansing light, I welcome you to his temple."

Nirana is actually a cleric of Alu, the elven aspect of Apon, though she is progressive enough to accept that they are one and the same. Just over thirty years ago, she left an elven temple of Alu to take a



Nirana, High Priestess of Apon

position in Liberty's Temple of Apon (somewhat to the chagrin of Liberty's elven community), replacing a cleric who had moved up to become high priest. Several years later, when that high priest retired, Nirana had distinguished herself so much that she was the logical choice to take the position.

Almost as soon as Nirana became the high priestess, she discovered that there was some truth to the rumors about the events surrounding the death of high priest Arza, almost a hundred years before. Documents stored in the temple alluded to Arza's possession of some powerful magic item: a wand capable of *polymorphing* any living being into any other living being. Arza had apparently offered the item for sale to the University of the Arcane, but then the fire destroyed the temple the day before the sale was supposed to go through, and Arza vanished—presumably along with the wand. Nirana has made some inquiries about the fate of this item, and of Arza, and has begun to believe that a second potential buyer attempted to force Arza to sell the wand to him instead. When Arza refused, a fight broke out and Arza was forced to defend himself; it was his spells that started the fire. Given the nature of the wand, Nirana feels that it's possible that the battle ended with Arza *polymorphed* into another form. What happened to Arza, and where the wand is now,

might have dangerous political repercussions—especially if, as the document evidence suggests, Arza was in fact assassinated...by agents of the current Prince's grandfather.

Obviously, Nirana has a dilemma. If she investigates further, she may find proof that a member of the Prince's family is responsible for murder. If she doesn't investigate, Arza's killer may never be caught.

Nirana is an austere elf woman with a deep tan and long, straight hair as white as snow. She dresses in a sleeveless white robe worked with gold symbols of Apon at the hem. She wears gold jewelry, including gold bracelets and a gold circlet bearing the symbol of the sun.

✦ **Nirana:** female elf Clr 8; CR 8; Medium-size humanoid (elf); HD 8d8–8; hp 31; Init +1 (+1 Dex); Spd 30 ft.; AC 11, touch 11, flat-footed 10; Base Atk +6/+1; Grp +5; Atk +6 melee (1d8–1, masterwork morningstar); Full Atk: +6/1 melee (1d8–1, masterwork morningstar) or +6/+1 melee (1d4–2, masterwork silver dagger) or +7 ranged (1d4–2/19–20, masterwork silver dagger); Space/Reach 5 ft./5 ft.; SA Turn undead; SQ Spells; AL NG; SV Fort +5, Ref +3, Will +9; Str 8, Dex 13, Con 9, Int 12, Wis 17, Cha 18.

Skills and Feats: Concentration +10, Diplomacy +13, Knowledge (history) +6, Knowledge (religion) +12, Listen +5, Search +3, Speak Common, Speak Elven, Speak Goblin, Spot +5; Craft Wand, Craft Wondrous Item, Extra Turning.

Elf Traits: Immune to magic *sleep* spells and effects; +2 racial bonus on Will saves against enchantment spells or effects; low-light vision; Search check within 5 feet of a secret or concealed door; Martial Weapon Proficiency (composite longbow, composite shortbow, longbow, shortbow, and longsword or rapier) as bonus feats; +2 racial bonus on Listen, Spot, and Search checks (already figured into statistics given above).

Domains: Good, Sun.

Spells Prepared: (6/5+1/4+1/4+1/2+1; base DC = 13 + spell level): 0—*cure minor wounds*, *detect magic*, *guidance*, *light* (×2), *read magic*; 1st—*bless*, *cure light wounds*, *detect undead*, *endure elements*, *protection from evil* (domain), *shield of faith*; 2nd—*aid* (domain), *cure moderate wounds*, *eagle's splendor*, *shield other*, *spiritual weapon*; 3rd—*continual flame*, *daylight* (×2), *dispel magic*, *searing light* (domain); 4th—*cure critical wounds*, *fire shield* (domain), *sending*.

Possessions: masterwork morningstar, masterwork silver dagger, *wand of daylight*, *wand of cure light wounds*, *necklace of fireballs* (type II), *circlet of persuasion*, 2 flasks of holy water, gold holy symbol of Apon, 1,000 gp in temple chamber, 200 gp in assorted jewelry and clothing, 15 gp in coin.

Allies: Vamdrin Adamanheart (high priest of Lod); Atala (high priestess of Lani); Osai-Myor (high priestess of Osai).

Enemies: None.

Tactics: Nirana does not enjoy fighting, and often leaves her morningstar in her chambers, even when she is absent from the temple altogether. If forced to defend herself, though, Nirana goes to great lengths to avoid her opponents' attacks long enough to get them out in the open, away from innocent bystanders, then blast them with a *fireball* from her necklace. Given any opportunity, though, she casts *shield of faith* and *spiritual weapon* to slow her foes down a bit.

Notable Features of the Temple of Apon

As befitting the god of the sun, the Temple of Apon is a great, open-air building with a domed roof of elaborate latticework to allow in the sunlight. The temple is actually a popular location for artists and poets because of the peacefulness of the sunflower gardens, and, on hot days, the partial shade offered by the lattice dome.

Sunflower Gardens

The sunflower gardens were added to the temple over 70 years ago, when the high priestess at the time finally gave up on completing the temple's domed roof and used the temple's remaining funds to install a lattice, rather than the stained glass the temple had originally planned after the temple burned down during Arza's tenure as high priest. For a time, the clergy held services in the open area under the dome, but they found the street traffic outside too disruptive, and settled on using the area as a flower garden. The clergy have planted a variety of different flowers over the years, but eventually settled on sunflowers (which manage to survive and thrive despite the shade created by the lattice dome).

Altar of the Sun

The actual services of the church are held in the skylight dome, at the Altar of the Sun—a partial dome at the top of the temple tower, with the roof open to the sky. The altar itself is a highly-polished mirror of silver and brass (worth over 1,800 gp), designed to create a bright gleam on sunny days to remind the citizens of Liberty that Apon is granting them a beautiful day.

Treasury

The Temple of Apon really has no funds beyond what's needed to keep the building in working order and feed the clergy. Nirana keeps 1,000 gp in her chambers (see above), which constitutes the temple's entire treasury. She keeps it in a locked chest, but only takes the key with her when she expects to be gone from the temple for quite some time; otherwise, it rests in a small dish on her credenza. Before services, though—because she can't be entirely certain that anyone who comes in does so to worship, and everyone must walk right past her door—Nirana casts *glyph of warding* on the chest, so that anyone who opens the chest is affected as though by a *blindness* spell (Fortitude save DC 16 negates).

✦ **Chest:** Open Lock DC 25; hardness 15, 30 hit points.

Clergy Quarters

The Acolytes' Quarters and Nirana's quarters are both locked during services.

✦ **Quarters' Doors:** Open Lock DC 20; door hardness 15, 20 hit points, break DC 25.

Clergy

✦ **High Priestess:** Nirana, female elf 8th-level cleric (see above).

✦ **Acolytes:** Six clerics of 1st to 3rd level.

✦ **Laypersons:** Assorted 2nd-level commoners (see page 15).

✦ **Temple Guards:** Two 2nd-level fighters (see page 14).

Temple of Ilaia

The church of Ilaia promotes healthy athleticism—fleetness of foot, rather than mass of muscle—making the Temple of Ilaia the only temple in the city that not only welcomes martial monks, but also provides a training hall for them. Other temples might recognize the legitimacy of “martial meditation,” but no other temple actively promotes it.

Ilaia (LN)

Ilaia is the goddess of swiftness, of roads, and of rivers. Her titles include the Divine Wind, the Lady of the Rivers, and the Queen of the Endless Path. After Lod created the world, Ilaia raced around it, filling pits and gullies with water, the essence of her being. As she ran, her great speed leveled stretches of the world under her feet, forming the first roads. Her domains include Air, Destruction, Travel, and Water, and her favored weapon is the nunchaku. Ilaia's symbol is the hurricane, usually represented by spiraling lines.

Clerics of Ilaia may only prepare their spells while on a road or a river (though kneeling in a patch of road dirt or river water is acceptable). On the day before the new moon, a cleric of Ilaia

may cast her Air or Travel domain spells as though they were prepared using the Quicken Spell feat (without the normal increase in spell level).

History of the Temple

The Temple of Ilaia in Liberty was actually founded by monks from the High Kingdom who had fled their own temple in the north during the Plague of Darkness. Using funds they had brought with them, they purchased a plot of land on which the Southern Empire had built a prayer tower—which had fallen into disrepair after the city was recaptured. They spent the next several years renovating the tower and converting it to their own use. Then, when the darkness ended and the monks returned to the High Kingdom, some remained to tend to their new place of worship ... and to their flock in Liberty.

The church has always suffered from a kind of external identity crisis. Many other churches do not recognize the church of Ilaia as a true religion, thinking of it instead as a discipline-oriented sect of the church of Lod (though the churches of both Ilaia and Lod constantly strive to correct this misconception). The confusion stems from the church's active support of monks, who are traditionally perceived as non-religious ascetics, rather than the contemplatives they actually are. Consequently, many people (including clergy—who should know better) mistakenly believe that the Temple of Ilaia is merely an urban monastery, and not a real religious institution.

The clergy of the temple recognize that there is little point in trying to educate the willfully ignorant, and so go about their business secure in the knowledge that at least Vamdrin Adamanheart, the Divine Quarter's representative on the Lords' Council, understands that they are, in fact, a legitimate religion. But the monks, when they are out and about in the city, still have numerous prejudices to deal with. Common misperceptions hold that monks have taken vows of nonviolence (which often leads to painful lessons for those who test the theory), or that they have taken vows of poverty (which frequently results in monks being ejected from shops for "loitering"). The worst misconception is that monks are atheists, which leads to harassment—and given that the discipline of monks actually *does* prevent them from fighting when they aren't in any actual danger, unfortunately supports the "nonviolent" theory.

Those Who Serve Ilaia

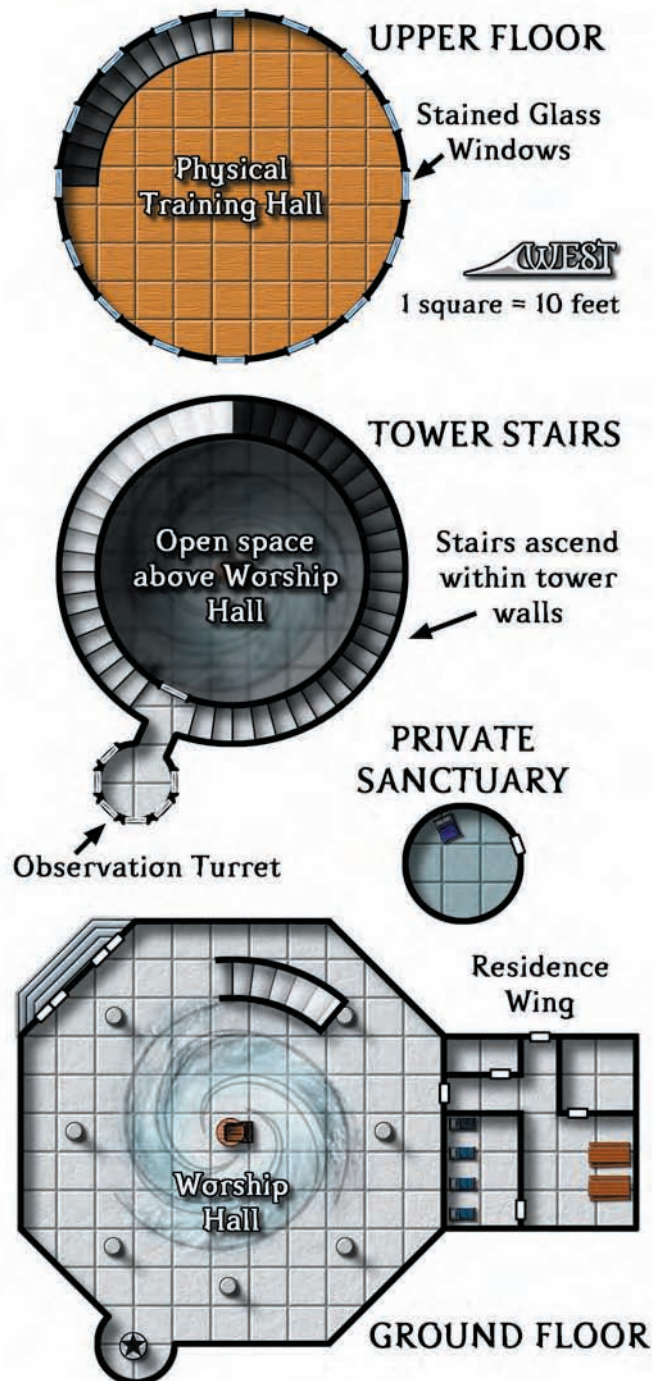
The majority of the staff in the Temple of Ilaia are monks with clerical training, though the highest authority, Xandil Ohlikahn, has no clerical training—and no spellcasting ability—whatsoever. A few are clerics with some degree of unarmed combat training; one such is Halka Swiftsteel, the temple's ranking cleric.

The temple has plenty of non-ascetic clergy, though most have at least undergone some amount of physical training, and participate in the regimen of daily exercise and training. Unlike other temples, the church of Ilaia has no real use for laypersons; the clerics and monks do *all* of the work in and around the temple, from cooking and cleaning to construction and repair of the temple itself. The temple staff see these activities as a good way to learn and exercise discipline, and everyone, from the newest novice

to Xandil Ohlikahn himself, shares equally in the duties. One is just as likely to find Halka Swiftsteel cleaning bedpans as one is to find a novice polishing the temple's relics.

No one guards the Temple of Ilaia. The staff are singularly unconcerned with any possible vandalism (which happens quite a bit, given the misunderstandings about them in the city), and they are more than capable of defeating any enemies and handing them over to the city authorities.

TEMPLE OF ILAIA



Who Worships Ilaia?

Ilaia is popular with athletes and entertainers who make their living with physical feats, such as acrobats and tumblers. She is also the patron of cutpurses, pickpockets, and burglars, though they worship her somewhat more covertly than more “legitimate” worshippers do.

Among the adventuring classes, primarily clerics and monks worship Ilaia, along with a handful of rogues and the occasional paladin.

Ceremonies and Rituals

The ceremonies and rites of the church of Ilaia deal with Ilaia’s domains of Air, Destruction, Travel, and Water. Ilaia being the goddess of swiftness, her rituals tend to grant speed of limb or of wit, though her worshippers also perform her rituals before making journeys, in hopes of a swift and safe arrival at their destinations.

Ilaia’s ceremonies and rites are described below.

Ceremony: Ilaia’s Grace

Transmutation

Knowledge (religion): DC 30; **Concentration Check:** DC 15;

Domain: Travel; **Components:** V, S, M; **Duration:** 1 month or until discharged (see text).

As the worshippers of Ilaia prize agility and quick reflexes, their monthly ceremony (held at sunrise the day before the new moon) stresses these qualities. Participants gain a +1 insight bonus to all Dexterity-based checks (including ranged attack rolls, attack rolls made with Weapon Finesse, and Reflex saving throws). They may also act normally (as though affected by *freedom of movement*) one time during the month, for up to 5 rounds, after which all effects of the ceremony wear off.

Only one cleric is required to perform the ceremony for up to 50 participants. Additional participants require secondary casters (see below).

Secondary Casters: 1 required for every additional 20 participants.

Material Components: Performing the *Ceremony of Ilaia’s Grace* requires one drop of mercury for each participant, at a cost of 1 cp each.

Ritual: The Single Step

Wisdom Check: DC 14; **Components:** V, S, M; **Duration:** 1 day or until one-way journey ends.

Before embarking on a journey, worshippers of Ilaia perform the *Ritual of the Single Step*, placing a small amount of dirt from their home in their shoes (or rubbing it on their feet). Those who participate in the ritual may hustle for two hours that day, rather than the usual one hour (see *Overland Movement* in Chapter 9: *Adventuring*, in the *PHB*).

Material Components: Preparing and performing the *Single Step* requires a handful of soil from the participant’s home.

Substitute Components: The participants may substitute a handful of soil from the place the participant is departing from, so long as he intends to return to that same place at the culmination of the day’s journey.

Notable Clergy of Ilaia

Anyone visiting the Temple of Ilaia is met at the doors by two of the temple staff. Sometimes this is Halka Swiftsteel or Xandil Ohlikahn. Because everyone shares equally in the temple duties, every member of the temple staff draws this duty every so often on a rotating basis. And because everyone in the temple is equally accessible, gaining an audience with either the high priestess or the master monk is as easy as asking.

Halka Swiftsteel

“Following the teachings of Ilaia is about more than just being physically fit. Anyone can be limber. Anyone can be strong. It’s about being clear-headed, and focused—at all times.”

Halka Swiftsteel came to Liberty only a few years ago, as a member of the Free Explorers’ Society. After being treated well by the Temple of Ilaia, she decided to stay. She spent a few months continuing her clerical training, but has lately been devoting more time to perfecting her fighting techniques as a monk.

Halka’s nickname came from her original weapon of choice, a +1 *longsword* she found in an abandoned crypt several miles north of Liberty. When she began training as a monk, however, she decided to finally adopt her deity’s favored weapon, the nunchaku. When she becomes more proficient with it, she intends to begin using a pair of them, and hopes one day to have them magically enhanced.

Halka Swiftsteel is an athletic half-elf female in her late 30s, with a deep tan and shoulder-length blond hair. She dresses in a short white tunic designed for athletics, leather sandals, a leather headband, and leather bracers.

⚔ Halka Swiftsteel: female half-elf Clr 5/Mnk 3; CR 8; Medium-size humanoid (elf); HD 5d8+5 plus 3d8+3; hp 48; Init +7 (+3 Dex, +4 Improved Initiative); Spd 30 ft.; AC 17, touch 14, flat-footed 14; Base Atk +5; Grp +6; Atk +9 melee (1d6+1, masterwork nunchaku); Full Atk: +9 melee (1d6+1, masterwork nunchaku) or +7/+7 melee (1d6+1, masterwork nunchaku flurry) or +6/+6 melee (1d6+1, unarmed flurry) or +8 melee (1d6+1, unarmed) or +9 melee (1d4+1/19–20, masterwork dagger) or +9 ranged (1d4+1/19–20, masterwork dagger); Space/Reach 5 ft./5 ft.; SA Turn undead, flurry of blows; SQ Half-elf traits, spells, evasion, still mind; AL LG; SV Fort +8, Ref +7, Will +10; Str 12, Dex 17, Con 13, Int 10, Wis 16, Cha 14.

Skills and Feats: Concentration +12, Diplomacy +8, Gather Information +4, Knowledge (religion) +4, Listen +4, Move Silently +6, Search +1, Speak Common, Spot +4, Tumble +9; Craft Wondrous Item, Deflect Arrows, Improved Initiative, Improved Unarmed Strike, Stunning Fist, Weapon Finesse.

Half-Elf Traits: Immune to magic *sleep* spells and effects; +2 racial bonus on saves against enchantment spells or effects; low-light vision; +2 racial bonus on Diplomacy and Gather Information checks (already figured into statistics given above); +1 racial bonus on Listen, Search, and Spot checks (already figured into statistics given above).

Domains: Travel, Water.

Spells Prepared: (5/4+1/3+1/2+1; base DC = 13 + spell level): 0—*create water, cure minor wounds, detect magic, purify food and drink,*

read magic; 1st—*bless*, *endure elements*, *longstrider* (domain), *magic weapon*, *shield of faith*; 2nd—*calm emotions*, *fog cloud* (domain), *hold person*, *shatter*; 3rd—*dispel magic*, *fly* (domain), *wind wall*.

Possessions: masterwork nunchaku, masterwork dagger, *bracers of armor* +3, *ring of protection* +1, *wand of cure light wounds* (24 charges), *potion of cat's grace*, *potion of haste*, flask of holy water, silver holy symbol of Ilaia, 425 gp in temple chamber, 15 gp in assorted clothing, 8 gp in coin.

Allies: Vird Kasko (Old Quarter guard-captain), Xandil Ohlikahn (master monk), Siorek (Free Explorers' Society cleric).

Enemies: Halina (high priestess of Umit).

Tactics: Halka is a formidable fighter who doesn't rely overly much on magic, preferring instead to go for a stunning blow (using her Stunning Fist feat) and usually fighting defensively (taking a -4 penalty on attacks, but gaining a +3 dodge bonus to her AC). If she has time, Halka drinks her *potion of haste* and tries to cast *hold person* on any spellcasting opponents.

Xandil Ohlikahn

"I've nothing much to say, really, so I'll allow you to do the talking until you make a fool of yourself."

Xandil Ohlikahn has been in or around Liberty for decades, first as a student at the Temple of Ilaia, then as an instructor, and now as its recognized master. Rumors outside the temple (and even among the monk initiates) say that he is ageless, and so he is often looked upon with great awe whenever he leaves the temple—though he rarely has occasion to venture much further than the nearest market.

Over a decade ago, on Xandil's last foray outside the city, he encountered a much younger monk by the name of Ivor, who had become the master monk of a temple of Ilaia located outside the city, to the east. Xandil had been expecting the master monk to be an old friend, and was quite concerned to learn that Ivor had become master monk just after his old friend's mysterious and sudden disappearance. Still prepared to be open-minded, however, Xandil observed the temple's training exercises, and when he expressed dismay that Ivor was training young monks to be ruthlessly lethal in combat, Ivor ordered the monks to attack Xandil. The older monk defeated all of his opponents, but Ivor escaped, vowing vengeance.

Now Xandil hears of Ivor's activities outside Liberty from time to time, and worries that time has not mellowed the younger monk. He fears that Ivor has, in fact, been working to subvert some of Ilaia's temples in the Outlands, and that the entire religion may turn to evil sometime in the near future.

Xandil Ohlikahn is an elderly but well-toned man with a bald pate. He always dresses in a hooded white robe over a black tunic and breeches, with the hood down. He wears no footwear, even in the winter, and his only adornment is a pair of leather bracers.

✠ **Xandil Ohlikahn**: male human Mnk 14; CR 14; Medium-size humanoid; HD 14d8+28; hp 95; Init +8 (+4 Dex, +4 Improved Initiative); Spd 70 ft.; AC 21, touch 19, flat-footed 17; Base Atk +10/+5; Grp +11; Atk +13 melee (2d8+3/19–20, unarmed); Full Atk: +13/+8 melee (2d8+3/19–20, unarmed) or +13/+13/+13/+8

melee (2d8+3/19–20, unarmed flurry) or +14/+9 ranged; Space/Reach 5 ft./5 ft.; SA Greater flurry, *ki* strike (magic, lawful); SQ Abundant step, diamond body, diamond soul (SR 24), improved evasion, still mind, slow fall (70 ft.), purity of body, wholeness of body (28 points/day); AL LN; SV Fort +11, Ref +13, Will +11; Str 12, Dex 19, Con 14, Int 14, Wis 15, Cha 12.

Skills and Feats: Balance +21, Diplomacy +20, Escape Artist +21, Jump +18, Knowledge (religion) +5, Move Silently +21, Speak Common, Speak Draconic, Speak Elven, Tumble +23; Blind-Fight, Combat Expertise, Combat Reflexes, Deflect Arrows, Improved Critical (unarmed strike), Improved Disarm, Improved Initiative, Improved Unarmed Strike, Snatch Arrows, Stunning Fist.

Possessions: *Amulet of mighty fists* +2, *bracers of armor* +2, *monk's belt*, *ring of sustenance*, *potion of haste*, *potion of cure moderate wounds*, 400 gp in temple chamber, 5 gp in coin.

Allies: Halka Swiftsteel (priestess of Ilaia), Shaide (Chaos Pit gladiator, Old Quarter).

Enemies: Ivor the Black Monk (evil monk).

Tactics: Xandil actually enjoys fighting quite a bit—sometimes annoyingly so. He tends to encourage his opponents to try harder, and congratulates them when they succeed in hurting him. But he spends most of his time in a fight using total defense, waiting for his opponents to make a mistake, at which point he goes for a stunning blow. If he feels truly threatened, he simply uses his abundant step ability to get out of his opponents' reach.

Halka Swiftsteel and Xandil Ohlikahn



Notable Features of the Temple of Iliaia

Being partly a martial monastery as well as a temple, the Temple of Iliaia is built to provide the faithful with a place of worship and the monastic with a place of exercise.

Worship Hall

The temple's worship hall is intended to serve primarily as a chapel, but the floorstones bear indentations belying centuries of vigorous martial drills. Because of this dual purpose, the worship hall is uncluttered by furnishings, except for the pulpit which lies at the center of the hall.

Physical Training Hall

At the highest part of the temple dome, the hall where the majority of the monks and clerics sleep serves, during the day, as the temple's primary training area. The temple staff exercises in the worship hall, but they practice the majority of their martial disciplines here. Xandil Ohlikahn spends most of his time up here.

Residence Wing

Halka Swiftsteel sleeps in these chambers, along with the ranking clerics of the temple. This area also includes the dining hall, kitchen, and a small bath chamber. (The monks all bathe regularly, considering good hygiene an important part of physical discipline.)

Private Sanctuary

This rather large outbuilding serves as a place for Halka Swiftsteel or Xandil Ohlikahn to meditate over extended periods.

Treasury

The treasury of the Temple of Tur is kept under a floorstone beneath the pulpit in the Worship Hall. It consists of 17,400 gp worth of coins, gems, and art objects, and is not particularly secured or protected; the temple staff believe that it is so well hidden that thieves could not find it—and even if they did, the effort required to move the pulpit would take more than enough time for the monks to detect and subdue the thief.

Clergy

- ✠ **Priest:** Halka Swiftsteel, female half-elf cleric 5/monk 3 (see above).
- ✠ **Elder Monk:** Xandil Ohlikahn, male human 14th-level monk (see above).
- ✠ **Ranking Priests:** Three cleric 4/monk 6.
- ✠ **Priests:** Seven cleric 1/monk 4.
- ✠ **Initiates:** Eight clerics and eleven monks of of 1st to 3rd level.
- ✠ **Laypersons:** Assorted 2nd-level commoners (see page 15).

Temple of Syrnia

In the church of Syrnia, wisdom is both the goal and the journey. People come to the worship of Syrnia because they support the church's aim of teaching everyone, from the most exalted ruler to the filthiest scullery maid, not only how to think for themselves, but how to view all matters objectively. Given the church's slant toward order and generosity, some would argue that they cannot be entirely objective, but the clergy of Syrnia see this as a facile

argument. What matters to the church is that all people learn to exercise rational common sense—oddly, a notion which has popular support more in theory than in practice.

Syrnia (LG)

Syrnia is the goddess of wisdom and of the earth, of law and of safety. She is known as Guardian and the Celestial Sage. Syrnia was created by Lod when the original goddess of wisdom, Syra, was slain in the Battle of the Eight Gods. Her domains include Good, Knowledge, Law, and Protection, and her favored weapon is the spear. Syrnia's symbol is the moon, represented by a silver disk.

Syrnia's clerics may only prepare their daily spells if they successfully make a Concentration check with a DC equal to 5 + the highest spell level she is capable of casting. If the check fails, the cleric must clear her head and try again; doing so takes 15 minutes.

On the final day of the full moon each month, a cleric of Syrnia gains a +2 bonus on caster level checks made to overcome a creature's spell resistance.

History of the Temple

The church of Syrnia has come and gone in Liberty for centuries. One of the first religions to build a temple in the city, back in the days of the dynasty of Prince Vezkin, the church of Syrnia has enjoyed periods of both popularity and obscurity. During its long history it has been the premier temple in Liberty and disappeared from the city altogether.

Clerics of Syrnia were instrumental in the surrender of Liberty to Emperor Orasir after Prince Dolmir fled to the High Kingdom. They acted as the negotiators between the city's last few defenders and the Southern Empire army, securing important concessions for Liberty's people and public works in the face of imminent defeat by superior forces. Although many at the time condemned the church of Syrnia for "collaborating with the enemy," it was their participation in the surrender process that not only ensured that the occupation of Liberty was carried out fairly bloodlessly, that the markets were once again open the very next morning, and that, within days of the city's fall, every citizen of Liberty who wanted a job had one.

After the return of Prince Dolmir and the subsequent recapture of the city by Queen Inenya, the Temple of Syrnia was made to regret its collusion. Syrnia's worshippers were beaten and murdered in the streets, clerics were dragged from the temple and hanged, and the temple itself was burned to the ground. It took two generations for the people to once again allow the unmolested worship of Syrnia in the city, and another three generations after that before the church was able to rebuild its temple. Public acceptance came again very slowly for the church of Syrnia in Liberty.

At this point in its history the Temple of Syrnia is widely accepted by the people—trusted with educating its children at the Halls of Learning and consulted by anyone and everyone in need of neutral, third-party mediation. Their current temple is regularly used as a meeting place by political and business rivals, as well as those whose disagreements stem from somewhat more shady enterprises. So long as all parties agree to the rules of the temple—particularly the restriction against carrying weapons inside the temple walls—the Reflecting Pool Room is available for

private conversations or for mediated discussions, nearly any hour of the day or night.

Those Who Serve Syrnia

The high priestess of the Temple of Syrnia, Cambith, presides over the main altar of the temple, while her two assistants preside over the secondary altars. Her assistants are hardly ranking clerics, however; Cambith is far more experienced than anyone else at the temple, which makes her a popular choice for anyone seeking advice or mediation. In fact, she is so popular that there is actually something of a waiting list to speak with her. Consequently, she is usually far too busy to meet with walk-ins—though the more influential members of Liberty’s society can often arrange to go to the head of the line.

Most of the duties of the rest of the temple staff involve the upkeep and smooth operation of the temple, including the instruction of novices and the performance of daily rituals. The church of Syrnia maintains a strict order, with prayer services every few hours, so the staff is occupied with various duties, ranging from cooking and cleaning to copying religious volumes and crafting magic items.

The Temple of Syrnia is not so much guarded as protected. Because the temple’s rules do not allow weapons, actual armed guards are a problem. Instead, off-duty city guards who follow the

way of Syrnia (or at least respect the church’s philosophy) donate some of their time to patrol nearby—and the two guards from the nearby Temple of Tur often make it a point to keep an eye on the Temple of Syrnia as well.

Who Worships Syrnia?

Syrnia’s worshippers are often an eclectic lot, since those who pursue wisdom rarely fit into one convenient social niche. Many sages are drawn to the worship of Syrnia, as are a few monks. Most adventuring worshippers of Syrnia are clerics or paladins.

Ceremonies and Rituals

The ceremonies and rites of the church of Syrnia deal with Syrnia’s domains of Good, Knowledge, Law, and Protection.

Syrnia’s ceremonies and rites are described below.

Ceremony: Rational Approach

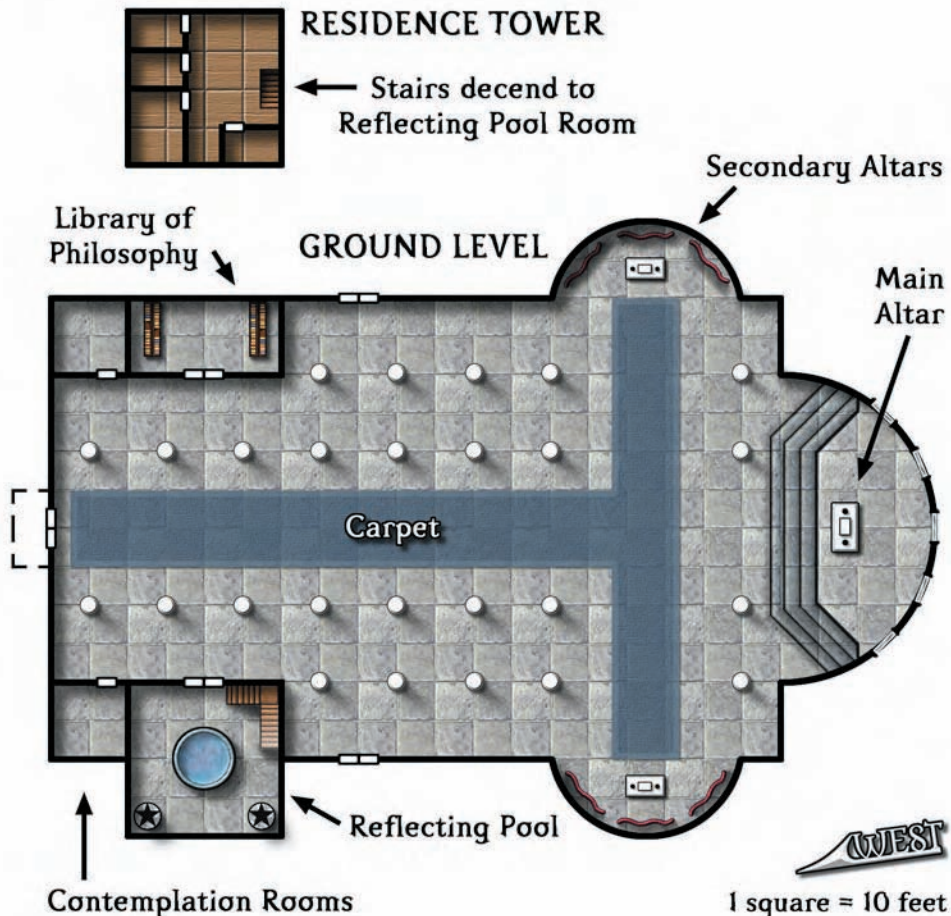
Enchantment (Charm)

Knowledge (religion): DC 25; Concentration Check: DC 12;

Domain: Good; Components: V, S, M; Duration: 1 month.

The church of Syrnia believes that first impressions are vital to relations and negotiations, and so, once per month, on the night of

TEMPLE OF SYRNIA



the full moon, the clergy of Syrnia perform the *Ceremony of Rational Approach*. Those who participate find themselves more able to understand the motivations of others, and so are able to make better connections with others. When making Sense Motive checks, the participant gains a +2 insight bonus. If he succeeds at a Sense Motive check, he gains a +2 bonus on Diplomacy checks. (This latter bonus does not stack with the bonus granted to Diplomacy checks by having 5 or more ranks in the Sense Motive skill.)

Only one cleric is required to perform the ceremony for up to 100 participants. Additional participants require secondary casters (see below).

Secondary Casters: 1 required for every additional 50 participants.

Material Components: Performing the *Ceremony of Rational Approach* requires a small silver disk for each participant, at a cost of 2 sp.

Substitute Components: The *Ceremony of Rational Approach* may be performed using actual silver pieces instead.

Notable Clergy of Syrnia

Cambith, the high priestess, is not an easy person with whom to arrange a meeting. The truly patient can try to make an appointment, but it is often easier to try to impress upon her assistants the need for a personal audience—though an appeal to their reason is usually more efficacious than an emotional argument.

Cambith, High Priestess of Syrnia, offers advice and encouragement.



Cambith

“Make yourself at home! We are here to help with whatever weighs upon your minds. Ah ... one thing, however. I must ask you to check your weapons—yes, even daggers—in the contemplation room to your right.”

Cambith is a matronly woman renowned for her relentlessly cheerful disposition and a reputation for not putting up with nonsense from anyone. She is famous for having once told Godfrid of Wainsworth, one of Liberty’s most feared and respected businessmen, to mind his own business in a rather heated meeting with Prince Fiorelle.

Cambith is a brunette of middle years, with sparkling green eyes and a warm smile. She is not exactly pretty, but she has magnetic personality; people instinctively trust Cambith. She wears a light brown robe which is girdled with a leather band and decorated with silver moons. On her head she wears a white linen wimple and barrette, and in her hand she carries a spear with a silver head.

✦ Cambith: female half-elf Clr 12; CR 12; Medium-size humanoid (elf); HD 12d8+12; hp 70; Init +0; Spd 30 ft.; AC 10, touch 10, flat-footed 10; Base Atk +9/+4; Grp +9; Atk +10 melee (1d8/×3 or 1d8+1d6/×3 nonlethal, +1 *merciful silvered spear*); Full Atk: +10/+5 melee (1d8/×3 or 1d8+1d6/×3 nonlethal, +1 *merciful silvered spear*) or +10 ranged (1d8/×3 or 1d8+1d6/×3 nonlethal, +1 *merciful silvered spear*); Space/Reach 5 ft./5 ft.; SA Turn undead, half-elf traits; SQ Spells; AL NG; SV Fort +12, Ref +7, Will +16; Str 10, Dex 10, Con 12, Int 13, Wis 20, Cha 18.

Skills and Feats: Concentration +10, Diplomacy +28, Gather Information +6, Heal +8, Knowledge (religion) +9, Listen +6, Search +2, Sense Motive +12, Speak Common, Speak Elven, Spot +6; Brew Potion, Craft Wondrous Item, Negotiator, Skill Focus (Diplomacy), Widen Spell.

Half-Elf Traits: Immune to magic *sleep* spells and effects; +2 racial bonus on saves against enchantment spells or effects; low-light vision; +2 racial bonus on Diplomacy and Gather Information checks (already figured into statistics given above); +1 racial bonus on Listen, Search, and Spot checks (already figured into statistics given above).

Domains: Good, Protection.

Spells Prepared: (6/7+1/5+1/5+1/4+1/4+1/2+1; base DC = 15 + spell level): 0—*create water, cure minor wounds, detect magic, guidance* (×2), *mending*; 1st—*bles* (×2), *command* (×2), *comprehend languages, remove fear, sanctuary* (domain), *shield of faith*; 2nd—*augury, calm emotions* (×2), *enthrall, shield other* (domain), *zone of truth*; 3rd—*create food and water, dispel magic, magic circle against evil* (domain), *prayer, remove curse, wind wall*; 4th—*discern lies, divination, sending, spell immunity* (domain), *tongues*; 5th—*atonement, break enchantment, commune, spell resistance* (domain), *true seeing*; 6th—*antimagic field* (domain), *find the path, mass owl’s wisdom*.

Possessions: +1 *merciful silvered spear, cloak of resistance* +3, *wand of owl’s wisdom* (38 charges), *candle of truth* (×3), *potion of remove fear* (×2), *potion of aid, potion of heroism,*

potion of shield of faith +4 (x2), 2 flasks of holy water, silver holy symbol of Syrnia, 4,000 gp in temple chamber, 100 gp in assorted jewelry and clothing, 30 gp in coin.

Allies: Lasuriel (Halls of Learning headmaster).

Enemies: None.

Tactics: Cambith doesn't appreciate fighting, especially if it takes place between people who could be discussing the situation rationally. If she is forced to defend herself or someone else (or her temple), she uses *command* to slow her opponent down, then drinks one of her *shield of faith* potions. Because she is so opposed to violence, though, she often leaves her *+1 merciful silvered spear* in her chamber at the temple, so she relies on defensive maneuvers (such as total defense) to see her through. If she does have her spear, she happily wields it for nonlethal damage and goes for the swiftest end to the battle that she can achieve.

Notable Features of the Temple of Syrnia

The temple of the goddess of wisdom is almost as large as the Cathedral of Lod, though far less populous. Most of those found here from day to day are worshippers seeking advice from the clergy or a quiet place to meditate.

Chapel

The chapel of the Temple of Syrnia is a busy place, filled with worshippers visiting the temple, all waiting a turn in one of the contemplation rooms, or time to consult with Cambith. The side doors are kept closed at most times—though during the summer days the clergy open them to allow more air to circulate.

Main Altar: The Main Altar provides a +2 enhancement bonus to Wisdom, and projects a calming aura (similar to a *calm emotions* spell) on everyone inside the temple.

Faint enchantment; CL 3rd; Craft Wondrous Item, *calm emotions*, *owl's wisdom*; Price 28,000 gp.

Carpet: The primary theft deterrent in the Temple of Syrnia is the carpet, which has been animated by a permanent *animate objects* spell. At most times it lies quiet, but on a command from the highest-ranking cleric of Syrnia present (which can potentially be a 1st-level cleric of Syrnia), it animates and endeavors to expel anyone behaving violently, or to trap anyone who is attempting to pilfer from the temple. It also acts on its own initiative if someone other than a cleric of Syrnia attempts to steal from or damage the temple.

Reflecting Pool: The reflecting pool is widely believed to have magical abilities or to bestow magical abilities upon the water within—or that the temple's treasury lies beneath the water. But it is really only a pool of water, where the clergy of Syrnia sometimes come to sit and meditate.

Library of Philosophy

The temple's library is stocked with books on esoteric subjects involving philosophy, psychology, coping with loss, and the proper approach to various types of personal relationships (from love affairs to business arrangements). None of these books is particularly valuable.

Treasury

The treasury of the cathedral of Lod resides in a locked chest in Camibth's chambers. It consists of 22,850 gp worth of coins, gems, and art objects. The chest itself is not magical, but the lock is designed to cast *hold person* on anyone attempting to open it without the proper key.

Faint enchantment; CL 3rd; Craft Wondrous Item, *hold person*; Price 3,000 gp each.

Clergy

- ✠ **High Priestess:** Cambith, female half-elf 12th-level cleric (see above).
- ✠ **Assistants:** Two 5th-level clerics (see page 15).
- ✠ **Initiates:** Nine clerics of 1st to 3rd level.
- ✠ **Lay Clergy:** Four 3rd-level adepts (see page 15).
- ✠ **Laypersons:** Assorted 2nd-level commoners.
- ✠ **Temple Guards:** Six 2nd-level fighters (see page 14).

Temple of Lani

The Temple of Lani is often not taken seriously in Liberty. It is the temple of the goddess of beauty, and far too many people associate the pursuit of beauty with frivolity and self-indulgent luxury. What so few realize is that Lani's theology is more concerned with *inner* beauty: spiritual perfection. Her followers believe that true beauty comes from within, and that external loveliness often masks greed, hatred, and envy. Those who worship Lani seek to find their own inner beauty, and, by doing so, prepare their souls to be shared with others of similar enlightenment. Through practicing true beauty, the worshippers of Lani hope to achieve true love.

Lani (CG)

Lani is the goddess of beauty, luck, and animals. She is known as the Lady of the Silver Rose, the Paragon, and the Swan of Heaven. As the other gods created the beings of the world, Lani refined the forms to make them pleasing to look on. Her domains include Animal, Good, Luck, and Protection, and her favored weapon is the longsword. Lani's symbol is a silver rose.

Clerics of Lani must bathe for at least 5 minutes before preparing their spells (complete immersion in water is not required, however). On the day before the new moon, a cleric of Lani may add +1 to the DC for all saving throws against spells she casts from the Enchantment school.

Animated Carpet

Animated Object, Colossal:
CR 10; Colossal construct; HD 32d10+80; hp 256; Init -3; Spd 10 ft.; AC 11 (-8 size, -3 Dex, +12 natural), touch -1, flat-footed 11; Base Atk +24; Grp +49; Atk: +25 melee (4d6+13, slam); Full Atk: +25 melee (4d6+13, slam); Space/Reach 30 ft./20 ft. (long); SA See below; SQ Construct traits, darkvision 60 ft., low-light vision; AL N; SV Fort +10, Ref +7, Will +5; Str 28, Dex 4, Con —, Int —, Wis 1, Cha 1.

Skills and Feats: N/A.

Blind (Ex): The animated carpet can grapple an opponent up to three sizes larger than itself. The object makes a normal grapple check. If it wins, it wraps itself around the opponent's head, causing that creature to be blinded until the carpet is removed.

Constrict (Ex): The animated carpet deals damage equal to its slam damage value plus 1 – 1/2 times its Strength bonus with a successful grapple check against a creature up to one size larger than itself. The animated carpet can make constriction attacks against multiple creatures at once, if they all are at least two sizes smaller than the carpet and can fit under it.

History of the Temple

The Temple of Lani was built during the occupation of Liberty by Emperor Orasir, Lani being one of the few deities who is worshipped in the same aspect both in the High Kingdom and in the Southern Empire. Under Orasir, though, the temple was little more than a private pleasure palace, and the “priestesses” more prostitutes than actual clerics. Only when the city was reclaimed by the forces of Queen Inenya did this practice end. The temple’s “clergy” given the choice of leaving the temple or converting to the northern custom of worship, by becoming clerics in fact as well as in name.

History does not record just how many of the temple prostitutes remained to train as clerics, though tradition holds that it was no more than two or three. Documents from the time do indicate that the temple was considered off-limits to males for over a century, and that only during the Plague of Darkness did the church of Lani in Liberty fully adopt the High Kingdom custom of training male clerics as well as female clerics. In time, the temple overcame its reputation as a religious bordello, and came to be accepted as a legitimate center of faith—though public perception still cannot quite comprehend exactly what a cult of beauty *does*.

Those Who Serve Lani

In the Temple of Lani, the clergy spend most of their time practicing their daily prayer rituals or working in the flower gardens beside the temple, at the edge of the Ancient Grove. The majority of the temple’s upkeep is performed by laypersons and volunteers, though only the priestesses of Lani are allowed, by church rule, to tend to the cleaning and maintenance of the great rose tile mosaic on the floor of the temple.

The temple is also perhaps the best-guarded in the city, partly because the Prince and the Lords’ Council are concerned that so much beauty is far too tempting for would-be abductors—and

partly because the male members of the city guard almost literally fight over the opportunity to guard the temple. Most of this attention is due to the rumors that the priestesses hold private religious ceremonies which require them to be nude—rumors that aren’t true (though the clergy are often scantily-clad during their daily stretching exercises), but which never seem to go away.

Who Worships Lani?

The church of Lani draws worshippers from all walks of life. Anyone who wants to be (or just feel) more beautiful eventually gives the temple a try, and once they have experienced the unconditional acceptance of the clergy, many become permanent converts. Along similar lines, Lani is often regarded as the patroness of love and romance, so those who seek true love (or who wish to marry, but do not have the approval of their regular church) convert in hopes of finding what they want.

Among adventuring classes, the church of Lani is especially popular with bards.

Ceremonies and Rituals

The ceremonies and rites of the church of Lani deal with Lani’s domains of Animal, Good, Luck, and Protection. Lani being the goddess of beauty, her worshippers come looking for the kind of personal magnetism that arises from physical perfection, as well as the potential for true love that—in the minds of many worshippers—beauty brings.

Lani’s ceremonies and rites are described below.

Ceremony: The Captivation

Enchantment (Charm)

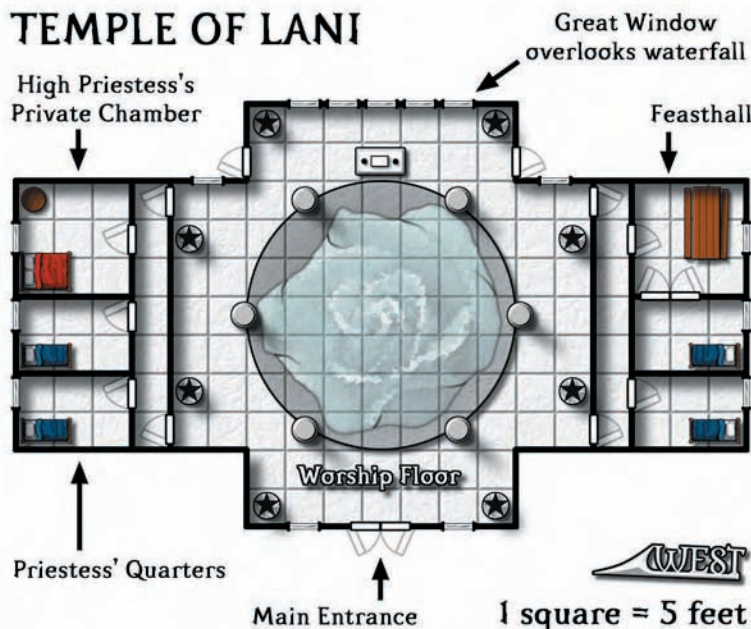
Knowledge (religion): DC 30; **Concentration Check:** DC 15;

Domain: Luck; **Components:** V, S, M; **Duration:** 1 day or until discharged.

In the church of Lani, outward appearance is considered laudable only when it is an indicator of deeper beauty. The *Captivation* therefore rewards its participants with pleasing demeanors if they are pure of motive, but penalizes them for taking advantage of others.

The Temple of Lani performs the *Captivation* at dusk on the first night of the new moon. For the next 24 hours, each participant’s inner beauty shines forth, providing a temporary +2 morale bonus to the participant’s Charisma. Each participant can also change any one humanoid’s attitude to Friendly for one hour, after which the effect fades (including the +2 morale bonus to Charisma).

However, if the participant makes a Bluff or Intimidate check while under the effects of this ceremony, or if he or she takes advantage of a humanoid who has been rendered friendly in this fashion, the participant immediately loses the Charisma bonus, instead suffering a –2 penalty to Charisma for the next three days. Further, the attitude of the friendly humanoid immediately changes to



unfriendly. (If the participant hasn't yet used this ability, he or she cannot use it after this point.)

Only one cleric is required to perform the ceremony for up to 25 participants. Additional participants require secondary casters (see below).

Secondary Casters: 1 required for every additional 50 participants.

Material Components: Performing the *Ceremony of the Captivation* requires one pinch of rouge for each participant, at a cost of 1 cp each.

Substitute Components: The *Ceremony of the Captivation* may be performed using a bit of mascara, at a cost of 1 cp per 5 participants.

Ritual: Salutation to the Sun

Wisdom Check: DC 14; **Components:** S; **Duration:** 1 day.

Consisting of a series of stretching exercises conducted upon rising from bed, the *Salutation to the Sun* increases the participant's flexibility and stamina. Participants gain a +2 competence bonus on the following checks and saves: Swim checks made to resist nonlethal damage; Constitution checks made to continue running; Constitution checks made to avoid nonlethal damage from a forced march; Constitution checks made to hold one's breath; and Fortitude saves made to resist damage from suffocation.

Notable Clergy of Lani

Atala is nearly always in or near the temple, and is more than willing to speak with anyone and everyone who comes to visit. She is very gracious, and, of course, pleasing to the eye—being very conscious of these facts, she uses her gifts to present visitors with a warm and welcoming feeling, in hopes of attracting more converts.

Atala

"Look at me, my friend. I want you to understand that I do not judge you by your physical appearance. Physical appearance is meaningless. It is transitory. You can attain eternal youth and beauty by being young in heart and beautiful in soul."

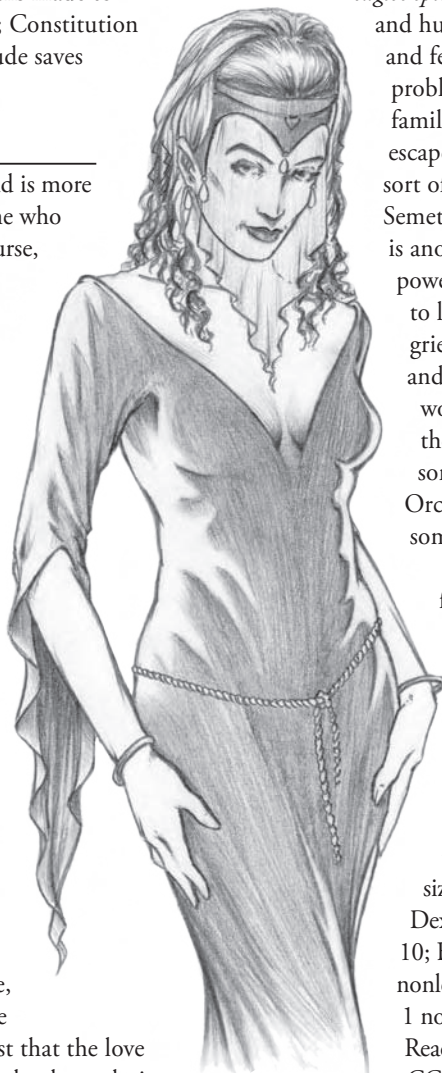
Atala is often known as "the most beautiful woman in Liberty," renowned for both her physical assets and her not inconsiderable charm. She is constantly being courted by at least half a dozen of Liberty's eligible bachelors (and quite a few ineligible non-bachelors), and city gossip often links her name with that of any handsome male who happens to be popular at the time. But Atala, despite having had a few lovers in her lifetime, has never committed to marriage. Because she has been unmarried for so long, rumors persist that the love of her life was lost at sea many years ago, and she does admit to having had a father who was swept overboard during a

storm. The truth is that she simply hasn't yet found a man whose soul seems to complement her own.

Perhaps the main reason for Atala's stunning beauty is that, after her father's death, she was taken in by the church of Lani and raised in the temple. The majority of her life has been dedicated to finding her own inner beauty and developing her outward appearance. Atala has never known the kind of grueling work that can sap a woman's youth and vitality. She has not ruined her hands washing clothing and dishes, nor has she taxed her figure with the rigors of childbirth. Her unblemished skin has never seen childhood disease or hours in the sun. Her perfect face has never been struck, even by accident, and her least bruise has always been treated, immediately and completely, by divine magic. Atala has led a physically sheltered life, the kind of life that the average woman envies... and as though to rub salt in their wounds, Atala is pleasant and sympathetic—giving other women no good reason to hate her as much as they'd like.

Atala is extremely popular with the women of Liberty, especially the wives and mistresses of wealthy noblemen, in part because she provides them with *elixirs of love* and *potions of eagle's splendor* to rekindle the passions of their lovers and husbands. But she understands their needs and fears as well, and helps them to resolve their problems with the men in their lives (or their families); in extreme cases, she quietly helps them escape. The Temple of Lani is the first step in a sort of "underground highway" for abused women; Semetha's House of Orchids, in the Old Quarter, is another. A great many of the city's more powerful and aggressive men would be surprised to learn that while they were "getting over their grief" with a prostitute, their runaway wives and daughters were in the very next room. They would be even more shocked to learn that their runaway wives and daughters were doing some entertaining of their own in the House of Orchids, earning money for a ship's passage to someplace far away.

Atala is a strikingly beautiful woman with fiery red hair and alabaster skin. She dresses in a shimmering green robe cut in such a way to accentuate her curves, and wears a variety of gold jewels. She has a dazzling smile and enchanting eyes. In public, she always wears a full-face veil, though it is so sheer that it barely hides her features.



Atala, High Priestess of Lani

✧ **Atala:** female human Clr 9; CR 9; Medium-size humanoid; HD 9d8; hp 44; Init +1 (+1 Dex); Spd 30 ft.; AC 11, touch 11, flat-footed 10; Base Atk +6; Grp +5; Atk +5 melee (1d3–1 nonlethal, unarmed); Full Atk: +5/+0 melee (1d3–1 nonlethal, unarmed) or +7/+2 ranged; Space/Reach 5 ft./5 ft.; SA Turn undead; SQ Spells; AL CG; SV Fort +8, Ref +6, Will +10; Str 8, Dex 13, Con 11, Int 13, Wis 15, Cha 20.

Skills and Feats: Concentration +14, Diplomacy +20, Heal +4, Knowledge (religion) +7, Perform (sing) +10, Sense Motive +10, Speak Common, Speak Sylvan; Craft Wand, Extend Spell, Negotiator, Skill Focus (Diplomacy), Skill Focus (Sense Motive).

Domains: Good, Luck.

Spells Prepared: (6/5+1/5+1/3+1/2+1/1+1; base DC = 12 + spell level): 0—*detect magic, guidance, light, mending, read magic, virtue*; 1st—*command, endure elements, entropic shield* (domain), *obscuring mist, remove fear, sanctuary*; 2nd—*aid* (domain), *eagle's splendor* (×2), *enthral* (×2), *lesser restoration*; 3rd—*blindness/deafness, daylight, magic circle against evil* (domain), *remove blindness/deafness*; 4th—*air walk, freedom of movement* (domain), *restoration*; 5th—*atonement, break enchantment* (domain).

Possessions: *veil of influence, cloak of resistance +2, elixir of love* (×3), *potion of eagle's splendor* (×2), *wand of hold person* (42 charges), silver holy symbol of Lani, 750 gp in temple chamber,

300 gp in assorted jewelry and clothing, 10 gp.

Allies: Semetha (proprietor of the House of Orchids), Formund (Divine Quarter watch captain).

Enemies: Halina (high priestess of Umit).

Tactics: Unlike many of Liberty's religious "pacifists," Atala never carries weapons—not even a dagger. If confronted with an attacker, she simply flees. With particularly persistent pursuers, she might cast *blindness* to let her get away. If trapped, she uses her *veil of influence*, and if that does not deter her opponent, she resorts to her *wand of hold person*.

Notable Features of the Temple of Lani

Airy and well-lit, with a breathtaking view of the nearby waterfall, the Temple of Lani, the goddess of beauty, is designed to instill a sense of rapture in visitors (a goal at which it succeeds).

Worship Floor

The main worship hall is best known for its great mosaic of the symbol of Lani, a blooming rose. By church tradition, only the clergy of the temple are allowed to walk upon the mosaic, and even then they must go barefoot. If this tradition is broken, the mosaic must be thoroughly cleaned, then *consecrated*.

Altar: The Altar of Lani confers a +5 competence bonus on Concentration checks made to perform ceremonies. The altar is decorated with the intricately-carved rose symbols, but it can be used by any cleric of any faith.

Faint evocation; CL 3rd; Craft Wondrous Item, *consecrate*; Price 3,750 gp.

Treasury

The treasury of the Temple of Lani consists of 26,800 gp worth of gems, with a smattering of coins and small art objects, concealed inside hollow compartments inside each of the six columns that ring the mosaic floor. There are no actual portals for access; instead, the clergy of Lani use *stone shape* to open the columns as needed.

Clergy Quarters

The clergy of the temple dwell in quarters in the wings of the temple, with the priestesses occupying the west wing and the priests occupying the east wing. (This is more out of a sense of appearances than any particular moral code; as often as not, priests and priestesses of Lani form romantic relationships and sleep in the same beds.) The laity occupy the nearby outbuildings.

Clergy

✠ **High Priestess:** Atala, female human 9th-level cleric (see above).

✠ **Priests:** Four 5th-level clerics (see page 15).

✠ **Initiates:** Seven clerics of 1st to 3rd level.

✠ **Lay Clergy:** Seven 3rd-level adepts (see page 15).

✠ **Laypersons:** Assorted 2nd-level commoners.

✠ **Temple Guard "Volunteers":** Twelve 2nd-level fighters (see page 15).

Temple of Umit

The church of Umit focuses on order, with a special emphasis on the public welfare. Unfortunately, the temple in Liberty has a rather broad definition of public welfare; they believe in doing what is best for the people—regardless of the wishes of the people. They, and in particular their high priestess, Halina, are notorious in Liberty for interfering with the lives of everyday folk in order to enforce their own often misguided values on the rest of the city. Despite being an ostensibly noble and charitable religion, the followers of Umit are thought of more as a dangerous obstacle, to be avoided when possible.

Umit (LG)

Umit is the goddess of order and knowledge, of wives and of mothers. Her titles include the Mistress and the Celestial Mother, but she is best known as the wife of Lod, formed by Lod's force of will to be his companion and the mother of his children. Lod had instilled Umit with far more of his will than he had suspected, and she proved to be every bit as determined as Lod. Her domains include Good, Knowledge, Law, and Protection, and her favored weapon is the shield (light or heavy). Umit's holy symbol is a shield with a checker pattern.

Clerics of Umit must prepare their spells at the same time each day, with a variation of no more than 10 minutes. On the solstice and equinox days (the first days of each season), a cleric of Umit may prepare and cast one additional spell from the Law domain: specifically, the next highest-level spell on the Law domain spell list. (For example, a 7th-level cleric of Umit could normally prepare and cast Law domain spells up to 3rd level: *magic circle against chaos*. On these holy days, that same 7th-level cleric could prepare and cast the 4th-level Law domain spell, *order's wrath*, as well.)

History of the Temple

The church of Umit wasn't always so despised. In its early days, during the Plague of Darkness, it was an institution of charity and generosity, founded in Liberty to relieve the suffering of the High Kingdom refugees. The church provided housing and food for entire families, and arranged easy loans for displaced craftsmen

to reestablish their trades in their new home. At one time, the church of Umit was even the official religion of Liberty, so popular and influential it had become. Some of the charitable programs it began in those days still exist, including the subsidy the church of Umit provides to the city's orphanages for the care and education of their children.

Only in recent years has the church of Umit redefined its goal to making the city safe for everyone—primarily by eliminating not just crime, but sin itself. This is largely thanks to the efforts of its new high priestess, Halina. The church and its congregation have become considerably more aggressive toward any and all “evildoers”—the definition of which, unfortunately, includes anyone not actually a member of the church of Umit. So far, they have confined their persecution of such “heretics” to scathing invective delivered from the temple's altar. High priestess Halina has made it more than clear that she is only just beginning her crusade against “the forces that threaten to undermine the moral fiber of our society.”

This fanatical movement in the church is closely watched by the city's other religions. They are quite understandably concerned that if the church of Umit gains too many converts—which it might just do, if it can make the populace too frightened to resist—that Halina or one of her ilk will replace Vamdriin Adamanheart as the quarter's representative on the Lords' Council. Should this occur, given the current atmosphere of antipathy from the Temple of Umit, the other temples fear that Halina will use her religious leverage to force legislation outlawing the worship of any deity other than Umit, turning Liberty into a city of religious and social oppression—however well-intentioned the beginnings of such a movement might be.

Those Who Serve Umit

As the influence of the church of Umit grows, the larger its temple staff becomes. Many live not in the temple itself, or even in the annexes just west of the temple, but in tents and pavilions scattered around the temple grounds—and Halina is making plans to enlarge the temple, using the funds that all the new converts have brought in.

High priestess Halina has four assistants: ranking clerics who have risen in the temple hierarchy largely by virtue of their enthusiastic support for Halina's cause. Between them, they are a formidable force, and anyone who gains an audience with Halina must also put up with her advisors—all of them vying with one another to be the most uncompromising. These tactics serve them well. Even those who come asking for the most reasonable favors find themselves agreeing to nearly any demand the high priestess and her cronies make, just to escape a vicious harangue (or a savage beating by the assembled followers outside, if things go that far).

The zealous mob of worshippers outside makes actual temple guards all but unnecessary; the crowd is all too eager to punish anyone who even appears to be considering mischief toward the Temple of Umit. Even so, the temple pays for guards who, ostensibly, are charged with preventing the maltreatment of trespassers. Most often, they simply stand by and watch until the actual city guard show up, at which point they leap into action.

Who Worships Umit?

Umit's worshippers consist primarily of citizens who want to see a safer Liberty, with less crime and a lot less immorality. Thus, citizens from all strata of Liberty's society come to the temple, not just to pray for Umit's guidance in restoring law and order to the city, but to lend their support to the church in their efforts to work this miracle.

Similarly, members of nearly all the adventuring classes worship Umit, with the exception of barbarians and bards. Sorcerers are not strictly prohibited from the worship of Umit, but given that Halina has spoken out against them with increasing vitriol, no sorcerers can find a really good reason to join her crusade.

Ceremonies and Rituals

The ceremonies and rites of the church of Umit deal with Umit's domains of Good, Knowledge, Law, and Protection. Umit's worshippers seek a sense of control in their lives, and their rituals reflect this desire.

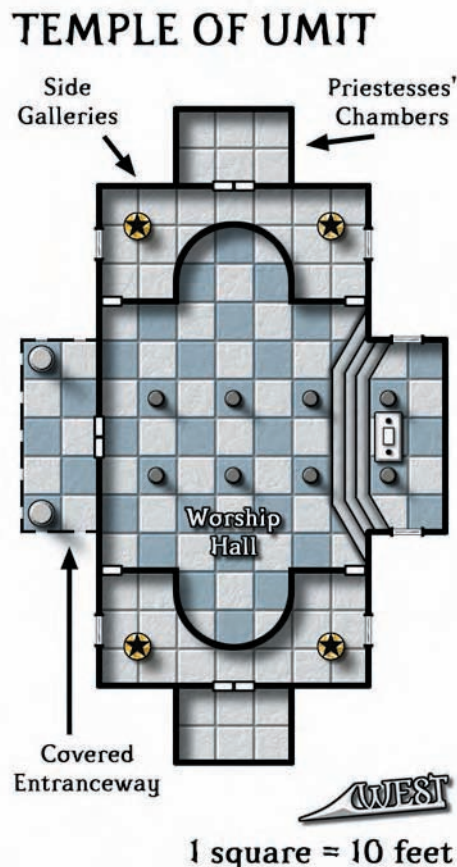
Umit's ceremonies and rites are described below.

Ceremony: Winter's End

Abjuration

Knowledge (religion): DC 24; **Concentration Check:** DC 12;

Domain: Protection; **Components:** V, S, M, F; **Duration:** 1 year or until discharged.



On the first day of spring each year, the worshippers of Umit gather to thank the goddess of order for seeing them through the winter (traditionally the hardest season in terms of survival), and to pray for her continued blessing throughout the coming year. This blessing takes the form of a one-time +4 bonus on Constitution checks made to avoid nonlethal damage from starvation, thirst, or hot or cold environments (see Chapter 8: Glossary in the *DMG*).

The subject must choose to use the bonus before making the roll to which it applies; once used, the bonus cannot be used again until the subject has participated in the ceremony again.

Only one cleric is required to confer this blessing on up to 100 subjects. Additional subjects require secondary casters.

Secondary Casters: 2 required for every additional 500 subjects.

Material Components: Performing the *Winter's End* ceremony requires a bit of bread, a sip of holy water, plus 1 sp for every 100 subjects.

Focus: A fine cloth shawl, with a value of 5 gp.

Substitute Components: Any cloth (such as a blanket or even a kerchief) may be substituted for the fine cloth shawl, and the water used need not be holy water.

Notable Clergy of Umit

High priestess Halina is always extremely busy, and it takes either an act of great piety, or a donation of considerable size, to secure an immediate audience. Even then, a private audience is impossible; Halina's assistants are always in attendance, and they all do their best to make visitors feel like they haven't donated enough, worshipped enough, or evangelized enough.

Halina

"My child, we must all work together to make this city safe from those who would do evil, from those who would see chaos reign. Every day that you do not take action against them is another day for them to work their insidious machinations against the people of this city—another opportunity for them to perform more acts of despicable villainy, with the people of this city as their helpless victims. Umit doesn't want that to happen. Do you want that to happen?"

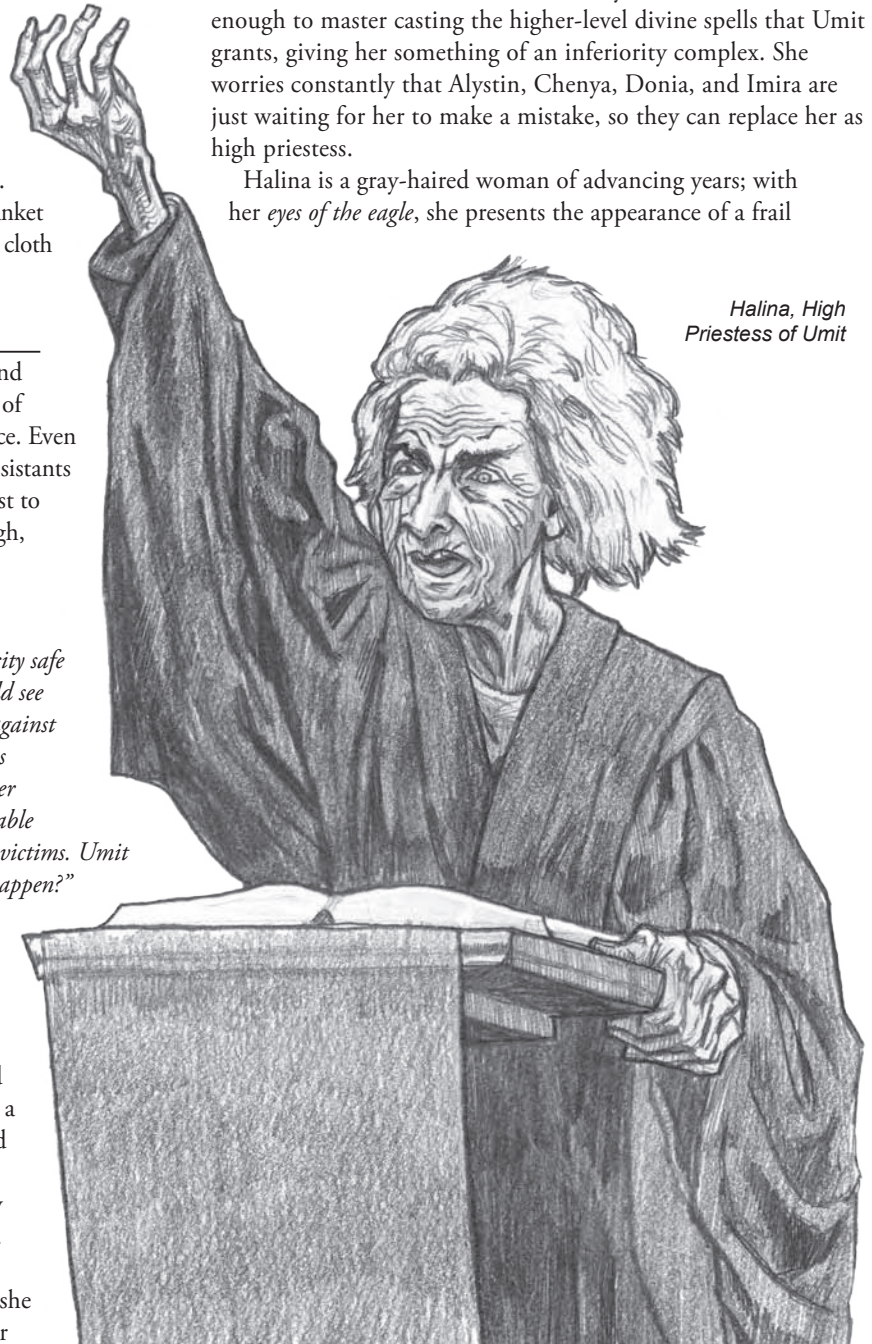
Halina hates sin in any form and is absolutely fanatical about eradicating it anywhere and everywhere she finds it. Her attitude of relentless morality led her up through the ranks of the church of Umit, culminating in her being named high priestess of the temple in Liberty just under a year ago. Since that time, she has worked day and night to establish—some would say *inflict*—her vision of morality on the city of Liberty, aided by her assistants Alystin, Chenya, Donia, and Imira.

There is no question that Halina wants what is best for Liberty's people. The problem is that she has lost sight of free will: It doesn't matter to her

that not all of her social reforms are welcome. She believes that the people of Liberty will one day thank her for making their lives better; she's even prepared to be a martyr for this cause, if it comes to that. Of course, it doesn't help Halina maintain her perspective when her assistants (and the more vocal members of the congregation) encourage her to ever more extreme acts of "moral purification," some of which are starting to border on acts of oppression.

Unfortunately, even though Halina is aware that she is no longer as pure herself as she wants the rest of the world to be, she has gone too far to stop now, or her followers might think her resolve is weakening—something that she can't afford right now. In addition to the fact that the power and influence of the church of Umit are on the rise in Liberty, Halina is not wise enough to master casting the higher-level divine spells that Umit grants, giving her something of an inferiority complex. She worries constantly that Alystin, Chenya, Donia, and Imira are just waiting for her to make a mistake, so they can replace her as high priestess.

Halina is a gray-haired woman of advancing years; with her *eyes of the eagle*, she presents the appearance of a frail



Halina, High Priestess of Umit

little grandmother—though she is more often compared to a harpy. The arms of her voluminous robe even resemble big black wings when she waves her arms in one of her all-too-frequent harangues. Halina wears very little jewelry or other ornamentation; she cultivates the image of a very stern and pitiless harridan, with no time for frivolity.

✠ **Halina:** female human Clr 13; CR 13; Medium-size humanoid; HD 13d8; hp 62; Init +0; Spd 30 ft.; AC 11, touch 10, flat-footed 10; Base Atk +9; Grp +9; Atk +10 melee (1d6+1, shield bash, or 3d6+1 vs. evil); Full Atk: +10/+5 melee (1d6+1, shield bash, or 3d6+1 vs. evil) or +9/+4 ranged; Space/Reach 5 ft./5 ft.; SA Turn undead; SQ Spells; AL LN; SV Fort +8, Ref +4, Will +12; Str 11, Dex 10, Con 11, Int 13, Wis 14, Cha 18.

Skills and Feats: Concentration +8, Diplomacy +15, Heal +6, Intimidate +14, Knowledge (history) +5, Knowledge (religion) +19, Sense Motive +10, Speak Common, Speak Istiran, Spot +7; Craft Magic Arms and Armor, Iron Will, Leadership, Negotiator, Skill Focus (Intimidate), Skill Focus (Knowledge [religion]).

Domains: Good, Law.

Spells Prepared: (6/6+1/6+1/4+1/4+1; base DC = 12 + spell level): 0—*cure minor wounds, detect magic, guidance, inflict minor wounds, read magic, virtue*; 1st—*bane, bless, cause fear, command, inflict light wounds, protection from evil* (domain), *shield of faith*; 2nd—*aid* (domain), *align weapon, enthrall, hold person, owl's wisdom* (×2), *zone of truth*; 3rd—*bestow curse, blindness/deafness, magic circle against chaos, magic circle against evil* (domain), *prayer*; 4th—*discern lies* (×2), *dismissal, holy smite* (domain), *spell immunity*.

Possessions: *shield of order, medallion of thoughts, potion of cure serious wounds, eyes of the eagle, scroll of geas/quest*, silver holy symbol of Umit, 1,775 gp in temple chamber, 40 gp in assorted clothing, 25 gp in coin.

Allies: Alystin, Chenya, Donia, and Imira (ranking clerics of Umit), Sir Gaspar (Master of the Order of the Lion).

Enemies: Semetha (proprietor of House of Orchids), Cambith (priestess of Syrnia), Atala (high priestess of Lani).

Tactics: Halina is rarely without bodyguards, but if she gets involved in a fight, she goes straight to her best weapon: She activates the *holy smite* effect of her *shield of order*. While her opponents are hopefully reeling from this effect, she casts *shield of faith*, then *enthrall*. But she's perfectly happy to lay about herself with bashes from her *shield of order*, then use Intimidate to cow her opponents into retreating (or even surrendering).

Notable Features of the Temple of Umit

The church of Umit was once decorated with statues and bas-reliefs of women (usually dressed in temple raiments) performing acts of mercy and charity: clothing beggars, feeding orphans, ministering to the elderly, and so on. In recent years, though—since the rise of Halina's regime—the clergy have begun to systematically eradicate any stonework that even remotely suggest immorality. This includes depictions of mothers breast-feeding their children, priestesses giving a blanket to a naked beggar, and many more (such as a statue that depicts Umit regarding Lod, her husband, with a dutiful expression).

Worship Hall

The worship hall of the Temple of Umit is simple and austere, with a plain decoration of alternating grey and white marble tiles. During the day this hall is full of worshippers seeking guidance and dispensations from the clergy, with often quite a long queue waiting to speak to Halina herself. Most such audiences are conducted around the altar, though in special cases, Halina and her assistants take important visitors to the south gallery.

Altar: The altar of the Temple of Umit is magical. It confers a +5 competence bonus on Concentration checks made to perform the ceremonies of Umit's faith. The altar itself is decorated with checkerboard shields (Umit's symbol), in inlaid gold, ebony, and white marble.

Faint evocation; CL 3rd; Craft Wondrous Item, consecrate; Price 15,000 gp.

Priestesses' Chambers

The priestesses of Umit are split evenly between the north and south dormitories, and even Halina and her assistants share these quarters with the temple's other priestesses (though the initiates and lay clergy make their beds in the galleries). The temple's craftsmen, laypersons, and guards make their own beds in the worship hall, or under the cover of the entranceway.

Treasury

Halina keeps the treasury of the temple in her quarters in the southern chambers, in four locked chests. It consists of 38,550 gp worth of coins, gems, and art objects, divided equally between the four chests. (This includes Halina's personal treasury of 1,775 gp.) Three of the chests are merely locked, but the fourth is locked and inscribed with a permanent *glyph of warding* that summons 1d4+1 celestial dogs (as the *summon monster III* spell), who then attack or chase anyone who opens the chest without a symbol of Umit in his or her hand. The *glyph* activates a maximum of one time per day.

Faint abjuration; CL 3rd; Craft Wondrous Item, *glyph of warding*; Price 13,850 gp each.

✠ **Chests:** Open Lock DC 25; hardness 15, 30 hit points.

Clergy

✠ **High Priestess:** Halina, female human 13th-level cleric (see above).

✠ **Ranking Priestesses:** Alystin, 9th-level cleric; Chenya, 8th-level cleric; Donia, 11th-level cleric; Imira, 8th-level cleric.

✠ **Priests:** Ten 5th-level clerics (see page 15).

Shield of Order

This light steel shield, created by Halina shortly before she became the high priestess of Umit, is adorned with Umit's checkerboard pattern in red and gold. In addition to acting as a bashing shield with a +1 enhancement to AC, the *shield of order* is also a +1 holy weapon, dealing +2d6 damage when used to bash opponents of evil alignment. As with all holy weapons, it bestows one negative level on any evil creature attempting to wield it.

Finally, once per day, the *shield of order* can be commanded to cast *holy smite*, dealing 4d8 points of damage to each evil creature in a 30-foot cone originating at the shield. (Evil outsiders suffers 8d6 points of damage from this effect.) It also causes all evil creatures in this 30-foot cone to be blinded. A successful DC 16 Will save reduces the damage by half, and negates the blinded effect.

Creatures which are neither good nor evil suffer only half damage from this effect and are not blinded. A successful DC 16 Will save reduces the damage by one-half (to one-quarter of the rolled damage).

Moderate enchantment; CL 8th; Craft Magic Arms and Armor, *bull's strength, holy smite*; Price 32,469 gp.

- ✘ **Initiates:** 21 clerics of 1st to 3rd level.
- ✘ **Lay Clergy:** Twelve 3rd-level adepts (see page 15).
- ✘ **Craftsmen:** Eight 3rd-level experts.
- ✘ **Laypersons:** Assorted 2nd-level commoners.
- ✘ **Temple Guards:** Fourteen 2nd-level fighters (see page 14).

Temple of Osai

At the Temple of Osai, the clergy practice the healing arts—for mind as well as body. Of all the temples in Liberty, Osai's is the most open-minded. Healers and even clerics from other churches come to the Temple of Osai to study the latest healing techniques, and the temple staff turn away no one—not even the most contagious disease victim. The temple charges nothing for its services. As a result, the square in front the temple is packed from dawn until dusk every day with the injured and the ailing, all awaiting their chance to be healed.

Osai (NG)

Osai is the goddess of healing and mercy, of fortune and of shelter. She is called the Caregiver, and the Lady of Grace. After the other gods created the creatures of the world, Osai observed that they could be hurt, and took pity on them by healing them—or allowing them to die, when healing was not enough. Her domains include Good, Healing, Luck, and Protection, and her favored weapon is the sap. Osai's holy symbol is a crystal in a square frame.

Clerics of Osai may only prepare spells after making a successful Heal check, with a DC equal to 5 + the highest spell

level she is capable of casting. If the check fails, the cleric must clear her head and try again; doing so takes 15 minutes.

On the middle day of each month, a cleric of Osai may cast all of her Healing domain spells as though they had been prepared with the Maximize Spell feat.

History of the Temple

The Temple of Osai began as a shrine in the Old Quarter; the Shrine of Osai, which is still there, is in the care of a young lay priest named Osai-Vanon. It has changed locations numerous times over the years, including a fifty-year period during which the temple was housed on the Palace grounds, in a building now used as a stable. Clergy of the temple have been stationed at various public facilities throughout the city since before the invasion by Emperor Orasir, and, in fact, the current temple was originally built by the Emperor to care for his wounded soldiers once the city fell to him.

The temple rose to true prominence during the Plague of Darkness, when, without a clear idea of the difference between day and night, the temple doors remained open for the duration—treating injuries and illnesses and, in more than a few cases, curing cases of lycanthropy. During those years, in fact, the temple forged an enduring bond with the Wood Walkers, the rangers who fought on the front lines of the battle against the legions of were-creatures who threatened to overrun the world.

Now, the Temple of Osai is a bustling religious hospital, providing care for Liberty's citizens in exchange for donations—which are of a purely voluntary nature. Despite the cynicism of much of Liberty's populace, the donations do come, often in the form of produce or livestock (most of which goes to providing food for other visitors; the temple also feeds the hungry). Most of the donations come from Liberty's more well-to-do citizens, since few of the poor from the Old Quarter and the Beggar's Gate (just north of the Palace) are able to reach the temple; getting past the gate guards is often more trouble than it's worth.

Those Who Serve Osai

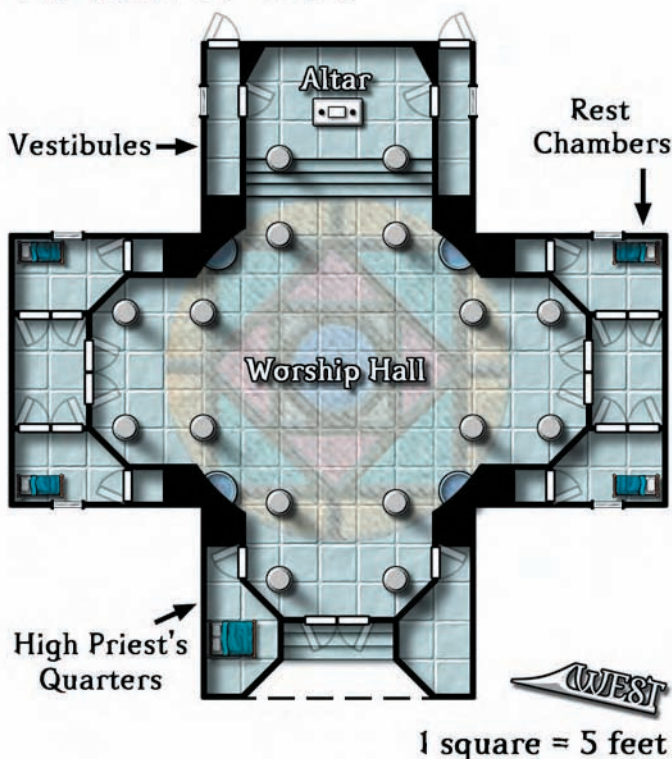
The Temple of Osai is the best-staffed temple in the city. Osai-Myor is assisted by numerous clerics, who are themselves assisted by adepts or other clerics. The temple itself is well-supplied with laypersons acting as nurses and orderlies. Most of the clerics share quarters in the temple proper; the adepts and laypersons occupy the outbuildings located around the square.

The temple is “guarded” by orderlies, who have no specific posts or patrols, but who circulate through the crowds within and without, keeping everyone in line and helping to move non-ambulatory patients into the temple (or the nearby Sanctuary).

Who Worships Osai?

Everyone in the city worships Osai—when it suits them. Few are permanent worshippers; they observe the faith until their wounds have healed and their illnesses are past. Even clerics who come to study healing tend to participate in ceremonies only until they return to their regular church.

TEMPLE OF OSAI



Among adventurers, the church of Osai attracts clerics and a few paladins, along with a fair number of rangers and a handful of bards and druids.

Ceremonies and Rituals

The ceremonies and rites of the church of Osai deal with Oasi's domains of Good, Healing, Luck, and Protection. Because Osai is the goddess of healing, her worshippers are devoted to health and recuperation.

Osai's ceremonies and rites are described below.

Ceremony: Purification

Conjuration (Healing)

Knowledge (religion): DC 25; **Concentration Check:** DC 12;

Domain: Healing; **Components:** V, S, M, DF; **Duration:** special.

Once each day, just before the evening meal, the clergy of the church of Osai perform the *Purification* ceremony, helping the injured heal more quickly and purging toxins from the bodies of the ill. Everyone who participates regains lost hit points as though he or she had spent a full eight hours resting. This healing cannot be doubled by a Heal check (it does not represent long-term care) and occurs immediately upon completion of the ceremony.

Additionally, the next time the participant makes a Fortitude save to fight off the effects of poison or disease, he or she gains a +4 bonus to the roll. This effect takes place any time in the next 24 hours that the participant makes such a saving throw, but it only applies to saving throws for poisons or diseases already in the participant's system. If the participant is healthy at the time of the ceremony, but later is poisoned, the participant does not gain the +4 bonus.

Only one cleric is required to perform the ceremony for up to 50 participants. Additional participants require secondary casters (see below).

Secondary Casters: 1 required for every additional 100 participants.

Material Components: Performing the *Purification* ceremony requires a sip of holy water, at a cost of 5 cp per participant.

Notable Clergy of Osai

Osai-Myor does a great deal of public service work; he is often found out in the other city districts, ministering to those too ill to leave their homes. He is also the Prince's consulting cleric (though Prince Fiorelle has his own personal healer at the Palace).

Osai-Myor

"If you remain calm, I'm sure we can be of service."

Osai-Myor considers himself a diplomat, a healer, and an administrator, in roughly that order. He is Osai's devoted servant, but healing people's ailments and injuries has become simple for him, and he finds it boring. Managing the business of the temple, getting all the work coordinated, soothing tempers, negotiating the best deals on supplies and labor—these things still challenge him, and he throws himself into his work every day.

Osai-Myor is a dark-skinned man in his mid-40s, with short gray hair and piercing blue eyes. He wears a light green robe, belted at the waist with a dark green sash. Around his neck he wears a gold medallion with the symbol of the goddess of healing on it.

✠ **Osai-Myor:** male human Cleric 10; CR 10; Medium-size humanoid; HD 10d8+10; hp 58; Init -1 (-1 Dex); Spd 20 ft.; AC 19, touch 9, flat-footed 19; Base Atk +7; Grp +8; Atk +9 melee (1d6+2 nonlethal, +1 *sap*); Full Atk: +9/+4 melee (1d6+2 nonlethal, +1 *sap*) or +6/+1 ranged; Space/Reach 5 ft./5 ft.; SA turn undead; AL NG; SV Fort +8, Ref +2, Will +10; Str 12, Dex 8, Con 12, Int 13, Wis 17, Cha 14.

Skills and Feats: Balance -6, Climb -4, Concentration +7, Diplomacy +17, Escape Artist -6, Heal +16, Hide -6, Jump -4, Knowledge (religion) +14, Move Silently -6, Read/Write Common, Read/Write Draconic, Sense Motive +5, Speak Common, Speak Draconic, Spellcraft +8; Brew Potion, Combat Casting, Eschew Materials, Maximize Spell, Negotiator.

Domains: Healing, Protection.

Typical Spells Prepared: (6/5+1/5+1/4+1/3+1/2+1; base DC = 13 + spell level): 0—*create water, detect poison, purify food and drink, resistance* (×2), *virtue*; 1st—*comprehend languages, deathwatch, detect evil, protection from evil, remove fear, sanctuary* (domain); 2nd—*augury, bear's endurance, calm emotions, eagle's splendor, owl's wisdom, shield other* (domain); 3rd—*dispel magic, protection from energy* (domain), *remove blindness/deafness, remove curse, remove disease*; 4th—*divination, restoration, spell immunity, spell immunity* (domain); 5th—*break enchantment, raise dead, spell resistance* (domain).

Possessions: +2 *glamered full plate armor, +1 sap, +2 amulet of health, 4 potions of cure moderate wounds, silver holy symbol, 124 gp in coin.*

Allies: Osai-Penek (priest at Sanctuary of Osai).

Enemies: None.

Tactics: Osai-Myor's first response to conflict is always to calm everyone down and try to resolve issues through discussion, and he's not above using Osai's magic to assist with that. Healing rifts in relationships is, to him, just as important as healing bodies. If combat forces itself upon him, he tries to retreat behind those who are more skilled at it and supports them with healing and protective spells.

Notable Features of the Temple of Osai

The Temple of Osai is part temple, part hospital, and is designed for the purpose of healing the sick and wounded. Its spacious worship hall is almost always filled with visitors awaiting treatment, and anyone without an injury or other ailment usually has to wait outside for quite some time before speaking to one of the clerics.

Worship Hall

The Worship Hall of the Temple of Osai is the temple's main gathering area. The clerics meet, dine, pray, heal, and conduct ceremonies here.

Altar: The Altar of the Temple of Osai was actually a gift to the temple from Emperor Orasir. Any healing spell cast within 30 feet of the altar is treated as though it were maximized.

Strong (no school); CL 17th.

Rest Chambers

Patients who are too weak to relocate to the Sanctuary of Osai use these chambers until they recover sufficiently to depart.

Treasury

Osai-Myor keeps the treasury of the temple in his chambers, in the temple's *portable hole*, which is spread on the back of a tapestry over Osai-Myor's bed. The treasury consists of 8,500 gp worth of coins, gems, and art objects, and the *portable hole* itself.

Clergy Quarters

Most of the staff of the temple reside in outbuildings located across the square. The only permanent resident of the temple is Osai-Myor.

Clergy

- ✦ **High Priest:** Osai-Myor, male human 10th-level cleric (see above).
- ✦ **Assistants:** Eleven 5th-level clerics (see page 15).
- ✦ **Initiates:** Sixteen clerics of 1st to 3rd level.
- ✦ **Lay Clergy:** Eight 3rd-level adepts (see page 15).
- ✦ **Laypersons:** Assorted 2nd-level commoners.
- ✦ **Temple Guard "Orderlies":** Six 2nd-level fighters (see page 14).

The Sanctuary of Osai

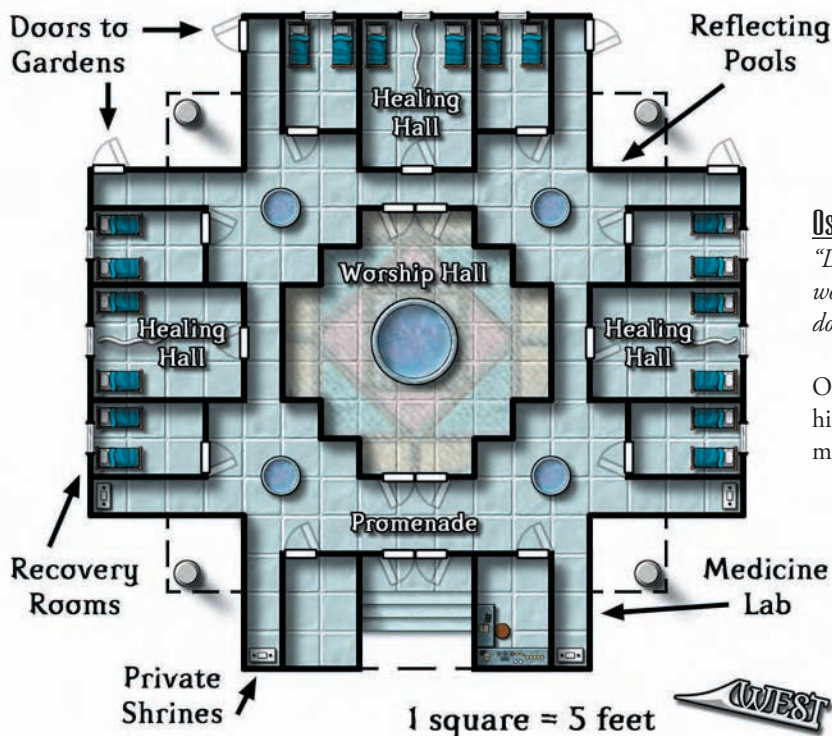
Just beside the Temple of Osai is the rather idyllic, garden-like Sanctuary of Osai, the city's only formalized convalescent facility. Operated by the church of Osai and funded largely by donations from the city's other religions (and the city

itself, thanks to the Lords' Council), the sanctuary is officially nondenominational. Though the central worship hall is dedicated to Osai, the promenade includes shrines to Umit, Lod, Lani, and Sylvania, and there are shrines to Apon, Sem, Tur, and Vig in the gardens outside.

The sanctuary provides beds for those whose recuperation might require more time than it takes to cast a few healing spells. Other patients visit the Temple of Osai and generally walk home afterward. The sanctuary also offers a place for patients to relax and concentrate on getting better. Their needs are tended to by clergy and laypersons from the Temple of Osai (with some help from the temples of Lod, Sylvania, and Apon), and the patients are invited to engage in light exercise, to soak in the garden's hot spring, and to lie in the sun while they recover. Patients are also encouraged to partake of the sanctuary's diversions, including concerts by musicians and bards, light-hearted theater performed by local entertainers, and daily banquets provisioned with fresh produce, as well as the sanctuary's extensive collection of books, games, and crafts.

The focus of the sanctuary is actually more conducive to maintaining (or regaining) a positive mental attitude, rather than the actual physical process of healing. In fact, the sanctuary welcomes those in the throes of depression or excessive stress as much as it welcomes those in need of physical treatment. Lay clergy from the Temple of Sylvania act as behavioral therapists, seeking the cause of emotional conditions, and even a few mental conditions. Most of the city's truly insane are remanded to either the Municipal Asylum, located on a narrow shelf of land at the southern tip of the Noble Quarter, overlooking the Old Quarter, or cared for in private—and expensive—facilities outside the city's walls.

SANCTUARY OF OSAI



Notable Clergy of the Sanctuary

Except for visits to the Temple of Osai, Osai-Penek is always at the sanctuary. Though he is extremely busy, he is happy to talk to anyone who comes to visit—provided they don't mind following him about on his rounds.

Osai-Penek

"Do me a favor and take this blanket over to that old woman there, the one with the sores. And while you're doing that, tell me what it is that brings you here."

Osai-Penek loves Osai, and delights in service to his patron. Ceremonies and services are ecstatic moments for him. His zeal for his work is renowned throughout the city. What most people don't know is that Osai-Penek thinks there would be a lot less healing necessary if the people doing the hurting lacked the means to injure others. Whenever possible, he arranges to "lose" the personal effects of his patients who come in with weapons; such weapons, if they're non-magical, end up in the river. (Magical weapons go to the Temple of Osai.)

Osai-Penek is a cheerful male halfling in his late thirties, with blond hair and dark green eyes. His light green robe is belted with a dark green sash, into which are tucked a variety of wands. He wears a dark green cloak the same color as his sash, decorated with symbols of the goddess of healing.

✠ **Osai-Penek:** male halfling cleric 6; CR 6; Small humanoid (halfling); HD 6d8+6; hp 34; Init +3 (+3 Dex); Spd 20 ft.; AC 14, touch 14, flat-footed 11; Base Atk +4; Grp +3; Atk +4 melee (1d2–1, unarmed); Full Atk: +4 melee (1d2–1, unarmed) or +8 ranged; Space/Reach 5 ft./5 ft.; SA Turn undead; SQ Spells; AL CG; SV Fort +7, Ref +6, Will +8; Str 8, Dex 16, Con 12, Int 11, Wis 15, Cha 14.

Skills and Feats: Climb +1, Heal +14, Jump +1, Knowledge (religion) +9, Listen +4, Move Silently +5, Speak Common, Speak Halfling; Brew Potion, Craft Wand, Skill Focus (Heal).

Halfling Traits: +2 morale bonus on saving throws against fear; +1 racial bonus on all saving throws; +1 racial attack bonus with thrown weapons and slings; +2 racial bonus on Climb, Jump, Listen, and Move Silently checks (already figured into the statistics given above).

Domains: Healing, Luck.

Spells Prepared: (5/4+1/4+1/2+1; base DC = 12 + spell level): 0—*create water, detect poison, purify food and drink, resistance, virtue*; 1st—*comprehend languages, divine favor, endure elements, entropic shield* (domain), *sanctuary*; 2nd—*aid* (domain), *aid, augury, find traps, spiritual weapon*; 3rd—*dispel magic, prayer, protection from energy* (domain).

Possessions: wand of cure light wounds (9 charges), wand of cure light wounds (50 charges), wand of cure moderate wounds (44 charges), potion of cure light wounds (×3), potion of bear's endurance (×2), potion of lesser restoration, potion of remove paralysis, potion of cure serious wounds, potion of neutralize poison, potion of remove disease, silver holy symbol, 425 gp in sanctuary chamber.

Allies: Osai-Myor (high priest of Osai); Osai-Vanon (adept at shrine of Osai).

Enemies: None.

Tactics: Osai-Penek doesn't see the point of fighting when there's an option to run. But if someone is injured, he bravely puts himself between the wounded and the assailant and administers aid.

Notable Features of the Sanctuary of Osai

Whereas the Temple of Osai is comparable to a hospital, the Sanctuary is more like a convalescent home. Those who come here have generally already been healed of their ills, and now need only a rest before they return to full health.

Promenade

The Promenade is both a lounge and a walking path for those who need a little exercise (as opposed to a lot). It also features small shrines to Lod, Vig, Syrnia, and Umit. There are much smaller shrines to Sem, Tur, Ilaia, and Umit in niches along the walls of the promenade, and a shrine to Apon located next to the garden.

Worship Hall

The Worship Hall of the Sanctuary of Osai is primarily intended for observing the worship of Osai, but the Sanctuary staff allow patients of other faiths to use the Worship Hall when it is not otherwise in use.

Healing Halls

Each of these rooms is set aside for patients who are in a particularly bad way, though under ordinary circumstances they are most often employed as semi-private recovery rooms.

Medicine Lab

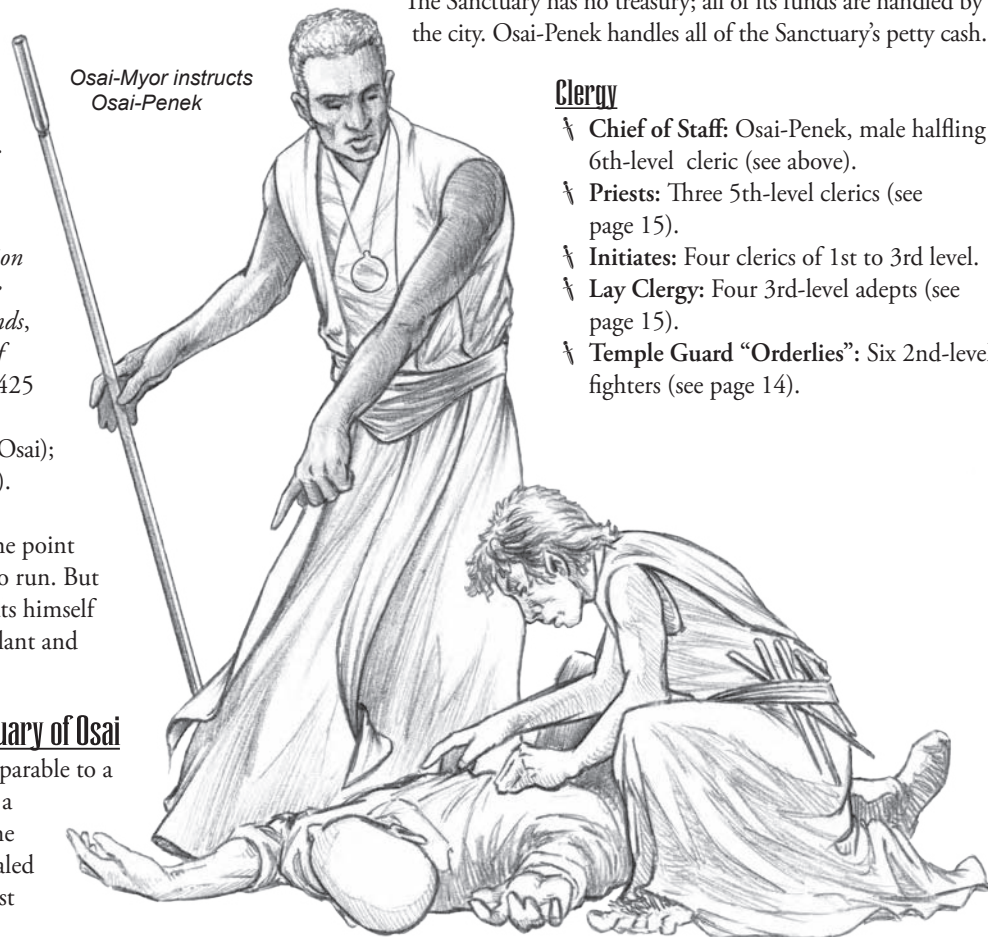
This room is set aside for the creation of various balms, ointments, poultices, and so forth for the treatment of the ill. This is also where the clerics create healing potions, and at any given time there are 1d3+1 *potions of cure light wounds*, 1d3 *potions of cure moderate wounds*, and 1d2 *potions of cure serious wounds* on the shelves.

Treasury

The Sanctuary has no treasury; all of its funds are handled by the city. Osai-Penek handles all of the Sanctuary's petty cash.

Clergy

- ✠ **Chief of Staff:** Osai-Penek, male halfling 6th-level cleric (see above).
- ✠ **Priests:** Three 5th-level clerics (see page 15).
- ✠ **Initiates:** Four clerics of 1st to 3rd level.
- ✠ **Lay Clergy:** Four 3rd-level adepts (see page 15).
- ✠ **Temple Guard "Orderlies":** Six 2nd-level fighters (see page 14).



Osai-Myor instructs Osai-Penek

Temple of Mol

Worship of the god of shadows is not exactly a popular faith in Liberty; the church of Mol is misunderstood and often feared. In fact, the cult of Mol was driven out of Liberty once, centuries ago, for daring to challenge the power of the church of Lod, and relations with the other churches have never quite smoothed over. The problem stems from the fact that the church of Mol is dedicated to keeping secrets. Their ceremonies are secret, their temple chamber is behind secret doors, and their clergy wear veils that obscure their features from even the most persistent scrutiny. They are not even allowed to speak to anyone when they are not standing in shadow. So it is a small wonder that the Temple of Mol is not the faith of choice in Liberty.

Mol (N)

Mol is the god of shadows and of darkness. He is known as the Shadow King, and also as Lod's nephew, born of a god whose name has long since been forgotten (partially due to the efforts of the early church of Lod, who suppressed all stories of the gods who existed before the world was formed). His domains include Air, Death, Magic, and Trickery, and his favored weapon is the sling.

A cleric of Mol may only prepare his spells if he is in shadow. Once each month, on the new moon, a cleric of Mol may cast all of his Trickery domain spells as though he were +1 caster level.

History of the Shrine

The unpopularity of the church of Mol goes back to the early days of Liberty, when the descendants of Prince Vezkin still ruled the city and the gods were known to visit the city from time to time, clothed in mortal flesh. At some point, Lod, who primarily walked the streets of the Noble Quarter, decided to cleanse the Old Quarter of its less savory attractions,

convincing the Prince's feared "Lion Legions"—highly organized and ruthless mercenary knights—to go in and restore order. The Old Quarter being the favorite haunt of Lod's nephew, Mol, the god of shadows took issue with his uncle's interference, and fought back the only way he knew how. Mol armed the thieves of the Old Quarter with all manner of magical weapons with which to fight off the Lion Legions. The Prince's troops maintained order during the day, but when the sun went down, the thieves took back what was theirs. Blood flowed on both sides of the conflict.

Eventually, the two gods clashed—or, perhaps, their respective clergy did; history only records that "Lod drove Mol out of Liberty." Afterward, the worship of the god of shadows was deemed a heresy, and Mol's clergy, when they could be found, were put to the sword or burned at the stake. This state of affairs continued until the arrival of Emperor Orasir (who had no interest in the "squabbles" of northern religions), and when the church of Mol returned to Liberty during the Plague of Darkness, they were treated with distrust—but not persecuted outright.

In more recent times, the church has simply kept a low profile. Occupying a building at the very end of the Street of Shrines, the Temple of Mol conducts its ceremonies in private, makes no effort to bring in new converts, and holds no audiences during the day—and never inside the temple itself. As a result, the Temple of Mol does not figure strongly in local politics, and abides quietly in its obscure corner of the Divine Quarter, virtually forgotten.

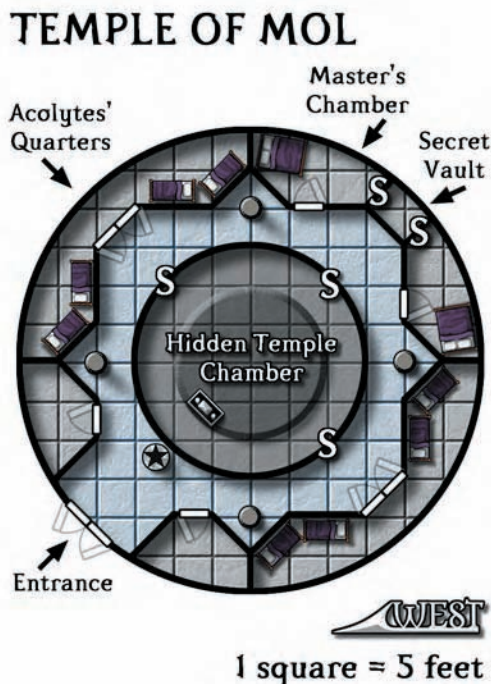
Those Who Serve Mol

A curiosity of the worship of Mol is that the clergy do not discuss their hierarchy outside the temple. The highest-ranking cleric in any given temple, therefore, is the high priest or priestess of the entire church (until he or she visits another temple). Thus, Piotr is the high priest when in Liberty, but when he journeys to another temple he would be treated as a novice.

There are no laypersons in the Temple of Mol. All of the work is carried out by acolytes—the veiled clerics and adepts who make up the entirety of the temple staff. And no one who is not part of the temple staff is allowed to venture beyond the library or the dining hall, in any case. For this reason, there are no guards in the Temple of Mol, either; ancient spells cast throughout the temple ensure that anyone who is foolish enough to infiltrate the temple either becomes hopelessly lost, or goes mad with fear.

Who Worships Mol?

Mol is the deity of choice for those who keep secrets, which means that a large number of the thieves and burglars in the Old Quarter offer prayers to the god of shadows on a nightly basis. Few others have much use for such a deity, though obviously the city's assassins find his protection comforting, and not a few politicians and powerful nobles thank Mol for letting them keep certain facts hidden from public scrutiny. Rogues and sorcerers are often attracted to the worship of Mol, as are some of the more antisocial druids. Barbarians rarely trust in the god of secrets and shadows, and paladins have nothing to do with his worship.



Ceremonies and Rituals

The ceremonies and rites of the church of Mol deal with Mol's domains of Air, Death, Magic, and Trickery. Mol is the god of secrets as well as the god of shadows, so his worshippers participate in his rites in order to keep their particular skeletons in their closets, or to feel more confident in the darkness.

Mol's ceremonies and rites are described below.

Ceremony: Umbra Robur

Abjuration

Knowledge (religion): DC 28; **Concentration Check:** DC 14;

Domain: Trickery; **Components:** V, S, M; **Duration:** 1 month.

On the night of the new moon, the cult of Mol conducts the *Ceremony of Umbra Robur*, granting each participant a +4 morale bonus against *fear* effects, as well as a +2 insight bonus on Bluff or Intimidate checks when the participant is in shadow (though not complete darkness).

Only one cleric is required to perform the ceremony for up to 5 participants. Additional participants require secondary casters (see below).

Secondary Casters: 1 required for every additional 10 participants.

Material Components: Performing the *Ceremony of Umbra Robur* requires a 1-ounce vial of ink.

Substitute Components: The *Ceremony of Umbra Robur* may be performed using a small quantity of soot (at no cost).

Ritual: The Occultus

Wisdom Check: DC 14; **Components:** V, S; **Duration:** 1 hour.

Worshippers of Mol about to embark on a journey through shadow (such as a trip through the underground passages of Soot Street) perform this ritual to gain the favor of Mol. The participants share a secret—such as a confession from each participant of some past misdeed, or a secret act in which they all take part (such as spitting on the holy symbol of another deity)—and focus on the knowledge of that secret for the next hour, thus gaining a +4 insight bonus on Hide and Move Silently checks. The participants cannot use the same secret twice.

Notable Clergy of Mol

Piotr rarely leaves the Temple of Mol, so anyone coming to the temple can meet him relatively easily—though they may have to wait quite a while for him to decide he is ready to speak to them.

Piotr

“We are, all of us, touched by the Shadow, whether or not we admit to it. We lie, even to ourselves, and hide our transgressions behind an illusion of pious superiority. Mol knows this, and he expects it of his children. For us to become one with our own shadows is for us to become one with his.”

Piotr came to the church of Mol from the ranks of the Thieves' Guild. He had been a low-ranking burglar, eking out a living creeping into the Mercenary's Quarter by night, until a botched burglary forced him to flee into the Temple Quarter, rather than

back to the safety of the Old Quarter's back alleys and hidden passages. Knowing that many rogues prayed to the god of shadows, Piotr assumed that Mol's clerics would help him, so when he located Mol's temple Piotr slipped inside, stole a robe and veil, and pretended to be one of the clergy. When the city guard came searching for a young burglar, they found only the usual collection of cryptic clerics, and so went on their way—but kept an eye on the temple, leaving Piotr trapped inside, in disguise.

It was two days before any of the clergy of the temple realized that they had gained a member, and in that time Piotr had learned a great deal about the temple and its rituals. By temple law, the clergy could not allow the young burglar to live, knowing their secrets. But they were so impressed with his ability to pass as one of them that they offered him an alternative: to join the temple. Piotr accepted, and began his career as a cleric.

Piotr has not let his skill at disguise go by the wayside, and he has frequently undertaken covert missions outside the temple, in the guise of a drunken city guard, an ingenuous lay priest, and even an old beggar woman. He has used these deceptions to collect hidden information for the temple's secret vault (see below), and in so doing has risen through the ranks to become the Master of Shadows, the temple's high priest.

Piotr is a short human male with dusky skin and well-oiled black hair. His build is slim, flexible, and sinuous, like a gymnast's. Because he nearly always wears his veil, few of the folk who have met him can describe Piotr's facial features with any degree of certainty. Some profess him to be young; others perceive him as an elderly man in his final years. Despite their different recollections, everyone who meets with the shadowy priest describes him as otherwise unremarkable.

⚔ Piotr: Male human Rog 2/Clr 6; CR 8; Medium-size humanoid; HD 2d6+6 plus 6d8+18; hp 60; Init +3 (+3 Dex); Spd 30 ft.; AC 17, touch 13, flat-footed 14; Base Atk +5; Grp +5; Atk +6 melee (1d6, masterwork short sword); Full Atk: +6 melee (1d6, masterwork short sword) or +8 ranged; Space/Reach 5 ft./5 ft.; SA Rebuke undead, sneak attack +1d6; SQ Evasion, trapfinding, spells; AL NE; SV Fort +8, Ref +8, Will +9; Str 11, Dex 17, Con 16, Int 14, Wis 18, Cha 12.

Skills and Feats: Bluff +11, Concentration +6, Diplomacy +9, Disguise +13, Forgery +8, Gather Information +5, Hide +20, Knowledge (religion) +9, Knowledge (the planes) +6, Move Silently +20, Sense Motive +9, Speak Common, Speak Istaran, Speak Orc, Spellcraft +7; Combat Expertise, Deceitful, Improved Feint, Stealthy.

Domains: Magic, Trickery.

Spells Prepared: (5/4+1/4+1/3+1; base DC = 14 + spell level): 0—*detect magic* (×2), *guidance*, *read magic*, *resistance*; 1st—*cause fear*, *disguise self* (domain), *divine favor*, *obscuring mist*, *sanctuary*; 2nd—*darkness*, *find traps*, *invisibility* (domain), *silence*, *undetected alignment*; 3rd—*deeper darkness*, *dispel magic*, *glyph of warding*, *nondetection* (domain).

Possessions: boots of elvenkind, +1 studded leather armor of shadow, masterwork short sword, black iron holy symbol, disguise kit, *potion of cure moderate wounds* (×2), *potion of darkvision*, 690 gp in temple chamber.

Allies: Sepris (leader of the Thieves' Guild).

Enemies: Inariel (priest of Apon).

Tactics: Piotr despises fighting—though it's really only *fair* fights that trouble him. He much prefers to strike from the shadows, and so, when confronted by opponents, he makes it a point to flee to a battlefield more advantageous to his strategy. He enjoys letting his enemies think that he has gotten away, so as to fool them into dropping their guards. Then he casts *disguise self*, *darkness*, or *invisibility*, and waits for an opportunity to attack his foes one at a time.

Notable Features of the Shrine of Mol

The Shrine of Mol is designed to provide the clergy of Mol a place to interact with one another in peace; it is not aimed at accommodating worshippers (and few visit the shrine, in any case).

Entrance

Just past the doors to the library and the dining hall, the hallway is very shadowy, owing to the poor illumination (candles tucked in niches in the back of each pillar, facing the walls to create just enough light to navigate the hallway).

At these same points, the hallway is warded by two different effects, so that non-worshippers of Mol who attempt to pass through the hallway become hopelessly lost—and those who persist at trying to pass eventually go mad. To find any of the doors beyond the library or the dining hall, an intruder must make a DC 15 Intelligence check. On each failed check, the intruder must make a DC 15 Will save. If the save fails, the intruder begins imagining doors where there are none, or voices calling to him from out of the gloom, afflicting him with the effects of a *confusion* spell until the intruder leaves the shrine.

Hidden Temple Chamber

The secret doors leading to the hidden temple chamber are exceedingly well concealed, requiring a DC 30 Search check to locate. Inside the chamber itself, there is only one light, located in a small niche behind the altar (ensuring that most of the temple is obscured by gloom). Additionally, the center of the chamber is magically darkened, so that all sight (including darkvision) is obscured beyond 5 feet, as per the *obscuring mist* spell.

Secret Vault

The secret doors leading into the secret vault are even more difficult to locate than the doors to the hidden temple chamber, requiring a DC 35 Search check to locate.

Treasury

The treasury, located in the secret vault, contains 4,500 gp in coins and gems, distributed among several small coffers stacked along the inner wall.

Clergy

- ✦ **High Priest:** Piotr, male human rogue 2/cleric 6 (see above).
- ✦ **Priests:** Two 5th-level clerics (see page 15).
- ✦ **Initiates:** Three clerics of 1st to 3rd level.
- ✦ **Lay Clergy:** Four 3rd-level adepts (see page 15).

Temple of Ur-Argo

The church of Ur-Argo has only one temple, located in Liberty, though there is a sizeable shrine in the Sceptered City. Ur-Argo is the youngest of the gods: The Church of the Deified Dragon has existed only since the Age of the Old Kings, when the noble bronze dragon, Ur-Argo, who had aided the Hundred Heroes in the battle against the vile dragon Uladon, vanished forever from the world. Over the centuries, Ur-Argo has taken on divine status, and when the people of Liberty learned that the bronze dragon that dwells near their city was a direct descendant of the noble beast, it was only a matter of time before a temple sprang up in his name.

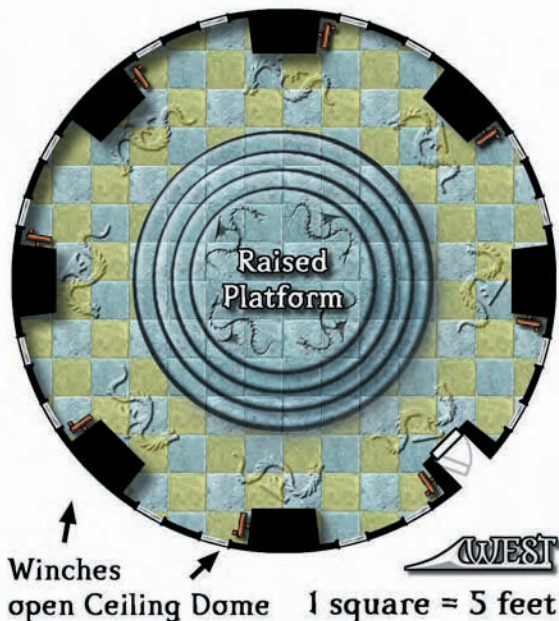
Ur-Argo (LG)

Ur-Argo is the god of dragons and sorcerers. He is known as the Dragon Lord, and he is one of Liberty's few deities who is actually only a demigod: Ur-Argo was deified only after the defeat of the evil wyrm Uladon. His domains include Destruction, Magic, and Strength, and his favored weapon is the glaive. The symbol of Ur-Argo is the image of a bronze dragon's head inscribed onto a disk.

Clerics of Ur-Argo must prepare their spells amid a small treasure, with a total value of at least 25 gp per the character's cleric level. (A silver holy symbol of Ur-Argo counts as treasure for this purpose. This is an important consideration for 1st-level clerics of Ur-Argo.)

Once per week, on the day of the bull sacrifice, a cleric of Ur-Argo may cast his domain spells as though they had been prepared with the Still Spell feat.

TEMPLE OF UR-ARGO



History of the Temple

The Temple of Ur-Argo has existed for just over three hundred years. Despite the fact that Irrigrim, the bronze dragon that makes its lair somewhere north of the city, has never seen fit to visit the temple (or even give any sign that he knows it exists), the worshippers of Ur-Argo are every bit as fanatic now as they were then. Led by Rigossi, the half-dragon high priest, the worshippers conduct daily rituals and maintain a sizeable cattle ranch several miles north of the city. Once a week, the entire congregation journeys to the ranch, and Rigossi leads a procession out to a remote rocky area, where they leave a live bull chained as a free meal for Irrigrim—and as a sign of their devotion to the dragon's divine ancestor. Whether Irrigrim is actually responsible for eating the cattle isn't particularly certain.

The city of Liberty has for centuries had a mutual protection pact with Irrigrim; Irrigrim defends the city against other dragons, and the city defends Irrigrim against would-be dragon slayers. The Palace grounds include a large, open patch specifically intended to allow the dragon to land freely, whenever it chooses to visit. (The reverse is not true, however; the precise location of Irrigrim's lair is a secret known only to the bronze dragon, though it is believed that he once dwelled in a cave in a cliff overlooking the sea.) But Irrigrim rarely comes to call. He has only visited the city once in the past five hundred years, though he has been spotted high in the sky several times over the past decade alone.

But knowing that bronze dragons are able to change their form whenever they desire, the clergy at the temple believe that Irrigrim has, in fact, visited the city—and the temple—multiple times, and may even live in the city in disguise. Possibly supporting this theory is the rumor that various foreign merchants have visited the Arcane Bazaar at least once a month for the past year, asking about dragon eggs. Rigossi, the high priest, theorizes that the merchants are, in fact, Irrigrim in a variety of disguises, seeking information about other dragons—possibly, Rigossi hopes, as potential mates. Accordingly, Rigossi has launched a campaign to uncover any tales of other bronze dragons, in hopes of enticing Irrigrim to grace the temple with his draconic presence.

Those Who Serve Ur-Argo

The clergy of Ur-Argo are, in a word, zealots. They must be, in order to carve out a niche for their faith—which is still, after all, a fledgling religion. High priest Rigossi is, by default, the highest-ranking priest of the entire faith. He is also the oldest member, by virtue of his long lifespan.

Although Rigossi's fellow clerics serve as his aides, the church of Ur-Argo is a very democratic organization; Rigossi would happily step down if the others decided that they would prefer someone else as high priest.

Strangely enough, the clergy of the church of Ur-Argo do not actually live inside the temple—they only hold services there. Instead, they dwell in a rather spartan blockhouse just north of the temple. Here also live the temple's lay brothers and sisters, who help the clergy carry out rituals and perform the daily cleaning routine.

Some also serve as guards, though, ironically enough, the temple doesn't really need them: The fact that the church's living

symbol of power—the bronze dragon Irrigrim—is likely to show up and wreak revenge on the sacrilegious (at least, more so than the average deity) quashes virtually any thoughts of stealing from, or vandalizing, the temple. Incurring the ire of a cleric is one thing; annoying a dragon is a completely different proposition. Even just tangling with Rigossi gives many would-be temple-robbers pause.

Who Worships Ur-Argo?

Ur-Argo's worshippers are an exclusive lot—made up almost entirely of people who have personally witnessed the power of dragons (particularly metallic dragons). This includes those whose ancestry includes a dragon somewhere in the family tree, such as half-dragons (like Rigossi) or those who believe that they are descended from dragons (such as sorcerers). Consequently, the church is popular with both groups, and it also attracts a fair number of rangers.

Ceremonies and Rituals

The ceremonies and rites of the church of Ur-Argo deal with the Dragon Lord's domains of Destruction, Magic, and Strength. Ur-Argo's worshippers seek to emulate the qualities they admire in dragons (especially good dragons), and Ur-Argo's ceremonies reflect that desire.

Ur-Argo's ceremonies and rites are described below.

Ceremony: The Dragon's Eye

Necromancy [Fear, Mind-Affecting]

Knowledge (religion): DC 30; **Concentration Check:** DC 15;

Domain: Magic; **Components:** V, S, DF; **Duration:** 1 week or until discharged.

The cult of Ur-Argo draws on the power of dragons, imbuing worshippers with some measure of draconic majesty. Once each week, upon returning from the bull sacrifice outside the city, the cult performs the *Dragon's Eye*. The next time a participant attacks or charges, the target of the attack or charge must make a Will save (DC 10 + 1/2 participant's HD + participant's Charisma modifier) or flee for 1d4 rounds, as though affected by a *cause fear* spell. Those who succeed at the Will save are instead shaken for 1 round. Targets with 6 or more HD are not affected at all.

Only one cleric is required to perform the ceremony for up to 20 participants. Additional participants require secondary casters (see below).

Secondary Casters: 1 required for every additional 40 participants.

Material Components: Performing the *Dragon's Eye* requires a silver holy symbol of Ur-Argo.

Substitute Components: The *Dragon's Eye* may be performed using a wooden holy symbol of Ur-Argo.

Notable Clergy of Ur-Argo

For a half-man, half-dragon, high priest Rigossi is a surprisingly gracious host, and he warmly welcomes anyone who comes to call. The only time that Rigossi is not available is during the weekly sojourn to the church's cattle ranch outside the city, on the day after the midweek market day.

Rigossi

“Ur-Argo left us two legacies: his bronze children, sent to protect us, and the defeat of Uladon the Despoiler, which allows us to stand here today, in the sunlight, having this conversation—instead of covering in a cave somewhere, chained and filthy.”

Rigossi believes that he was born of a direct descendant of Ur-Argo—a bronze dragon who had taken human form to woo Rigossi’s mother—but he has no real proof of this supposition. Gaining some of the long life of bronze dragons, Rigossi eventually left his village to explore the world, and found that he was treated with respect and awe almost everywhere he went. It impressed the young half-dragon that people regarded dragons with such reverence, and he gradually learned that it was because of the legends of Ur-Argo.

When he heard that a cult devoted to his ancestor had appeared in Liberty, Rigossi went, and though he undertook clerical training in the fledgling shrine, he has to this day yet to tell any of the congregation, or even his most trusted friends, about his supposed ancestry. Rigossi fears that if he tells the faithful that he is descended from Ur-Argo and he turns out to be wrong, their faith in the church could be irreparably destroyed. He would rather die in obscurity than see an entire religion come apart at the seams.

Rigossi has a ribbed and fluted crest of scaly skin sweeping back from his jaws, cheeks, and brow, and ending in tiny, curved horns. His mouth is small and his lips are scaly, and he has only nasal slits, rather than an actual nose, lending his mouth a beaklike appearance. He has only four fingers on each hand and two toes on each foot; all end in short, sharp claws. His entire body is covered in rough, golden-brown skin, blending to hard scales on his back, shoulders, and upper arms and thighs. He wears leather bracers on his wrists and dresses in a plain brown robe. His green eyes have slit irises, like a cat’s.

⚔ **Rigossi:** male half-bronze dragon/half-human Clr 8; CR 10; Medium-size dragon (augmented humanoid); HD 8d8+24; hp 64; Init –1 (–1 Dex); Spd 30 ft.; AC 16, touch 16, flat-footed 12; Base Atk +6/+1; Grp +11; Atk +11 melee (1d6+2, bite) or +11 melee (1d4+5, claw) or +12 melee (1d10+8/×3, +1 *glaive*); Full Atk: +12/+7 melee (1d10+8/×3, +1 *glaive*) and +6 melee (1d6+2, bite) or +11 melee (1d4+5, 2 claws) and +6 melee (1d6+2, bite)

or +5/+0 ranged; Space/Reach 5 ft./5 ft.; SA Breath weapon; SQ Darkvision 60 ft., low-light vision, immunity to electricity, *sleep*, and paralysis; AL NG; SV Fort +9, Ref +1, Will +8; Str 20, Dex 9, Con 16, Int 12, Wis 14, Cha 17.

Skills and Feats: Concentration +14, Diplomacy +7, Knowledge (arcana) +12, Knowledge (religion) +8, Speak Common, Speak Draconic; Cleave, Martial Weapon Proficiency (*glaive*), Power Attack.

Domains: Magic, Strength.

Spells Prepared: (6/5+1/4+1/3+1/2+1; base DC = 12 + spell level): 0—*detect magic, guidance, light, mending, read magic, resistance*; 1st—*bless, cause fear, divine favor, enlarge person* (domain), *sanctuary, shield of faith*; 2nd—*bear’s endurance, bull’s strength* (domain), *eagle’s splendor, resist energy, summon monster II*; 3rd—*daylight, dispel magic* (domain), *prayer, protection from energy*; 4th—*divine power, greater magic weapon, spell immunity* (domain).

Possessions: +1 *glaive*, bracers of armor +3, scroll of *summon monster V*, *potion of fly*, *potion of lesser restoration*, *wand of cure light wounds* (30 charges), *wand of bear’s endurance* (41 charges), scroll of *mass bear’s endurance*, 500 gp in temple chamber, 40 gp in assorted clothing, 27 gp in coin.

Breath Weapon (Su): 60-foot line, once per day, damage 6d8 electricity, Reflex save DC 13 half. The save is Constitution-based.

Allies: Drom Halzir (Champion of Lod); Nirana (high priestess of Apon).

Enemies: Halina (high priestess of Umit); Lady Miana of Sceptren (Pelundran noblewoman); Silisstrinard (local leader of Kunarath Syndicate).

Tactics: Rigossi enjoys fighting, but he’s not fanatical about it. He merely likes to pit himself against those who would visit harm on the helpless; he feels it is an object lesson to visit harm upon them. If he has time to prepare, he casts

bear’s endurance, then *divine power*, followed by *summon monster II* (calling forth a celestial eagle to

harry his foes and provide him with a flanking bonus for a round or two). If hard-pressed, Rigossi lets loose with his breath weapon (trying to line up as many foes as possible for his lightning), then charges into combat with his +1 *glaive* and his bite.

Notable Features of the Temple of Ur-Argo

The temple of Ur-Argo is unusual in two regards, the first being that it is used only for ceremonies; the priesthood does not actually occupy the building. The second is the building’s roof, built so as to accommodate visits from their deity’s mortal representatives: dragons.



Rigossi, High Priest of Ur-Argo, prepares a sacrifice

Winches

An engineering marvel, the Temple of Ur-Argo incorporates a retractable dome roof which is operated by a series of winches inside the temple. Operating the winches requires only one person, who can open each of the eight roof sections in sequence (starting with the winch to the left of the door), but the priests usually cooperate to open all three at once. The roof is opened each morning and closed every evening at dusk, and passersby usually stop to gape at the sight of a building's roof folding or unfolding like a flower.

Treasury

Rigossi keeps the treasury of the temple in a *bag of holding* (type I), which he keeps under the floorboards beneath his bed. The treasury consists of 2,480 gp worth of coins, gems, and art objects.

Clergy Quarters

The clergy of the Temple of Ur-Argo actually live in the blockhouse just north of the temple proper. They share a communal living space there, with curtains to divide the long room into separate “chambers.” This building serves all of their needs, and they only visit the temple itself for services.

Clergy

- ✦ **High Priest:** Rigossi, male 8th-level half-bronze dragon/half-human cleric (see above).
- ✦ **Priests:** Four 5th-level clerics (see page 15).
- ✦ **Initiates:** Six clerics of 1st to 3rd level.
- ✦ **Lay Clergy:** Three 3rd-level adepts (see page 15).
- ✦ **Laypersons:** Assorted 2nd-level commoners.

Street of Shrines

The religions not popular or important enough to rate actual temples occupy space on the Street of Shrines, Liberty's central gathering place for the lesser faiths and those who preach them. The street is teeming with worshippers and clerics of two dozen religions, including at least a few that have been invented within the last week, preached by mad “holy men” or cunning swindlers (a difference too often difficult to ascertain). People come here to pray to deities that are either ignored or forgotten by the general populace: foreign deities, for example, or the gods of the nonhuman races, as well as more esoteric religions, such as spirit-worship, ancestor-worship, and hero-worship.

Story of the Street

Liberty began as a mainly human city, and throughout its recent history humans who subscribe to the pantheon of Lod have dominated the city's destiny. Other religions have been brushed aside, relegated to secondary or even tertiary status in the city's sociopolitical environment—even the otherwise major religions of dwarves, elves, gnomes, and halflings. Some have managed to occupy the larger buildings in the Divine Quarter, but most are lucky to occupy a rickety stall. The vast majority simply stake out a spot from which to extol the virtues of their faiths.

The face of the street has changed thousands of times over the years. Religions come and go—some lasting centuries, some

lasting days—and only a few have actually occupied the same facilities continuously since their inception: for example, the temples of Angrom, the dwarf god of smiths, and Ulauriel, the elf goddess of providence.

Every time a space opens up somewhere on the Street of Shrines, another religion pops up, sometimes the same day, to fill it. Since there is no formal process for establishing a new church, anyone with any theology to expound upon can pick out an empty patch of street and begin haranguing passersby. Those with any popularity survive to do it again the next day; the not so popular ones tend to get pelted with rotten vegetables and clods of dirt.

The Other Gods

A wide variety of faiths are represented on the Street of Shrines. Foreign deities, nonhuman deities, and household gods all have shrines of some sort, as do the various offshoots of the major deities (the church of Lod Made Man, for example—a cult that believes that Lod remained in human form after his marriage to a mortal woman, and still walks the world today in that form). Some of the more prominent religions on the Street of Shrines appear below.

Angrom, Dwarf God of Smiths (LN)

Most dwarves in Liberty worship Angrom, the Hammerer. In the creation myths of the dwarves, Morgron envisioned the world, but it was Angrom who actually forged what Morgron designed. Though Morgron is more popular in dwarven communities, most dwarves in non-dwarf lands are employed as smiths, making Angrom the most commonly-worshipped dwarf deity in Liberty. His domains include Earth, Law, and Strength, and his favorite weapon is the light hammer. His holy symbol is a flaming hammer.

Borgrim

“You want something from me, you'll sit down and shut up and not bother me until I'm ready to give it to you. If you're having a hard time understanding that, I can always nail a copy of the instructions to your forehead.”

Borgrim is the highest-ranked cleric at the Shrine of Angrom, the dwarf god of smiths. He is always there during daylight hours, but at dusk he promptly locks up and heads to the Crown—a tavern in the Old Quarter that's extremely popular with dwarves. He doesn't mind talking with other dwarves, or even gnomes or halflings, and he tolerates humans. But for half-orcs, half-elves, and especially elves, Borgrim has no time for polite conversation, and he quickly ramps up to a towering rage—making him a somewhat unpopular character on the Street of Shrines. Nonetheless, he is perhaps the street's most colorful character (and certainly its most voluble).

Borgrim was born and raised in the Mercenary Quarter, but when a fire destroyed his home and left him an orphan, he was

Lesser Domains

Many of the lesser gods are considerably weaker than their more famous counterparts. The deities listed here may have sway over fewer domains than usual—as few as one, in some cases. Clerics of these deities may only select one domain, rather than the usual two.

remanded to the care of the Shrine of Angrom, where he began training as a priest. After several years, he rose to the position of lead priest, and, since then, has made several contacts in Liberty's dwarf community, notably the dwarf smiths Gunndol and Murgunn. He is working on some long-range plans to learn how to enhance the weapons and armor that the two smiths create.

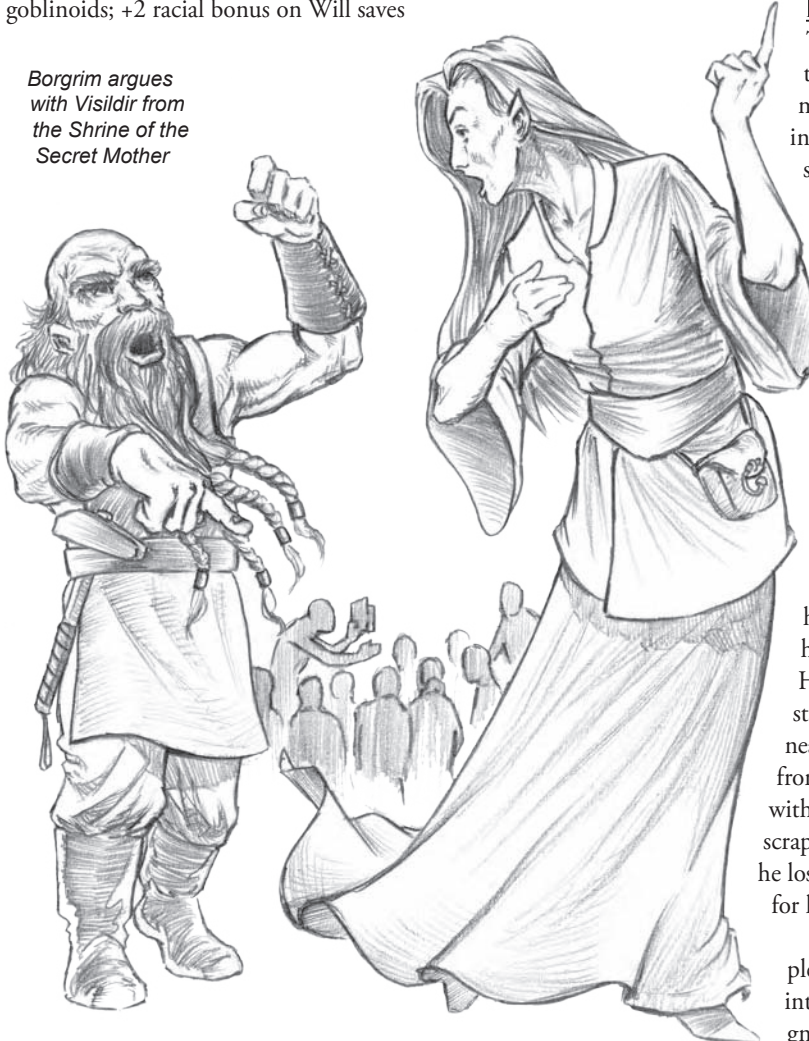
Borgrim is a stout dwarf with a big, bushy, black beard braided at the ends and secured with wide, gold rings. He is usually seen wearing a leather apron and thick leather gloves, as though he has just come from working at the forge. He carries a hammer tucked into his wide belt.

⚔ Borgrim: male dwarf Clr 5; CR 5; Medium-size humanoid (dwarf); HD 5d8+15; hp 39; Init +0; Spd 20 ft.; AC 14, touch 10, flat-footed 14; Base Atk +3; Grp +4; Atk +6 melee (1d4+2, +1 *light hammer*); Full Atk: +6 melee (1d4+2, +1 *light hammer*) or +5 ranged (1d4+2, +1 *light hammer*); Space/Reach 5 ft./5 ft.; SA Turn undead; SQ Spells; AL LN; SV Fort +7, Ref +1, Will +6; Str 13, Dex 11, Con 17, Int 10, Wis 14, Cha 13.

Skills and Feats: Concentration +8, Knowledge (history) +2, Knowledge (religion) +7, Speak Common, Speak Dwarven; Martial Weapon Proficiency (light hammer), Weapon Focus (light hammer).

Dwarf Traits: +1 racial bonus on attack rolls against orcs and goblinoids; +2 racial bonus on Will saves

Borgrim argues with Visildir from the Shrine of the Secret Mother



against spells and spell-like abilities; +2 racial bonus on Fortitude saves against all poisons; +4 dodge bonus against giants; +4 bonus on ability checks to resist bull rushes or trip attacks (when standing on the ground); darkvision 60 ft.; stonecunning; dwarves treat dwarven waraxes and urgroshes as martial weapons; +2 racial bonus on Appraise and Craft checks related to stone or metal.

Domain: Earth.

Spells Prepared: (5/4+1/3+1/1+1; base DC = 12 + spell level): 0—*detect magic, guidance, mending, read magic, resistance*; 1st—*bless, command, endure elements, magic stone* (domain), *magic weapon*; 2nd—*soften earth and stone* (domain), *align weapon, bull's strength* (x2).

Possessions: +1 *light hammer*, chain shirt, silver holy symbol, 850 gp in gems, 4 gp in coin.

Allies: Gunndol and Murgunn (dwarf smiths).

Enemies: Visildir (Shrine of the Secret Mother).

Tactics: Borgrim enjoys a good fight, but he's hardly a strategist. He leaps at the nearest foe, then systematically works his way through opponents until he's either knocked out or victorious. If he's ever given a round or two when there are no enemies within reach, he casts *bull's strength*, and possibly *align weapon*, before charging into the fray.

Ballyclack, Gnome God of Clockworks (CG)

The gnomes of Liberty pay worship to Ballyclack, the Tinkerer. In gnome mythology, Ballyclack made mechanical copies of every beast and animal in the world before the Divine Tempest—the great storm that wiped away the sins of the world in ages past—thus giving the gods working models from which to reconstruct their former creations, and so repopulate the world. His domains include Animal, Knowledge, and Trickery, and his favored weapon is the light crossbow. His holy symbol is a trio of interlocking gears.

Gimbal "Ratchet" Pelltinder

"Now, this doo-dad will hold the flange in place while you tighten the screws with this doojamajigger. No, wait ... the other way around."

Gimbal is a deeply tanned gnome with thick, dark hair that he wears loose and rather shaggy, though he ties it back with a headband when he's working. His clerical raiments, just like his working clothes, are stained with grease, metal polish, and sweat, and he nearly always has tools tucked in his pockets or hanging from his belt. A fidgety sort, Gimbal cannot sit still without idly tinkering with some tool, gadget, or hunk of scrap metal. He is often so absorbed in such activities that he loses track of the conversation and has to have it repeated for him.

Better known as Ratchet, Gimbal Pelltinder is a pleasant enough sort of gnome, though he's far more interested in gadgets than he is in people (even other gnomes). He took over the shrine of Ballyclack when its

previous priest, a friend of Ratchet's, was killed while adventuring. Ratchet originally figured he would just "fill in" until another, more qualified priest came along, but one hasn't, and Ratchet just can't be bothered to spend time looking for one.

Ratchet is all business, doing only the bare minimum to fulfill his priestly duties, such as casting spells or using his magic items. He only goes out of his way if someone is in dire need, or if they impress him with their knowledge of engineering. If a character can make a DC 15 Knowledge (architecture and engineering) check, Ratchet becomes much more cooperative.

⚔ **Gimbal "Ratchet" Pelltinder:** male gnome Clr 1/Exp 2; CR 2; Small humanoid; HD 1d8 plus 2d6; hp 15; Init +1 (+1 Dex); Spd 20 ft.; AC 12, touch 12, flat-footed 11; Base Atk +1; Grp -4; Atk +1 melee (1d3-1, dagger); Full Atk: +1 melee (1d3-1, dagger) or +3 ranged (1d3-1, dagger); Space/Reach 5 ft./5 ft.; SA Spells, turn undead; SQ Gnome traits; AL CG; SV Fort +2, Ref +1, Will +6; Str 8, Dex 12, Con 10, Int 13, Wis 12, Cha 9.

Skills and Feats: Concentration +4, Craft (tools) +7, Disable Device +11, Knowledge (architecture and engineering) +5, Open Lock +11, Speak Common, Speak Elven, Speak Gnome, Spellcraft +5; Skill Focus (Disable Device), Skill Focus (Open Lock).

Gnome Traits: Cantrips; low-light vision; +2 racial bonus on saving throws against illusions; +1 racial bonus on attack rolls against kobolds and goblinoids; +4 dodge bonus against giants; gnomes treat gnome hooked hammers as martial weapons; +2 racial bonus on Listen and Craft (alchemy) checks.

Cantrips: 1/day—*Speak with animals* (burrowing animals only, duration 1 minute).

Domains: Knowledge, Trickery.

Spells Known: (3/2+1; base DC = 11 + spell level): 0—*cure minor wounds, mending* (×2); 1st—*detect secret doors* (domain), *endure elements, magic weapon*.

Possessions: Dagger, silver holy symbol of Ballyclack, *oil of keen edge, oil of bless weapon, universal solvent* (3 doses), *scroll of break enchantment*, masterwork artisan's tools, magnifying glass, masterwork thieves' tools, 500 gp in assorted tools, metal scraps, and parts, 40 gp.

Tactics: Ratchet has no interest in fighting, so if he gets into a scrap, he runs, as soon as possible. If he's not alone, he's happy to pitch in by casting spells on his compatriots, but he's too much of a pacifist to attack anyone.

Brosti, Goddess of the Hearth (LG)

Brosti is technically a household goddess, but one worshipped in most homes, making her a relatively powerful figure—at least among minor deities. She is known as the Baker, and is said to have fed and warmed the first mortals until they learned to build fires and cook for themselves. Her sole domain is Protection, and her favored weapon is the club. Her holy symbol is an open hearth with a kettle—usually just represented by a kettle with stylized flames underneath. Few of her followers are clerics, however; most are merely adepts, and low-level adepts at that.

Tirobi, Baker-Priestess of Brosti

"You look hungry. Could you use some bread? I'll just make some. Oh, never mind how it looks now. It's much better when it's fresh out of the oven."

Tirobi is a dark-skinned woman with long, black hair that she wears in a long braid down her back. She dresses in a blue gown and always wears a white apron, except when she is conducting services. She always smells faintly of baking bread.

Tirobi grew up on the streets of the Mercenary Quarter, the daughter of servants to one of Liberty's military commanders. When the commander married, he left Liberty and took his servants with him—but there wasn't room for Tirobi's whole family. They chose to leave their daughter in the care of an aunt, the priestess of the church of Brosti, who raised the young girl as a priestess in the church. When Tirobi was old enough, she took over care of the shrine and the *oven of purification* inside.

Now Tirobi spends her days baking bread for the poor. They bring her whatever flour, eggs, and other ingredients they can scrape together, no matter their condition, and she returns fresh bread for them and their families.

⚔ **Tirobi:** female human Adp 2; CR 1; Medium-size human; HD 2d8+2; hp 14; Init -1 (-1 Dex); Spd 30 ft.; AC 9, touch 9, flat-footed 9; Base Atk +1; Grp +0; Atk +0 melee (1d3-1 nonlethal, unarmed); Full Atk: +0 melee (1d3-1 nonlethal, unarmed) or +0 ranged; Space/Reach 5 ft./5 ft.; SA Spells; AL LG; SV Fort +0, Ref -1, Will +4; Str 8, Dex 9, Con 12, Int 10, Wis 13, Cha 11.

Skills and Feats: Knowledge (local) +5, Knowledge (religion) +8, Profession (baker) +9, Speak Common; Skill Focus (Knowledge [religion]), Skill Focus (Profession [baker]).

Spells Known: (3/2; base DC = 11 + spell level): 0—*create water, purify food and drink* (×2); 1st—*bles* (×2).

Possessions: Silver holy symbol of Brosti, *oven of purification*, 10 gp.

Tactics: Tirobi avoids conflict—she doesn't even like to get involved in an argument. If she is threatened, she simply surrenders (and she advises others to do likewise, if they are outnumbered or outclassed). Something of an optimist, Tirobi believes that fighting always leads to injury or death, while captivity still holds out a chance of a peaceful resolution.

Carduci, Goddess of Herbs (NG)

Carduci, the Healer, is worshipped not by clerics, but by healers, usually those who use herbs and home remedies. She is mentioned in one or two myths as the goddess who nursed the gods back to health after various adventures—including the Battle of Eight Gods (which calls into question whether there were more than eight deities in existence at the time). Because

Oven of Purification

This small brick oven purifies any bread, cake, or similar item that is baked within it, regardless of the condition of the ingredients used. It does not prevent the food from spoiling afterward, however. The oven can be disassembled and reassembled elsewhere (requiring an hour's work for each) and still retain its magic.

Faint transmutation; CL 1st; Craft Wondrous Item, *purify food and drink*; Price 2,000 gp each.

she has no cleric worshippers, she has no domains; and because she teaches healing, she has no favored weapon. Her holy symbol is usually a twig of berries.

Vennarde, Ranking Herbalist

“An adventurer, eh? I don’t think I can do much to help you. I sell remedies for common ailments—not cures for holes in your skin.”

Vennarde is an unassuming man of middle years with graying temples and a wispy beard. He dresses in simple clothes, wearing no adornments except his holy symbol. His hands are nearly always stained with dirt from his gardens or mixtures from his little laboratory in the shrine.

Vennarde wandered into Liberty eight years ago with a mule and a cart full of clay pots, jugs, jars, powders, dried herbs, and seedling plants. Within a week he had built a rudimentary shack on the Street of Shrines; within a week of that, he had begun extolling the virtues of Carduci, the Healer, to passersby. Though the Temple of Osai is more popular with most, some prefer not to suffer their maladies while they wait for the clerics of Osai to tend those in greater need. Those with colds or pulled muscles or just ordinary indigestion gravitate to Carduci’s shrine and the simple remedies Vennarde offers.

Not being a true priest, Vennarde holds no services, offers no prayers, and can cast no spells. He spends his days working in his garden, putting about in his workshop, or gathering plants in the forest. He has a good relationship with the city’s temples, as he provides them with the ingredients they need for their potions. Likewise, he has a good relationship with the druids outside of Liberty; they trust him to gather what he needs, and only what he needs, and not to disrespect the wild places they guard. Vennarde in his mule cart is a common sight coming and going from the city gate, and he is treated with a measure of respect.

Unbeknownst to most, though, is the fact that Vennarde tends a small garden of sirenweed in a secret place in the woods. He prepares the leaves for sale to agents of the Kunarath Syndicate, and though he has a fair idea of what use his preparations are being put to, he has no moral opinion about it. (For details on sirenweed and the Kunarath Syndicate, see *Thieves’ Quarter* from The Game Mechanics.)

∧ Vennarde: male human Exp 2; CR 1; Medium-size human; HD 2d6; hp 9; Init –1 (–1 Dex); Spd 30 ft.; AC 9, touch 9, flat-footed 9; Base Atk +1; Grp +1; Atk +1 melee (1d6, sickle); Full Atk: +1 melee (1d6, sickle) or +0 ranged; Space/Reach 5 ft./5 ft.; AL N; SV Fort +0, Ref –1, Will +4; Str 10, Dex 9, Con 11, Int 13, Wis 12, Cha 8.

Skills and Feats: Handle Animal –4, Heal +13, Knowledge (local) +6, Knowledge (nature) +6, Profession (herbalist) +6, Search +6, Speak Common, Speak Draconic, Spot +6, Survival +8; Self-Sufficient, Skill Focus (Heal).

Possessions: Sickle, wooden holy symbol of Carduci, healer’s kit (×3), mule, bit and bridle, cart, variety of herbs, poultices, tinctures, powders, and assorted gear, 250 gp in clay pot in shrine.

Tactics: As a representative of the god of healers, Vennarde uses no weapons (though Carduci’s worship does not preclude their

use). When faced with imminent violence, Vennarde generally flees to the nearest safe place, knowing that so long as he is in or near the city someone is likely to come to his aid.

Dinra, Goddess of Wealth (CN)

The deity most commonly worshipped by the wealthy—or those who would like to be wealthy—is Dinra, the Lady of Fortune, though she answers their prayers entirely at random, and sometimes in ways they wish she hadn’t. Her domains include Chaos and Luck, and her favored weapon is the dagger. Her symbol is an eight-pointed star.

Amri, Gambling Priestess

“Yes, I can cast that spell—for the standard price. Or we can dice for it: twice the price or I cast it for free. What do you say?”

Amri is an attractive young woman with light auburn hair and an aristocratic bearing. She generally wears a light brown robe and a green sash tied at the waist, into which is tucked her dagger and wands. When she goes out to gamble in the Old Quarter, Amri wears a courtier’s clothing—fine garments that show off her prosperity and tempt other gamblers to try their luck against her.

Amri has drifted in and out of Liberty for years. Originally born in the High Kingdom, she wandered up and down the coast for quite some time, traveling aboard ships and riding with caravans, practicing her art and establishing her reputation. She vanished from the circuit for several years, then returned bearing the holy symbol of Dinra and claiming to be a priestess of the church of the Lady of Fortune.

Since that time, Amri has gravitated to Liberty, spending more and more time in and around the city, until finally one day she just used the proceeds from her previous night’s gambling to lay the foundation of a temple to Dinra. At this point, the “temple” is still just a shrine, and the progress of its construction depends on the vicissitudes of Amri’s craft.

∧ Amri: female half-elf Clr 3; CR 3; Medium-size humanoid; HD 3d8–3; hp 14; Init +0; Spd 30 ft.; AC 10, touch 10, flat-footed 10; Base Atk +2; Grp +1; Atk +2 melee (1d4–1/19–20, masterwork dagger); Full Atk: +2 melee (1d4–1/19–20, masterwork dagger) or +3 ranged (1d4–1/19–20, masterwork dagger); Space/Reach 5 ft./5 ft.; SA Spells, turn undead; SQ Half-elf traits, spells; AL CN; SV Fort +2, Ref +1, Will +3; Str 8, Dex 10, Con 9, Int 12, Wis 11, Cha 13.

Skills and Feats: Bluff +4, Concentration +1, Diplomacy +7, Knowledge (religion) +3, Listen +1, Profession (gambler) +9, Search +2, Sense Motive +5, Speak Common, Speak Dwarven, Speak Elven, Spot +1; Negotiator, Skill Focus (Profession [gambler]).

Half-Elf Traits: Immune to magic *sleep* spells and effects; +2 racial bonus on saves against enchantment spells or effects; low-light vision; +2 racial bonus on Diplomacy and Gather Information checks (already figured into statistics given above); +1 racial bonus on Listen, Search, and Spot checks (already figured into statistics given above).

Spells Known: (4/2+1; base DC = 10 + spell level): 0—*detect magic* (×2), *guidance* (×2); 1st—*bless*, *command*, *entropic shield* (domain).

Possessions: Masterwork dagger, silver holy symbol of Dinra, courtier's outfit, *potion of misdirection*, *wand of detect magic* (38 charges remaining), *wand of command* (34 charges remaining), 680 gp in locked chest in shrine, 20 gp.

Tactics: Amri is used to fighting—she's had her share of quarrels over the results of a game—but she doesn't embrace the notion. She uses her *wand of detect magic* to ensure that she's in a fair game, and she uses her *wand of command* to ensure that anyone who objects to losing can be made more manageable. As a result, Amri spends a lot of time fighting defensively and only uses her dagger when hard-pressed.

Esmerna, Goddess of the Sea (N)

Esmerna, the Wayfarer, is the goddess of the sea, worshipped by sailors, fishers, and shipwrights. She is not known for creating the oceans and the rivers, but the oldest myths tell of her reigning in a palace under the sea since the Battle of the Eight Gods (though they suggest she might have been there before that). Mariners make her offerings of wine before embarking on voyages—the longer the voyage, the more expensive the wine. Her domains include Air, Travel, and Water, and her favored weapon is the trident. It is also her holy symbol.

Mando Bramm, Pirate Priest

“Go ahead and take the cheap stuff! You'll only be in the boat for a little while. I'm sure that if you're becalmed when Esmerna gets thirsty again, she'll understand you not wanting to spend too much.”

Mando habitually wears black breeches, a white shirt, a wide, triple-buckled belt, and a variety of gold and silver jewels, including a number of small silver bells woven into his ample black beard. Mando cuts an imposing figure, and, though he habitually wears a sour expression, he usually holds his tongue until he's called upon to offer an opinion.

Mando Bramm began life as a cabin boy, learned to be a sailor, and, when his ship was boarded by pirates, chose to join them rather than be thrown overboard. All throughout, he's held to the belief that wherever life takes him—from gentle cabin boy to vicious cutthroat—it is Esmerna's will. After sailing the sea for a while, and even captaining his own ship, Mando was caught in a violent storm and becalmed. Captured by military ships of the High Kingdom while he effected repairs, Mando spent a few years in prison, then escaped during a fire.

Relocating to Liberty—where the High Kingdom law couldn't reach him—Mando served for a while aboard various trading vessels and around the Liberty docks. In deference to his numerous voyages, he eventually came to be regarded as the unofficial “high priest of Esmerna” in Liberty. When Mando realized that sailors no longer saw him as the pirate he'd been, but instead as the priest he'd become, he made it official by relocating to the Street of Shrines. Now he spends his days either seeing off ships at the dock, drinking in the dockside taverns, or just spinning tales sitting around the shrine of Esmerna.

✠ **Mando Bramm:** male human Exp 1/War 1/Adp 3; CR 4; Medium-size human; HD 1d6 plus 1d8 plus 3d6; hp 24; Init +0 (+0 Dex); Spd 30 ft.; AC 14, touch 10, flat-footed 14; Base Atk

+2; Grp +3; Atk +4 melee (1d8+2, +1 *trident*); Full Atk: +4 melee (1d8+2, +1 *trident*) or +3 ranged (1d8+2, +1 *trident*); Space/Reach 5 ft./5 ft.; SA Spells; AL N; SV Fort +3, Ref +1, Will +7; Str 12, Dex 10, Con 11, Int 9, Wis 14, Cha 8.

Skills and Feats: Balance +4, Climb +7, Intimidate +1, Knowledge (religion) +5, Profession (sailor) +6, Speak Common, Spot +6, Swim +7, Use Rope +3; Athletic, Endurance, Toughness.

Spells Known: (3/2; base DC = 12 + spell level): 0—*cure minor wounds*, *light*, *mending*; 1st—*bless*, *command*, *comprehend languages*.

Possessions: +1 *studded leather armor*, +1 *trident*, silver holy symbol of Esmerna, 10 bottles of common wine, 5 bottles of fine wine, *elixir of swimming*, 400 gp in locked chest in shrine, 50 gp.

Tactics: Mando Bramm is a killer, but he doesn't go out of his way to take a life. If at all possible, in fact, he fights to disarm his opponents and then pummels them unconscious with the butt end of his +1 *trident*. Having been in prison once, Mando prefers to hand over any potential assailant to the watch—as opposed to answering for a killing.

Kraug, Orc God of the Hunt (N)

Kraug is the only orc god worshipped in Liberty, and then almost exclusively by half-orcs—though most of the “civilized” half-orcs still prefer Lod or Sem. Kraug's small shrine is little more than a tent made of tanned skins, and it reeks of sweat and grease, as befits a hunter's lodge. In myths, Kraug is responsible for feeding the orc tribes during harsh winters as well as for teaching them how to bring down even the mightiest of beasts. His domains include Death and Strength, and his favored weapon is the long spear. His holy symbol is a boar's tusk.

Gorragh Half-Eye, Hunter-Priest

“Kraug watches hunt. Kraug not care you hunt elk, rabbit ... enemy. Gorragh not care, too. But for gold, Gorragh help find ... prey.”

Gorragh is called Half-Eye because of the long scar that runs through his right eye, making him a particularly fearsome-looking half-orc. He dresses in hides and rough skins, and looks as out of place in the city as a nobleman would look in a mine. Filthy, smelly, and usually foul-tempered, Gorragh is not a welcome visitor, even in the worst parts of Liberty.

Gorragh hunted the hills east of Liberty since he was able to walk, and made the journey to Liberty when he was old enough to spend his money in the Old Quarter. On one such visit, he happened across an elderly priest of Kraug, and on subsequent visits, Gorragh began to learn tales of Kraug at the priest's feet. When the old priest departed to visit the hills again, he left Gorragh in charge of the shrine. That was several years ago, and the priest has never come back. Gorragh has long since given up on him, but doesn't so much mind. It gives him a chance to tell tales of Kraug to those half-orcs that dwell in Liberty—to remind them of their heritage.

✠ **Gorragh Half-Eye:** male half-orc Rgr 2/Clr 1; CR 3; Medium-size humanoid; HD 2d8 plus 1d8; hp 17; Init +0 (+0 Dex); Spd 30 ft.; AC 13, touch 10, flat-footed 13; Base Atk +2; Grp +4; Atk +4 melee (1d4+2/19–20, dagger); Full Atk: +4 melee (1d4+2/19–20, dagger) or +3 ranged (1d8/×3, +1 *longbow*) or +2

ranged (1d4+2/19–20, dagger); Space/Reach 5 ft./5 ft.; SA Favored enemy (animal, +2), spells, turn undead, combat style (archery); SQ Darkvision 60 ft., orc blood, wild empathy; AL N; SV Fort +5, Ref +3, Will +3; Str 15, Dex 10, Con 11, Int 6, Wis 12, Cha 7.

Skills and Feats: Hide +7, Knowledge (nature) +3, Knowledge (religion) –1, Move Silently +7, Speak Common, Speak Orc, Survival +6; Stealthy, Endurance, Rapid Shot, Track.

Ranger Spells Known: (1; base DC = 11 + spell level): 1st—*summon nature's ally I*.

Cleric Spells Known: (3/2+1; base DC = 11 + spell level): 0—*cure minor wounds, mending, purify food and drink*; 1st—*cause fear* (domain), *endure elements*.

Possessions: +1 *longbow*, 40 arrows, dagger, hide armor, wooden holy symbol of Kraug, waterskin, backpack, tent, explorer's outfit, 20 gp.

Enemies: Borgrim (priest of Angrom).

Tactics: Gorragh has no sense of style when fighting. He uses his bow until his opponent is close enough to fight with a dagger. He also has no sense of quarter, and happily slaughters even those who beg for mercy—he then makes sure the body is never found and no witnesses come forward.

Marin, God of Merchants (LN)

Merchants throughout the civilized world pay worship to Marin, the Exchequer, praying to him for the upper hand in commercial dealings and for a profitable return on business ventures. Marin is actually a younger deity; he figures only in more recent myths, and seems not to have existed before the first city was built. His domains include Knowledge, Law, Travel, and Trickery. His favored weapon is the rapier and his holy symbol is a silver coin embossed with the profile of a man with curly hair.

Gangrimm Goldbelly, Dwarf Banker-Priest

"It's a fair rate. Don't argue that point with me. You chose to pay it. Don't try arguing that, either. And now you can't pay it. I fail to see how that's my fault. Nor is the beating these fellows are about to give you. You brought it on yourself."

Gangrimm Goldbelly gets his name from the huge gold belt buckle he wears around his ample waist. He dresses in blues and grays and always wears a fine, dark blue vest. He never smiles, and while he always seems as though he's about to yell about something, he keeps a perpetually level tone nevertheless.

Gangrimm was born to a mining family, but he was never happy with that lot and refused to learn the trade. As soon as he was old enough, he gave up working for money and took up handling other people's money. He was so good at it that he soon owned the mine where his parents worked, along with several other mines in the area and half the community. But he was unpopular; he made his fortune from the misfortunes of others.

When Gangrimm had enough money, he relocated to Liberty, where there was even more money to be made. He takes advantage of the city's dwarf community whenever possible, and anyone else foolish enough to trust him with their money—or to ask to borrow some of his. Gangrimm always operates within the law, but he knows it better than most and uses that knowledge to fleece those who don't.

Å Gangrimm Goldbelly: male dwarf Exp 2/Adp 2; CR 3; Medium-size humanoid; HD 2d6+2 plus 2d6+2; hp 20; Init –1 (–1 Dex); Spd 20 ft.; AC 9, touch 9, flat-footed 9; Base Atk +2; Grp +2; Atk +3 melee (1d4/19–20, masterwork silver dagger); Full Atk: +3 melee (1d4/19–20, masterwork silver dagger) or +2 ranged (1d4/19–20, masterwork silver dagger); Space/Reach 5 ft./5 ft.; SA Spells; SQ Dwarf traits; AL LE; SV Fort +1, Ref –1, Will +6; Str 10, Dex 8, Con 13, Int 12, Wis 10, Cha 11.

Skills and Feats: Appraise +6, Bluff +5, Concentration +2, Diplomacy +10, Gather Information +5, Knowledge (local) +6, Profession (banker) +10, Sense Motive +6, Speak Common, Speak Dwarven, Speak Gnome; Skill Focus (Diplomacy), Skill Focus (Profession [banker]).

Dwarf Traits: +1 racial bonus on attack rolls against orcs and goblinoids; +2 racial bonus on Will saves against spells and spell-like abilities; +2 racial bonus on Fortitude saves against all poisons; +4 dodge bonus against giants; +4 bonus on ability checks to resist bull rushes or trip attacks (when standing on the ground); darkvision 60 ft.; stonecunning; dwarves treat dwarven waraxes and urgroshes as martial weapons; +2 racial bonus on Appraise and Craft checks related to stone or metal.

Spells Known: (3; base DC = 10 + spell level): 0—*guidance* (×3).

Possessions: Masterwork silver dagger, gold holy symbol of Marin, *potion of eagle's splendor* (×3), *potion of owl's wisdom* (×3), noble's outfit, 1,000 gp in iron lockbox in shrine, 40 gp.

Tactics: Gangrimm usually travels in the company of a pair of bodyguards (dwarf War 2), but he doesn't mind doing his own dirty work when the situation calls for it. He prefers to stay out of an opponent's reach until his bodyguards have pinned the foe—then he moves in to finish the job personally. Left on his own, he simply does whatever it takes to win.

Rija, Goddess of Nobility (LN)

Rija is the patroness of aristocrats. She is known as the Virtuous Lady who was the first love of the Liberty's founding prince, Vezkin. Upon her death, she was gifted with divine nature by Lod to look after Liberty's noble blood forever after. She is worshipped mainly by Prince Fiorelle and a handful of nobles in the Palace District, though those who wish to revere princes past come to the Street of Shrines to pay their respect. Her religion is in fact a form of ancestor worship. Her sole domain is Protection. Her favored weapon is the longsword and her holy symbol is a crown.

Paidi, Noble Priestess

"Are you lost? Most people who don't have some noble blood don't come here on purpose. Can I help you with something?"

Paidi is a plain but yet attractive woman with aquiline features and a regal manner about her. She dresses in a fine silk gown and a satin robe in red and purple, and wears her blond hair in a long fall down her back. She's warm and friendly, and not a little bit lonely; she enjoys any chance to spend an afternoon just talking or enjoying a good meal with a friend.

Like most clergy of Rija, Paidi was born to a noble family and raised as an aristocrat, then chose for herself to pursue the cloistered life of a priestess. Though she is well regarded by the

Prince, the shrine at the Palace already has a resident priest of Rija, so Paidi elected to mind the shrine in the Divine Quarter. She spends her days mainly reading and performing what few ceremonies the worship of Rija requires, as few citizens not from the Palace have reason to visit the shrine.

✠ **Paidi:** female human Ari 4/Clr 1; CR 4; Medium-size human; HD 4d8–4 plus 1d8–1; hp 21; Init +0 (+0 Dex); Spd 30 ft.; AC 10, touch 10, flat-footed 10; Base Atk +3; Grp +2; Atk +3 melee (1d8/19–20, +1 *longsword*); Full Atk: +3 melee (1d8/19–20, +1 *longsword*) or +3 ranged; Space/Reach 5 ft./5 ft.; SA Spells, turn undead; AL LG; SV Fort +2, Ref +1, Will +7; Str 8, Dex 10, Con 9, Int 11, Wis 12, Cha 14.

Skills and Feats: Diplomacy +11, Gather Information +12, Knowledge (history) +7, Knowledge (nobility and royalty) +10, Knowledge (religion) +3, Sense Motive +10, Speak Common; Negotiator, Skill Focus (Knowledge [nobility and royalty]), Feat.

Spells Known: (3/2+1; base DC = 11 + spell level): 0—*detect magic, guidance, virtue*; 1st—*enthral, sanctuary* (domain).

Possessions: +1 *longsword, oil of magic vestment* +2, *wand of cure light wounds* (27 charges remaining), silver holy symbol of Rija, 150 gp in locked chest in shrine, 40 gp.

Allies: Prince Fiorelle.

Tactics: Paidi doesn't fight. Her longsword is purely ceremonial—more a badge of office than an actual weapon. (Most of the time, it hangs over her bed in the shrine.) If attacked, she uses the full defense maneuver until she can flee. She knows all too well that the Prince or her parents would pay a high ransom for her life, so her first priority is to avoid capture.

Tanlo, Halfling God of Adventure (CG)

The halflings of Liberty sometimes worship Tanlo, the Adventurer, whose sole purpose in halfling mythology is to make life interesting for the halflings. Something of a trickster god, Tanlo thrusts fantastic escapades upon halflings, forcing them to become heroes or to die trying—a sort of crucible of adventure. Consequently, most halflings prefer Galanta, the halfling goddess of the home—which actually prompts them to pray to Tanlo *not* to get them involved in adventures. Those who actively embrace Tanlo's faith, however, tend to be the ones who long for a little adrenaline in their lives. Tanlo's domains include Luck, Magic, Travel, and Trickery, and his favored weapon is the sling. His holy symbol is a road with three forks: one leading over a hill, one leading into a valley, and one leading to a bag full of coins.

Dora, Halfling Priestess

"You haven't really lived until you've left home ... gone adventuring. I have. It's exciting. Gets the blood pumping. More than baking bread and cleaning pots and pans ever could."

Dora is an almost pixie-like halfling lady with a sweet face that always seems somehow barely concealing some mischief. She has light brown hair which she wears loose about her shoulders and dresses in a loose-fitting silk blouse and leather pants.

Dora served as a priestess of Tanlo in a halfling village for about a year before embracing the adventurous life as a sneak-thief. After

a couple of brief excursions, she decided to join the Free Explorers' Society, and came to Liberty to do so. Once she arrived, though, she was so awed by the big city that she changed her mind and opened a shrine to Tanlo, hoping to inspire other halflings to expand their horizons a bit. She uses donations to the shrine to purchase potions, which she then gives to said halflings as presents to help them with their new careers as adventurers.

✠ **Dora:** female halfling Adp 2/Rog 1; CR 2; Small humanoid; HD 2d6–2 plus 1d6–1; hp 10; Init +6 (+2 Dex, +4 Improved Initiative); Spd 20 ft.; AC 13, touch 13, flat-footed 11; Base Atk +1; Grp –4; Atk +1 melee (1d3–2/19–20, masterwork dagger); Full Atk: +1 melee (1d3–2/19–20, masterwork dagger) or +5 melee (1d3–2/19–20, masterwork dagger) or +5 ranged (1d3–2, masterwork sling); Space/Reach 5 ft./5 ft.; SA Spells, sneak attack (+1d6); SQ Trapfinding; AL CG; SV Fort +0, Ref +5, Will +5; Str 7, Dex 14, Con 8, Int 10, Wis 13, Cha 11.

Skills and Feats: Climb +2, Concentration +3, Gather Information +2, Hide +10, Knowledge (religion) +4, Move Silently +8, Speak Common, Speak Halfling, Spellcraft +2; Improved Initiative, Stealthy.

Halfling Traits: +2 morale bonus on saving throws against fear; +1 racial bonus on all saving throws (already figured into the statistics given above); +1 racial attack bonus with thrown weapons and slings; +2 racial bonus on Climb, Jump, Listen, and Move Silently checks (already figured into the statistics given above).

Spells Known: (3/1; base DC = 11 + spell level): 0—*cure minor wounds* (×2), *guidance*; 1st—*bless*.

Possessions: Masterwork dagger, masterwork sling, 20 sling bullets, *potion of invisibility* (×3), *potion of cat's grace, potion of cure light wounds* (×2), *potion of eagle's splendor, oil of magic weapon*, silver holy symbol of Tanlo, 100 gp hidden in shrine, 15 gp.

Tactics: For a halfling with a sweet disposition, Dora is a vicious combatant. She stays on the move, keeping just out of reach of her opponents while she bombards them with bullets from her sling. If she can't run, she hides, waiting for the opportunity to put her sneak attack to work.

Ulariel, Elf Goddess of Providence (NG)

Although Lani is actually the primary goddess and creator of the elves, Ulariel enjoys some popularity as the Provider, the goddess who guides the elves to fulfill their potential. In elf myths she is Lani's sister and is sometimes credited with Lani's deeds, and vice versa—leading to the theological argument that they are actually different aspects of the same deity. Ulariel's domains include Good, Knowledge, and Magic, and her favored weapon is the longbow. Her holy symbol is a four-pointed star, often worn on a circlet or tiara.

Wyluridel, Priest of Ulariel

"Here. Take this phylactery with you. Wear it always, and it will warn you when you are acting counter to the wishes of Ulariel. Just return it when you return. I trust you."

Wyluridel is still a young elf, and, aside from his ears, almost appears to be a teenage human. He wears his long hair in a ponytail down his back and dresses in simple brown trousers and a dark green blouse.

Wyluridel has always lived in Liberty. He studied divine magic in the Temple of Lani but decided that the goddess Ulariel was but another name for the same deity, and so opted to serve her in her capacity as the Provider. There was already a small shrine to Ulariel, but Wyluridel took the time and effort to expand and improve it, making it the more or less permanent structure it is now. Consequently, the shrine has little left in the way of funds, and Wyluridel is trying to find a way to make his last meager funds last for another year. He's considering selling his magic items to ensure that the shrine can go on, but worries that this is only a stopgap measure. His real hope is that Ulariel will someday soon show him the way to keeping the shrine going, but in the meantime, he turns to Tirobi for food and practically begs passing elves to come in for services (in hopes of securing a small donation).

‡ **Wyluridel:** male elf Adp 4; CR 3; Medium-size humanoid; HD 4d6–4; hp 14; Init +0; Spd 30 ft.; AC 10, touch 10, flat-footed 10; Base Atk +2; Grp +1; Atk +1 melee (1d4–1/19–20, dagger); Full Atk: +1 melee (1d4–1/19–20, dagger) or +1 ranged (1d4–1/19–20, dagger); Space/Reach 5 ft./5 ft.; SA Spells; SQ Elf traits; AL NG; SV Fort +0, Ref +1, Will +6; Str 9, Dex 10, Con 8, Int 11, Wis 14, Cha 12.

Skills and Feats: Concentration +4, Knowledge (local) +7, Knowledge (religion) +8, Speak Common, Speak Elven; Skill Focus (Knowledge [local]), Skill Focus (Knowledge [religion]).

Elf Traits: Immune to magic *sleep* spells and effects; +2 racial bonus on Will saves against enchantment spells or effects; low-light vision; Search check within 5 feet of a secret or concealed door; Martial Weapon Proficiency (composite longbow, composite shortbow, longbow, shortbow, and longsword or rapier) as bonus feats; +2 racial bonus on Listen, Spot, and Search checks (already figured into statistics given above).

Spells Known: (3/3/1; base DC = 12 + spell level): 0—*cure minor wounds*, *guidance* (×2); 1st—*bles* (×3); 2nd—*aid*.

Possessions: Dagger, *amulet of augury* (1 use/day), *phylactery of faithfulness*, silver holy symbol of Ulariel, *potion of shield of faith* (+2), 5 pp, 10 gp.

Tactics: Wyluridel prefers running to fighting and flees at the first opportunity—generally screaming for help the whole time. He has a very real fear that if he draws his dagger an assailant would see that as an excuse to bare even more lethal weapons, and that would put a quick end to the elven priest.

Shrine of the Secret Mother

One religion that is *not* officially recognized as an official religion in Liberty is the Church of the Secret Mother, a cult that worships the goddess Lolga—the mother of Lod, and the true creator of the race of gods. Because the church of Lod long ago erased any and all references to religions whose creation myths contradicted their own, the cult of Lolga has had to hide their activities, passing themselves off as midwives and wet nurses to avoid persecution by the more popular faiths. Their version of events at the beginning of time may be right or they may be wrong, but there is no doubt in their minds that the high priest of Lod, Vamdryn Adamanheart,

would rather put them all to death than allow them to argue their theology in any public forum.

Lolga (NG)

Lolga is the goddess of the earth. She is mainly known as the Secret Mother, and worshipping her is considered a heresy. Her domains include only the Earth and Good domains—though, being only adepts, none of her followers can select domain spells or gain domain abilities—and she has no favored weapon (because she does not approve of combat). “Lolga’s holy symbol is a small icon representing a pregnant woman, though almost none of her worshippers carry the symbol (and certainly never openly) because it marks the bearer as a heretic.”

Divine spellcasters of Lolga must prepare a meal before preparing their daily spells. On the day before the first night of the full moon, a cleric of Lolga may cast good spells at +1 caster level.

History of the Shrine

The caves in which the shrine is located have been there since before the first fisherman came to the sheltered cove where Liberty now stands. And though they have served a variety of purposes over the centuries since the city’s founding, the cult of the Secret Mother only began to use them in the last ten years. Until then the cult’s members met in secret locations scattered throughout the Old Quarter and in the ruins outside the Beggar’s Gate, but the steadily-rising membership forced them to seek larger accommodations.

Most of the new members were new mothers who were trying to escape abusive husbands, fearing for the safety of their children. Some were unwed mothers cast out by their outraged families. Still others are simply mothers and grandmothers whose children have grown and who no longer feel appreciated, or needed. The shrine offers them all sanctuary and sympathy, but also gives them a purpose, for each woman who comes to the shrine of the Secret Mother must submit to training as an adept. And, eventually, each is sent out into the world to seek out other women in need and to establish shrines in other cities and towns. In this way, the power of the cult slowly grows, and one day the worshippers of Lolga might once again be able to speak her name in public without fear of being burned as heretics.

Those Who Serve

Every member of the cult of the Secret Mother is an adept, or an adept in training. The cult does not yet have the resources to train their members as clerics, though they have a prophecy that states that the beginning of their return to power will commence the day that one of their number develops the ability to turn undead.

Clerics who have, in the past, converted to the worship of the Secret Mother have all, without fail, lost their ability to turn or rebuke undead. This would seem to imply either that Lolga is not powerful enough to grant this ability, or that the other deities have deprived their former followers of this gift out of spite ... or out of fear of what could happen if the Secret Mother ever regains her rightful prominence in the divine hierarchy.

The shrine has no actual guards, though the worshippers take turns standing watch at the cave entrance, two at a time.

And although the church has some support among the male population, men are only allowed in the Gathering Hall; the secrets of the Secret Mother are not open to them. Still, enough men feel strongly about the cult that, if they are present during any kind of incursion, they would happily lay down their lives defending the caves. The faithful could use this time to escape into the tunnels of the Undercity.

Who Worships the Secret Mother?

The Secret Mother's congregation is small; few people know about the cult, and even fewer know where to find its shrine in Liberty. The majority of the cult's membership are women, mainly those who have had children at some point, though a few men sympathetic to the cause can sometimes be found in the Gathering Hall. The worship of Lolga is not something that appeals to any particular adventuring classes, however; at best, a cleric or druid occasionally joins the cult.

Ceremonies and Rituals

The ceremonies and rites of the cult of the Secret Mother deal with Lolga's domains of Earth and Good. Her worshippers generally entreat her to aid with difficult childbirths, but they also celebrate motherhood in a regular monthly ceremony.

Lolga's ceremonies and rites are described below.

Ceremony: The Sacred Mother

Enchantment (Charm)

Knowledge (religion): DC 20; Concentration Check: DC 10;

Domain: n/a; Components: V, S, M;

Duration: 3 days.

The cult of the Secret Mother reinforces the advances the relatively progressive philosophy that mothers are never truly appreciated for all the work they do, particularly *after* the rigors of pregnancy and the ordeal of childbirth. The Ceremony of the Sacred Mother, performed once each month on the morning after the first night of the full moon, seeks to redress that oversight. Each participant gains a +4 morale bonus to Charisma-based checks for the next three days when dealing with any man who has been a father.

Only one cleric is required to perform the ceremony for up to 10 participants. Additional participants require secondary casters (see below).

Secondary Casters: 1 required for every additional 25 participants.

Material Components: Performing the Ceremony of the Sacred Mother requires a loaf of freshly baked bread and a bottle of wine.

Substitute Components: The Ceremony of the Sacred Mother may be performed using just the freshly baked bread.

Notable Figures in the Shrine

Visildir is the closest thing that the cult of the Secret Mother has to a high priestess in Liberty: She is the most experienced adept and the most experienced midwife. Visildir is happy to talk to any female who she encounters, in the city or in the shrine, but she is far more reluctant to speak to men, and can even be hostile depending on their attitudes.

Visildir

"I can deliver any baby, and both mother and child will live to see the child's first birthday. I can also see to it that the father never has anything more to do with mother, child, or both. But that requires a great deal of trust, on both our parts."

Visildir has only lived in Liberty for a few years. She came here from the Sceptered City after escaping an abusive husband and being inducted into the cult of the Secret Mother. An accomplished herbalist and midwife, Visildir is in high demand among the expectant mothers of Liberty, which allows her to not only approach potential new converts, but to listen in on the gossip that goes on in the homes of Liberty's upper classes. She has learned a great deal about the activities of Liberty's more powerful individuals, including who has taken lovers, who has political enemies, and, most importantly, who needs the help of the cult of the Secret Mother.

As a midwife, Visildir has made several visits to the House of Orchids, the Old Quarter's premier bordello. Semetha, the house's proprietor—and a keen-witted woman as well—quickly guessed



that Visildir might be an adherent of the Secret Mother, but was sympathetic enough to promise to keep Visildir's secret. Semetha has since become an important contact for the cult. Not only does she hear a lot of useful gossip in the House of Orchids, but she frequently smuggles new converts to the cult—the same women whom Atala, the high priestess of the Temple of Lani, sends to Semetha. Semetha has never told Atala that she is sending women from her underground highway to become adepts of the cult of the Secret Mother; Atala is still too entrenched in the theology of Lod as progenitor of all the gods, and Semetha doesn't know how Atala would react to the news that she has been unwittingly supporting a major heresy for the past few years.

Visildir is a slender elf with honey-blond hair. She dresses in a functional green skirt and a brown tunic, belted with a wide girdle. In keeping with the traditions of her sect, she wears no jewelry and no adornments of any kind. (She and her sisters are often mistaken for washer-women.) She carries a small scrip, in which she keeps a variety of potions and healing ointments.

Visildir: female elf Adp 7; CR 6; Medium-size humanoid (elf); HD 7d6+7; hp 34; Init +1 (+1 Dex); Spd 30 ft.; AC 11, touch 11, flat-footed 10; Base Atk +3; Grp +3; Atk +3 melee (1d3 nonlethal, unarmed); Full Atk: +3 melee (1d3 nonlethal, unarmed) or +4 ranged; Space/Reach 5 ft./5 ft.; SQ Spells, elf traits; AL NG; SV Fort +5, Ref +3, Will +8; Str 10, Dex 12, Con 12, Int 13, Wis 17, Cha 17.

Skills and Feats: Concentration +6, Heal +16, Listen +5, Knowledge (religion) +13, Profession (midwife) +9, Search +3, Speak Common, Speak Elven, Speak Istiran, Spot +5; Great Fortitude, Skill Focus (Heal), Skill Focus (Knowledge [religion]).

Elf Traits: Immune to magic *sleep* spells and effects; +2 racial bonus on Will saves against enchantment spells or effects; low-light vision; Search check within 5 feet of a secret or concealed door; Martial Weapon Proficiency (composite longbow, composite shortbow, longbow, shortbow, and longsword or rapier) as bonus feats; +2 racial bonus on Listen, Spot, and Search checks (already figured into statistics given above).

Spells Prepared: (3/4/3; base DC = 13 + spell level): 0—*cure minor wounds, mending, purify food and drink*; 1st—*bless, cure light wounds* (×2); 2nd—*aid, cure moderate wounds*.

Possessions: *Sustaining spoon, potion of aid, potion of cure moderate wounds, potion of delay poison, potion of bear's endurance*, 600 gp in chamber.

Allies: Semetha (proprietor of House of Orchids).

Enemies: Vamdrin Adamanheart (high priest of Lod), Solamara (priestess of Lod).

Tactics: Though Visildir is perfectly capable of wielding a weapon, she chooses not to. The laws of Liberty would ensure that if she injured the wrong person, or killed anyone (even in self-defense), she would spend time in jail, and she can't take the chance of being interrogated about the shrine. She would allow herself to be beaten to death in a completely random attack before she put herself into the hands of the authorities in a city devoted to Lod the Deceiver. That doesn't mean that she won't use her teeth and her nails to escape an attacker—only that she wouldn't wait around afterward to try to finish him off.

Notable Features of the Shrine

Because the Shrine of the Secret Mother is meant to remain unnoticed, the entrance is virtually impossible to find unless one is specifically looking for it—and knows what to look for. The members of the cult have done no work expanding the caves in the shrine, for fear that the activity would be noticed. Instead, they have adapted to the natural rock formations, at most stringing up curtains between the rooms to keep out the cold and damp.

Entrance: The entrance to the caves is very difficult to locate (Spot check, DC 30), as is the head of the trail that leads to the entrance (Search check, DC 25). Two of the cult's sisters stand watch at the entrance at all times, just inside the cave mouth, where the shadows conceal them from casual attention. From this vantage, they can see the road below them; they also periodically look up the path, to see if anyone is coming.

Gathering Hall

The main chamber of the caves is a beautiful limestone cavern, with glimmering crystal formations scattered throughout. This is also where the faithful congregate; most of the Sacred Mother's worshippers are to be found here, except during prayer times. Even during prayers, though, the cult's male contingent—mostly friends of the cult, rather than actual worshippers—are here; they are not allowed any deeper into the caves.

At the south end of the Gathering Hall is a secret door (Search check, DC 25) that opens onto a staircase that descends into the tunnels of the Undercity. All members of the cult know about this secret door, and how to open it; it is intended to be used in the event that the shrine is ever attacked.

Worship Hall

The Worship Hall is even more beautiful than the Gathering Hall: spectacular flowstone formations mixed with crystal deposits that reflect the light of the cult's torches and lamps. At the head of the hall is a particularly beautiful flowstone formation that serves as the shrine's altar. It also conceals another secret door, which only Visildir and her closest advisors know about (Search check, DC 30). The door is magical; those who wish to open it must speak the phrase "Doei nah, nash doei nah" to open it. The phrase means nothing to the adherents of the Sacred Mother; it actually dates back to the days when the Cult of the Silent Heart used these caverns as a meeting place.

The passageway behind the secret door leads a winding 560 feet to another secret door (Search check, DC 25) in the rear of a small shrine near the Temple of Apon. Visildir uses this passage only in the case of extreme emergencies.

Treasury

The treasury of the Shrine of the Secret Mother consists entirely of a small vein of gold running through the wall at the rear of Visildir's private chamber. When she is not otherwise occupied (which is rare), Visildir chips away at this vein with a tiny pick, mining an average of 1 gp per day from the rock. (She trades the unworked gold to Semetha, of the House of Orchids in the Old Quarter, for food and supplies.) Visildir is very interested in finding a trustworthy female dwarf or gnome with the mining skills to make the most of the vein.

Clergy Quarters

The quarters of the cult's priestesses consist of a small side cavern, and, more often than not, Visildir and her sisters give up their beds to expectant mothers; quite a few children have been delivered in these small chambers, in fact. Small braziers keep these rooms warm and dry.

Clergy

- ✦ **High Priestess:** Visildir, female elf Adp 7 (see above).
- ✦ **Assistants:** Four 3rd-level adepts.
- ✦ **Laypersons:** various 2nd-level commoners.

The Ancient Grove

The Ancient Grove is often mistaken for a park. One of the largest wooded areas inside the city walls, the grove is far and away the wildest of such places. What few paths run through the woods are overgrown and tangled, and the animals that dwell in the grove are truly wild—not like the semi-domesticated animals that beg for food in the city's other parks. Very few of the city's populace know that this place is more wild than the others because it is the home to a very old treant—one who has dwelled in this little patch of wood since before there was a city here.

History of the Grove

No one in Liberty can quite remember why this wooded area was never cleared and built over, since a temple here would have quite a spectacular view of the lower city. But every attempt to build anything here has met with one problem after another, until someone or other decided it was more trouble than it was worth, and the woods were left alone again. Rumors say that the grove is haunted, so few are too terribly curious to get to the bottom of things.

Liberty's meager druid population might be the only people who know what is really going on in the grove. Although the main worship place for the area's druids is actually a few miles north of the city, druids come to the grove to commune with nature, or, a bit more directly, to confer with the treant who lives there—a creature they know only as Deeproot. An ancient, massive treant with complete command of every tree in the grove, Deeproot has made it his business to ensure that, no matter what else occurs in the city, the grove survives. One day, he knows, humans and their ilk will be gone, and Deeproot and his kind can reclaim the cove, blanketing the ruins of the city once again with trees and underbrush.

The druids who operate in the area of Liberty support Deeproot in his endeavors, though they all know that none of them is going to survive to see the treant's dream realized. For one thing, the city is too strong for anything short of a dragon siege to reduce it to rubble (and the city's pact with the dragon Irrigrim makes that unlikely). For another, Deeproot operates on a much longer timeline; each phase of his plan can take as much as a century to play out.

In recent years, Deeproot has been quiet, but still present—apparently ruminating on his plans, or perhaps simply waiting for some element to come to fruition. The Temple of Lani has had

some small contact with him—they have a garden at the edge of the grove—but Deeproot has had nothing to say to anyone, druids included, for eight years now. It is clear that he is still present, fully awake and aware, because he animates trees and sends them after anyone who trespasses in the grove.

Those Who Serve Nature

The Ancient Grove is not a temple, nor even a shrine. It is simply a wild place in the middle of a civilized area. Although druids and rangers come and go quite often, they hold no ceremonies or rituals here; their actual place of worship is several miles outside of town. This is not to say that they are not welcome to worship in the grove—only that, at this time, they don't.

Notable Figures in the Grove

Deeproot is the only sentient being who makes his home in the Ancient Grove. He speaks only to other creatures of the forest, as well as druids and rangers; everyone else he encourages to leave (as quickly as possible).

Deeproot

"Leave ... this ... place ... or suffer."

Deeproot has always been in Liberty, since before the first fishermen took shelter in the cove. He has stood witness to the city's history: wars and invasions, wise rulers and despots, crimes and punishments, heroes and villains. But more importantly, from his vantage point near the center of the Divine Quarter, Deeproot has seen the cavalcade of Liberty's cults, churches, and full-blown religions. And, not surprisingly, the ancient treant has shaken his head in dismay and quiet frustration at how often over the centuries, the little, short-lived, hairless apes have used their religious beliefs to justify horrible acts of oppression against one another.

Deeproot is a massive treant, 40 feet tall and with a trunk 6 feet across. His eyes are sunk deep in his thick, barklike skin, and his arms are mighty, gnarled branches.

✦ **Deeproot:** male treant; CR 15; Gargantuan plant; HD 18d8+144; hp 225; Init -1 (-1 Dex); Spd 30 ft.; AC 22, touch 5, flat-footed 22; Base Atk +13; Grp +38; Atk +22 melee (3d8+13, slam) or +19 melee (3d8+16, *maul of the titans*); Full Atk: +22 melee (3d8+13, 2 slams) or +19/+14/+9 melee (3d8+16, Huge *maul of the titans*) or +8 ranged; Space/Reach 20 ft./20 ft.; SA Animate trees, double damage against objects, trample (3d8+19); SQ DR 10/slashing, low-light vision, plant traits, vulnerability to fire; AL N; SV Fort +19, Ref +5, Will +11; Str 37, Dex 8, Con 26, Int 12, Wis 16, Cha 14.

Skills and Feats: Diplomacy +3, Hide -9 (+7 in forested areas), Intimidate +10, Knowledge (nature) +11, Listen +9, Sense Motive +11, Speak Common, Speak Sylvan, Speak Treant, Spot +9, Survival +13 (+15 aboveground); Awesome Blow, Improved Bull Rush, Improved Natural Attack, Improved Sunder, Iron Will, Power Attack, Snatch.

Possessions: *Maul of the titans* (Huge sized), *ring of major energy resistance* (fire), 9 10 gp moss agates, 5 70 gp jaspers, 3 125 gp

red garnets, 3 500 gp golden yellow topazes, 3 600 gp purple corundum, 9,000 gp.

Animate Trees (Sp): Deeproot can animate trees within 180 feet at will—which means any tree in the grove—controlling up to two trees at a time. It takes 1 full round for a normal tree to uproot itself. Thereafter it moves at a speed of 10 feet and fights as a treant in all respects. Animated trees lose their ability to move if Deeproot is incapacitated or moves out of range. The ability is otherwise similar to *liveoak* spell (caster level 12th). Animated trees have the same vulnerability to fire that a treant has.

Double Damage against Objects (Ex): Deeproot deals double damage when he makes a full attack against an object or structure using his natural weapons.

Trample (Ex): Reflex DC 23 half, 3d8+19 damage. The save DC is Strength-based.

Allies: Lovarh (master druid); Halvyron Starsong (elf ranger).

Enemies: Prince Fiorelle, Vamdryn Adamantheart (high priest of Lod).

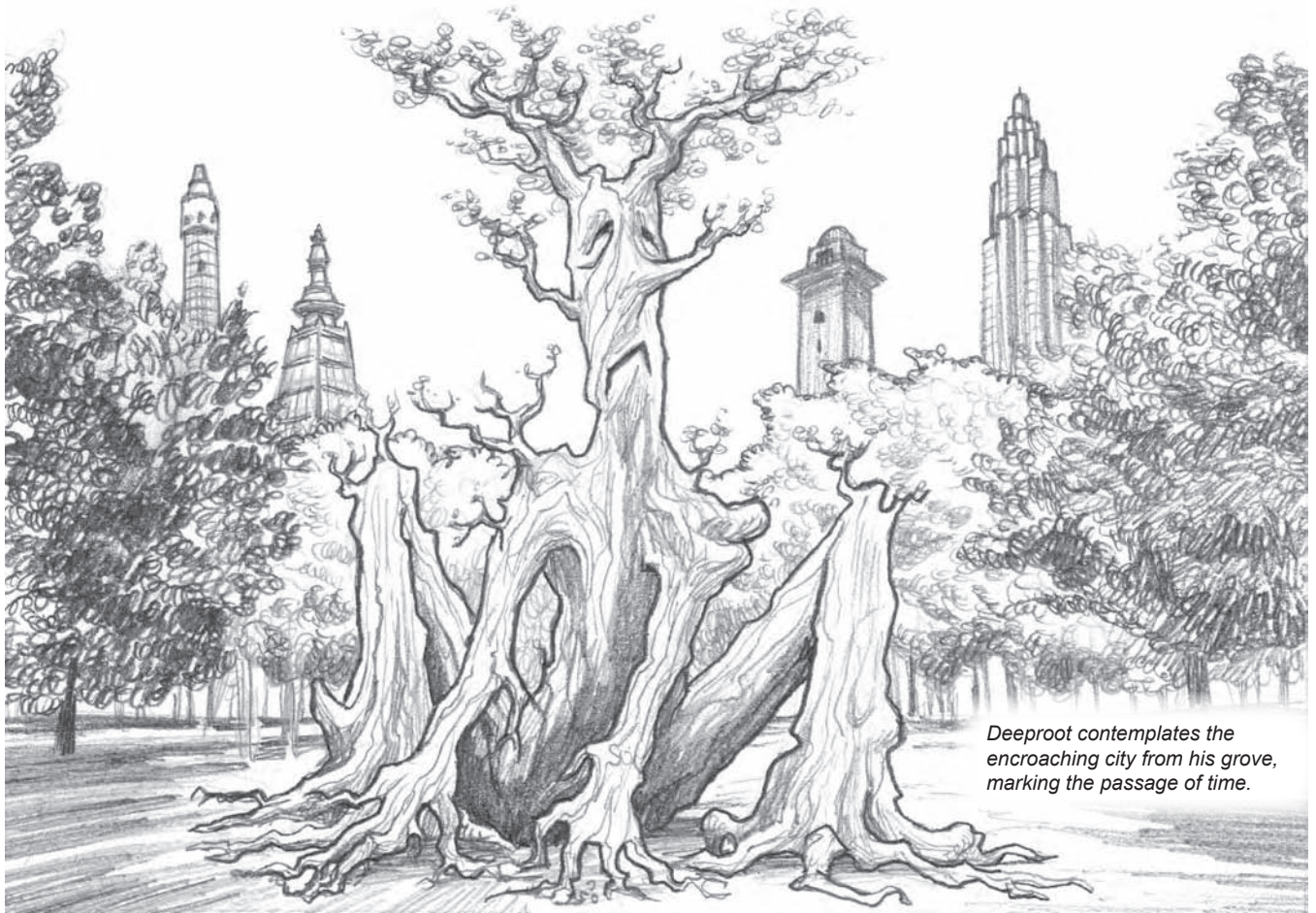
Tactics: If Deeproot has been able to remain hidden, he prefers to animate trees, one after another, to fight off intruders. But if he is forced to show himself—because his opponents are doing too much damage to his animated trees, for example—Deeproot enters combat personally, using his slam attacks to drive his foes toward the edge of the cliff at the northern edge of the grove, where he can then use his Awesome Blow to knock them into the

river. If faced with a spellcaster, Deeproot uses his Snatch feat to immobilize this opponent, then switches to his *maul of the titans* to fend off his other attackers.

Notable Features of the Grove

The only truly notable feature of the Ancient Grove is a small clearing almost dead-center in the grove, where there sits a small hunting lodge—quite an oddity, all things considered. Little more than a tiny, one-room shack, it nonetheless sees a lot of traffic, for the lodge is mystically bound to an identical lodge located several miles outside the city, in the middle of the Outland's densest forest. Those who sleep overnight in either lodge, upon awakening the next day, open the door onto the surroundings of the *other* lodge; they are magically transported from the city to the wilderness, or vice-versa. The door only functions this way for those who have spent the night in the lodge; even if the door is already open by someone who has done so, someone who attempts to travel through the open door, and who has not met these conditions, merely comes out in the Ancient Grove again.

The city's contingent of druids and rangers make good use of this fact, because the lodge outside the city is located only a few miles from their ancient shrine. Since it is longer than a day's walk away from the city, this mystical connection allows them to make the journey in the space of a single night.



Deeproot contemplates the encroaching city from his grove, marking the passage of time.

Chapter Two: People

Some of the people who frequent the Divine Quarter actually live elsewhere in the city (or even outside the city walls). They might have official business there or just take a keen interest in religion—or the role it takes in the city’s politics—but they are all familiar faces, in their own way.

Corrienne, Theologian

“Of course I’ve seen its like before. It’s a Jewel of Plenty. Hardly a religious artifact, but it does hold some small value to worshippers of Lani due to its powers. This much I can tell you: When the proper words are invoked, the Jewel will spew forth a handful of semi-valuable gems. The proper words, however, will cost you ...”

No one is quite sure where Corrienne comes from, but it is rumored that she hails from a dimension or plane far removed from the one that Liberty occupies. She appeared in the city suddenly, and quickly gained a reputation as a knowledgeable and learned woman in the ways of gods, faith, and other planes of existence. She will work for anyone, though she is discreet enough to keep her shadier dealings below the notice of her more conscientious clients. In fact, Corrienne’s dealings with the criminal elements of Liberty have grown more and more common in recent years.

She began her tenure as a sage for hire by serving any who could meet her price. Though Corrienne is a fair arbiter, her fees are never cheap. Research has always been her biggest seller, and, for a price, she will investigate anything. She is often eager to examine religious and occult artifacts, and has assisted several wealthy clients in the determination of the powers and capabilities of such items. The fact that some of the more potent artifacts are eventually stolen from their would-be owners has not been lost on some of the Quarter’s residents, but Corrienne has yet to be implicated in any such capers.

Corrienne is an ethereal woman in her late fifties, yet her simple beauty seems to be accentuated, rather than diminished, by her age. Her auburn hair is struck through with silver and gray, and her green eyes are sharp and attentive. She is known for dressing comfortably, especially within the confines of her home, and she is not known for being either shy or modest. Much of her clothing is sewn from fine embroidered silks dyed in bright hues. If anything about Corrienne is unattractive, it is her demeanor. Her opinion of self is excessive, and she is easily offended by anyone she deems to be inferior.

✠ **Corrienne:** Female human Exp 7; CR 6; Medium-size humanoid; HD 7d6; hp 27; Init +1 (+1 Dex); Spd 30 ft.; AC 12, touch 12, flat-footed 11; Base Atk +5; Grp +4; Atk +4 melee (1d3–1, unarmed); Full Atk: +4 melee (1d3–1, unarmed) or +6 ranged; Space/Reach 5 ft./5 ft.; SA None; SQ None; AL NE; SV Fort +2, Ref +3, Will +7; Str 8, Dex 12, Con 10, Int 18, Wis 15, Cha 12.

Skills and Feats: Appraise +16, Bluff +6, Decipher Script +16, Diplomacy +15, Gather Information +11, Knowledge (arcana) +14,

Knowledge (geography) +12, Knowledge (religion) +17, Knowledge (the planes) +17, Profession (scholar) +12, Sense Motive +12, Speak Celestial, Speak Common, Speak Draconic, Speak Elven, Speak Istiran, Survival +5; Diligent, Negotiator, Skill Focus (Knowledge [religion]), Skill Focus (Knowledge [the planes]).

Possessions: Up-scale residence, research library, *ring of protection* +1, *potion of fox’s cunning* (×2), *potion of sanctuary*, 1,500 gp in coins and art objects, 50 gp in coin.

Allies: None

Enemies: None.

Tactics: Corrienne may be a lot of things, but she is not, nor will she ever be, a fighter. She will attempt to use dialogue and bribery to avoid a tussle, though she will defend herself tooth and nail if such advances are unsuccessful.

Formund, Watch Captain

“Keep your hands where I can see them. Don’t move suddenly. The city expects me to arrest people ... not kill them. And I hate it when my superiors yell at me for failing at that—especially when it’s not my fault.”

The Divine Quarter has three watch captains, who work in eight-hour shifts, but the one best known is Formund, who patrols the streets during the day. Formund is renowned for his patience and tolerance—even in a place like the Divine Quarter, where both are tried on a daily basis. He’s liked, for the most part, but not entirely trusted, since everyone knows that he was hired and paid for by the Temple of Lod, which means he could be a bit prejudiced in his duties.

This perception couldn’t be farther from the truth; Formund remains carefully neutral, and Vamdin Adamantheart wouldn’t have him any other way. But the fact remains that Formund does arrest fewer worshippers of Lod than any other religion, and of those he arrests, few stay in jail for long. This isn’t because of favoritism, however; it’s simply that most worshippers of Lod are carefully law-abiding citizens, who offer no resistance when detained, and cooperate fully with the authorities.

Of course, Formund does show a little extra tolerance to the members of the clergy. Even temple clerics sometimes get drunk and disorderly, bend the law now and again, or even get in fights occasionally—and it does none of the churches any good for stories of such misbehavior to get any further than they have to. But, although Formund doesn’t mind helping to cover up a few indiscretions from time to time, he draws the line at helping criminals—any criminals—and dutifully arrests even the most influential public figure, if that’s the way the evidence points. He just doesn’t take any particular pleasure in it.

Formund is a tall man with a clean-shaven face and red hair. He wears studded leather armor over a clean yellow tunic, and dark brown trousers. At his side he wears a short sword with an eagle-head pommel. He also carries a light crossbow, usually tucked into the crook of his arm.

✠ **Formund:** male human Ftr 9; CR 9; Medium-size humanoid; HD 9d10+18; hp 72; Init +5 (+1 Dex, +4 Improved Initiative); Spd 20 ft.; AC 18, touch 11, flat-footed 17; Base Atk +9; Grp +12; Atk +15 melee (1d6+6/17–20, +1 *short sword*) or +12 melee (1d3+3, unarmed); Full Atk: +15/+10 melee (1d6+6/17–20, +1 *short sword*) or +12/+7 melee (1d3+3, unarmed) or +11 ranged (1d10/19–20, masterwork heavy crossbow); Space/Reach 5 ft./5 ft.; AL LN; SV Fort +8, Ref +4, Will +4; Str 16, Dex 13, Con 15, Int 10, Wis 12, Cha 14.

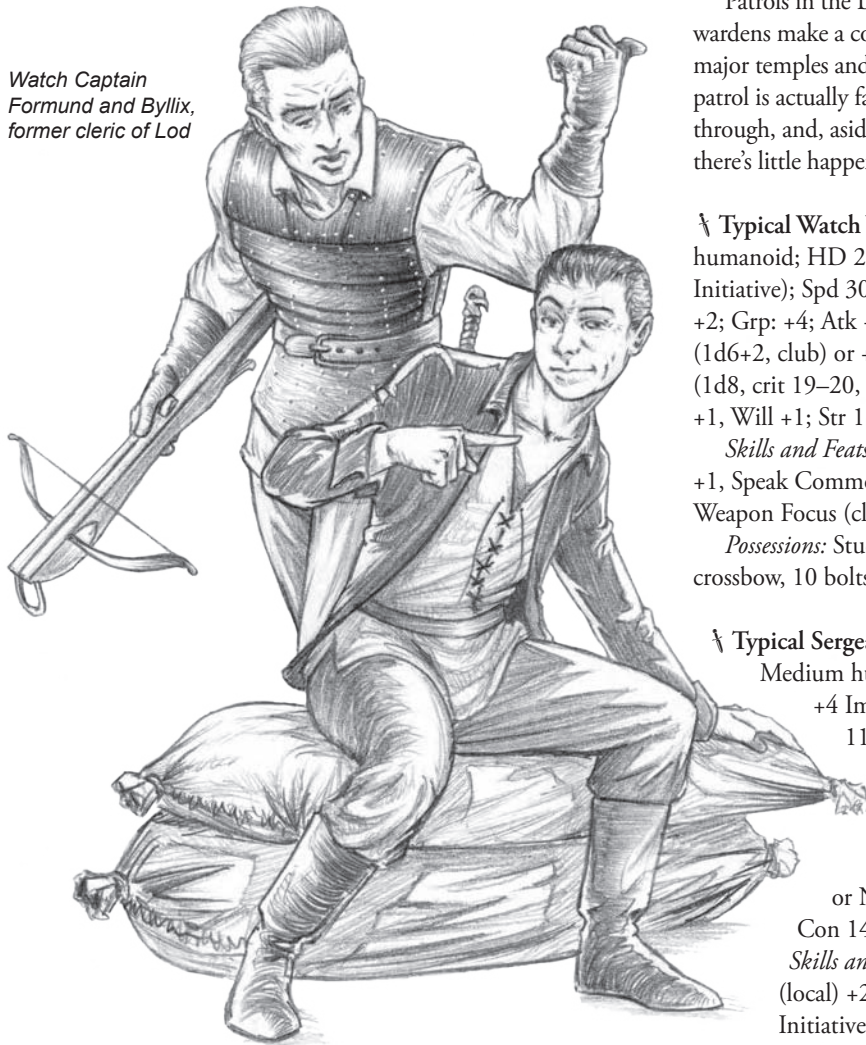
Skills and Feats: Intimidate +14, Knowledge (religion) +4, Listen +7, Speak Common, Spot +7; Alertness, Greater Weapon Focus (short sword), Improved Critical (short sword), Improved Grapple, Improved Initiative, Improved Unarmed Strike, Point Blank Shot, Precise Shot, Weapon Focus (short sword), Weapon Specialization (short sword).

Possessions: +1 *short sword*, masterwork heavy crossbow, 20 bolts, +2 *breastplate*, *potion of cure moderate wounds*, *gauntlets of ogre power*, wooden holy symbol of Lod, 650 gp in barracks, 15 gp in coin.

Allies: Vamdryn Adamanheart (high priest of Lod); Drom Halzir (Champion of Lod).

Enemies: Silisstrinard (local leader of Kunarath Syndicate).

Watch Captain
Formund and Byllix,
former cleric of Lod



Tactics: Formund begins fights using his fists, striking unarmed blows for nonlethal damage whenever possible. If his opponent produces a weapon, Formund pulls his +1 *short sword*—but even then, he strikes for nonlethal damage until his situation becomes too unpleasant for such considerations. He has no hesitation about using his masterwork heavy crossbow to bring down fleeing criminals, however.

Watch Wardens

The Divine Quarter's watch wardens are employed by the city and paid by the temples to make sure that the quarter is a safe place for worshippers to visit. They are not completely incorruptible, of course, but they are considerably more dedicated to their jobs than, say, the watch wardens in the Old Quarter are. The watch wardens do their job, and, at the same time, try to be pleasant to everyone they meet.

A typical watch warden patrol in the Divine Quarter consists of four wardens and a sergeant. Usually only the sergeant carries his crossbow at the ready (though not cocked or loaded), while the wardens carry heavy cudgels. Like all watch wardens in Liberty, they only draw steel when an opponent does the same, though even then they are more likely to strike for nonlethal damage (suffering the –4 penalty for doing so).

Patrols in the Divine Quarter are regular. Once every hour, the wardens make a complete circuit of the quarter, passing by all of the major temples and taking a stroll down the Street of Shrines. This patrol is actually faster at night—there are fewer crowds to push through, and, aside from a few drunken clergy staggering home, there's little happening at night to warrant the wardens' involvement.

✠ **Typical Watch Warden:** male human War 2; CR 1; Medium humanoid; HD 2d8+4; hp 16; Init +5 (+1 Dex, +4 Improved Initiative); Spd 30 ft.; AC 14, touch 11, flat-footed 13; Base Atk +2; Grp: +4; Atk +5 melee (1d6+2, club); Full Atk: +5 melee (1d6+2, club) or +4 melee (1d6+2, short sword) or +3 ranged (1d8, crit 19–20, light crossbow); AL LN or N; SV Fort +5, Ref +1, Will +1; Str 15, Dex 12, Con 14, Int 11, Wis 12, Cha 12.

Skills and Feats: Climb +3, Intimidate +6, Knowledge (local) +1, Speak Common, Spot +3, Swim +2; Improved Initiative, Weapon Focus (club).

Possessions: Studded leather armor, club, short sword, light crossbow, 10 bolts, dagger, bullseye lantern, 10 gp in coin.

✠ **Typical Sergeant Warden:** male human War 5; CR 4; Medium humanoid; HD 5d8+10; hp 36; Init +5 (+1 Dex, +4 Improved Initiative); Spd 30 ft.; AC 14, touch 11, flat-footed 13; Base Attack/Grapple: +5/+8; Atk +9 melee (1d6+3, club); Full Atk: +9 melee (1d6+3, club) or +9 melee (1d6+3, masterwork short sword) or +7 ranged (1d8, crit 19–20, masterwork light crossbow); AL LN or N; SV Fort +6, Ref +2, Will +2; Str 16, Dex 12, Con 14, Int 11, Wis 12, Cha 12.

Skills and Feats: Climb +5, Intimidate +9, Knowledge (local) +2, Ride +2, Spot +4, Swim +3; Improved Initiative, Power Attack, Weapon Focus (club).

Possessions: Studded leather armor, club, masterwork short sword, masterwork light crossbow, 10 bolts, dagger, *potion of cure light wounds*, *potion of delay poison*, bullseye lantern, 25 gp in coin.

Byllix, Heretic Priest

“Did you ever get the feeling that, somewhere in the Cathedral of Lod, there’s a secret chamber where they keep all of the books that they don’t want anyone to ever read? Books like ‘How to Start Your Own Religion for Fun and Profit’ and volume two in the series, ‘How Not to Get Caught?’ I’d say that Vamdrin has read those books, but I doubt he ever bothers to reread his own work.”

Byllix was once a promising cleric in the Cathedral of Lod and, for a time, even acted as assistant to Vamdrin Adamantheart himself. But, cursed with an insatiable curiosity about certain inconsistencies he had observed in the church’s mythology, Byllix examined some ancient documents in Adamantheart’s private library and discovered that the church of Lod was not being entirely honest about the origins of its pantheon. The church was hiding some information and suppressing other information—but, even more disturbing, it was systematically eliminating anyone who tried to disseminate such information, by branding them as heretics and having them locked away ... or worse.

The idealistic Byllix couldn’t abide that state of affairs, but he knew that if he confronted his superior or otherwise spread news of what he had learned, he would have to contend not only with the Champion of Lod hunting him down, but with every last major church treating him as a heretic as well. Rather than allow himself to be executed, and thus letting the truth be once again wiped away with yet more blood, Byllix decided to disappear. Setting a fire in the temple’s library, he raised the alarm and began a “book brigade” to rescue the cathedral’s holy documents from the flames. When the fire got too hot for anyone to remain inside, Byllix downed a *potion of resist fire* and a *potion of invisibility*, slipped out, and left the temple to think he had perished in the fire.

Byllix spent the next several years traveling from temple to temple in disguise, borrowing or outright stealing religious documents to try to piece together the real story of the Eight Gods. Along the way, he has learned that Vamdrin Adamantheart deliberately allowed his own wife to die during a raid because she had been secretly rescuing “heretical” religious documents from destruction. Byllix’s contempt for his former master has grown so complete that he is willing to go to any length to expose the lies of the church of Lod—including becoming a priest of Vurkis (who, Byllix’s research indicates, was labeled the “god of evil” for the crime of opposing Lod’s war against all of the older deities).

Now, in disguise, Byllix lurks around the Divine Quarter, usually on the Street of Shrines, using his bardic abilities to present comedic monologues about the injustices and inconsistencies of “organized religion”—a term he uses to remain deliberately vague, though it is painfully clear that he means the major temples. In fact, in this disguise it is Byllix who coined the phrase “Temple Quarter,” because, in his words, “there’s nothing ‘divine’ about any of these criminal, money-hungry liars.” He hopes to stir up enough anger and curiosity about the churches’ centuries of deceit that the

Prince himself calls the high priests and priestesses of every church in Liberty to account for themselves.

Privately, Byllix worries that he may be horribly, awfully misguided. Vurkis is, after all, a deity worshipped by all manner of evil creatures, so there must be something to the “god of evil” title after all. And he has noticed in himself a certain callousness toward the general welfare since he began pursuing his one-man crusade against the churches. But he is more comfortable with the concept of his own “situational morality” than the idea that he could be a pawn in some game of Vurkis’. It is his most fervent hope that, no matter what the case, that whatever change he effects be a change for the better.

Byllix is a middle-aged man with dark hair and a round, almost cherubic face. He always dresses in black trousers and a close-fitting black jacket over a white shirt. His expression habitually flickers between dismay and disdain, and he is quick to poke fun at the excesses and injustices of the Divine Quarter.

✠ **Byllix:** male human Clr 5/Brd 4; CR 9; Medium-size humanoid; HD 5d8–5 plus 4d6–4; hp 31; Init +0; Spd 30 ft.; AC 10, touch 10, flat-footed 10; Base Atk +6; Grp +6; Atk +7 melee (1d4/19–20, masterwork dagger); Full Atk: +7/+2 melee (1d4/19–20, masterwork dagger) or +7 ranged (1d4/19–20, masterwork dagger); Space/Reach 5 ft./5 ft.; SA Turn undead, *fascinate*; SQ Bardic music, bardic knowledge, countersong, inspire courage (+1), inspire competence, spells; AL CE; SV Fort +4, Ref +5, Will +12; Str 11, Dex 10, Con 8, Int 14, Wis 15, Cha 17.

Skills and Feats: Bluff +16, Concentration +7, Diplomacy +16, Disguise +16, Gather Information +13, Knowledge (history) +10, Knowledge (religion) +17, Perform (comedy) +13, Sense Motive +6, Spellcraft +10; Brew Potion, Iron Will, Skill Focus (Bluff), Skill Focus (Disguise), Skill Focus (Knowledge [religion]).

Domains: Chaos, Trickery.

Cleric Spells Prepared: (5/4+1/3+1/1+1; base DC = 12 + spell level): 0—*detect magic*, *detect poison*, *light*, *read magic*, *resistance*; 1st—*bane*, *cause fear*, *cure light wounds*, *disguise self* (domain), *obscuring mist*; 2nd—*eagle’s splendor*, *enthrall*, *invisibility* (domain), *undetected alignment*; 3rd—*meld into stone*, *nondetection* (domain).

Bard Spells: (3/3/1 per day; base DC = 13 + spell level): 0—*daze*, *flare*, *ghost sound*, *lullaby*, *mage hand*, *message*; 1st—*charm person*, *hypnotism*, *hideous laughter*; 2nd—*alter self*, *invisibility*.

Possessions: masterwork dagger, *hat of disguise*, *circlet of persuasion*, *sovereign glue* (×2, 9 oz. total), *universal solvent* (×2), 500 gp in chambers, 2 gp in coin.

Allies: None.

Enemies: Vamdrin Adamantheart (high priest of Lod), Drom Halzir (Champion of Lod), Solamara (priestess of Lod), Halina (high priestess of Umit).

Tactics: Byllix has one tactic: Run! He isn’t much of a fighter, and, thanks to the damage done to his lungs in the fire, he hasn’t the stamina he used to have. As long as he can get somewhere that he can’t be seen, even for as little as a round, he uses his *hat of disguise* to put on an innocuous appearance (or an *invisibility* spell to vanish completely) allowing him to wander off unnoticed.

Chapter Three: Plots

Like any other city, Liberty is rife with plotting. Liberty seems more plagued with ambitions and conspiracies than most, though. (An old joke in the city goes that every Liberty child's first words are "Are you with me or against me?") This is not to say that no one in the city can be trusted—only that, in Liberty, there is rarely a clear path leading straight to the object of one's ambitions.

Most of the plots in Liberty, like the people who advance them, come and go: the theft of a well-guarded treasure, the murder of an inconvenient spouse, a business rival ruined here, a political rival disgraced there. But other plots carry on. Alliances and enmities live on after allies and enemies are gone. Some plots are as old as the city itself.

Liberty's major plots revolve around various factions in the city, and those factions touch all quarters. This section describes those that have the most bearing on the Divine Quarter.

Church and State

Religion plays a major role in the politics of Liberty. Not only does the high priest of the most powerful religion in the city hold a seat on the city's ruling body, but if the Prince and the Lords' Council do not have the mandate of the people, then they effectively have a hostile army already inside the walls of the city. Since such a large percentage of the population are religious, and since so many of them are worshippers of Lod, any laws or policies from the Palace that run counter to religious orthodoxy are liable to be met with disapproval, if not outright anger.

This has been the case in Liberty for centuries—since the inception of the city, in fact—and several of the city's more deductive religious figures have, in that time, realized that by having the most worshippers they can control the opinions of the masses. And if they can control the opinions of the majority, they can influence the government, and, by extension, the entire population. There is no separation of church and state in Liberty; the most popular religion has tremendous leverage with the government—even without the addition of the leader of that religion having a seat on the Lords' Council.

So, becoming the city's "official religion" is an important goal for most of Liberty's churches. Currently the church of Lod is the leading religion, and Vamdrin Adamantheart makes no secret of the fact that he uses his position on the Lords' Council to advance the agenda of the church of Lod. And no one expects any less. *Every* religious leader, put in Adamantheart's position, would work just as hard to represent the interests of their congregation (even if they might have to decide those interests for themselves).

Despite the general good nature of the city's faiths, however, the religious leaders of Liberty are willing to take extraordinary measures to ensure that theirs is the most popular church. They

stop short of committing high crimes—most of the time—but they frequently slander each other's clergy, sabotage important ceremonies, engineer compromising positions in which to put their opponents, vandalize each other's temples, and whatever else occurs to them to help pull worshippers away from other faiths, and to their own. Of course, they also find time to feed the hungry, clothe the poor, shelter the homeless, and care for orphans—but those activities hardly bring in the droves of worshippers.

Because the church of Lod is the most popular in the city—Lod being Liberty's patron deity—the Cathedral of Lod is the biggest target for the quarter's skullduggery. Much of the Divine Quarter's plotting focuses on and revolves around Adamantheart, particularly numerous plots originating from the Temple of Umit, where the high priestess, Halina, has made it clear that she feels that Lod's high priest is corrupt.

Halina is, in fact, making a bid to replace him as the representative to the Lords' Council, and for the church of Umit to replace the church of Lod as Liberty's favorite. Her overall agenda is to reintroduce morality to the city—which she feels is woefully lacking—but though she has been successful in her efforts with Umit's worshippers, Halina knows that the faithful of Umit are only a small part of the population. She needs the obedience of everyone in the city, and the only way to get that is to push laws through the Lords' Council—laws that punish moral transgressions as well as criminal ones.

The idea itself isn't popular; no one particularly wants to live a life of total abstinence—not even the average worshipper of Umit—so the church has had to gain converts through fear: fear of being seen as immoral. Unfortunately for Halina's purposes, the city's leaders have so far been able to resist the fear she has worked so hard to spread. In addition to trying to gain more converts among the common citizenry, Halina has begun to publicly call into question the morals of the members of the Lords' Council (including her esteemed opponent, Vamdrin Adamantheart). Whether they are actually guilty of any of the things she has intimated isn't as important as creating the perception that they have something to hide. So long as she keeps them off-balance with accusations of conspiracies and moral turpitude—and with politicians, such accusations cannot help but hit close to the mark—they cannot interfere with her slow but steady subversion of Liberty's populace.

Agenda: Convert all of Liberty to the worship of Umit, the goddess of order; replace Vamdrin Adamantheart as representative to the Lords' Council.

Structure: One high priestess, assisted by four ranking clerics (Clr 8–11); 8 priests and priestesses (Clr 5); 15 lay priests and priestesses (Adp 3); 46 laypersons (Com 2); 8 temple guards (Ftr 2). The bulk of the worshippers are simply average citizens (Com 1–3).

Members: Halina (high priestess); Alystin (Clr 9), Chenya (Clr 8), Donia (Clr 11), and Imira (Clr 8).

Bases of Operation: Temple of Umit, in the Divine Quarter.

Enemies: Temple of Lod clergy (particularly Vamdrin Adamantheart); Temple of Lani clergy.

The Vurkis Heresy

Religious texts dating from before even the Age of the Old Kings speak of a multitude of deities who existed before Lod came to be, and who chose not to participate in the divine war between the forces of good and the forces of evil. Primary among these was Lolga, the Sacred Mother, who not only created the world *for* Lod, but who also gave birth to Lod, along with a host of other deities. True, most of those deities died during the divine war, but not all—and many of those who survived still exist, forgotten, but not gone.

However, since the early days of the High Kingdom, the church of Lod has taught that their god created the world, and that he and his offspring sculpted the mountains and valleys, and that his offspring populated the world with all manner of creatures, from the higher races to the lowliest slime. They also know that Vurkis, the god of evil, betrayed Lod and the other gods, starting a divine war that culminated in the deaths of all but seven of the gods.

Clearly, these two creation myths are at odds, and it does not suit the church of Lod for their worshippers to know about other myths that contradict what the church has been telling them about Lod's divine supremacy. Consequently, the church of Lod has made it a point to label any dissenting legends as heresy and to destroy records that refer to such legends. Their "quiet crusade" against the truth has gone on for centuries. Representatives of the church of Lod have burned entire libraries full of "heretical" texts—along with countless librarians who refused to ignore the existence of over a hundred gods, just to suit the church of a different god.

At the core of the problem is the fact that most of the alternate texts suggest that Vurkis was originally the god of truth, and that the divine war he is said to have started was, in fact, a coup initiated by Lod—a coup aimed at establishing Lod as the supreme deity. But Lod needed support in his efforts; this sort of undertaking could not be accomplished by one god alone. Some

of the other gods agreed to help him in exchange for a share of the power. Others Lod had to convince, by means of some clever lies about how those in favor of the status quo were planning to attack first. The battle lines were drawn.

At the start, Vurkis was in Lod's camp; he had bought into Lod's tale of the danger posed by the other side. Soon, though, he noticed certain inconsistencies in Lod's story and concluded that Lod might have lied. As the final battle raged, Vurkis observed how merciless Lod had become and decided to share his suspicions. He informed his sister, Syra, the goddess of wisdom, and the two went to confront Lod.

Lod slew Syra, and when Vurkis fled, Lod claimed that the god of truth was responsible. So not only was Syra silenced, but the only witness to her murder took the blame. For daring to question their leader, the surviving gods branded Vurkis a traitor, and Vurkis became known as the god of evil—and the church of Lod has been all too happy to perpetuate that image.

Vamdrin Adamantheart is only the latest in a long line of such religious revisionists in the church of Lod, but he has no

intention of being the first to break centuries of silence about the truth behind Lod's pantheon. Even when, after being injured in an orc raid in the Outlands, his own wife confessed that she had been secretly smuggling banned religious texts out of the cathedral, Vamdrin chose to support the church, and let her bleed to death. Now, in addition to the burden of the truth about



Lod, Vamdrin lives with the knowledge that he effectively executed his own wife to keep the truth a secret—which means that he has even less compunction about executing anyone else who finds out too much.

Agenda: Conceal the truth about the Pantheon of Eight Gods, even to the point of executing anyone who tries to preach the true story of the creation of the world.

Structure: Of all the mortals, only the high priest of Lod, Vamdrin Adamantheart, knows the true story of the war between the gods. Most others who have found out have been imprisoned or executed. Adamantheart conceals the truth even from his most trusted aides.

Members: Vamdrin Adamantheart.

Base of Operation: Cathedral of Lod, in the Divine Quarter.

Enemies: Cult of Vurkis, Byllix (former cleric of Lod).

Appendix A: Encounters

Even in the Divine Quarter, the streets of Liberty aren't entirely safe. The following encounter table outlines some of the encounters that can take place in the Old Quarter, and are intended as a guideline to help GMs develop their own Divine Quarter encounters. Each encounter is written so that it applies to an encounter with a single player character; the GM might wish to alter the "script" a little if a PC is not alone when the encounter occurs.

Events are encounters that might not directly involve the PCs, but in which the PCs can become involved, if they so choose.

Citizens are encounters with the more or less honest folk who live or work in the Divine Quarter.

City Guard encounters involve a brush with the law.

Clergy are those people who serve some deity or another as a priest, priestess, or adept.

NPCs are characters who are described somewhere in this book (a page reference is provided) who might happen to cross the PCs' path. They aren't always interested in the PC, but the encounters are written so as to provide the GM with a way to introduce the NPC to the player(s).

Generating Encounters

Encounters are more frequent during the day: Roll on this table once for every half-hour that a PC is on the street during daylight hours.

Encounters are less frequent after dark: Roll on this table once for every hour a PC is on the street during nighttime hours.

Event

This section covers encounters from the "Events" sub-table.

Quarrel: Two or more people arguing loudly, 10d10×3 feet away. If a PC goes to investigate, roll twice on the encounter table to determine who is involved (ignoring results of 50 or less).

Arrest: A watch patrol (see page 82) is making an arrest, 10d10 feet away. If a PC lingers at the scene, the guard may question the PC or, if the PC acts suspiciously, arrest the PC as well.

Fire: Something is on fire, 10d10×3 feet away. The distance the heroes are from the fire, divided by 3, is the percentage chance that someone else has already seen the fire and called for help. After the initial call a crowd of 1d100 people gathers (over the next hour) to either watch the fire or to help put it out.

Citizen

This section covers encounters from the "Citizen" sub-table.

Beggar: 1d4 beggars (Com2) ask the PC for money. If the PC gives out any coins or other valuables, another 1d4 beggars immediately approach the PC, looking for a handout. The beggars follow the PC around so long as he stays in the same general vicinity (even if the PC has already given them money); and only give up if the PC departs the area, chases them away with threats (Intimidate), or proves to them (via Bluff or Diplomacy) that he has nothing more to give. Each beggar carries 1d3 cp, in addition to any coins given to them by the PC.

d%	Encounter
01–35	No encounter.
36–45	Roll on Event chart
46–65	Roll on Citizen chart
66–75	Roll on City Guard chart
76–85	Roll on Criminal chart
86–00	Roll on NPC chart
d%	Event
01–40	Quarrel
41–85	Arrest
86–00	Fire
d%	Citizen
01–10	Beggar
11–15	Drunkard
16–22	Guttersnipe
23–37	Layperson
38–47	Lay Priest/Priestess
48–52	Lunatic
53–57	Merchant
58–67	Peddler
68–72	Priest/Priestess
73–74	Noble
75–77	Ranking Priest/Priestess
78–85	Sailor
86–95	Street Preacher
96–00	Temple Guard
d%	Guard
01–90	Patrol
91–00	Soldier
d%	Criminal
01–75	Pickpocket
76–85	Footpad
86–90	Burglar
91–00	Thug

Drunkard: The PC encounters a drunkard. Roll again on the Citizen table, and if the result is again "Drunkard," the person is a Commoner 1 (with 1d3 cp). Otherwise, treat the drunkard as one person of the indicated type of encounter, except that the person is at least partially inebriated (d10: 1–4, treat as shaken; 5–7, treat as staggered; 8–9, treat as stunned; 10, treat as unconscious; add +2 to the roll if the encounter occurs at night).

Guttersnipe: 1d4+1 street children (Com 1) spy the PC and begin harassing him or her by begging for money, asking for help finding the way home, offering to work for the PC as a servant (in

Appendix A: Encounters

87

d%	NPC
01–03	Amri
04–06	Atala
07–10	Borgrim
11–12	Byllix
13–16	Cambith
17–21	Corriane
22–24	Dora
25–30	Drom Halzir
31–37	Formund
38–40	Gangrimm Goldbelly
41–42	Gimbal Pelltinder
43–44	Gorragh Half-Eye
45–46	Halina
47–50	Halka Swiftsteel
51	Issra Silvereye
52–54	Jasmine Ilmyndra
55–58	Lasurriel
59–61	Mando Bramm
62–64	Nirana
65–67	Olmar Oakenfist
68–70	Osai-Myor
71–73	Osai-Penek
74–75	Piotr
76–78	Rigossi
79–82	Solamara
83–84	Tirobi
85–86	Vamdrin Adamantheart
87–89	Vennarde
90–92	Visildir
93–94	Wyluridel
95–98	Xandil Ohlikahn
98–00	Zokkarh

d%	Liberty Religion
01–05	Church of Apon
06–10	Church of Ilaia
11–15	Church of Lani
16–23	Church of Lod
24–25	Church of Mol
26–33	Church of Osai
34–38	Church of Sem
39–43	Church of Synria
44–47	Church of Tur
48–53	Church of Umit
54–58	Church of Ur-Argo
59–63	Church of Vig
64–66	Shrine of the Secret Mother
67–69	Shrine of Angrom
70–72	Shrine of Ballyclack
73–75	Shrine of Brosti
76–78	Shrine of Carduci
79–81	Shrine of Dinra
82–85	Shrine of Esmerna
86–88	Shrine of Kraug
89–91	Shrine of Marin
92–94	Shrine of Rija
95–97	Shrine of Tanlo
98–00	Shrine of Ulariel

exchange for 1d4 cp), trying to touch (or hold) the PC's clothing, armor, and weapons, and generally doing whatever they can to distract and disorient the PC. Giving away money has much the same effect as giving money to beggars (see above), and letting a guttersnipe hold anything portable means that the child attempts to run off with it (leaving the rest of the guttersnipes to hinder any pursuit). Meanwhile, one of the guttersnipes uses the opportunity to practice his pickpocket skills (Sleight of Hand +4). If caught, the guttersnipe explains that he merely wanted a better look, and wasn't intending to steal whatever item he was caught trying to steal. Each guttersnipe carries 1d3–1 cp, in addition to any coins given to them by the PC.

Layperson: The PC encounters 1d4 laypersons of one of the quarter's temples, running some errand (such as picking up supplies or delivering donations to the poor). If the PC is wearing some symbol of their church, they stop to chat, but otherwise ignore the PC and go about their duties. Determine which religion the layperson hails from using the Liberty Religion table.

Lay Priest/Priestess: The PC encounters 1d2 lay priests or lay priestesses (Adp 3; see Introduction), running errands (such as visiting homebound worshippers or delivering donations to the poor). If the PC is wearing some symbol of their church, they stop to chat. If the PC is openly wearing some symbol of a church whose religion is radically different (chaotic rather than lawful, for example), the lay priest or priestess takes a moment to chat, but focuses on inviting the PC to the next ceremony at his or her church or shrine. Determine which religion the lay priest or priestess hails from using the Liberty Religion table.

Lunatic: A person of dubious mental health approaches the PC and tries to involve the PC in his or her particular delusion. The GM should feel free to improvise whatever madness the lunatic exhibits, but in a pinch the GM can roll once on the Citizen table to generate the lunatic's appearance, and once again to generate the lunatic's delusion (for example, a peddler who believes he's a noble, or an insane-looking prostitute). How dangerous this person might be is up to the GM, but a good guideline is to roll a d10: 1–5, Commoner (level 1d4+1); 6–8, Expert (level 1d3+1); 9–10, Warrior (level 1d3). Also at the GM's discretion, there is a 10% chance of a 5 sp reward for returning the lunatic safely to the Asylum, in the Noble Quarter. A lunatic carries 1d3–1 coins (d10: 1–6, copper; 7–9, silver; 10, gold), and he usually has some outlandish story of how he came by it.

Merchant: The PC encounters a merchant—a shopkeeper (Expert 4) or a hired worker or apprentice (Expert, level 1d3). The merchant isn't particularly interested in the PC unless the PC somehow gets his attention. (The merchant's goal is simply to get wherever he's

going and do whatever he's doing, without getting robbed.) If the encounter occurs at night, though, the merchant might (at the GM's discretion), offer the PC 1d4+5 cp to act as an escort and bodyguard until he reaches his destination. A merchant carries 1d4+6 cp, as well as a number of silver pieces equal to his level.

Noble: The PC encounters a noble (Aristocrat, level 1d4) from either the Noble Quarter or the Palace Quarter. The noble is visiting a temple in the Divine Quarter on some legitimate business (if the encounter takes place in the daylight hours), or is pursuing something a bit more clandestine (if the encounter takes place at night). In the former case, the noble is accompanied by 1d3 men-at-arms (War 1), and a 25% chance of 1d2 additional nobles (each accompanied by one man-at-arms). In the latter case, the noble is accompanied by 1d2 men-at-arms (War 1). Nobles each carry 1d10 cp, 2d4 sp, and 1d6 gp, plus 1 sp and 1 gp per level. The men-at-arms each carry 1d4+6 cp, plus 1 sp per level of the noble they guard.

Peddler: A street peddler (Expert 1) approaches the PC, offering useless trinkets, sweetmeats, or similar low-cost items (such as candles or torches) at a cost of 1 cp each. There is a 40% chance that the peddler is also offering various "religious relics," at a cost of 1 sp each. The peddler continues trying to make a sale until chased away (Intimidate), convinced that the customer has no money to spend (Bluff or Diplomacy), or another customer presents himself. In addition to 1d10+5 cp worth of merchandise, the peddler carries 1d4+1 sp in coin.

Priest/Priestess: The PC encounters 1d2 priests or priestesses (Clr 5; see Introduction), going about some business (such as visiting someone in the Sanctuary of Osai, the Halls of Learning, or another quarter altogether). If the PC is wearing some symbol of their church, the priest or priestess stops to chat. If the PC is openly wearing some symbol of a church whose religion is radically different (chaotic rather than lawful, for example), the priest or priestess takes a moment to try to convert the PC, inviting the PC to the next ceremony at his or her church or shrine. Determine which religion the lay priest or priestess hails from using the Random Liberty Religion table (see sidebar).

Ranking Priest/Priestess: The PC encounters a ranking priest or priestess (Clr 10; see Introduction) of one of the major churches, going about some business (such as visiting someone in the Sanctuary of Osai, the Halls of Learning, another temple or shrine, or another quarter altogether). If the PC is wearing some symbol of their church, the priest or priestess stops to chat. If the PC is wearing some symbol of a church whose religion is radically different (chaotic rather than lawful, for example), the priest or priestess takes a moment to chat, but focuses on trying to convert the PC, inviting the PC to the next ceremony at his or her church or shrine. Determine which religion the lay priest or priestess hails from using the Random Liberty Religion table (see sidebar).

Sailor: The PC encounters 1d6 sailors (Exp 1/War 1). They are visiting the Street of Shrines to pay tribute to the goddess of the sea, Esmerna, and aren't actively looking for trouble. But if a PC gives *them* any trouble, their pride demands that they teach the PC a lesson. Sailors in port carry 1d10 cp, with a 50% chance of an additional 1d10 cp and 1d3 sp.

Street Preacher: The PC passes a street priest or priestess (Adp 3; treat as a lay priest/priestess) who is loudly preaching his or her religion to everyone within earshot, and the PC has caught the preacher's

attention. The preacher makes an example of the PC for some moral or theological point (whether the example is positive or negative depends on the PC's appearance; a PC who cultivates an ominous or slovenly appearance, for example is treated as a bad example). The preacher keeps up a running commentary until the hero leaves the preacher's field of view. There's a 15% chance that the street preacher is actually insane, and he or she might become completely irrational and even dangerous if the PC shows any sign of arguing the preacher's points.

Temple Guard: The PC encounters 1d4 off-duty temple guards (Ftr 2; see Introduction), who are on their way to or from the Mercenary Quarter at the end (or beginning) of their shift. The guards have no particular interest in the PC unless the PC is committing a crime or has obviously just done so (cleaning blood off a weapon, for example, or carrying an armload of loot).

Guard

This section covers encounters from the "Guard" sub-table.

Patrol: The PC comes upon a patrol of 4 wardens and a sergeant (see page 82) in the pursuance of their duties. If the PC is breaking any laws at the time, they attempt to arrest him. If not, the wardens scrutinize the PC, looking for any evidence of illegal activity (such as a bloodstain, an out-of-place item of value, or a particularly strong desire *not* to be scrutinized by the watch), and if they find anything, they take the PC back to the nearest watch post for questioning. If they can't spot anything suspicious about the PC, they don't bother him.

Soldier: The PC comes upon 1d4+1 of Liberty's soldiers (Ftr 1), on a visit to a temple in the Divine Quarter. The soldiers have no particular interest in the PC unless the PC is committing a crime or has obviously just done so (cleaning blood off a weapon, for example, or carrying an armload of loot). Soldiers carry 2d4+2 cp and 1d4 sp.

Criminal

This section covers encounters from the "Criminal" sub-table.

Pickpocket: A pickpocket (Rog 1) attempts to lift something off the PC (Sleight of Hand +7). GMs should ignore this encounter if the situation is not conducive to picking pockets—if the PC is on a deserted street, for example, or if the PC is being particularly careful. A pickpocket carries 2d6+3 cp and 1d4+1 sp. There is a 25% chance that the pickpocket is a member of the Thieves' Guild; if the PC kills the pickpocket, the Guild tries to learn who did the deed, and attempts to exact vengeance.

Footpad: A footpad (Rog 1) armed with a dagger attempts to approach the PC by stealth and intimidate her into handing over any and all valuables she's carrying. If the PC fights back, the footpad may flee, at the GM's discretion. However, attempts to convince the footpad that the PC has nothing worth stealing fall on deaf ears. The footpad would just as well force the PC into a dark alley, where the footpad could possibly dispatch the PC and then search the body. A footpad carries 1d6 cp, with a 50% chance of carrying 1 sp as well. There is a 20% chance that the footpad is a member of the Thieves' Guild; if the PC kills the footpad, the Guild tries to learn who did the deed, and attempts to exact vengeance.

Burglar: The PC encounters a burglar (Rog 2). The burglar tries to stay out of sight (Hide +12, Move Silently +12), so the PC must make an opposed Spot or Listen check, respectively, to notice the burglar. If this encounter takes place during daylight hours, the GM may rule

that the burglar is instead scouting a possible target. But unless the PC calls for the watch, the burglar isn't interested in the PC, preferring instead to quietly vanish. A burglar typically carries 1d6 cp, but if the encounter takes place after the burglar has concluded a robbery, he is carrying an additional 10d10 gp worth of coin, gems, jewelry, and art objects. There is a 10% chance that the burglar is a member of the Thieves' Guild; if the PC kills the pickpocket, the Guild tries to learn who did the deed, and attempts to exact vengeance.

Thug: A group of 1d4+1 thugs (War 2), armed with clubs and daggers, approach the PC and demand all of the PC's valuables. If the PC refuses—for any reason—they attack. They prefer to use their clubs, but resort to their daggers if the PC draws a weapon. Each thug carries 1d4+1 cp. There is a 10% chance that the thugs are members of the Thieves' Guild; if the PC kills any of the thugs, the Guild tries to learn who did the deed, and attempts to exact vengeance.

NPC

This section covers encounters from the "NPC" sub-table.

Amri: Reroll this encounter if it takes place during the day.

The gambling priestess of Dinra (see page 72) is returning from an evening of "work" when a small crowd of men (Com 2) charge up the street behind her. "We know you cheated us, Amri!" one of them accuses. "We want our money back!" Amri reassures the men that she played fairly, but while she speaks, she furtively reaches toward a wand in her sash. "Keep your hands away from that stick!" her opponent orders. "We've all seen what it can do. Just hand over the money and we won't go too hard on you." If the PC doesn't intervene, Amri throws a handful of coins into the street, then runs for it while the men gather up the money. If the PC chooses to get involved and seems capable of handling himself in a fight, the assailants depart, vowing revenge.

Atala: The high priestess of the Temple of Lani (see page 55) passes the PC on the street on some errand, accompanied by 1d3+3 temple guards. If the PC is a male, she smiles sweetly at him, and if he tries to talk to her, she stops and asks if there's anything she can do for him. Should the PC not speak to her politely, the temple guards get aggressive and order the PC to shove off. If the PC is a female, Atala glances at her guards and shrugs, rolling her eyes.

Borgrim: Borgrim, the dwarf priest of Angrom (see page 69), approaches the PC and says "You're early! Good! I don't have a lot of time to waste. Well, don't just stand there gawking!" He's mistaken the PC for someone he's supposed to meet and, when he finds out he's mistaken, he grunts and wanders off without another word.

If the PC is an elf, half-elf, or half-orc, Borgrim sidles up as casually as he can muster, then noisily hawks and spits on the PC's shoes. With a look of mischief in his eyes, he says, "Sorry—didn't see you there," and waits for a reaction. He's hoping for an argument, but he's happy with a brawl as well. He's most disappointed if the PC walks off.

Byllix: The PC catches sight of the heretic priest (see page 83) ducking behind a statue, then emerging on the far side looking like someone else—and Byllix notices that the PC has noticed. He presses his finger to his lips in a "ssh!" gesture, winks, and moves off into the nearest crowd. If the PC goes after him and confronts him, Byllix says that he's been courting a young lay priestess in a nearby temple, and asks the PC not to report him, or the young lady will get into trouble.

Cambith: The high priestess of the Temple of Syrnia (see page 52) hurries up to the PC and asks, "Have you seen a young man and a

young woman hereabout, looking perhaps a bit nervous and definitely very much in love?" Cambith is looking for a young couple whose parents do not approve of their relationship; she has gotten them to agree to meet her before they elope. If the PC acts concerned at all, Cambith asks if the PC wouldn't mind helping her locate the two. They have bought space on a caravan leaving the Mercenary Quarter's East Gate, and if the PC should reach the gate in the next hour, he can still catch them, though convincing them to talk to Cambith first might be a bit more difficult. Still, if the PC succeeds, Cambith tells the PC that she owes him, and if the PC ever visits the Temple of Syrnia and asks to speak to her, the PC can move straight to the head of the line.

Corrianne: The PC notices the theologian (see page 81) having an earnest chat with someone sitting in the shade, and when, a moment later, the other person gets up to leave, it seems obvious that he is a denizen of the Old Quarter, and probably a criminal (Sense Motive DC 13). If the PC confronts Corrianne, she explains that not everyone who seeks her advice lives in a temple and dresses in finery. If the PC confronts the criminal (Rog 3), the criminal tries to run; if he's caught, he claims he doesn't remember how he got into the Divine Quarter, let alone meeting with any woman.

Dora: The PC hears a small voice extolling the virtues of the Free Explorers' Society, and traces it to a sweetly-smiling halfling woman standing on a statue's pedestal. If the PC tarries too long listening to her speech she introduces herself as Dora, the priestess of Tanlo (see page 75), and asks if the PC is a member of the Society. If not, she tries to get him to sign up—and she tries especially hard if the PC is a halfling. "If Tanlo wanted you to sit at home and till fields and make babies, he wouldn't have created the horizon. It's your job to find what the Wanderer put on the world for you—not to wait for Tanlo to bring it to you."

Drom Halzir: The Champion of Lod (see page 26) strides up to the PC and asks if the PC can spare a silver coin. If the PC asks what it's for, Drom asks if that makes a difference. "Think of me as a well-dressed beggar." But if the PC hands over the coin, Drom immediately goes to the nearest stall selling food, buys five loaves of bread, and heads to the Street of Shrines, where he passes out the bread to beggars and guttersnipes. If Drom notices that the PC has followed him, he asks if the hero is willing to spare another coin or two to feed hungry people.

If this encounter takes place at night, Drom Halzir takes the coin instead to a guard at the Temple of Osai, saying "Take this to your family. Tell them to buy food as soon as the stalls open in the morning. I'll finish your watch here."

Formund: The Divine Quarter's watch captain (see page 81) positions himself somewhere near the PC and gives him a good looking-over, trying to decide whether or not the PC seems suspicious. If the encounter takes place during the day, Formund is accompanied by 4 watch wardens and a watch sergeant (see page 82). At night, Formund is alone. If the PC does anything that seems questionable, Formund walks up and says, "Let's go somewhere and have a talk." Should the PC demur, Formund explains who he is and says that he just wants to talk. Should the PC put up a fight, Formund tries to subdue her quietly. But if the PC goes along for a talk with the watch captain, Formund takes the PC to the watch post just over the bridge in the Arcane Quarter, and asks some questions about the PC's business in the Divine Quarter.

If the PC remains calm and her story holds together, Formund releases her and apologizes for the inconvenience. If the PC's story doesn't hold together, Formund keeps her until it does. And if the PC doesn't stay calm, but doesn't seem to have done anything wrong, Formund tells her to get out of the Divine Quarter—and stay out.

Gangrimm Goldbelly: The banker-priest of Marin (see page 74) trundles by, flanked by his two dwarf bodyguards (War 2), one of whom is carrying a heavy box with a stout lock—and looking very protective of it. Suddenly Gangrimm stops, his eyes narrow, and he bellows “Burdrun! Stop where you are!” Another dwarf, standing near the PC, stops cold, a look of sheer dread on his face. Gangrimm and his bodyguards stride aggressively toward Burdrun (Com 1), who backs away until he's cornered. The banker-priest proceeds to grumble at Burdrun about a debt Burdrun owes (5 gp), and how he has until morning to come up with the money. Then, to emphasize his point, Gangrimm takes charge of the lockbox while his two bodyguards administer the dwarf a beating.

If the PC steps in at any point, she can avert Burdrun's beating, but Gangrimm doesn't take kindly to it; he doubles Burdrun's debt. Even if the PC pays the 5 gp, Gangrimm and his guards just come looking for Burdrun again the next day, demanding another 5 gp and administering the beating Burdrun avoided today.

Gimbal Pelltinder: The gnome priest from the shrine of Ballyclack (see page 70) wanders by, completely absorbed with a clockwork device. As the PC watches, “Ratchet” bumps into a post in the road, dropping the device—which breaks apart, sending pieces bouncing all over the road. As Ratchet anxiously gathers up the scattered parts, the PC notices that one part has rolled between the feet of a particularly foul-tempered half-orc (War 3). Ratchet is too concerned about retrieving the piece to notice the half-orc's irritation, and if the PC doesn't step in, the half-orc plants his foot on the part and claims that it belongs to him now. Ratchet is eventually forced to leave without the part—which causes him much anxiety.

If the PC does help Ratchet, the gnome priest barely notices. He mutters a “thank you” while reassembling the device, trails off in mid-sentence, and wanders off, absent-mindedly muttering to himself.

Gorragh Half-Eye: The scar-faced hunter-priest of Kraug (see page 73) moves erratically down the street, sniffing passersby (who are trying to avoid getting too close to the half-orc, in any case). Unless the PC takes steps to avoid him, Gorragh eventually moves up to her, sniffs once, twice, and then rumbles “Dwarf smell like ale?” Gorragh is asking if the PC has recently encountered a dwarf that smells like ale, because he believes the PC has had contact with such a person recently, based on how the PC smells. Gorragh is actually looking for Dindol, from the Dancing Kegs tavern in the Old Quarter; the little dwarf filched Gorragh's meal about an hour ago, and the half-orc has been tracking him ever since. If the PC has encountered Dindol and describes him to Gorragh, the half-orc wants to know where and when, then storms off in that direction. If the PC doesn't recall meeting Dindol, Gorragh assumes that Dindol merely bumped into the PC. “Check coinpurse,” he mutters, then continues on his way, sniffing passersby again.

Halina: The hawkish high priestess of the Temple of Umit (see page 58), accompanied by two of her aides (determine randomly) and 1d4+2 temple guards, approaches the PC and asks if he is a follower of the goddess of order. Halina uses this as an opening to conduct an

impromptu interview with the PC, with the ultimate goal of getting the PC to convert. If the PC is not a worshipper of Umit, Halina asks a number of politically-loaded questions. (“Do you feel it's acceptable for parents to choose the religion for their young children?” “Do you think that unwed mothers should be punished? Or should the fathers be punished? Should the child be taken from the mother and raised by the church?”) Halina continues in this vein, hoping both to draw a crowd and to convince the PC that the only way he can ever be sure that his answers are right is to join the church of Umit. Halina waits patiently for answers, but her two aides persistently badger the PC with virtually unanswerable follow-up questions (“So you think that infants who can't even speak should somehow be made to choose a religion?” “If you punish the mother, aren't you punishing the child as well? Are you some kind of animal?”). They aren't happy until the character either converts or flees—and as a crowd slowly gathers (some of them already Umit-worshippers) the PC soon finds himself under the moral magnifying glass and risks being attacked by outraged citizens if he is rude to Halina.

Halka Swiftsteel: The priestess of the goddess of swiftness (see page 48) grabs the PC from behind, saying “Gotcha!” She has just witnessed Byllix, the heretic priest (see page 83), in the vicinity of the PC, and having seen him change his appearance before, she mistakenly believes that Byllix is using a *disguise self* spell, and wants to see if the PC is really who he says he is, or Byllix in disguise. (Byllix has already escaped by this point.) She doesn't know exactly who Byllix is, or even his name—only that she's heard him delivering his irreverent comedic monologues before, and she knows that he has the ability to disguise himself with magic. She's heard enough of Byllix's rantings that she recognizes that he has a keen grasp of religion and mythology, and she wants to know what he knows and what his intentions are. Once the PC proves somehow that he's not who Halka thought he was, she apologizes profusely and gives him a gold coin for his trouble.

Issra Silvereve: The decrepit old priestess of Tur (see page 39) is taking a stroll while she contemplates her suspicions regarding the high priest of her church, and she was so lost in thought that she has traveled farther than she intended. Exhausted, she sits down to rest near the PC, groaning with the strain of it. After sitting there for a few moments, she stirs a bit, then looks at the PC and says, “Youngster, would you help an old woman get back on her feet, please?” She rewards the PC's help with a copper coin, and if the PC goes so far as to escort (or even carry) her back to the Temple of Tur, Issra gives the PC a flask of holy water from the temple's stores.

Jasmine Ilmyndra: The half-elf caretaker of the Vault of Ages (see page 30) drops a haversack down from a rooftop near the PC and follows it down a moment later. When she sees that the PC has noticed her, she mutters a curse and picks up her haversack, all the while watching the PC intently. If the PC seems the least bit hostile, Jasmine runs off, heading back to the vault. If the PC seems more bemused than anything else, Jasmine smirks and strolls off—though she's still careful to ensure that the PC doesn't follow her. If the PC attacks, Jasmine fights back, though her overall goal is to get away.

The next day, the PC hears a rumor about an assassination that happened not far from where he saw Jasmine jump down from the roof. If the PC follows up on the story, he finds out that the victim was shot through an open window with a poisoned arrow.

Lasuriel: The elven headmaster of the Halls of Learning (see page 42) strolls up to the PC on the street and, guessing the PC's field of expertise (character class), asks if the PC would be interested in being a guest speaker at the Halls of Learning. "My students spend most of their time indoors and interact only with other students, or faculty. I'd like to introduce them to someone who has experience with the real world." Lasuriel offers the PC a gold coin to come and speak for the day (but he can be haggled up as high as 1 gp per character level of the PC). If the hero accepts, it's easy money: Essentially, he just has to talk about his adventures and answer questions about his methods, equipment, training, and so forth.

Mando Bramm: The pirate-priest of Esmerna (see page 73) steps out of an alley near the PC, wiping blood off of his trident and generally looking as though he's been in a fight. "Nobody steals Esmerna's wine!" he growls to no one in particular, then notices the PC. "Got a cup?" he asks. "A flask? An empty bottle?" If the PC asks why, Mando reaches back into the alleyway and comes up with a broken wine bottle, with about half a cup of wine still in it. "No sense wasting it."

If the PC investigates the alley, she finds two bodies: a dead thief and an unconscious one. Should the PC ask Mando what happened, he says that the two tried to rob him of the bottle of wine he was carrying for a sacrament to Esmerna. He fought them off, but the bottle got broken in the process. As to why he left one man alive, Mando explains that there was simply no reason to kill him. Asked about the dead one, Mando says "That one just wouldn't stay down."

Nirana: The elven high priestess of the church of Apon (see page 45) approaches the PC and asks some vague questions about the PC. ("Are you from this area?" "Are you a member of the church of Apon?" "Have you ever been to the Old Quarter?" "Do you have any friends in the Palace?") If the PC answers no to all of these questions, Nirana offers him 5 gold coins to meet her that night at the Chalice, a small tavern at the northern end of the Street of Shrines. If the PC shows up, Nirana arrives in disguise, and tells the PC that she will pay him another 95 gold coins to investigate the disappearance of former high priest Arza. "If you can find out what happened to him, and you can prove it, I'll double your pay. But be warned: I think he might have made some powerful enemies who might not want this particular mystery solved. And there may be magic involved; a magic wand in Arza's possession went missing at the same time he did."

Nirana is hoping that the PC can solve the mystery of Arza's fate, and that no one will know that Nirana was involved in the investigation. She's still unsure that investigating is a good idea, but at least if someone else does the work, if things turn out badly, then no one can blame Nirana for reopening that particular old wound.

Olmarr Oakenfist: The high priest of Sem (see page 33) passes the PC, carrying a heavy load consisting of several iron balls with handles on them, through which Oakenfist has passed a pole, which is balanced across his shoulders. He's easily carrying 350 pounds on his back. Just as he reaches the PC, one of the iron balls slides off the end of the pole, forcing Oakenfist to stop. He slowly turns to face the PC, and says, "I can't bend down, or they'll all slide off. Can you put that back up here for me?" The ball is heavy enough that the PC needs to make a DC 8 Strength check to replace it on the pole.

If the PC fails, Oakenfist shakes his head. "Y'know, if you were in the church of Sem, you could do that one-handed." If the PC

succeeds, Oakenfist smiles and says, "You're strong enough to be in the church of Sem. Come by sometime, and I'll show you around the place. Maybe get you to join up, build up those muscles even more." Oakenfist then continues on his way.

Osai-Myor: The high priest of the Temple of Osai (see page 61) rushes toward the PC, shouting "Get out of the way!" Behind him, a young man and an old woman drag a cart, in the back of which lies a very large, unconscious man whose skin is turning dark red. Just after the cart passes the PC, one of the cart's wheels breaks off, and the cart comes to a halt. Osai-Myor comes rushing back, and the three try to pick up the large man, without much success. In desperation, Osai-Myor cries out "This man has been poisoned! If anyone can help us get him to the Temple of Osai, please come forward! He doesn't have long to live!"

Should the PC lend her aid—either by carrying the heavy man or by casting *delay poison* or *neutralize poison*—Osai-Myor and the two others (the large man's wife and son) profusely thank the PC. Osai-Myor explains that the man was stung by several bees while working in his garden, and the cleric, who was nearby, didn't have a spell to combat the poison.

Osai-Penek: The PC notices the halfling cleric (see page 62) furtively carrying a bundle toward the nearest bridge. With a successful DC 15 Listen check, the PC hears the clank of metal weaponry in the bundle. Osai-Penek is quietly disposing of some weapons brought in to the Sanctuary of Osai with some wounded Old Quarter gang members. (He'll later tell the youths that their weapons got lost.) Unless the PC tries to stop him, Osai-Penek opens up his bundle and tosses the weapons off the bridge, one by one, into the river. If the PC *does* attempt to stop him, the halfling explains that the weapons are better off stuck in the mud at the bottom of the river than stuck in some poor person's flesh in the Old Quarter.

Piotr: Reroll this encounter if it takes place during the day.

The high priest of the Temple of Mol (see page 65) steps out of a shadowy alley near the PC and, just after he passes the PC, drops a piece of bloody cloth, apparently by accident. In the alley lies the body of a murdered beggar; Piotr, in keeping with the "creation of secrets" part of his faith, has just helped the murderer (a member of the Thieves' Guild) hide the body. If the PC investigates the alley, she loses track of Piotr (who uses *invisibility* to shake pursuit). If the PC follows Piotr, she can trail him to the Temple of Mol—but Piotr will deny having been out of the temple that night, if asked later. (This is an easy alibi, since all clerics of Mol wear full-face veils; it could have been anyone from the temple—or even someone disguised as a cleric of Mol.)

Rigossi: The half-dragon cleric (see page 68) walks by, driving a cow ahead of him with sharp taps of the butt end of his glaive. He smiles at the PC as he passes—a kind of grotesque expression, since his mouth isn't built for smiling—and says "Want to buy a magic cow?" He's actually joking—the cow is an ordinary animal, destined for the church's ranch outside the city—but he can't really muster the right facial expression to make it clear that he's not serious. Still, he's happy to spend a little of his time in conversation with the PC.

Solamara: Vamdin Adamantheart's aide (see page 23) is hurrying through the streets of the Divine Quarter when a young woman stumbles into her, mutters an apology, and goes on her way—with Solamara's gold holy symbol of Lod. The PC may notice this robbery (DC 15 Spot check), but Solamara hasn't. If the PC helps Solamara

reclaim the gold holy symbol, Solamara is extremely grateful and decides that she owes the PC a favor of some kind.

Tirobi: The baker-priestess of Brosti (see page 71) is walking along the street with a rather large sack of flour, and stops to talk to a lame beggar. She doesn't give the beggar anything, but he hands her a number of eggs. Tirobi looks around the street for a moment, then spies the PC, and beckons him over. "Help me carry this sack of flour back to my shrine, and I'll bake you a loaf of fresh bread." If the PC agrees, she hands over the flour and leads him to the shrine of Brosti. En route, the PC notices a cockroach crawling on his arm, and quickly realizes that it came out of the sack of flour.

If the PC takes a closer look, he notices that the flour is tainted with dirt, mouse-droppings, bits of hair, and various other unsavory elements. Should the PC mention this to Tirobi, she only smiles and says that the eggs are likely rotten, too. "But eggs are eggs, flour is flour, and water is water. And bread is still bread." Assuming the PC continues helping her, Tirobi uses the tainted flour, the rotten eggs, and some muddy water to mix bread dough, which she then bakes in her *oven of purification*. If the PC accepts the bread that comes out, he finds it quite wholesome.

Vamdrin Adamanheart: The high priest of the church of Lod (see page 22), accompanied by 1d4+4 temple guards, walks by, and one of his guards, trying to clear the way, gives the PC a bit of a hard shove. Adamanheart doesn't appear to notice, but if the PC raises a stink, the high priest gives the PC an appraising look; he's using his *medallion of thoughts* to determine if the PC is actually just put out, or if this might be the beginning of an attack. Once he's satisfied that there's nothing sinister about the incident, Vamdrin tells his guard to apologize, and, assuming the PC accepts the apology, the high priest's group continues on its way.

Vennarde: The city's ranking herbalist of Carduci (see page 72) is driving his mule-cart down the street when one of the wheels comes off, spilling Vennarde to the ground. (If this encounter takes place in the afternoon or evening, the cart is also stacked with various herbs, leaves, and plants, which also fall.) Vennarde gets up and steadies his mule, then laboriously retrieves the wheel and goes about putting it back on. Unfortunately, it's a two-person job, and Vennarde can't lift the cart at the same time as he maneuvers the wheel into place—and the crowd of traffic behind him is growing angrier and angrier.

If the PC helps Vennarde, the herbalist is duly grateful, but can offer no cash reward. Instead, he offers the PC some herbal remedy that seems appropriate for the PC: liniment for where the PC's armor irritates the PC's skin; drops to relieve the eyes after long nights of studying; salve to help wounds heal without a scar; a powder to mix with wine as a hangover cure; or whatever the GM deems appropriate for the PC.

Visildir: Visildir, the adept in charge of the Shrine of the Secret Mother (see page 77), approaches the PC and asks if the PC has change for a gold coin. If the PC makes the change for her, Visildir "accidentally" drops it, scattering the money around a fairly wide area. As several nearby beggars and other citizens scramble to pick up the fallen coins, the PC notices Visildir making a subtle gesture, and a moment later two more women emerge from the front of a shop with a third woman—her face obscured by a hooded cloak, but plainly very pregnant. The three women rush across the street to a different building, and Visildir turns back to the PC. "That was clumsy of me,"

she says. "I hadn't realized the crowd would swoop in so fast to grab those coins. Can I ask for change again?" If asked about the three other women, Visildir claims she didn't notice anyone: "I was too busy watching all those people snatch up my coins." Afterward, she ambles off down the street, but keeps looking back at the PC (to see if the PC is watching her, or the shop where the three other women went).

Wyluridel: The PC comes upon a young, reasonably well-dressed elf male picking through garbage in an alley. When he notices he's being watched, the elf stands up straight, brushes the filth off his trousers, and tries to casually amble away. If the PC ignores him, the elf soon returns to finish scrounging. If the PC engages him in conversation, he explains that he is Wyluridel, the priest of Ulariel (see page 75), and that he is looking for a ring he dropped. (A DC 10 Sense Motive check reveals that he's lying.) If pressed, Wyluridel explains that he's searching for salvageable ingredients that he can give to Tirobi, the baker-priestess of Brosti (see page 71) to turn into edible bread. He's very grateful if the PC can help him in any way, but can really offer nothing in trade, except a promise to use his *amulet of augury* if the PC is planning some sort of undertaking and is concerned about the outcome.

Xandil Ohlikahn: The PC is passing some beggars when a loud voice shouts "You!" Just as the PC turns to look, one of the beggars springs up, leaping to the top of a tall pole, where he stands balanced for a moment on one foot. The person who shouted turns out to have been greeting an old friend, and the old beggar quickly drops back down to the ground. Nobody but the PC seems to have noticed this amazing display of acrobatics; even the other beggars were distracted. If the PC asks the old man about the incident, he grins broadly and asks if the PC has any coins to spare. However, if the PC waits around long enough, the old beggar eventually gets up, gives each of the other beggars a silver coin, and meanders down the street to the Temple of Ilaia, where he is greeted with tremendous respect. If the PC asks the monks at the door, they explain that the old man was Xandil Ohlikahn, the temple's master monk (see page 49), and that he likes to visit with the beggars when he has time. They have no idea why he reacted so violently to the shouting man.

Zokkarh: The PC chances upon an altercation in the works. Four elven sailors (War 2) surround a half-orc in a garish red-and-black robe, poking fun at him and not letting him pass. The half-orc isn't making things any better, however; he's insulting their intelligence and suggesting that they're too drunk to realize what a mistake they are about to make. If the PC physically intervenes, the half-orc smirks and suggests that "One normally needs to pay a copper coin to watch thugs pummel each other senseless—assuming they didn't start that way." If the PC doesn't intervene (or changes his mind after being so insulted), the half-orc casts *darkness* on one of the elves, steps back, bows slightly to the PC, and walks away. The elves stumble about in the dark for a while before the spell duration runs out.

If the PC intervenes with some clever use of power—a well-chosen and well-placed spell, for example—the half-orc identifies himself as Zokkarh, the high priest of the Temple of Vig (see page 36), and asks if the PC has ever considered joining the church. "Anyone can wield power," he says. "It's when I see power used *well* that I'm impressed, and you've impressed me."



The Temple Quarter



Index of Characters

Note: Italicized page numbers indicate the location where the NPC's vital statistics are best defined, usually his or her full stat block.

- Adamantheart, Vamdrin 5, 9, 19, 22–24, 26–28, 31, 40, 46–47, 57, 76, 78, 80–85, 92, 22
- Alystin 58–59, 85, 59
- Amri 72, 89, 72
- Arza 43–45, 91
- Arzik the Mighty 19
- Atala 46, 55–56, 59, 78, 89, 55
- Barodil 19
- Borgrim 69, 70, 74, 89, 70
- Bramm, Mando 73, 91, 73
- Byllix 83, 85, 89, 90, 83
- Cambith 42, 51, 52, 59, 89, 52
- Candyapple, Phila 42–43, 43
- Captain Vezkin, *see* Vezkin, Prince
- Chenya 58–59, 85, 59
- Corona 43
- Corrienne 81, 89, 81
- Deeproot 79–80, 79
- Dindol¹ 90
- Dolmir, Prince 5, 28, 50
- Donia 58–59, 85, 59
- Dora 75, 89, 75
- Drom Halzir, *see* Halzir, Drom
- Duke Ravenhearst, *see* Ravenhearst, Duke
- Edrina 42–43, 43
- Emperor Orasir, *see* Orasir, Emperor
- Enderil Silverkey, *see* Silverkey, Enderil
- Ezaket Fireblooded, *see* Fireblooded, Ezaket
- Ezzra Walker, *see* Walker, Ezzra
- Fandylyn 37
- Fastil, Morl 26
- Fiazghar 26
- Fiorelle, Prince 5, 8, 29, 45, 54, 61, 75, 80, 83
- Fireblooded, Ezaket, 23, 37
- Formund 56, 81–82, 89, 82
- Gangrimm Goldbelly, *see* Goldbelly, Gangrimm
- Gaspar, Sir 5, 59
- Gebrin Sunstroke, *see* Sunstroke, Gebrin
- Gimbal Pelltinder, *see* Pelltinder, Gimbal
- Gindle Zoodpeggle, *see* Zoodpeggle, Gindle
- Godfrid of Wainsworth 23, 30, 52
- Goldbelly, Gangrimm 74, 90, 74
- Gorragh Half-Eye 73–74, 90, 73
- Gunndol¹ 70
- Habil, Merzen 31
- Halina 22–23, 34, 37, 49, 56–59, 68, 83–84, 90, 59
- Halka Swiftsteel, *see* Swiftsteel, Halka
- Halvyron Starsong, *see* Starsong, Halvyron
- Halzir, Drom 19, 23–24, 26, 28, 68, 82–83, 89, 26
- Henzl 42–43, 43
- Hombil, Lord Fainren 23, 26, 31
- Hosmir Sumitron, *see* Sumitron, Hosmir
- Ilmyndra, Jasmine 30–31, 40, 90, 30
- Imira 58–59, 85, 59
- Inariel 66
- Inenya, Queen 5, 17, 28, 35, 50, 54
- Irrigrim 67
- Issra Silvereye, *see* Silvereye, Issra
- Ivor the Black Monk 49
- Jasmine Ilmyndra, *see* Ilmyndra, Jasmine
- Kadel Mannypoddle, *see* Mannypoddle, Kadel
- Kasko, Vird¹ 49
- Kazydro, Lord 30
- Kolhu 40
- Kora Tenybra, *see* Ilmyndra, Jasmine
- Lady Miana of Sceptren, *see* Miana of Sceptren, Lady
- Lasurriel 42, 53, 91, 42
- Lechista 19
- Longhammer, Ormun 42–43, 43
- Lord Fainren Hombil, *see* Hombil, Lord Fainren
- Lord Kazydro, *see* Kazydro, Lord
- Lord Lukan, *see* Lukan, Lord
- Lord Samonno, *see* Samonno, Lord
- Lord Snowden, *see* Snowden, Lord
- Lovarih 80
- Lukan, Lord 5, 6, 23, 26
- Mando Bramm, *see* Bramm, Mando
- Mannypoddle, Kadel¹ 30
- Meredur the Righteous 24
- Merzen Habil, *see* Habil, Merzen
- Miana of Sceptren, Lady 24, 68
- Molimen, Ortar 38
- Mordeqai the Elder 42–43, 43
- Morl Fastil, *see* Fastil, Morl
- Murgunn¹ 70
- Namun Oliff Thurnuk, *see* Thurnuk, Namun Oliff
- Nirana 44–46, 68, 91, 45
- Nonur-Hesh 5
- Nyaga Shaag 34
- Oakenfist, Olmar 32–34, 37, 91, 34
- Ohlikahn, Xandil 47, 49–50, 92, 49
- Olmar Oakenfist, *see* Oakenfist, Olmar
- Orasir, Emperor 5, 8, 17–18, 28, 31, 35, 38, 50, 54, 60, 64,
- Ormun Longhammer, *see* Longhammer, Ormun
- Ortar Molimen, *see* Molimen, Ortar
- Osai-Myor 23, 46, 60–63, 91, 61
- Osai-Penek 61–62, 91, 63
- Osai-Vanon¹ 60, 63
- Osier Tulkis, *see* Tulkis, Osier
- Ovorr the Cunning 37
- Paidi 74–75, 75
- Pelltinder, Gimbal 70, 90, 71
- Phila Candyapple, *see* Candyapple, Phila
- Piotr 64–66, 91, 65
- Prince Dolmir, *see* Dolmir, Prince
- Prince Fiorelle, *see* Fiorelle, Prince
- Prince Vêlit, *see* Vêlit, Prince
- Prince Vezkin, *see* Vezkin, Prince
- Princess Thytstra, *see* Thytstra, Princess
- Queen Inenya, *see* Inenya, Queen
- Ratchet, *see* Gimbal Pelltinder
- Ravenhearst, Duke 5
- Rigossi 67–68, 91, 68
- Samonno, Lord 31
- Saryl the Third 24
- Semetha¹ 24, 30, 55–56, 59, 77–78
- Semsin Taggart, *see* Taggart, Semsin
- Sepris¹ 5, 6, 26, 66
- Serlic the Bowyer¹ 31
- Shaide¹ 49
- Silistrinard¹ 68, 82
- Silvereye, Issra 39, 41, 42, 90, 40
- Silverkey, Enderil 5
- Siorek 49
- Sir Gaspar, *see* Gaspar, Sir
- Snowden, Lord 5
- Solamara 22–23, 26, 28, 42, 78, 83, 91–92, 23
- Starsong, Halvyron 80
- Sumitron, Hosmir 5
- Sunstroke, Gebrin 26
- Swiftsteel, Halka 47–50, 90, 48
- Taggart, Semsin 34
- Tenybra, Kora, *see* Ilmyndra, Jasmine
- Thurnuk, Namun Oliff 42–43, 43
- Thytstra, Princess 27
- Tirobi 71, 92, 71
- Tremya the Fair 37
- Tulkis, Osier 22
- Valastiel 42–43, 43
- Vamdrin Adamantheart, *see* Adamantheart, Vamdrin
- Vêlit, Prince 5
- Vennarde 72, 92, 72
- Vezkin, Captain, *see* Vezkin, Prince
- Vezkin, Prince 3, 50, 64
- Vird Kasko, *see* Kasko, Vird
- Visildir 70, 77–79, 92, 78
- Vyskandr the Lich-King 5, 19, 24, 35, 41
- Walker, Ezzra 42–43, 43
- Wyluridel 75–76, 92, 76
- Xandil Ohlikahn, *see* Ohlikahn, Xandil
- Zokkarh 34–36, 92, 36
- Zoodpeggle, Gindle 42–43, 43

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