

DEITIES OF THE LOST LANDS : VOLUME I

GODS OF THE EMPIRES



Anthony Pryor and Vicki Potter

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CREDITS – I

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On the Cover:

Muir and Orcus face off against each other with their champions.



INTRODUCTION

More than 3,600 years ago, the Polemarch Oerson led the Hyperborean Legion into Akados from the far northern continent of Boros. As the Hyperboreans spread throughout Akados and then into Libynos, they brought with them the traditions of their homeland and the worship of their gods. The inhabitants of the many lands they conquered in time came to venerate some of these foreign gods. At the same time, the Hyperboreans learned of the deities of their new domains and on occasion incorporated some of them into their own imperial pantheon.

By the middle of the third millennium of the Imperial Record, Hyperborea had rotted from within, until the last queen of the empire, who had chosen undeath and become a lich, was finally defeated by Daan of Insula Extremis. Less than 200 years later, Macobert I was crowned Overking of the new Hyperborean Monarchy of the Foerdewaith. He combined the gods of his homeland of Foere with some of those remembered of old Hyperborea and brought worship of this new pantheon to the lands he conquered throughout Akados.

Almost eight centuries have passed since that day, and the gods of Foere and Hyperborea are venerated throughout much of the **Lost Lands**.

For the first time, this volume sets forth in one place detailed information on those deities of the Foerdewaith as well as those of Hyperborea that remain actively worshipped or are otherwise important in the world today. This work includes many of the most renowned gods found in the products of **Frog God Games** and **Necromancer Games**, such as Thyr, Muir, and Mithras, Jamboor, Belon the Wise, and Archeillus.

Chapter One of this book summarizes the pantheons of the gods of these two great empires, with a bit about their histories. This chapter also includes a description of the High Church of Foere and the Cathedral Cities, and provides some details about the most famous saints of the Foerdewaith.

Chapter Two then sets forth details of the individual gods of these pantheons, including their areas of influence, their symbols and favored garb and weapons, the types of their worshippers, and their history in the **Lost Lands**.

After Chapter Two is an appendix that sets forth some details concerning an entity that is neither a Hyperborean nor Foerdewaith deity, yet this volume in a sense would be incomplete were he not referenced at all.

The reader should be warned that the explanations in this book may reveal secret knowledge, including the mystery behind some adventures published by **Frog God Games** or **Necromancer Games**. You may find here the name of a long-lost god or discover that a god thought to be dead is very much alive. Be sure you wish to know the truth before reading on!

We made this product system agnostic so you can use it no matter what game you may play.

SOURCES

The vast libraries of **Frog God Games** and **Necromancer Games** contain endless details of religion and history, as well as

many gods created for single adventures that went on to become important parts of the **Lost Lands**' mythology. In compiling this list, several works representing the majority of information on the gods of Foere and Hyperborea come up again and again. The most useful of these products are listed here, should ambitious gamemasters wish to engage in further research or expand upon the information in this book.

D1. The Tomb of Abysthor: This classic **Necromancer Games**' product describes the ancient and bloody conflict between Thyr and Muir and their age-old foe Orcus, and provides information on the storied Stoneheart Mountain Dungeon where great heroes of the Three Gods lie entombed.

Grand Duchy of Reme: A sourcebook delving into the details of this fascinating region. Details abound on Reme's three major gods and their worshippers.

LL1. Stoneheart Valley: The entire LL series is an invaluable resource. This initial volume details many aspects of the faiths of Muir and Thyr, along with adventures and other ideas.

LL2. The Lost City of Barakus: Much of the ancient lore of Phoromyceae can be gleaned from this classic volume.

LL3. The Sword of Air: A huge and challenging adventure that involves the machinations of the gods Tsathogga and Hecate, and an evil cat.

LL4. Cults of the Sundered Kingdoms: Various hidden cults and their activities are detailed in this volume, which is useful to any gamemaster who wishes to incorporate the Obelisks of Chaos and worshippers of such dangerous beings as Orcus, Jubilex, Hastur, and Demogorgon into their games. This book contains a wealth of information on how these beings are worshipped and their cults' deadly schemes.

LL5. Borderland Provinces: This gazetteer of the Foerdewaith provinces includes information on the gods, their churches, prominent clerics and priests, and their various influences in the kingdom.

LL8. Bard's Gate: The most celebrated city in all the **Lost Lands** is described here, along with information about the Lyre Valley, the High Altars of Muir and Thyr, information on their most prominent worshippers, and indispensable historical data.

Rappan Athuk: The grandfather of all **Necromancer/Frog God** dungeons represents a potentially years-long series of adventures. It is also a great source of information on such critical elements of **Lost Lands**' history as the cult of Orcus, the Army of Light, and the fate of the Justicars of Muir. It is said that the unholy Altar of Orcus itself lies at the heart of Rappan Athuk, but don't trust in rumors ...

The Slumbering Tsar Saga: This epic adventure series boasts more details about such topics as the fate of St. Harul's Hold, the Army of Light, the Cult of Orcus, and other historical events.

The World of the Lost Lands: After decades and countless sourcebooks and adventures, this volume finally gathers a wealth of material into one place. It is invaluable for those who want to run campaigns in the **Lost Lands** and also for those interested in more details on the gods, their faiths, important locations, and people.

CHAPTER ONE: THE PANTHEONS OF THE EMPIRES

It is worth noting that the very concept of a pantheon — the notion that gods can be organized into groups with their various powers and portfolios clearly defined — is an entirely mortal invention. The gods themselves have no use for such an organizing principle and care not where they or any other deity may be placed by the minds of mortals. That being said, for their worshippers, the concept of a pantheon provides a means to understand the roles of the various gods in the world, and, for scholars, it sets forth a schema for correlating the influence of the gods among various peoples and civilizations.

This volume is concerned with those gods whose worship arose with the Hyperboreans who marched forth from Boros into Akados, including their incorporation with the gods of the Foerdewaith into the new imperial pantheon of Foere. Due to the far reach of the Hyperborean folk, however, some of the gods herein noted are also venerated by other peoples and have positions in their pantheons. Where this is the case, these other pantheons are noted in the description of the applicable gods in Chapter Two.

Later volumes in this series will reveal the pantheons and gods of other places and peoples in the **Lost Lands**.

THE GODS OF HYPERBOREA

The Hyperboreans were an eclectic folk. They brought the worship of their ancient deities to the lands they conquered and traded with, and in turn absorbed into their own pantheon some of the gods they encountered in their journeys.

As a result, the Hyperborean Pantheon remains one of the most widespread and popular across human lands. The Hyperborean gods are less of a pantheon than a catalog of the empire's travels and exploits. The popular Mithras, for example, is an import from Jaati, though in Hyperborean realms his association with the other Gohtra deities has been removed in favor of his role in battle. Yenomesh, the God of Writing, was originally part of the Annunaki pantheon, and Pan is an ancient cult deity that may have originated in the fey realms but was embraced by Hyperborean revelers.

THE ERA OF THE PONTIFEX

During the entire period of the empire, the faith of the Hyperboreans was organized under the supervision of the Pontifex

of the Three, who elevated Thyr, Muir, and their unknown third partner to supremacy in the pantheon. The first Pontifex was the Polemarch Oerson's grandson, co-monarch Oeric. A vision from Muir led him to renounce his claim to the throne and found the holy city of Tircople in Libynos, after which the goddess's High Altar was moved there. The power of the Pontifex waxed and waned over the years, all but vanishing from Akados after the empire's hasty withdrawal in the early 2500s I.R. and the relocation of the imperial seat to Tircople.

With both secular and religious power concentrated in Tircople, the offices of Emperor and Pontifex were combined in 2509 I.R., though their authority was limited to regions of Libynos directly controlled by the now-tottering empire. (At that time, the High Altars of both Thyr and Muir were quietly moved back to Akados, severing any connection with imperial power.) Following the demise of the imperatrix Trystecce the Ageless in 2584 I.R., the office of Pontifex stood empty for many years. In 2744 I.R., the Foerdewaith King Macobert was crowned Overking and made arrangements to fill the office of Pontifex again, but made it subordinate to the archbishop of the High Church of Foere. The last Pontifex was slain by the Huun in 3169 I.R. and the office was never refilled, effectively ending the Hyperborean faith as an independent entity.

ABSORPTION AND EVOLUTION

As a motley patchwork of gods, today's Hyperborean Pantheon exists either as a part of the greater High Church of Foere, or as independent congregations administered by local priests or small networks of churches led by various religious leaders. The pantheon has no supreme deities, and with the decline of both Thyr and Muir, no consistent notion of a celestial hierarchy. The gods are the gods and are considered part of the pantheon by dint of the fact that they are all worshipped by the same people. This leaves the priests and missionaries of the various gods more or less on their own, without a major organization or church to back them up, unless they wish to pledge allegiance to the High Church. Some Hyperborean faiths are more fanatical and missionary than others, and it is far more likely to see a warrior-priest spreading the word of Thyr than a priestess of Freya trying to convert the unfaithful. Likewise, individual temples are dependent upon others who follow the same god for support, rather than the Hyperborean "church" as a whole.

Due to the vastness of the realms touched by the Hyperborean Empire, the gods of Hyperborea are widespread and worshipped under many names. The people of the Antioch

City-States, for example, represent the last remnants of the old Empire in Libynos and primarily worship the Hyperborean deities. The folk of the Southern Paramountcies also still worship parts of the old pantheon, though the gods' names have altered somewhat over the millennia. Elsewhere, gods such as Jamboor and Da-Jin may be worshipped entirely independently of the pantheon, by people who are largely unaware of the Hyperborean role in their faith.

THE GODS OF THE FOERDEWAITH

The Foerdewaith Pantheon consists of the gods officially accepted by the High Church of the Kingdom of Foere, the nation whose empire rushed in to fill the void left by the Hyperborean decline. While not as sprawling and chaotic as the Hyperborean Pantheon, the High Church has also adopted gods from other pantheons and incorporated them into the faith.

THE FAITH OF MACOBERT

The pantheon originated in the central provinces of Foere and was worshipped faithfully by the family of King Macobert, who first set out on the path of empire in the late 2600s and early 2700s I.R. Initially consisting of traditional gods such as Archeillus, Belon, and Kudrak, the pantheon was proclaimed as the kingdom's official faith upon Macobert's ascension as Overking and the formation of the High Church of Foere in 2744 I.R. Recognizing the significance of the Hyperborean Pantheon and the faith of the Three Gods, Macobert allowed the office of Pontifex to continue as a separate role, though subordinate to the leadership of the High Church. In doing so, Macobert (possibly unintentionally) incorporated much of the Hyperborean Pantheon into that of Foere.

This was not a new phenomenon. Like the Hyperboreans, the Foerdewaith had incorporated a number of gods from other pantheons into their own. The most striking example is that of Mitra. Though there is considerable competition for the title, Mitra — an import from the Gohtra Pantheon — is probably the most popular Foerdewaith deity, despite his origins from outside Macobert's original faith. As with other Gohtra gods transported to the west, Mitra has been largely shorn of his relations with the other members of the Twelve (of whom he ranks eighth in Jaati) and his association with the law, justice, and the sun is emphasized by his Foerdewaith followers. So popular has Mitra become, in fact, that he has to an extent supplanted the pantheon's own unique gods such as Archeillus and Belon the Wise. Other imported gods adopted by the Foerdewaith include the northern deity Freya and the happy-go-lucky Pekko, whom the Foerdewaith share with the gnomes, dwarves, and halflings.

THE HIGH CHURCH OF FOERE

The High Church is almost as diverse and fractious as that of the late Hyperboreans, with factions, splinter groups, cults, and sects abounding. The church's ultimate authority is the archbishop, a political appointee of the Overking. Archbishops do not actually

have to be clerics, though as they must wear the trappings of faith after appointment, they usually are well-qualified priests versed in the ways of the faith. Below the archbishop are the archdeacons, who are also usually (but not always) clerics and can serve any recognized Foerdewaith deity. Archdeacons are appointed by the archbishop and generally rise from among the ranks of the bishops of the High Church, so they are essentially a political appointment too and therefore are generally clerics of faiths acceptable to the crown. Many are clerics of Archeillus or Thyr. The full council of archdeacons, with the approval of the archbishop, hold the authority to determine which gods are officially included in the imperial pantheon.

Other church clergy can be from any official Foerdewaith faith and can maintain their own churches, schools, temples, charities, and religious centers, but must adhere to the authority of the High Church. In exchange, they may receive financial, legal, and other aid. Many small temples and congregations exist in isolated or distant locations and some of these operate independently with little oversight. However, they tend to have smaller congregations and less wealth and do not enjoy the many royal protections and privileges given to the High Church. Some Foerdewaith priests are happy to continue in this fashion, though, and there are those who acknowledge the church's authority while not even knowing the name of the current archbishop.

CATHEDRAL CITIES

Cathedral cities in the Kingdoms of Foere are independent of the territories in which they stand; they answer instead to the archbishop and are under the protection of the Overking. Each is under the rulership of its own archdeacon who oversees the cathedral and local administration with ecclesiastical magnates under his supervision. Issues of royal interest (taxation, defense, lay courts, and the like) are overseen by a mayor of the palace who exercises civil authority in the name of the Overking. In practicality, most mayors of the palace possess much less influence in the cathedral cities than the archdeacons individually, or the magnates combined.

Real authority in cathedral cities lies with the ecclesiastical magnates, who are local lay rulers, served by the retainers — men-at-arms who serve with the archdeacon's authority. These retainers often outnumber royal troops and city guards in cathedral cities and vary greatly in quality depending upon the magnate they serve. Most cathedral cities have multiple ecclesiastical magnates, which often leads to infighting, competition, and backroom intrigue.

Courts in the cathedral cities are overseen by lay magistrates called listeners, who are appointed on a case-by-case basis by the magnates for less-serious crimes. Important cases such as those that involve murder, nobles, large quantities of money, graft, or treason are usually heard by the magnates themselves.

Some cathedral cities serve as the de facto capitals of various regions of Foere as the largest, wealthiest city in the area. Technically, though, the capital is some small side area or fortress within or near the city that falls fully under the local lord's rule. In these cases, the local lord often rivals or even surpasses the influence of the local archdeacon, and there is usually a constant political tug-of-war occurring in such places.

THE CATHEDRAL CITIES

The cathedral cities, their cathedrals, and predominant local deities are listed below.

CITY	CATHEDRAL	DEITY
Biltscrough	Cathedral of St. Flail	Archeillus
Cantelburgh	St. Oerson's Basilica	Three Gods
Chantry	Chancel of Macobert the Great	Quell
Courghais*	Cathedral of the Tesseract	Foerdewaith Pantheon
Croix	St. Bannor's Church	Thyr
Ems	St. Elb's Cathedral	Stryme
Burbynn	Cathedral of St. Ermos	Sefagreth
Nains	Cathedral of St. Angeline	Mitra
Shullcross	Daan's Cathedral	Oghma
Sion	Minster of St. Karith	Muir

* Not technically a cathedral city, but the Cathedral of the Tesseract within is considered its own cathedral city enclave.

THE SAINTS

Many faiths have what could be called saints — divinely inspired heroes whose exploits serve to guide and inspire others. Some of these individuals may near the status of demigods, for they are themselves worshipped and their blessings sought. The Hyperborean and Foerdewaith faiths have their own rosters of divine and saintly individuals, and many are shared by both. A multitude of minor saints exist, and these are often revered on a local level or by a select handful of adherents. The most famous saints are recognized by almost every faithful worshipper, however, and several of those are listed here.

ST. KARITH

Karith was one of the most celebrated of the Justicars of Muir and is said to have performed many great deeds — battling demons, slaying dragons, turning the tide of battle in favor of the forces of good, and all of the usual acts associated with a champion of justice and fair play. So numerous and heroic were Karith's deeds that most now think of him more as a character of myth and believe most of his history to be simply good stories rather than historical fact. In reality, Karith was indeed an implacable foe of

evil, a long-time grandmaster of the Justicars and Muir's greatest champion, and there are many great deeds for which he was never credited, or which were attributed to others.

Karith's sword, *Entrancacor*, was forged for the Justicars by the dwarves over 700 years ago and was borne by many of Muir's champions over the years. Usually borne by the order's grandmaster, the sword is credited with helping to slay demons, dragons, and even gods of evil. Karith is said to have done the order's greatest deeds before his death, and when no worthy successor could be found, the sword was taken by a powerful celestial to be given to anyone worthy of the office. Unfortunately for the order, no such individual ever appeared, leaving Karith as the Justicars' last grandmaster. With the death of the last Justicars in 3209 I.R., the location of the sword was forgotten and today it is considered one of the order's great lost artifacts.

Unsurprisingly canonized several years after his death, Karith continues to be revered as Muir's greatest saint. The Foerdewaith Cathedral City of Sion contains the Minster of St. Karith, one of Muir's greatest centers of worship on Akados.

Sources: LL8: *Bard's Gate*, *Quests of Doom (The Pit of Despair)*, *The Slumbering Tsar Saga*

The Coronation of Overking Macobert







St. Karith, St. Flail, St. Bannor, and St. Oerson

ST. FLAIL

The Justicar known only as Flail was another of the goddess's champions credited with many sometimes-unbelievable deeds of good and justice. Known primarily as a wandering adventurer, Flail and his companions are said to have known no real home and spent their lives pursuing quests in Muir's name, aiding the weak and the helpless and opposing evil wherever they encountered it. Though he did not serve as grandmaster, he was one of a handful of Justicars who knew the ritual to ordain a worthy candidate as a Justicar, a ritual that normally only the grandmaster could perform. A number of stories tell how he obtained this ability, and many suggest Muir granted it personally to him.

The stories all agree on one point, that Flail was the one who recruited and ordained the future saint, Bannor, when he was a young and brash knight. Training him in the ways of paladinhood and service to Muir, Flail set the impulsive Bannor on the path of righteousness and would probably have been canonized for that act alone. Other stories tell of how the two warriors became boon companions and sought adventure together with a band of goodhearted fellows.

At length, Bannor struck out to win glory for Muir on his own, leaving Flail to follow his own path. In his later years, Flail forsook the company of other adventurers and went on alone, facing increasingly great danger as he did so. He received a vision from his goddess to stop Orcus' worshippers who planned to steal her High Altar upon its move from the Valley of the Shrines to

Bard's Gate in 3039 I.R. It is said that Flail succeeded in this, his final quest, and the High Altars were safe. He was canonized for his many good deeds soon thereafter, and his mortal remains were interred in the Valley of the Shrines.

Sources: *DI: The Tomb of Abysthor*, *LLI: Stoneheart Valley*, *Rappan Athuk*

ST. BANNOR

Saint Flail's greatest protégé was the Justicar Bannor, but his history with the faith got off to a rocky start. A young, eager, and overconfident knight, he arrived at the Justicars' headquarters in the spring of 2993 I.R. Though he expected to be quickly accepted into the order, he was disappointed to find that their ranks were full and that they needed no new recruits. Though offered training as a priest or paladin, Bannor rejected these as beneath his noble birth. It was Flail, then a young paladin himself, who took the brash young man under his wing and taught him the ways of paladinhood. For many long years the pair sought adventure and quested in Muir's name, until in 3008 I.R. the two left the temporal realm to join the Justicars of Muir and Thyr.

Being the order's senior paladin, Flail was inducted first. He and Bannor continued their adventures, until at last Flail was granted the ability to himself ordain Justicars, a role normally reserved for the grandmaster. When the pair and their companions were trapped in a small stronghold in the Stoneheart Mountains, sorely pressed by cultists of Demogorgon, Flail took it upon himself to ordain Bannor and together they drove off their enemies and



St. Angeline, St. Elb, St. Harul, and St. Ermos

saved both their companions and the occupants of the stronghold. Upon their return to headquarters, Bannor demonstrated his skills and was granted full status as a Justicar. He was awarded the holy sword *Gurthdural*, with which he is said to have slain the demonic dragon Ilafast.

Many more stories tell of Bannor's exploits, and he rose to become one of the order's greatest defenders. Though Bannor was a Justicar of Muir, he also fought and quested in the name of Thyr and is well-remembered for his faith in both gods. The circumstances of his death are uncertain — some believe he was overcome by a horde of Orcus' cultists and demons deep in the dungeon of Rappan Athuk, others believe he set sail to Libynos and never returned, still others that he lies in a tomb ready to return and defend Muir's faithful when all seems lost. The fact is that no one really knows what happened to Bannor or his holy sword, but after several years the Muirites gave him up for dead and declared him a saint. Today, the great cathedral dedicated to him rises above Croix, the Cathedral City dedicated to Thyr, in memory of his great services to Muir's brother-deity.

Sources: *DI: The Tomb of Abysthor*, *LLI: Stoneheart Valley*, *Rappan Athuk*

ST. OERSON

The great Hyperborean Polemarch is credited with conquering the continent of Akados and laying the groundwork for the mighty empire to come. As his legions marched across Akados, Oerson heard of an ancient shrine in the Stoneheart

Mountains where three mighty gods were worshipped. Curious and strangely drawn to the place, he visited and found that two of the gods, Thyr and Muir, were known to him. The third was a deity whose identity, according to the temple's patriarch, was not for mere mortals to know. After several days of discussion, Oerson granted impressive gifts of gold and goods to the temple and returned to his people bearing the word of the Three Gods. With Oerson as an advocate, Thyr and Muir's popularity spread across the new empire, all but guaranteeing the polemarch's canonization after his departure from the mortal plane. Today he is still remembered and revered across Akados, and the basilica named for him memorializes the three gods in the Foerdewaith Cathedral City of Cantelburgh. He is all but forgotten in Libynos, where the more militant Muirite faith seeks to canonize Oeric, who located the Sacred Table and built the Holy City of Tircople.

ST. ELB

The Cathedral City of Ems is dedicated to the god Stryme. There, in the Cathedral of St. Elb, the dwarven saint's bones and weapons are interred; they are put on display each St. Elb's Day (the fifth of Tiwemond, or Fifthmonth). On those days, paladins dedicated to Elb and those who wish the saint's intervention in their lives pray and leave offerings. Warriors and those who engage in physical labor especially admire Elb, as the dwarf is considered the greatest embodiment of Stryme's ideals of physical fitness and honest labor.

Elb himself is one of several non-human saints venerated by the Foerdewaith faith. In life he was a devoted worshipper of Stryme, working as a dedicated warrior for the Silverhelm clan and as a sturdy laborer who aided in the construction of the basilicas of Thyr and Muir in Bard's Gate. He also aided in the transport of the two gods' High Altars from the Valley of the Shrines in 3039 I.R. His devotion to Stryme impressed his fellows, and veneration of the dwarven god began to spread throughout the Kingdom of Foere.

When the usurper Turin attempted to overthrow the House of Macobert in 3048 I.R., Elb declared the support of himself and his clan for the rightful Overking Oestemor. Under Elb's leadership, dwarves of Clan Silverhelm arrived to aid loyalists at the Second Battle of Aixe and proved instrumental in the hero Leothrand Cold-wielder's victory. Grateful for the dwarves' aid, the restored monarch declared that Ems was to be Stryme's Cathedral City, and construction of a great temple was begun. The temple was not finished until after Elb's death in battle 20 years later, and he was immediately declared a saint of the Foerdewaith Church. Some dwarves find the annual display of the saint's bones, weapons, and armor to be intensely disrespectful or downright ghoulish, but the event has proven so popular that the church has no plans to end it.

ST. ANGELINE

The god Mitra is worshipped in many lands across Lloegyrr and is today probably the most popular deity in the Foerdewaith Pantheon, displacing Thyr and Muir, whose worship is in decline in Foere. Mitra, on the other hand, is also a primary deity in Jaati, where he stands eighth among the 12 major gods of the Gohtra pantheon. The saint known in Foere as Angeline was originally a Jaati warrior named Anjaparda, and tales of her exploits were carried to Akados by Hyperborean explorers and traders.

In her Jaati tales, Anjaparda was a girl born to a poor family who, along with her three sisters, battled an army of demonic rakshasas that planned to storm the Heavenly Palace and destroy the gods. Inspired by Mitra, she fought a lifelong battle against the rakshasas, and upon her death Anjaparda was offered a position as a guardian goddess. She refused the position and chose instead to be reincarnated so that she could continue her struggle. In Jaati, it is believed that a reincarnation of Anjaparda is living at all times, for she has consistently refused divine status, as have her sisters. Today, the four continue to battle evil wherever it grows.

Saint Angeline has developed a slightly different mythology among the Foerdewaith. There, she is still a champion of Mitra, but she and her sisters are portrayed as armored paladins facing legions of demons, fighting to preserve the Foerdewaith faith rather than defending Mitra and the Heavenly Palace. The center of her Foerdewaith worship is at the Cathedral of St. Angeline in Nains. Interestingly enough, the cathedral sees a small but steady stream of worshippers from Jaati who venture to Akados to pay their respects to the heroine in her alternate aspect. This has in turn triggered clerical journeys from Foere to Jaati and a few conversations between Angeline/Anjaparda's paladins about

possibly creating a new order that unites both groups. Given that one order venerates a saint they view as deceased and the other follows the example of a living incarnation of a hero, little progress has so far been made on a joint venture. Many on each continent insist that their version is true, or they claim the two are not related at all.

ST. ERMOS

This ancient saint for whom the cathedral in Burbyenne is named was a paladin of Sefagreth. He devoted himself to guarding the trade routes of the Hyperborean homeland of Boros before the march of the legions into Akados. His tireless efforts helped maintain communications and commerce between the great cities of the past, when travel was made hazardous by monsters, raiders, bandits, and other dangers. After a lifetime of service and several miracles, Ermos passed away, reputedly at the age of 160, and was immediately taken up for continued service in the celestial realm by his god. Those who witnessed his ascent declared him a saint, after which shrines, statues, and waypoints appeared in Boros. When Sefagreth's worship migrated to Akados, Ermos was included as one of the god's greatest heroes and was eventually adopted into the Foerdewaith church.

Most people find Ermos to be a bit on the dull side, as his heroism was mostly in service to wealthy merchants and nobles, but he has a large following among such individuals who venerate Sefagreth.

ST. HARUL

The first and greatest of Hyperborean saints was the humble priest Harul of Estresia. Eight thousand years ago, he ventured into the Stoneheart Mountains, seeking out a place seen in a vision sent to him by Muir, there to found a temple. Harul experienced many hardships on his quest, but in the year -4483 I.R. finally founded the shrine of his vision. It grew from an untidy pile of rubble to a small but tranquil structure tended by Harul and his acolytes. The band was forced to defend their new shrine against many marauders. Harul matched his faith against the power of the paragon troll Three-Fang and triumphed but fell to raiders a mere two years after the shrine's founding. Visions from Thyr and Muir declared Harul the faith's first true saint, and the shrine was named St. Harul's Hold in his honor.

The shrine grew to a temple, becoming more important and influential with the passage of time. By -573 I.R., the hold was home to the High Altars of Thyr and Muir. In -107 I.R., the Polemarch Oerson learned of the hold and visited, then helped spread the faith of the Three Gods throughout Hyperborean lands. Such success was bound to attract the attention of the faith's enemies, and by 2471 I.R. the disciples of Orcus had successfully infiltrated the place, forcing the departure of the last priests and the removal of the two High Altars to Tircople. St. Harul's Hold came to a bad end as Orcus' faithful continued to dominate its affairs, transforming it into a place of evil that is today known as Tsar, Temple-City of Orcus.

CHAPTER TWO: THE GODS OF THE EMPIRES

The first part of this chapter sets forth alphabetically the gods currently worshiped within the Foerdewaith pantheon, some of which are also Hyperborean in origin. The second part of this chapter lists other deities originally venerated by the Hyperboreans that have not been incorporated by the High Church of Foere.

Each god is listed with a number of common aspects, as detailed below:

Name: The deity's name with alternate names used in other regions in parentheses, followed by the god's titles and nicknames.

Status: Gods are categorized according to their relative status and power. Note that these designations may change as a god's influence waxes and wanes. All of the deities of the Hyperborean and Foerdewaith pantheons are categorized as Greater Gods, Lesser Gods, or Demigods.

Pantheon: The specific pantheon to which the deity belongs. All the deities in this volume are included in either the Hyperborean or Foerdewaith pantheons. However, some of these gods may also be part of other pantheons in the **Lost Lands**. These have been identified, and more details about those pantheons will be available in later volumes of this series.

Alignment: The being's alignment on the Law/Chaos and Good/Evil axes. To some extent, this amounts to putting inscrutable or unknowable gods into imperfect mortal pigeonholes and is often a reflection simply of the alignments of that deity's primary worshippers.

Spheres of Influence: These represent the areas where the various gods' powers are greatest. One of the most common characteristics of gods is that they can grant spells to their divine-spellcasting worshippers such as clerics, druids, paladins and the like. Spells related to a deity's Spheres of Influence are particularly potent.

Symbol: Most gods have an iconic symbol of some kind that is often depicted in holy symbols, on their worshippers' garb, or in places of worship.

Garb: This entry lists appropriate dress for the clerics of a deity, including clothing, headgear, and other accoutrements. This is not necessarily what the gods' faithful wear on all occasions, but is most often worn during rituals and official ceremonies. Some types of garb are more practical than others — gods with active clergy often have more functional sacred outfits than more esoteric deities.

Favored Weapon: Most deities also have a weapon that their clergy favors. This may be simply out of tradition or because those who wield the weapon in their god's name gain some advantage in doing so.

Form of Worship and Holidays: This lists the deity's sacred days, ceremonies, and rituals, if any. These days may vary from place to place depending upon local tradition, and some areas may have entirely different holidays, but this entry covers those practiced by the majority of worshippers. Solstices and equinoxes are particularly popular for such events, as are nights of the full or new moon, or especially when both of Lloegyr's moons are either full or dark. This entry may also contain some details about worshippers' daily activities and how they revere their respective deities, though as noted this may vary from place to place.

Typical Worshippers: While most gods draw their worshippers from a cross-section of the entire populace, and worshippers frequently revere an entire pantheon without favoritism, there are of course many aspects of a deity that attract specific professions, philosophies, and outlooks. This category lists individuals who are more likely to worship the deity, or those who might be most attracted to a given god's worship.

Source: This identifies the **Frog God Games'** or **Necromancer Games'** products where information about the deity appears. Not all products that may contain a passing reference to a deity are included, however.

SPHERES OF INFLUENCE

Spheres of Influence are a universal trait of deific beings, as they represent the areas in which a god is most powerful and also the most potent spells available to that god's worshippers. This list covers all of the Spheres of Influence included in this book. Some have very few deities with power in that sphere, while others are quite common. This is not a list of every possible sphere — many more clearly await discovery or exploitation. Most are self-explanatory, but some have further explanation or clarification in parentheses.

<i>Air</i>		<i>Luck</i>	
<i>Animal</i>	(includes domestic and benign wild animals)	<i>Lust</i>	(physical passion rather than romantic or platonic love)
<i>Art</i>	(the visual rather than musical arts)	<i>Magic</i>	
<i>Artifice</i>	(the creation of devices and items as opposed to artistic creation)	<i>Moon</i>	
<i>Chaos</i>		<i>Music</i>	(musical rather than visual art)
<i>Charm</i>	(applies to charismatic charm, grace, and platonic rather than romantic love)	<i>Nature</i>	
<i>Commerce</i>		<i>Nobility</i>	
<i>Communication</i>		<i>Ocean</i>	(the physical and natural aspects of the ocean specifically as distinct from the sphere of Water)
<i>Community</i>		<i>Plant</i>	
<i>Craft</i>	(the creation of useful items with utilitarian rather than artistic purpose)	<i>Protection</i>	
<i>Creation</i>	(divine creation and inspiration rather than Craft, Art, or Artifice)	<i>Repose</i>	
<i>Darkness</i>		<i>Revelry</i>	
<i>Death</i>	(can be either good or evil in nature, or neither)	<i>Rulership</i>	
<i>Destruction</i>		<i>Runes</i>	
<i>Earth</i>		<i>Secrets</i>	
<i>Evil</i>		<i>Shadow</i>	
<i>Fertility</i>		<i>Strength</i>	
<i>Fire</i>		<i>Sun</i>	
<i>Glory</i>		<i>Travel</i>	
<i>Good</i>		<i>Trickery</i>	(deception and stealth rather than betrayal or intrigue)
<i>Healing</i>		<i>Vice</i>	
<i>Intoxicants</i>		<i>Void</i>	
<i>Knowledge</i>		<i>War</i>	
<i>Law</i>		<i>Water</i>	(all types of water, including lakes and rivers but separate from the Ocean sphere)
<i>Liberation</i>		<i>Wealth</i>	(prosperity, material, and monetary gain rather than the bounty of nature or agriculture)
<i>Life</i>		<i>Weather</i>	
<i>Light</i>			
<i>Love</i>	(romantic love)		

THE GODS OF FOERE

The official pantheon of the gods of the Foerdewaith include those deities that have been recognized by the full council of the archdeacons of the High Church, with the approval of the archbishop.



Bacchus-Dionysus
God of Madness

Belon
The Traveler

Archeillus
God of Rightful Rule

Ceres
The Revered Mother



Name: Archeillus; God of Rightful Rule, Protector of the Nobility

Status: Lesser God

Pantheon: Foerdewaith

Alignment: LG

Spheres of Influence: Law, Nobility, Rulership

Symbol: A lion's head or mask, usually crowned

Garb: Noble's finery, formal robes of office, royal vestments and regalia including crown, scepter, signet ring, coat-of-arms, chalice, royal seal, and sovereign orb

Favored Weapon: Longsword

Form of Worship and Holidays:

Lavish ceremonies are held on High Holy Days. Regional and local festivals are held according to the traditions and customs of individual noble families.

Typical Worshippers: Many nobles, Foerdewaith traditionalists, some magistrates and judges in remote provincial areas of the Kingdoms of Foere

Sources: K3: *The Doom of Listonshire*, LL5: *Borderland Provinces*

ARCHEILLUS

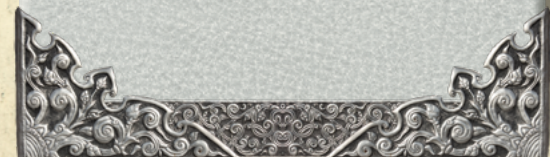
In the early days of the kingdom of Foere, the Overking Macobert (who claimed descent directly from the sea god Quell) took the throne by virtue of the laws and customs of Archeillus, god of nobility and rightful rule. In those days, Archeillus was ranked below only Thyr himself in the Foerdewaith Pantheon, but as Foere has declined, so has worship of this god who is so typical of the kingdom and its society. Inroads by the Libynosi deity Mitra have weakened the God of Rightful Rule, a trend that dates back to the days of Osbert II over 700 years ago.

Traditionalist families and individuals still worship Archeillus, and though his faith is now seen as old-fashioned and outdated, his decline has been a very slow process. He remains revered in many places, particularly in more isolated provinces. Archeillus even maintains some worshippers in non-Foerdewaith kingdoms and regions due to his absolute defense of the status quo, and the implication that monarchs occupy their thrones by the will of the gods themselves — considered by a growing number of malcontents to be itself an outdated concept.

An unfortunate side-effect of Archeillus' unswerving support for monarchy and autocratic rule is the use of his faith by many a less-benign tyrant to consolidate and hold power with a veneer of legitimacy. Archeillus' priesthood finds this practice quite distasteful, and official doctrine decrees false rule in their god's name to be a sinful act worthy of retribution. However, today's church finds it prudent not to comment too loudly, lest they alienate misguided true believers or, worse, spur outright revolt, forcing the church to choose sides. In the past, priests were sent to counsel problematic rulers and advise them in the ways of just and enlightened rule, but today that practice is far less common owing to the church's declining fortunes and lack of resources.

In fact, the overall decline of the church has made Archeillus' priesthood reluctant to take any role in mortal politics at all. While their imprimatur helps keep them close to monarchs and in important roles throughout many regions in and around Foere, their association with increasingly unpopular rulers has accelerated the faith's decline among the commonfolk, who have begun to see them as a tool of corrupt nobility despite their outwardly lawful good demeanor. For their part, Archeillus' representatives see this happening yet can do little to stop it, for intervention in local affairs or outright censure of rulers could lead to their complete banishment from the halls of power, eliminating even the limited means they have to keep kingdoms on the straight and narrow.

Many priests of Archeillus take comfort in the oft-quoted axiom, "He who rules does so but by the will of Archeillus," allowing responsibility for the issue of rightful rulership to fall squarely upon the shoulders of the god himself. They trust that Archeillus' wisdom will sort out the details rather than the waters being muddied by the machinations and inevitable disasters wrought by imperfect mortals, which is perhaps what the god has intended all along. That Archeillus seems unwilling to remove corrupt or cruel rulers (or incapable of doing so) is a matter of significant concern, but so far, his priests can do nothing to arrest their slide toward obscurity.



BACCHUS- DIONYSUS

Unsurprisingly, Bacchus-Dionysus is an especially popular deity, though the priesthoods of more severe and conservative faiths take a dim view of the god and his revels. As the god of wine, feasting, and sensual excess of all kinds, Bacchus-Dionysus is a chaotic, unpredictable deity, and his followers are every bit as wild and untamed. This is not to say that work doesn't get done, for many farmers, vintners, and innkeepers worship Bacchus and labor hard in his honor, preparing their harvests, wine, and feasts in anticipation of orgiastic revelry upon completion. Wine sellers, merchants, and others whose livelihood depends upon happy customers routinely seek out Bacchus' blessing and maintain small shrines to the god in their places of business.

Priests of Bacchus are commonly believed to be drunkards and libertines and to some extent this is true, but they are capable of reserved or even reverent behavior on Midwinter, upon the dark of the moon Narrah, or during the rich but relatively tame harvest feasts, when toasts are raised to their god and sacrifices are made to assure future prosperity. When Narrah is full, and upon the spring plantings and the glorious days of Midsummer, priests and worshippers send their children to stay with relatives, then discard any sense of propriety and engage in all forms of debauchery. Male temple servants called Satyri and young women known as Maena assist in all activities at the temple. Both are encouraged to be wild and indulge in their emotions freely, and the Maena are especially infamous for flying into berserk rages if not treated respectfully.

Bacchus' rule is quite egalitarian, for during his holy observations no distinction is made between master and servant, noble and peasant, or man and woman. This seriously troubles the priests of Thyr and other lawful gods, who believe that the social order and laws are paramount and not to be disrupted.

Bacchus is not a violent god, though sometimes his parties get seriously out of hand and end in property damage and injury. He is most frequently portrayed as an overweight man clad in a disheveled and wine-stained tunic with a laurel wreath askew upon his head. He bears the Cup of Dionysus, and those who partake of the wine it contains are cured of all ills, including headache, regret, and sadness.

All is not necessarily well for the cult of Bacchus-Dionysus in recent years, however, as the gnome (or halfling) god Pekko has begun to make severe inroads in the Lord of Wine's popularity. Many consider the mischievous Pekko to be a less controversial and immoral alternative, and his less-decadent, more wholesome reputation pleases folk like the devotees of Thyr, who continue to look down their noses at Bacchus' besotted, scandalous faithful.



Name: Bacchus-Dionysus, Bacchus, Dionysus; Lord of Wine, God of Madness, Master of Misrule

Status: Greater God

Pantheon: Foerdewaith, Hyperborean, Libynosi

Alignment: CN

Spheres of Influence: Intoxicants, Revelry, Vice

Symbol: A cluster of grapes

Garb: Wine-stained robes, or no clothing at all

Favored Weapon: Greatclub

Form of Worship and Holidays: Fairly reserved observances take place when the larger moon Narrah is new, while great feasting and consumption of wine occur when the harvest is completed in the autumn. Days when Narrah is full, the return of spring, the planting of crops, and Midsummer see far more uninhibited and scandalous rituals, including wild drunkenness, singing, revelry, erotic rendezvous, and the loud beating of drums and gongs.

Typical Worshippers: Vintners, farmers, revelers, innkeepers, sybarites, libertines

Source: *LL8: Bard's Gate*



Name: Belon; The Wise, The Traveler, The Wanderer in White

Status: Lesser God

Pantheon: Foerdewaith

Alignment: NG

Spheres of Influence: Knowledge, Magic, Travel, Trickery

Symbol: Clear quartz crystal or flawless diamond

Garb: Traveler's clothes and long white traveling cloak

Favored Weapon: Quarterstaff

Form of Worship and Holidays:

Offerings of silver are given at the beginning and end of long journeys.

Typical Worshippers: Rangers, bards, wandering wizards, those who make their living traveling

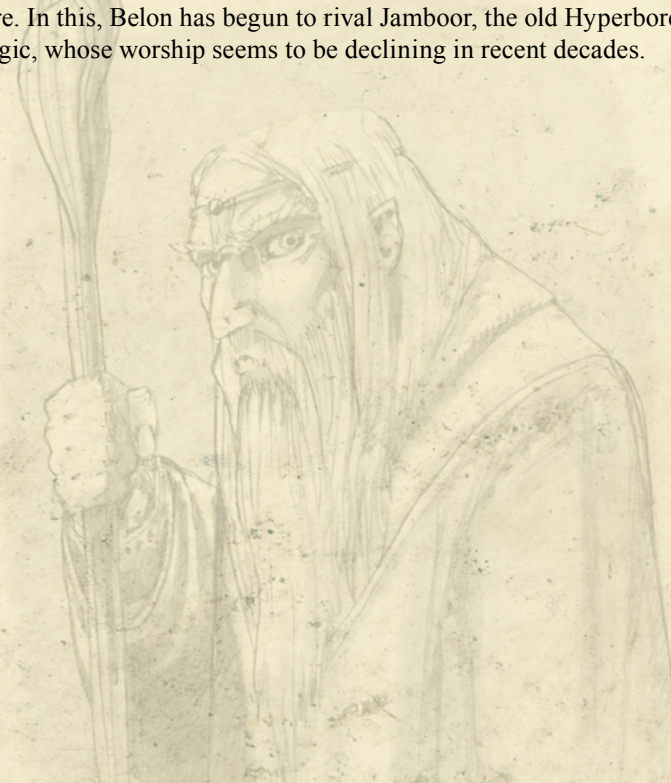
Sources: LL4: *Borderland Provinces*, LL8: *Bard's Gate*, LL9: *Adventures in the Borderland Provinces*

BELON

Patron of travelers and god of roads, Belon appears to his worshippers as an elderly man wearing flowing white robes and carrying a walking staff. He represents the wisdom and patience gained by travel, and his priests walk the roads alone, offering aid and support to travelers in need. His priests also act as guides and experts in local culture and traveling conditions. Belon's temples serve as wayhouses where weary or impoverished travelers and pilgrims can find food and shelter. Donations are expected for the care of the priests and acolytes but staying at Belon's temple is usually much less expensive than local inns, and travelers can offer labor instead of coins in exchange for the services provided. Priests also scribe chronicles of their journeys and ask travelers for stories of other lands, making the temples storehouses of knowledge and invaluable to researchers and historians.

Belon the Wise was first a god of the far east, worshipped as part of some unknown Libynosi pantheon. Some scholars claim he was part of the Gohtra pantheon of Far Jaati, though his name is not found in that list of gods. Other stories suggest that Belon served as an apprentice to Thasizier, the Libynosi Master of Good Magic and ancient enemy of the witch-goddess Hecate. Pilgrims to Tircople may have discovered the god and adopted his worship before returning to their homeland. After Belon became one of the official deities of Foere, his wisdom, kindness, and appeal to the commonfolk quickly made him popular, especially in the region of Bard's Gate.

Travelers, merchants, adventurers, pilgrims, and others who passed through Bard's Gate found hospitality and friendship in Belon's temples and carried word of the Wanderer in White throughout the continent. Belon's worship waxed and waned, and for a time he was eclipsed by gods of commerce such as Sefagreth and Tykee. The knowledge gained by travelers and enshrined in Belon's temple libraries has spurred renewed interest in the god, however, as arcane researchers seek out the stored wisdom and tales inscribed over centuries. Less a traveler god today, Belon is now in vogue among wizards and sages who travel from temple to temple to study the secrets that can be found there. In this, Belon has begun to rival Jamboor, the old Hyperborean god of magic, whose worship seems to be declining in recent decades.



CERES

The Hyperborean mother-goddess Ceres is one of the oldest deities still worshipped. Kind, loving, and protective, she is the deity that the commoners call upon in times of crisis — famine, crop failures, natural disasters. While Telophus is the god of crops and weather, Ceres is a deity of the commonfolk, who takes special care of the poor and the hungry. She is also worshipped in some parts of Libynos, which suggests that she was adopted in earlier days by the Hyperboreans and introduced by them in the east as their empire expanded.

Unlike Telophus, Ceres' portfolio extends beyond simply ensuring good harvests — the results of those harvests and how they are used are vitally important to the goddess and her priesthood, for hunger and want can destroy a community as surely as war and pestilence. Rare among modern deities, Ceres' worship includes active benevolence in the form of feeding and sheltering the needy and caring for the sick, duties that she shares with other deities such as Solanus.

Ceres shares responsibility for birth and healthy childhood with gentle Freya, and even Freya's worshippers whisper prayers to Ceres when children are born. Where other gods counsel militancy and conversion at swordpoint, she teaches peaceful coexistence and tolerance. She has but few paladins and militant priests who serve her, and even these are sworn to use force only in self-defense or in the protection of the innocent. The widespread nature of Ceres' worship makes her a common thread tying families and communities together. Hospices and houses for the poor are a relatively uncommon sight in the crowded cities of Akados, but those that exist were almost all established by Ceres' faithful.

Though widely revered and beloved, even by some nobles, Ceres is still considered a somewhat rustic and unsophisticated goddess and is far more popular in the countryside than in the teeming cities, where mercy and benevolence are harder to come by. In nations such as Foerdewaith and Reme, she is almost universally beloved, even where she has no priesthood or temples. The halfling matron-goddess Hester serves as her handmaiden, and as a result, many rural halflings revere Ceres as well.



Name: Ceres; The Revered Mother, Goddess of the Home and Midwives, Goddess of Healing, Mercy and Patience, Goddess of the Millstone

Status: Greater God

Pantheon: Foerdewaith, Hyperborean, Libynosi

Alignment: LG

Spheres of Influence: Life, Community, Healing, Protection

Symbol: A millstone (tiny millstones are frequently worn as pendants)

Garb: Simple robes of white

Favored Weapon: Flail

Form of Worship and Holidays: Simple services are held each week on Ardsdag (the second day of the week) followed by a family or communal meal where freshly baked loaves of bread are broken in her honor. Half of each loaf is donated to orphans or others in need. Yuletide eve (or Mothersnight) and the festival of Lammastide on the first day of autumn are times for prayer and worship as well.

Typical Worshippers: Human matrons and mothers, midwives, bakers, millers, orphans, the poor, farmers, some civic leaders, halflings

Sources: LL5: *Borderland Provinces*, LL8: *Bard's Gate*, *Marshes of Malice*, *Mountains of Madness*



Name: Dame Torren; Goddess of the Four Winds, Handmaid of Oghma

Status: Lesser God

Pantheon: Foerdewaith, Hyperborean

Alignment: N

Spheres of Influence: Air, Animal, Travel, Weather

Symbol: A compass rose, or four wavy lines symbolizing the blowing wind

Garb: Flowing white robes trimmed with sky blue, sometimes with a feathered cape

Favored Weapon: Scimitar, lance, pulled bows (long or short)

Form of Worship and Holidays: Dame Torren's sacred days fall on equinoxes and solstices, when devout captains set sail and call upon the goddess for wind. Sailors are expected to focus upon their duties and shun all drinking and raucous behavior, as the winds on those days are a gift from Dame Torren. Races between ships are frequently held on Dame Torren's day as well. In large cities such as Reme, designated priestesses ride in a column through the settlement during extremely high winds. A high priestess mounted on a sacred horse leads the column, with a second sacred horse beside her, saddled but without a rider. This second horse is reserved for the goddess herself, should she deign to join the procession. The column of priestesses carries banners and long poles mounted with ratcheted wheels that are designed to produce a loud, clicking whir. The eerie noise carries far into the wind, informing all that the priesthood of the goddess is abroad upon the wind.

Typical Worshippers: Barbarians, sailors, merchants, fisherfolk, shipbuilders, sailmakers, millers, others whose livelihood depends on the wind

Sources: LL5: *Borderland Provinces*, LL8: *Bard's Gate*, *Bard's Gate* (d20), *Grand Duchy of Reme*

DAME TORREN

The winds are the very embodiment of absolute neutrality, for those that favor one may disfavor another. It is best, mariners say, to sail with the winds and learn to accept that they will not always be at your back. Dame Torren, patroness of the four winds, represents the awesome but changeable nature of the elements. Portrayed as a matronly woman often clad in sailor's garb or billowing white robes, she can send fair trade winds, warm zephyrs, and breezes to cool a summer day, or she can inflict fierce gales, icy storms, murderous cyclones, or ferocious typhoons on those who earn her disfavor. Though most know that she can be changeable, and even malicious at times, those who depend upon the winds offer her prayers, leave offerings at her shrines, and carve her compass rose emblem into the masts and hulls of ships, or emblazon it on their sails to at least gain her positive attention. Worshippers are expected to regularly offer small sacrifices, and should this devotion ever flag, Dame Torren is merciless in her retribution. It is said that "the goddess has a short memory for favor, and a long memory for scorn."

Dame Torren's temples are usually simple circles of standing stones or columns that are open to the air. In the case of large temples, the stones might circle an entire temple complex or might be placed atop a large temple building. There are traditionally four "gates" to these temples, and it is said that to pass through any stones other than the gate is to incite the wrath of the goddess. The gates are demarcated by symbols: a horse to the west, a hawk to the east, a gaunt woman's screaming face with flowing hair to the north, and a beautiful woman with flowing hair to the south. One of the mantras of the clerics of Dame Torren is "Horse from the west, hawk from the east, mouth from the north, beauty from the south."

One of Reme's three patron deities, Torren's influence over the shipping trade makes her one of the most vital to the nation's continued existence. Her priests can be found in virtually every seaport town, where they provide ritual blessings to mariners, name and christen ships, and counsel all folk in the ways of her changeable but essential nature. The Dame's priests are often quite philosophical, counseling a stoic outlook upon life and the acceptance of misfortune, since like the winds, it will invariably turn to good fortune so long as its victims are patient and forthright in their daily lives and dealings with others.

Dame Torren's priests follow naturalistic paths, specializing in spells and actions that bring favorable winds and weather, or mitigating the effects of poor weather. They serve at sea as ship's priests, healers, crew, or even captains, and onshore offer comfort and guidance to mariners' families when their parents or loved ones are

away at sea. Many of Dame Torren's followers are shipwrights, sailmakers, and even naval engineers who are careful to devote themselves to the proper rituals and offerings even in the process of planning and designing new vessels. Priests are encouraged to accompany naval or mercantile expeditions, expanding knowledge of the seas and of other lands, and spreading the word of Dame Torren to new territories. Dame Torren is extremely popular with seagoing adventurers as well.

Though she is arguably the most important deity in Reme, Dame Torren is viewed somewhat differently elsewhere. Though she is quite popular in the landlocked Bard's Gate, she definitely takes a secondary role to the bardic god Oghma. In fact, she is

considered Oghma's handmaiden and is said to accompany the god on his earthly visitations, playing the flute to complement his harp. (In this aspect, she is worshipped by musicians who play wind instruments.) This role is not usually discussed by the Rhemish, and some even go so far as to suggest that she is actually Oghma's superior in divine importance. Rhemish priests of Dame Torren consider their counterparts in the area of Bard's Gate to be too willing to accept an inferior position, as well as slightly heretical in their thinking of the goddess as being a simple handmaiden. This attitude has led to frequent arguments and even scuffles between representatives of the two schools of thought.



The Service for Dame Torren







Kudrak
God of Guardians

Dre'uain the lame
God of Craft and Smiths

Kamien
The Sparkling Maiden

Freya
The Goddess of Love and Fertility

DRE'UAIN THE LAME

Dre'uain the Lame is the gnomish god of crafting and the smithy, adopted and adapted to human worship by the Hyperboreans and Libynosi. He appears as a clubfooted gnome with strong but fine-fingered hands, a long nose, and piercingly curious eyes. The god's flame-red hair and beard always appear singed from his labors over the forge, and he wears an apron covered with soot. His altars consist of complex assemblages of gears that represent the mechanical workings of the cosmos, which Dre'uain understands and over which he has mastery.

Many religious scholars consider Dre'uain to be one of the oldest deities, a surviving child of The Father and The Goddess. As the patron of creativity and artistic labor, he is worshipped by artisans, inventors, smiths, architects, and other craftsfolk of all races. He is also associated with earthquakes, volcanoes, and other seismic events, a remnant of his earlier role as a primordial earth giant, at which time early myths say that he battled the primordial earth spirit now called Demogorgon for supremacy as the earth deity. After battling for an age, both combatants were seriously injured and neither was able to claim the earth power. Crippled by the furious battle, Dre'uain found his stature drastically decreased and his power over the earth greatly reduced. What he did retain was mastery of the earth's resources and knowledge of how to use them. (The results of the battle were mixed for his opponent as well; Demogorgon gained knowledge of the earth's deepest secrets, but at the cost of having his psyche split into two competing halves and being cast into the Ginnungagap.)

In his lessened state, the god remade himself as a patron of invention and crafting. Due to his creative mind and his ability to fashion so many novel objects and devices, Dre'uain eventually earned vast respect and admiration throughout the mortal world, attracting gnomish and human worshippers. Many dwarves and halflings revere him as well, though Dre'uain has not been fully adopted into the dwarven pantheon. On the other hand, a large number of dwarven craftsfolk feel that the lame gnomish deity represents their efforts and skill better than Crugas or Dwerfater, and they call upon him before any others. Reverence for Dre'uain is most common among the hill dwarves who live in proximity to humans and halflings.

Dre'uain is also commonly worshipped by common workers and manual laborers who admire his propensity for hard work and encouragement of honest toil. Small shrines to Dre'uain are often found at construction sites or in manufactories, where laborers pray for his guidance and aid. Some especially enterprising followers of the lame smith god have organized their fellow workers to form trade groups and labor unions. Likewise, maimed workers find kinship with Dre'uain, and the gnome god has also been adopted by war-weary veterans who have turned away from the violence of their soldier gods. This in turn has led to a growing number of beggars — crippled and healthy alike — who are beginning to turn to the faith. Some of Dre'uain's more doctrinaire priests take serious issue with this development, seeing the beggars as people who have abandoned hard work and become dependent on charity, which flies in the face of the very tenets of Dre'uain's faith. The church hierarchy has yet to come up with a good solution to this problem and is divided as to whether a solution is necessary, even as almshouses and soup kitchens (though not formally associated with actual members of the clergy) continue to pop up in Dre'uain's name.



Name: Dre'uain the Lame; God of Craft and Smiths, God of Industry and Hard Work

Status: Greater God

Pantheon: Foerdewaith, Gnomish, Hyperborean, Libynosi

Alignment: LN

Spheres of Influence: Artifice, Craft, Earth, Creation, Fire, Knowledge

Symbol: Three interlocking cogwheels

Garb: Crafter's outfit (different outfits for different crafts)

Favored Weapon: Warhammer

Form of Worship and Holidays:

Worshippers sacrifice one high-quality item per year (if they can afford it). Worshippers without the means to create or purchase high-quality items for sacrifice can purchase small tin replicas (which themselves are small works of art) at local temples for use in sacrifices. Late summer craft festivals, earthquakes, and volcanic eruptions are also times when sacrifice is made to Dre'uain.

Typical Worshippers: Human, gnome, dwarven, and halfling craftsmen, inventors, laborers, union organizers, maimed workers, wounded veterans, beggars

Sources: *LL5: The Borderland Provinces*, *LL8: Bard's Gate, Mountains of Madness*



Name: Freya (Freyja); Goddess of Love and Fertility

Status: Lesser God

Pantheon: Foerdewaith, Northlands/Heldring (Vanir)

Alignment: NG

Spheres of Influence: Earth, Fertility, Love, Plant, War

Symbol: Falcon

Garb: Robes and cloaks of white, trimmed with white fur

Favored Weapon: Longsword, longbow, spear

Form of Worship and Holidays:

Worship takes place at the harvest moon feast and with feasting before large hunts. The Feast of Freya (specifically) is at the vernal equinox. Her priesthood also carries out secret rites when the larger moon Narrah is new. The Calends of the third month is devoted to Freya and serves as a special holiday in her honor.

Typical Worshippers: Human women, farmers, midwives, hunters, druids

Sources: LL1: *Stoneheart Valley*, LL2: *The Lost City of Barakus*, LL4: *Cults of the Sundered Kingdoms*, LL5: *Borderland Provinces*, LL6: *The Northlands Saga Complete*, LL8: *Bard's Gate*, ST: *The Slumbering Tsar Saga*, W1: *The Crucible of Freya*

FREYA

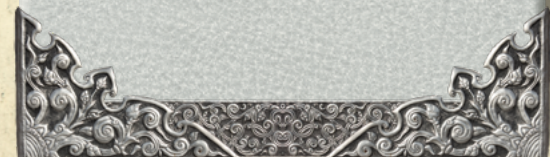
Freya is the daughter of Njördr, Vanir god of the winds, and is twin sister to Frey, god of the sun and the hunt. Though a lesser goddess, her worship has spread across much of Akados, from the Northlands to the Kingdom of Foere and beyond, due primarily to her association with love, family, and childbirth. She represents fertility in all its forms, and in Foere and the southlands she is also a symbol of the cycle of death and rebirth. In addition to sex and procreation, she also represents the harvest and the healthy society that results from good crops.

The goddess appears to her worshippers as a beautiful human woman clad in robes and a cloak of winter wolf fur, as a huntress clad in leather armor armed with bow and spear, or as a warrior in shining mail with a glowing sword. In this last guise, she can be seen as a warrior goddess who stands to defend her people in times of war and want. She also takes the form of a great bird — usually a falcon — or a great winter wolf. Freya's priesthood is almost exclusively female, save for a few churches of distant southern Libynos along the Reaping Coast, where males and females serve the goddess.

In the Northlands, the goddess is called Freyja and is also known as the leader of the valkyries that seek among the battle-dead for the souls of valiant warriors to take to Valhalla. Wotan's wife Frigga also commands a corps of valkyries that serve her and gather up worthy souls as well. Those who die with honor, but not directly in battle, are brought to Freyja's hall, Sessrumnir, in Asgard to await the end of the world. There they train and feast, though not as well as those in Wotan's hall. In the end of time, they will fill out the shieldwall behind those who died heroic deaths, lending mass to the forces of the gods.

Despite her origins in the frozen north, Freya is one of the most popular deities across Akados, where she is slowly but surely replacing the Hyperborean goddess Zadaatha as the goddess of love. Likewise, she could be considered a rival of Telophus, but as she represents the fruits of the harvest rather than the cycles of the seasons, this rarely comes into open conflict so long as worshippers pay homage to both gods. Freya and Ceres share responsibility for midwives and childbirth, but once more the two deities focus on different aspects of the matter — Ceres on family and health, Freya upon procreation. Communities tend to favor one goddess or the other rather than revering both, but there are exceptions where priests of the two goddesses cooperate in assisting at childbirth and seeing to the welfare of families. Freya's status as a fertility goddess could also put her in direct conflict with the ancient dark goddess Cybele, aka the Magna Mater; however, that deity's priests and fanatical followers tend to focus on the furtherance of chaos and death in the name of their mistress.

Freya is an enemy to the Ginnvaettir, the giants, and the drow. She reserves special enmity for evil arachnids, and her battles against the drow goddess known as the Queen of Spiders are legendary. Her followers also sometimes conflict with those of the chaotic arachnid deity called The Spider, though that deity is too bestial and unsophisticated to truly carry a grudge against the goddess.



KAMIEN

Kamien appears as a human or elvish woman with skin like silvery water — in which guise she is known as the Sparkling Maiden — or as a great, silver-scaled fish known to the fisherfolk as Old Widemouth due to her resemblance to a gargantuan bass. Fisherfolk, bargemen, and river people traditionally toss coins into streams, fountains, rivers, and brooks to ensure safe passage or plentiful catches.

She is another very ancient deity and, like Jamboor and Ceres, she may date from the dawn of human civilization or even before, whose worship spread with the vast Hyperborean Empire. In those days, she was thought to be mother of nymphs and sprites and a member of the Court of the Fey as protector of fertility. This aspect of the goddess has been largely forgotten, but she is sometimes recognized as a goddess of beauty and allure. Courtesans and sex workers in some communities, particularly those near lakes, rivers, and oceans, still say prayers to her and carry her charms.

It is possible that the same deity was revered in parts of ancient Libynos as an unnamed river goddess. She would have been worshipped by the most primitive of peoples, who were dependent upon her beneficence to maintain the rivers, streams, and springs that they needed for their survival. Such a connection could explain Kamien's popularity in Libynos once the Hyperboreans introduced her religion to the area. As humans and others began to settle, Kamien became the protector of wells and other community water sources and in later years her portfolio expanded to include mariners, shipbuilders, fisherfolk, and those who depended upon the lakes, rivers, and seas for their livelihood. Communities that rely on regular flooding and continued flow of rivers still utter the old prayers during spring rains and at Midsummer to gain her aid in the dry season.

Some local legends (mainly in Akados) warn of the dangers of visiting springs or wells at night for fear of the “Water Lady” who reaches out to drown the unwary. Though this seems an unlikely role for a normally benign goddess, it's possible that this might be a reference to her old connection to the fey, as well as a means of keeping children safe from accidental drowning.

Though the Hyperboreans are long gone, Kamien is still worshipped throughout much of the old empire. In the Paramountcies of southern Libynos, however, isolation has caused some changes after so many years. There, Kamien is now called Ghamia, the River Lady, and her less-savory aspects (such as drowning innocents) are absent.



Name: Kamien (Ghamia the River Lady); Goddess of Rivers, Streams, and Springs; The Sparkling Maiden, Old Widemouth, The Water Lady

Status: Lesser God

Pantheon: Fey, Foerdewaith, Hyperborean, Paramountcies

Alignment: N

Spheres of Influence: Animal, Travel, Water

Symbol: A fish riding upon three wavy lines, on a green copper amulet

Garb: Robes of turquoise, brown, and azure with bracelets and anklets of blue.

Favored Weapon: Javelin, spear

Form of Worship and Holidays: Spring and fall floods bring sacrifices to Kamien to ensure that rivers do not rise too high. At Rising, celebrated at Midsummer, followers gather at rivers to appeal to the goddess to keep them flowing. Also at that time, flowers and seeds are sent down the river in floating baskets to eventually ground and take root on the banks downstream, beautifying the river. On a smaller scale, riverfolk sometimes gather at dawn and stand waist deep in the water, singing hymns to the river goddess.

Typical Worshippers: Women, nymphs, sprites, nereids, other water creatures and fey, sex workers, boatmen, bargemen, fishermen, river giants

Sources: LL4: *Cults of the Sundered Kingdoms*, LL5: *Borderland Provinces*, LL8: *Bard's Gate, Marshes of Malice, Bard's Gate (d20)*



Name: Kudrak; God of Guardians

Status: Lesser God

Pantheon: Foerdewaith

Alignment: LG

Spheres of Influence: Good, Healing,
Law, Protection, War

Symbol: A stone hammer on a silver
shield

Garb: No formal priestly attire, but
priests often wear armor during
celebrations and always wear their
armor at least one day a week

Favored Weapon: Warhammer

Form of Worship and Holidays: Clerics
usually lead prayer ceremonies at
dawn and dusk, but participation is
always considered optional.

Typical Worshippers: Farmers, city
guards, watchmen, abjurers

Source: *LL4: Cults of the Sundered
Kingdoms*

KUDRAK

Kudrak appears as a handsome, kindly-faced human armored in silver plate mail but bare-headed, equipped with a large silver shield and massive stone hammer. He is a guardian and protector of the commonfolk, worshipped by guards and watchmen, and by farmers, and seen by the faith as the “protectors of the fields.” Kudrak is also revered by some wizards who focus on abjuration and protective spells.

Battle and skill in combat are important parts of Kudrak’s portfolio, for both are vital to his followers’ mission of protection and guardianship. Clerics of Kudrak consider themselves defenders of their community and are always willing to assist the city militia in any manner. Almost as many paladins worship Kudrak as clerics, and his priests often have some training as paladins as well.

Kudrak’s worshippers have little use for formal ceremonies. Prayers are delivered as needed, and the god is addressed alongside the other members of the pantheon on High Holy Days, but for the most part Kudrak requires very little in the way of rituals. The clergy does not wear uniforms or ceremonial garb, but they do wear utilitarian armor at least once a week.





Mithras

God of War, Battle, and Soldiers

Mitra

God of Law, Justice, and the Sun



Name: Mithras (Mithrae Invicto); Lord Storm; The Battle; The Soldier-God; God of War, Battles, and Soldiers; Eighth Among the Twelve

Status: Greater God

Pantheon: Castorhagi, Foerdewaith, Gohtra (Thrones), Hyperborean, Libynosi

Alignment: LN

Spheres of Influence: Animal, Glory, Law, Repose, Strength, War

Symbol: A bull, a warrior in a Phrygian cap, a raven or (in the Jaati region) a double-bladed axe

Garb: Military dress uniform or battle armor with Phrygian cap

Favored Weapon: Shortsword, spear

Form of Worship and Holidays: Worship services are held in caves and grottos on nights of sacred celestial alignments. The Cusp of Mithras (autumnal equinox) is his sacred day and involves public daylong ceremonies from first light until the larger moon Narrah sets with sacrifice of bulls and military parades. On the eve of great battles, secret underground ceremonies are held (frequently attended by combatants from both sides of the coming battle) to ask for favor in battle, beseech Mithras to bring honor in battle, celebrate past battles, and promote cult members to higher grades of Mithraism. If a ceremony finds favor, a celestial bull may materialize for the cult leader to slay in commemoration of Mithras' deeds.

In the nations of Jaati, Mithras is celebrated at festivals throughout the spring, including feasting and tournaments, with soldiers singing songs of battle and their exploits while his priests bless warriors and weapons. Mithras is also venerated in many other lands throughout Libynos, usually without any connection to the larger Gohtra pantheon.

Typical Worshipers: Soldiers, generals, warriors, mercenaries, statesmen

Sources: LL4: *Cults of the Sundered Kingdoms*, LL5: *The Borderland Provinces*, LL7: *The Blight, Mountains of Madness*

MITHRAS

Mithras' faith originated in the lands of Jaati, where he is one of the major gods of the Gohtra Pantheon and sits in the eighth of the Thirteen Thrones. In that pantheon, Mithras leads the armies of the gods against the forces of chaos and the demon armies of the underworld. History does not say exactly how the worship of Mithras came to be adopted by the legionnaires of Hyperborea. However, it does record that the legions sang paeans to Mithras at the Battle of Hummaemidon, years before the empire first sent armies into Libynos.

The Hyperboreans spread the Cult of Mithraism across continents, and it is now one of the most widespread religions in the world. Though the way he is depicted changes from place to place, Mithras is still considered the same god regardless of location. He is a god of soldiers, and his followers are almost exclusively members of various militaries. The very ubiquity of armies and warriors is what makes the cult so very widespread, and almost all soldiers in areas where he is known at least pay lip service to his worship, praying to the God of Battles for victory, luck in battle, and good fortune in plunder. Mithras loves the individual fighting man or woman, and those who properly revere him earn his blessing and a place at his side in the afterlife.

In Jaati, Mithras is portrayed as a four-armed warrior clad for battle with a great sword or falchion clutched in each hand. Elsewhere, Mithras is portrayed as a tall male warrior with a flawless physique, usually clad in the fashion of the ancient Hyperborean Empire — a crested helm, muscled breastplate, greaves, and pteruges, bearing a spear or shortsword and shield, either round or in the later semi-cylindrical shape. In most lands, Mithras' priests speak of him as an honorable warrior who counsels excellence in battle, skill at arms and mercy toward defeated opponents, so long as they conducted themselves with honor and dignity. On the other hand, Mithras has little use for cowards, and those who flee from battle lose his blessing and, if caught, their lives at the hands of loyal Mithras-worshipping soldiers.

The folk of the decadent city-state of Castorhage view Mithras with somewhat less subtlety, seeing him as a brutal and bloody war-god with little concern for honor or mercy. This has led to a schism between the devotees from Castorhage and the remainder of the cult, as many more-doctrinaire priests have called for the excommunication of the Castorhage portion of the faith. So far, this movement has failed to gain much traction, but rumors have come up of Castorhagi soldiers in Libynos making common cause with the followers of the barbaric Thursis, an act so outrageous that the anti-Castorhage faction of the cult may have finally gained the upper hand.

MITRA

Mitra is the immensely powerful god of the sun, law, and justice. He was originally a major deity of the Gohtra Pantheon and is still worshipped as the Seventh of the Twelve in modern Jaati. Initially taken up by the Hyperboreans, Mitra's worship has since spread across the world, today supplanting the worship of Hyperborean gods such as Muir and Thyr in many areas.

Mitra's worship cuts across all social, cultural, and economic lines, and he is as likely to be revered by simple peasants as by powerful nobles and monarchs. His clergy can be found almost everywhere, tending to tiny villages or vast and ancient metropolises. He is depicted as a noble, strong man of middle years clad in a simple copper robe and wielding a longsword, his features appropriate to the land and people where he is worshipped. In the Gohtra Pantheon, he is portrayed as crowned by the rays of the sun, and his sacred creature is the noble lion. Mitra's worship includes the feel of a mystery cult as well, for initiates are only slowly granted access to his truth and wisdom, and many secret ceremonies take place, often in caves or other hidden places.

Mitra's laws of fairness, humility, and just rule have widespread appeal. Knights and warriors venerate him through heroic deeds and quests. Commoners show kindness to strangers and help their fellows in times of need. Although his worship found its way into Akados in a small way during the time of the Hyperboreans, Mitra's true rise to prominence in the West undoubtedly stems from a single incident some 700 years ago. He allegedly appeared to Osbert II, the Foerdewaith Overking, before the pivotal battle of Oescreheit Downs, promising victory for the beleaguered Foerdewaith against the vastly superior numbers of the Heldring horde. When the Heldring were defeated and their threat finally broken once and for all, many took Mitra's appearance to mean that he favored the rightful rule of the Foerdewaith overkings and adopted him as the patron of Macobert's dynasty.

The progress of the church from that of a minor foreign deity to the great faith it is today was slow but steady. The Macoberts' adoption of Mitra helped to speed the decline of Quell in Foere, forcing the sea god to the maritime Empire of Oceanus. (That empire continues to resist Mitra's advance, harboring only a few temples.) Other gods have felt Mitra's power as well, such as Solanus — to such an extent that many folks of Akados have begun to refer to the sun as Mitra in the Jaati fashion rather than as Sol or Solanus as has been traditionally done in Akados. The rise of Mitra has also had an effect on the popularity of Muir as a war goddess, and Thyr in his role of Lawgiver and god of justice. At one point in time, virtually every judge and court in Akados looked to Thyr as its patron, but now Mitra predominates in that role by a narrow margin, and his influence in the areas of the sun and healing ensures that his church continues to grow even as Thyr's declines.



Name: Mitra; God of Law, Justice, and the Sun; Sun Father, The Truth-Speaker, Seventh Among the Twelve

Status: Greater God

Pantheon: Foerdewaith, Gohtra (Thrones), Hyperborean

Alignment: LG

Spheres of Influence: Good, Healing, Law, Life, Light, Protection, War

Symbol: A golden sunburst surrounded by the trifoliate leaves and thorns of a myrrh tree (in Akados); a pair of scales superimposed on a stylized sunburst (in Jaati)

Garb: A seamless linen tunic and hood of pure white without ornament or footwear.

Favored Weapon: Longsword

Form of Worship and Holidays: In the countries of Akados, worship services are held on the first day of every week with congregational singing and prayer followed by acts of service among the community. The calends of the eighth month is devoted to Mitra and is when a sacrificial collection of material wealth is made among the faithful for the purpose of establishing and funding hospitals and almshouses. In Jaati, priests lead special ceremonies in Mitra's name during the early summer when the sun is at its hottest.

Typical Worshippers: Commonfolk, noble warriors, rulers, magistrates and judges, healers, the sick and disabled

Sources: LLI: *The Stoneheart Valley*, LL4: *Cults of the Sundered Kingdoms*, LL5: *Borderland Provinces*, LL8: *Bard's Gate, Rappan Athuk*



Name: Muir (Eostre); Goddess of Virtue and Paladins

Status: Greater God

Pantheon: Foerdewaith, Hyperborean, Libynosi

Alignment: LG

Spheres of Influence: Law, Good, Protection, War

Symbol: Blood-red upraised sword on a white background

Garb: White wool robes with an upraised sword and hand in red

Favored Weapon: Longsword or greatsword

Form of Worship and Holidays: Soldiers practice regular worship and fasting on the eve of a known battle or before confirmation or promotion in the ranks of the faithful, while common followers attend a service at least once a week. The month of Eostre (Fourthmonth) is named for Muir's Heldring name. During this month, worshippers gather to hear the stories of Muir and Thyr's exploits and to thank the goddess for her guidance and wisdom. In the Empire of Alcaldar, Eostre is an especially holy month during which everyone is expected to attend holy services each evening, and fast during daylight hours each Solsdag. (Some church officials have even suggested renaming Solsdag to Muirsdag in her honor, as the goddess for whom the day is named, Solanus, is not worshipped in Alcaldar.)

Typical Worshippers: Human paladins, many commonfolk in Akados (though declining somewhat), Heldring soldiers, the people of Alcaldar and its empire

Sources: LL1: *Stoneheart Valley*, LL3: *Sword of Air*, LL4: *Cults of the Sundered Kingdoms*, LL5: *Borderland Provinces*, LL8: *Bard's Gate*, *Lost Lore: Justicar of Muir*, *Quests of Doom (The Pit of Despair)*, *The Slumbering Tsar Saga*, *Splinters of Faith 7: The Heir of Sin*

MUIR

While her brother Thyr represents peace and prosperity through strength and rightful rule, Muir is a goddess of martial excellence, representing the valor, preparedness, and skill necessary to obtain and preserve peace. As such, she is usually worshipped alongside Thyr and is the prime martial deity of the warlike Heldring, who know her as Eostre. In art and statuary, Muir is depicted as a dark-haired warrior woman in shining mail with an upraised and often bloodstained sword, which also serves as her holy symbol. She is the tireless foe of all evil creatures, and she has sworn enmity against undead, demons, and devils in particular.

Muir is a steadfast and noble goddess. She expects absolute loyalty from her followers and demands humility, charity and, if necessary, self-sacrifice. Worshippers must be of lawful good alignment, and those who fail to live up to Muir's strict standards quickly find themselves put aside by their goddess. All the same, Muir is not without a sense of mercy and forgiveness, and those who fall from grace can restore her favor through acts of penance, bravery, and charity. Her more rigid followers sometimes forget this merciful side of the goddess, though her priests in the Empire of Alcaldar are always willing to emphasize the need for repentance and penance.

As an especially ancient goddess, Muir and her sibling Thyr are considered to be children of the primal deity called The Goddess who were successfully protected from the evil influence of their other parent, The Father. After fighting in the Gods' War for early control of the planet (then called Boros), Muir and Thyr were able to stay aloof for thousands of years but were forced to directly intervene in mortal affairs when the demon-god Althunak attempted to open a dimensional rift to the Ginnungagap. Joining forces with a third, now-forgotten or unknown god, Muir and Thyr forcibly closed the rift, but in the process caused widespread damage and loss of life and shattered an entire continent. The three gods swore that such a catastrophe could never happen again, but they were confronted with nearly the same situation only a century later when the treacherous Arvonliet the Beautiful attempted to open his own gate, this one to the realms of the Abyss. Thyr and Muir's unknown third partner surrendered their life essence to create a barrier around Arvonliet's gateway, after which the two siblings raised the Stoneheart Mountains over the barrier to keep it safe. After that event, Thyr and Muir took a greater role in mortal affairs, becoming part of the Church of the Three along with the unknown — and now dead — third deity.

The goddess's highest standards were once represented by the now-extinct (or possibly near-extinct) Holy Order of Justicars, high paladins devoted to Muir's service. Led by a grandmaster who bore the dwarven blade *Entrancacor*, the Justicars fought a ceaseless battle against the forces of evil until at last their leaders were slain — some by the Huun at the sacking of Tircople and others by the followers of Orcus at the Siege of Tsar. The mighty sword remains missing, but legend holds that it will be found by the next grandmaster, leading to several attempts to locate it and reestablish the order over the past three centuries. The last two Justicars perished on the same day in 3209 I.R.: Gerrant of

Gilboath at the siege of Tsar, and Alaric of Tircople in a vain effort to defend his home city against the Mguru tribespeople.

Like that of her brother-god Thyr, Muir's High Altar has been moved frequently over the centuries, transferring among St. Harul's Hold, Tircople, the Valley of the Shrines, and the city of Bard's Gate. The altar today resides in the Shrine of the Uplifted Sword in Bard's Gate, where her faithful have been reduced to a mere handful. Her temples remain elsewhere in Akados, though her faithful are far less numerous than in the past and her priests have far less authority.

Though Muir's faith is in decline, her worship still extends across continents, as her faith is strong among the Heldring and is the state religion of the Empire of Alcaldar. She is considered the supreme deity there, with Thyr reduced to the status of consort or deputy. The faith was brought to Alcaldar by crusaders of Muir in 3208 I.R. and became established as the

official state religion in 3216 I.R. after the Holy Ecclesiast of Perona converted the Alcaldrich king Artoa to the faith. When Artoa was assassinated, High Ecclesiast Roquemonte organized the Church Militans to seek out the assassins and stamp out heresy. Three years later, hundreds of accused conspirators were burned at the stake in Muir's name on a single day; within decades, Alcaldar had gone to war, spreading Muir's faith by the sword, much to the horror of her more peace-loving worshippers.

Muir remains matron of the martial Church Militans of its Holy Ecclesia Inquisitorial, whose knights see themselves as the modern incarnation of the Holy Order of Justicars, though followers of Muir outside Alcaldar do not support this stance. The Heldring hlewald and the Alcaldrich empress are pressing to relocate the High Altar of Muir to their respective domains, but the goddess has yet to make a pronouncement on the matter. For now, it remains in its diminished state in the city of Bard's Gate.



*Thyr (Tyr, Tiwaz)
God of Law and Justice*

*Muir (Eostre)
Goddess of Virtue and Paladins*



Name: Oghma; God of Song and Bards

Status: Greater God

Pantheon: Foerdewaith, Old Way

Alignment: NG

Spheres of Influence: Art, Creation,
Good, Knowledge, Music, Travel

Symbol: Harp

Garb: Performer's garb

Favored Weapon: Longsword, sling

Form of Worship and Holidays:

Musical concerts and public performances before audiences are the most important type of worship of Oghma, especially at the eve of the new year, Midsummer, and Midwinter. The eve of the new year is a time of especially great revelry, as worshippers sing songs to Oghma and spill wine in optimism for a good year to come.

Typical Worshippers: Bards, musicians, composers, dancers and poets, humans, elves, halflings

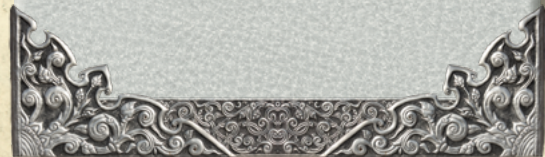
Sources: LL5: *Borderland Provinces*,
LL8: *Bard's Gate*, *Bard's Gate* (d20)

OGHMA

Oghma appears as a handsome traveling minstrel, with dress and appearance appropriate to his location. He is often accompanied by a beautiful flute player who is Dame Torren of the Four Winds. He always bears a finely crafted harp whose music charms all who hear it, and which is actually his attendant demigod Note in disguise. (Though Note is recognized as a Hyperborean deity and accompanies Oghma, he has, for some reason, never been incorporated by the High Church into the pantheon of the Foerdewaith.)

Oghma is a peaceful god who disdains combat, preferring to let his song and music dissuade or convert enemies. If he has no choice, though, he fights skillfully, armed with his mighty singing and dancing longsword *Tune* and his sling *Harmony*, which flings magical *tathlum* stones at his enemies. Some mortal warriors craft *tathlum* stones out of lime and the brains of their enemies, but such is not Oghma's way; his *tathlum* are made by his own music and can, at his discretion, either kill foes or cause them to fall into a deep slumber that can last for days or weeks.

Oghma's priests are naturally talented performers and are often bards in addition to their priestly role, being able to sing, dance, recite epic poetry, or expertly play instruments. (His followers favor stringed instruments like Oghma's harp.) In the past, he was widely worshipped by bards, though in recent years competition from other gods like Moccavallo and Sefagreth has reduced his popularity somewhat. Oghma remains the deity of choice, however, for bards and performers who follow the Old Ways and the faiths practiced before the coming of the Hyperboreans.





Quell
The Sea King

Solanus
Goddess of the Sun and Healing

Pekko
God of Ale and Spirits



Name: Pekko; God of Ale and Spirits,
Lord of the Abundant Harvest

Status: Lesser God

Pantheon: Dwarven, Foerdewaith,
Gnomish, Halfling

Alignment: CG

Spheres of Influence: Chaos,
Community, Good, Plants, Travel

Symbol: A tapped beer barrel
suspended from a pole

Garb: Brewer's apron

Favored Weapon: Quarterstaff

Form of Worship and Holidays: While Pekko's worshippers consider every good day to be holy to their god, favored holidays include Harvest Festival, Feast of Fools, and Brewers' Fest, when celebrations and happy consumption of intoxicants are larger and more elaborate. On the other hand, worship day on Mootsdag is popular because the priests hand out beer samples and slices of earthy wheat bread to anyone willing to attend services.

Typical Worshippers: Gnome, halfling, dwarven, and human brewers, tavernkeepers, and bakers, some farmers who raise hops and barley

Sources: *LL5: Borderland Provinces*,
LL8: Bard's Gate, Mountains of Madness

PEKKO

Pekko, master of brewing, ales, and other intoxicants, has long been venerated by dwarves, gnomes, and halflings, but over the last thousand years has gained widespread worship among other peoples, even being adopted into the mostly human Foerdewaith pantheon. He is portrayed as a rotund, smiling gnome, halfling, human, or dwarf (depending upon his worshippers) clad in a leather apron and bearing a beaker for sampling ale. He is often shown holding a staff, with a barrel of ale slung over one shoulder. This god is somewhat mercurial and can be prone to grim brooding on the sadness and cruelty of the world, but he is always quick to return to his good mood.

In recent years, worship of Pekko has increased at the expense of Bacchus-Dionysus and Pan. While followers of those gods tend to favor disruption and violence, revelry in Pekko's name tends to put more emphasis on enjoyment and celebration.

Pekko's enormous popularity is understandable, given that he is the god of brewing, ales, and spirits, and the camaraderie and community associated with those. He also serves as a harvest god, but primarily for those crops such as hops and barley that are intended for brewing. This has led to Pekko's adoption by some bakers who are dependent upon the same grains.



QUELL

Originally a minor deity of the Hyperborean pantheon (though said by some to be a child of The Goddess), Quell first came to real prominence with the rise of Macobert. The first overking of Foere claimed familial descent from the sea god, and with the spread of the Hyperborean Monarchy of the Foerdewaith, Quell's worship also spread across Akados to many different kingdoms and cultures. He is the patron of sailors, seagoing adventurers, merchant captains, and all those who live near or derive their livings from the sea. Many port cities across Akados have at least a small temple or shrine dedicated to Quell, and larger cities boast full chapterhouses where sea priests perform blessings for ships, sailors, or entire fleets. Priests of Quell are practical mariners themselves, with expert knowledge of weather patterns and local conditions. Priests may sometimes serve aboard ship as well, providing sea magic to help keep vessels safe and on schedule. Given the dangers of the sea and the presence of pirates, raiders, and hostile creatures, Quell's priests do not shun combat if it becomes necessary.

On shore, Quell serves as a god of hearth and home for seafarers. His chapterhouses provide work and shelter to the poor and destitute, feed the hungry, and heal the sick, and ask only for voluntary tithes and donations from those who can afford them. Though influential in Foere and the maritime nations of Oceanus and Reme, Quell is easily the most-worshipped god on the Razor Coast, eclipsing even the native gods of the Tulita as the islanders' numbers have dwindled in the face of colonial aggression. For their part, most Tulita look to the sea for their survival and those who feel abandoned by their totem gods have often turned to the worship of Quell in hopes of capturing some of the prosperity that seems to cling to the mainlander colonists.

In parts of Akados, Quell's faith faces challenges. Once widespread in the Foerdewaith region, Quell's influence has been reduced significantly by the rise of the sun god Mitra. Though he remains a commonly worshipped god in coastal areas, the main body of his worshippers can today be found in the sea kingdom of Oceanus, which has proved resistant to the seemingly inexorable advance of Mitra's faith.



Name: Quell; The Sea King, Lord of the Blue

Status: Greater God

Pantheon: Foerdewaith, Hyperborean

Alignment: CG

Spheres of Influence: Ocean, Travel, Water, Weather

Symbol: Sea king seated upon a giant clamshell throne

Garb: Practical shipboard clothing in blues and grays and a long coat with a blue collar

Favored Weapon: Harpoon or trident

Form of Worship and Holidays:

Equinoxes are special celebrations of the seasons and tides, with the sounding of conch shells and the giving of gifts. Daily prayers are held with the changing of the tides.

Typical Worshippers: Explorers, sea traders, sailors, people who rely on the sea for their livelihood

Sources: *Freebooter's Guide to the Razor Coast*, LL5: *Borderland Provinces*



Name: Solanus; Goddess of the Sun and Healing

Status: Greater God

Pantheon: Foerdewaith, Hyperborean

Alignment: NG

Spheres of Influence: Healing, Life, Light, Strength, Sun

Symbol: A blazing sun inscribed with an open palm

Garb: Pale robes bearing the symbol of Solanus. Adherents change the color of their robes as they progress through the hierarchy of the church. Initiates wear robes of red that are then changed for those of orange, then yellow, and then white for the high priest. Multiple subtle shades even exist among these main colors to denote gradations within their ranks.

Favored Weapon: Mace, quarterstaff

Form of Worship and Holidays:

Regular worship is held on the first day of the week (Solsdag), with special observances for the clergy at each dawn. Major holidays are the summer and winter solstices (High Sol and Low Sol, respectively), and the Ides of Hummidos (Eighthmonth) is devoted to Solanus as well.

Typical Worshippers: Rangers, bards, healers, soldiers, undead slayers

Sources: LL2: *The Lost City of Barakus*, *The Grand Duchy of Reme*

SOLANUS

Kind and benevolent goddess of the sun, Solanus was another deity of the old Hyperboreans that survived the fall of the empire and the rise of new powers. She is also a goddess of healing, and her faithful often serve as army medics, and once comprised an entire Hyperborean legion. Solanus' priesthood established hospitals in the largest cities of the empire, and some of these survive to the present day. Rural areas could not support such hospitals, so the scattered local clergy were generally left to their own devices and had to develop independent practices. The tightly organized, hierarchical urban clergy saw the individual, inconsistent approaches of the priests in villages and small towns as distinctly inferior and looked down on them as disorganized provincials or outright country bumpkins.

Solanus encourages her followers to bring her healing light to the world beyond towns and cities. Her clerics — especially those from rural areas — have thus become known for joining adventuring bands. At one time in Hyperborean history, it is likely that as many as eight out of 10 adventuring parties, mercenary companies, or freelance knights was accompanied by a cleric of Solanus, bringing great acceptance and goodwill among the commonfolk. Popular tales often include a classic band of adventurers, each of whom serves a different god — a warrior of Thyr, a wizard of Jamboor, a paladin of Muir, and a cleric of Solanus. (More bawdy or humorous stories also include a rogue devoted to Moccavallo, but these tales are usually not told in polite company.)

Like other Hyperborean gods such as Thyr and Muir, Solanus has experienced a steady (and in some cases precipitous) decline, her worship supplanted by the growing faith of Mitra. This eastern god has been making significant inroads, especially in the kingdom of Foere. Solanus continues to be popular in the western regions of Akados around the city of Reme, along with Dame Torren and Mithras, who also retains some of their old influence. Solanus' High Altar remains in the city of Reme at the venerable Hospital of St. Jethra the Martyred, which still maintains 1,220 beds and accepts the sick and infirm from all over Akados who make their way to its doors.





Stryme
God of Strength

Yenomesh
God of Glyphs and Writing

Telophus
Lord of Crops and the Seasons



Name: Stryme (Strym); The Mighty, God of Strength

Status: Lesser God

Pantheon: Dwarven, Foerdewaith

Alignment: NG

Spheres of Influence: Good, Liberation, Protection, Strength, War

Symbol: A stylized ox

Garb: Brown sleeveless tunic

Favored Weapon: Warhammer

Form of Worship and Holidays:

Blessings are given before great physical undertakings. Clerics are expected to make themselves available for hard labor and toil if need be.

Typical Worshippers: Dwarves, soldiers, barbarians, fighters, laborers

Sources: LL4: *Cults of the Sundered Kingdoms*, LL5: *Borderland Provinces*, *Mountains of Madness*

STRYME

The dwarven god of strength, Stryme (spelled “Strym” by the dwarves themselves) has grown in influence among non-dwarves who respect physical might, protecting the weak, and excellence in battle. In dwarven art, Stryme is portrayed as a square-featured male dwarf warrior with a square-cut beard and unassuming, utilitarian armor. He bears his mighty warhammer *Strongarm*, with which he is said to have slain the demon lord Adrael.

Stryme is very dwarfish in his outlook, which is to say he is stern and unyielding, but also fair and kind if circumstances call for it. Worshippers, both human and dwarven, are required to keep their bodies in peak physical condition and use their gifts of strength to help those who work the earth and in defense of the weak or oppressed. Healing is offered at no cost to all who are wounded while engaging in battle to defend others or to those injured in the course of their labor. Stryme loves the commonfolk, especially those who engage in hard physical labor, and has especial hatred for slavery and repression of all forms.

Though some humans had long worshipped Stryme, admiring his philosophy of good, fairness, honest labor, and martial excellence, it is the dwarven warrior Elb who is credited with popularizing his god in the Kingdom of Foere. Elb became a celebrated hero throughout Foere when he and his clan helped restore the rightful king Oestemor to the throne, and soon thereafter the Cathedral City of Ems was dedicated to Stryme. Upon his death, Elb was declared a saint and a great temple of Stryme was built in Ems in his honor. Elb remains a popular saint today, with his day celebrated in the spring and his mortal remains put on display for all to see.



TELOPHUS

Telophus is a Hyperborean nature god who embodies the regular but uncaring nature of the changing seasons. While revered by farmers and others whose lives depend upon favorable weather and the harvest, Telophus is not worshipped so much as respected and propitiated. Prayers to Telophus are not necessarily for good crops but rather for favorable weather, long planting and harvest seasons, mild winters, and temperate summers. It is said that Telophus is a jealous god, often unsatisfied with his worshippers' acts of sacrifice and willing to test their faithfulness and resolve whenever it suits him. Strict and uncaring, Telophus demands devotion but gives little in return save safety from disaster.

Farmers almost universally propitiate this god, though they reserve their true devotion to more merciful deities such as Ceres or Freya, whom they thank for their bounty and harvests. These and other gods seem to truly care for their mortal subjects, while neutral Telophus is little more than a symbol of the natural processes upon which the world depends. Conflicts between the followers of Ceres and Freya and the aloof priests of Telophus are not unknown, and sometimes there is outright hostility over the Lord of Crops' lack of concern for the folk of the countryside.

All the same, Telophus is respected by those who depend upon his grace. He is credited with creating agriculture and maintaining the predictable cycle of the seasons, which has led to advancement and improvement of farming techniques, reliable calendar systems, grain storage, animal husbandry, and many other advances. Telophus' lawful nature is reflected in the strict natural cycles of day and night, sun and storm, and the endless revolution of the seasons. However, this detached view of the natural order has led to the birth of strange druidic cults that revere Telophus and oppose the advance of civilization, claiming that many innovations oppose and corrupt the natural world and its proper cycles. Whether this more-malicious interpretation of his faith is bothersome to the deity is unclear, as he has never commented to his priesthood on it in one way or the other.

The worship of Telophus was spread through Libynos by Hyperborean legions and he still has many followers there. In the Paramountcies region, the descendants of the ancient empire worship Telophus under the name Lohfa, Who Makes Things Grow. Here, he has a slightly more benevolent nature, and though he is just as hard to please, he is considered to be of kindly disposition toward humanity. He still punishes those who do not come up to his standards, but for the most part, the folk of the region focus on the benefits he brings.



Name: Telophus (Lohfa Who Makes Things Grow); Lord of Crops and the Seasons

Status: Lesser God

Pantheon: Foerdewaith, Hyperborean, Libynosi, Paramountcies

Alignment: LN

Spheres of Influence: Nature, Plant, Sun, Weather

Symbol: Raining cloud partially obscuring a radiant sun

Garb: Green and earth-tone woolen robes and vestments

Favored Weapon: Sickle or scythe

Form of Worship and Holidays:

Harvest and planting celebrations are held in large groups, while special devotions at the first frost and the first thaw are done by individuals or families. The last day of autumn also includes special services devoted to Telophus in which each worshipper places a small amount of grain in a common bin to be used for planting should any need it in the spring.

Typical Worshippers: Farmers, halflings, some druids revering his natural cycle aspect

Sources: *LL5: Borderland Provinces, The Slumbering Tsar Saga, Rappan Athuk*



Name: Thyr (Tyr, Tiwaz); God of Law and Justice, The Lawgiver

Status: Greater God

Pantheon: Foerdewaith, Hyperborean, Northlands/Heldring (/Esir/Ese)

Alignment: LG

Spheres of Influence: Community, Good, Healing, Knowledge, Law, Nobility, Protection

Symbol: Silver cross on a white field

Garb: White robes trimmed with silver, purple or gold — the colors of kingship

Favored Weapon: Mace (bladed weapons are forbidden)

Form of Worship and Holidays:

Worship services are held on the last day of every month. Midwinter eve (called Commons) is set aside for the commonfolk to have their grievances heard before the highest courts of the land.

Typical Worshippers: Human royalty or other leaders, ruling and legislative bodies, some magistrates, and judges

Sources: LL1: *Stoneheart Valley*, LL3: *Sword of Air*, LL4: *Cults of the Sundered Kingdoms*, LL5: *Borderland Provinces*, LL8: *Bard's Gate*, *The Northlands Saga Complete*, *The Slumbering Tsar Saga*

THYR

The living embodiment of monarchy and wise authority, Thyr enforces a rigid (but also kind and enlightened) class system that promotes justice, order, and peace. In the distant past, it is said that all human monarchs worshipped Thyr, at least in name, for he represented their divine right to rule and the divine obligation of subjects to obey their rightful rulers. In Thyr's lawful society, all work toward a common goal of creating the greatest good for the greatest number. No one, kings and queens included, is above his holy law, and no one is outside it.

Thyr appears as an old but wise and clear-eyed bearded man of kingly mien, usually seated on a throne, holding the rod of kingship in one hand and the chalice of peace in the other. He is served by lawful angelic beings, but his earthly servants are most often martial priests and sometimes paladins.

Some who have researched the distant past, when the world was still called Boros, believe that Thyr and his twin sister Muir were children of the primal deity called The Goddess, and were successfully protected from the murderous influence of their sire, the brutal primitive called The Father. Thyr is said to have later ended the Gods' War by driving Muir's sword into the earth. Saddened by the bloodshed of the great war, Thyr foreswore the use of swords and to this day his priests use only non-bladed weapons. Thyr himself bears a great rod of kingship decorated with the image of his holy creature, the eagle, and his holy symbol is a silver cross on a white field, symbolizing the upturned hilt of Muir's sword.

Thyr and his sister remained detached from events on Boros in the centuries following the Gods' War, hoping to allow human civilization to develop without direct intervention. When the upstart "deity" Arvonliet the Beautiful began to corrupt humanity, however, Thyr and Muir (in concert with a third, now-forgotten god) defeated and banished Arvonliet after transforming him into Orcus, "the Twisted." In subsequent years, Thyr and Muir took on a more active role in the mortal realm. They were worshipped as part of the triune Church of the Three Gods, which included the unidentified third deity, who many priests claimed was unknown and unknowable by mortals.

In the Hyperborean Empire, the chief of the Church of the Three was the Pontifex, located in the Libynosi city of Tircople. Across the empire, Thyr's officials oversaw governance, lawmaking, and education. Priests of Thyr and Muir could be found throughout every level of Hyperborean society. Through the years of the Pax Hyperborea, the Three Gods remained the high deities of the empire.

When the empire began to decline, Thyr's worship declined along with it. With the fall of St. Harul's Hold in 2471 I.R., his High Altar was moved to the sacred city of Tircople, where it remained through the final days of the empire. It was transferred in 2509 I.R. to the Valley of the Shrines within the Lyre Valley, eventually ending up in the city of Bard's Gate in 3414 I.R. Through this entire time, Thyr's influence lessened significantly. The office of Pontifex had become a largely ceremonial position, isolated from Thyr's worshippers in the distant and crumbling city of Tircople. The offices of Imperator and Pontifex were combined in 2509 I.R., but this had little effect on Thyr's faithful outside the city, for they had long grown accustomed to acting independently of their official high priests.

The worship of the Three Gods survived the fall of Hyperborea, though in a greatly reduced state. When Macobert of Foere was crowned Overking in 2744 I.R., he re-established the office of Pontifex, but the Church of the Three was effectively absorbed into the official High Church of Foere and its gods incorporated into the Foerdewaith pantheon. Thyr's worship continues to this day, though he shares the stage with many newer gods and has been largely eclipsed by such deities as Mitra. His High Altar remains in Bard's Gate, where it is guarded by a handful of faithful led by Bofred the Just, but

the center of his faith is generally considered to be St. Bannor's Church in the Foerdewaith Cathedral City of Croix. Bofred and others formed the Order of the Sword of Retribution, an organization based in Bard's Gate and dedicated to retaking the faith's holy sites in the Valley of the Shrines, which were overrun and defiled by the cult of Orcus over a decade ago.

Though in decline, pockets of Thyr's influence remain. One is the Kingdom of Helcynn, where he is worshipped as Tyr. There, the Heldring have an almost-theocratic society built around the worship of Tyr and Eostre (Muir), and the worship of their old gods has decreased greatly. Their piety is such that the Heldring petition regularly to have the High Altar of Thyr moved from Bard's Gate to their capital at Kingsgardt, but so far Thyr's clergy remain silent on the issue. In Alcaldar, Thyr is venerated alongside Muir, though he is widely considered to be merely her consort or deputy.

Thyr is also popular in the Northlands, where he is known as Tiwaz. Unusual among the gods of the north, Thyr was adopted into the pantheon from among the Southlander gods due to his

role as a mediator in ending the Gods' War between the Æsir and Vanir. His worship in the north is very different from that of the Southlands, but he is still considered to be the same deity. There, his symbol is a silver upward-pointing arrow (a bent-armed cross) on a white field, and his priests might wear blue robes (as well as white) trimmed in gold or silver.

While the other Northlands' deities are at best fairly balanced in their views of law and order (though some are rather capricious), Tiwaz stands firmly for law, tradition, and custom. As the bringer of justice, it is Tiwaz who presides over the holmgang — trials by combat conducted between hazel posts — and oversees the jarls and the workings of the Things (local assemblies). Naturally, all those wishing to win a legal case before a Thing make prayers and sacrifices to Tiwaz, giving rise to the concept of him as a god of orators and peacemakers as well as of leaders. The veneration of Tiwaz (Thyr) pushes the Northlanders to become a little more orderly, despite their natural predilections toward a rather anarchic worldview.

YENOMESH

Originally a god worshipped by the ancient faiths of the east, Yenomesh was adopted into the Hyperborean pantheon after the Hyperborean expansion into Libynos more than 3,500 years ago. He is portrayed as an ancient, wizened man in gray robes, his face hidden within his hood. Legend holds that he was the first to gain knowledge of the sacred runes of the Language Eternal, and to have taught them to the gods. He is also said to be the creator of written language, as he crafted characters for the language known as "Foundation" that allowed the wisdom of the Language Eternal to be passed on to mortals and brought knowledge and learning to the world. All subsequent written languages are said to be derived from the characters of Foundation, and his priests are often fluent in writing and speak many different tongues. The ancient Hyperboreans recognized the importance of Foundation and also observed that it served as the basis for many forms of magical inscription, leading many Hyperborean wizards and scribes to delve into its secrets. Today, Foundation continues as a common language among wizards. Libraries and archives in Libynos and Akados are dedicated to Yenomesh, with inscriptions from his holy books. Many also maintain at least one small shrine in the sage god's honor.



Name: Yenomesh; God of Glyphs and Writing

Status: Lesser God

Pantheon: Foerdewaith, Hyperborean, Libynosi

Alignment: N

Spheres of Influence: Knowledge, Magic, Protection, Runes

Symbol: A gleaming silver scroll

Garb: Gray scribe's robes

Favored Weapon: Quarterstaff

Form of Worship and Holidays: Worship is through study, teaching, and learning. The last day of the week (Thingsdag) is given over to quiet contemplation. Monastic orders of Yenomesh set aside the High Holy Days of the Cusp of Freya (vernal equinox) and the Cusp of Mithras (autumnal equinox) for daylong ceremonies that take place in total silence.

Typical Worshippers: Loremasters, wizards, scholars, scribes, sages, authors, historians, librarians

Sources: LL5: *Borderland Provinces*, LL7: *The Blight*, LL8: *Bard's Gate*, *Bard's Gate* (d20)

OTHER GODS OF HYPERBOREA

Not all gods of old Hyperborea have been officially recognized by the High Church as members of the imperial pantheon of the Foerdewaith. Nevertheless, many of the Hyperborean deities not so recognized are still worshipped in places in Akados or Libynos or both, even in lands otherwise subject to the dominion of the High Church. Other Hyperborean gods remain important, for reasons of history or otherwise, even in the absence of substantial numbers of mortal worshippers.



Ades
Lord of the Underworld

Anumon
God of Gates

Arden
Lord of the Sunrise

Arn
Prince of the Sun

ADES

Ades, the Hyperborean god of the underworld, was never a popular god. Nevertheless, all — even the gods themselves — acknowledge his importance and authority. Stern, unyielding, and absolutely dedicated to the unwavering application of justice, Ades oversees the souls of the dead who are sent to the underworld. He supervises the judgment of the other gods (usually Muir, Vanitthu, and Thyr) as they dispense justice and dispatch souls to their eternal fates. Ades does not himself judge, but impartially certifies that the hearings are fair and that all rules are followed. Those souls dispatched to dwell in the underworld also fall under Ades' authority, and it is his job to make certain that they do not escape. He is master of Cerberus, the giant three-headed hound who guards the gates of the underworld, and should any souls escape, Ades and Cerberus dutifully hunt them down. While hunting escaped souls, Ades wears his helm, which makes its wearer invisible even to the gods or other creatures with magical or unnatural sight, and bears *Ades' Bident*, a two-pronged spear that can seek out escaped souls and can pierce the armor of any being, god, or mortal.

As the lawful judge of the dead, Ades is committed to lawful conduct, though sometimes his conduct in the Material Plane can only be described as evil. He is widely believed to have joined in an alliance with the demons Orcus and Demogorgon to create the Tower of Bone, which the demons told him could serve as a temple and center of worship in the mortal world. Orcus betrayed his partners, however, and used the tower as a way of unleashing a plague of undeath upon the material plane. Outraged and somewhat embarrassed at being tricked, Ades joined forces (albeit reluctantly) with Demogorgon to destroy the tower. When they proved unable to do so, the fractious allies did the next best thing and severed Orcus' ties to the tower and sent it careening through time and space. Disgusted by the experience, Ades swore to never again work with another deity and so today continues his work alone, having returned once more to his work as an impartial judge of the dead.

Ades has a very small priesthood, and he is not actively worshipped, though many folks leave small offerings dedicated to him at the graves and memorials as thanks for protecting and guiding the souls of loved ones. Prayers to Ades are uttered only at Midwinter festivals, and even then, they are simply acknowledgments of the god's importance and role. Despite this, Ades is acknowledged to be an especially powerful deity, though his power is reserved for his assigned duties. Some legends claim that he is brother to Thyr and Muir, but the handful of his priests do not discuss the god, nor do they engage in any public ceremonies save at Midwinter.



Name: Ades; Lord of the Underworld, Pluton, The Gatekeeper, The Unseen One, The Host of Many

Status: Greater God

Pantheon: Hyperborean

Alignment: LE

Spheres of Influence: Death, Law, Repose

Symbol: Black metal key

Garb: Black robes, sometimes trimmed in purple

Favored Weapon: Rod or bident (two-pronged spear)

Form of Worship and Holidays:

Midwinter sees solemn prayers and appeals for departed loved ones.

Priests of Ades can offer little solace to mourners, for their lord's decisions are final.

Typical Worshipers: The grieving, the dying, death cultists

Source: *LL4: Cults of the Sundered Kingdoms*



Name: Anumon; God of Gates, Keeper of Laws, Overseer of Creation

Status: Greater God

Pantheon: Hyperborean, Libynosi

Alignment: LG

Spheres of Influence: Law, Protection, Transportation

Symbol: A locked gate with seven keys

Garb: A gray tunic with a key-shaped amulet or Anumon's holy symbol

Favored Weapon: Bronze mace or maul

Form of Worship and Holidays: The first day of the year is considered the gateway to the remainder of the seasons and is celebrated with rituals that involve unlocking doors and gates or their symbols. Doors and locks often have Anumon's symbol inscribed upon them for further divine protection.

Typical Worshippers: Artists, judges, nobles, teachers, loremasters

Sources: *LL8: Bard's Gate, City of Brass, Rappan Athuk, Freebooter's Guide to the Razor Coast*

ANUMON

The great God of Gates oversees the planes and the passages between them, ensuring that demons and other creatures of evil do not invade the mortal worlds, and that all other beings stay in their ordained places. Anumon and his servants also make sure that the unworthy are barred from the homes of the gods. Though he is strictly lawful, Anumon tends toward good behavior. He is also said to be extremely ancient and to have played a role in the very creation of the cosmos, helping to establish the laws and teach justice and wise governance to the folk of the new worlds.

Originally a Libynosi deity, Anumon's worship was adopted by the Hyperboreans, who spread it into Akados and to the other areas they conquered. The widespread nature of Anumon's worship has led to him being portrayed with many different guises and faces that resemble the dress and appearance of the folk in the diverse lands where he is revered. In most cases, he is represented as a noble and just king with a plaited beard and a helm wreathed with a crown. The eyes of his statues are often crafted of silver, gold, or mithral, or magically enhanced to emit beams of light like twin suns. He carries a great bronze scepter that he uses to smite his foes and drive interlopers back to their home planes. Anumon is said by some to be the direct offspring of the primal god known as the Father. Many — primarily in Akados — believe that Anumon is the father of the god Vanitthu as well.

Today, there is some controversy as to whether the great and ancient god still exists, for his clerics in Akados have only limited access to spells and can cast more-powerful spells only after prayers to Vanitthu or Thyr. No one is sure what this means, but dire rumors circulate that Anumon was slain or imprisoned by Orcus, the Oinodaemon, or some other evil foe. Anumon's worship has suffered a severe decline in Akados as a result. The high priests of Anumon are publicly confident but have begun to privately express growing alarm over the fate of their god. Temple treasuries have been opened to provide incentive to adventurers, priests, researchers, or others who can help to ascertain Anumon's fate and current status.

In the meantime, Anumon is fervently worshipped in the desert kingdom of Numeda, in Libynos on the Sea of Baal. His priests there and in other countries such as Khemit and the Antioch City-States on the Sea of Baal are able to access even powerful spells, and they have no knowledge of the concerns experienced by the worshippers in Akados. It is possible that the centuries-long presence in Numeda of Sulymon, the Prophet of Anumon, is responsible for this closer tie to the deity.



ARDEN (DEAD)

Arden's origins and story are somewhat unclear. Some believe he was an avatar of the Pharaonic sun god Ra, while others believe he was a lesser deity who aided Ra and served as the primary sun god to small tribes in the Qesh and Meroë regions of central Libynos. He was said to have been husband to Vionir the goddess of light and father to yet another solar god, Arn. It is generally believed that Arden perished long ago, having sacrificed himself to trap Tsathogga's hordes deep beneath the earth (below what are now the ruins of Tsen) when they were about to be unleashed upon the world.

In surviving art, Arden looks similar to Ra, a hawk-headed, muscular man wearing a short kilt of precious metals and jewels. His eyes were said to emit searing beams of sunlight, and he carried a staff tipped with a bronze ankh-inscribed sun disk. Duplicates of Arden's staff were carried by his priests. It is said that his left eye was torn from its socket by Tsathogga and became the artifact called the Globe of Arden, which was stolen and remains hidden by the priests of the frog-god.

After his death, his fellow gods or worshippers gathered up and enshrined pieces of Arden's remains, but today few remember him save certain scholars of obscure religions and a handful of mad seers who speak prophecies of his return. In a way, Arden survives to this day in the form of the pacifistic goddess Iseleine, who was originally a lesser aspect of Arden. When his faith was still active, however, Arden's priests considered the Iseleinites to be practically heretics and insisted the goddess did not even exist.

Arden is often associated with the Three Gods of the Hyperborean religion, who fought the imposter god Arvonliet and exposed him as the demon Orcus. In such places as St. Oerson's Basilica in Cantelburgh, Arden's statue stands beside Thyr and Muir, the other two members of the divine triumvirate. There is a certain amount of controversy associated with this, however, for some members of the High Church of Foere believe that Arden was not actually part of the original trio but that the place was held by a third, now-unknown god. This argument is the source of considerable theological debate and conflict within the High Church.



Name: Arden (Ardorus); The Bright, Lord of the Sunrise

Status: Greater God

Pantheon: Hyperborean, Libynosi, Pharaonic

Alignment: NG

Spheres of Influence: Air, Good, Light, Sun, War

Symbol: A bronze sun (sometimes containing a black ankh) on a blue field

Garb: Ivory tunic and tabard emblazoned with a sun shape embroidered in gold

Favored Weapon: Sun staff, shortsword

Form of Worship and Holidays:

The holiest of celebrations occurred during lunar eclipses, followed by high noon on the summer solstice. High noon marks a regular prayer time for most followers. Lunar eclipses are still considered sacred events and often see prayers of thanks and remembrance. Ardsdag, the second day of the week, is named in Arden's honor.

Typical Worshippers: Though of old he was worshiped by many humans and a small number of elves, Arden is not currently worshipped on this plane.

Sources: *Quests of Doom* (Ra's Evil Grin), LL3: *Sword of Air*, LL8: *Bard's Gate*





Name: Arn; Prince of the Sun, The Sunlord, Herald of Light

Status: Lesser God

Pantheon: Hyperborean

Alignment: NG

Spheres of Influence: Sun, Healing, Good

Symbol: Radiant half circle of bronze, representing the sun

Garb: Yellow and white robes

Favored Weapon: Bronze-tipped staff (quarterstaff)

Form of Worship and Holidays:

Worshippers disrobe at sunrise before the rising sun, followed by prayer. The summer solstice is the time of great ceremonies, feasting, and long invocations.

Typical Worshippers: Good-aligned arcanists and celestials.

Source: *Bard's Gate* (d20)

ARN

Known to be the son of Vionir and commonly believed to also be the son of Arden, Arn is referred to as the herald of light. He serves as Vionir's messenger and has had many cults throughout the centuries who worship him as their chief deity as a replacement for his deceased father. Arn has no real organized faith or permanent temples, but his cults can be found scattered across Akados and Libynos. His followers constantly seek to recover the remains of Arden, hoping to fully restore his godhood and cast down the shadows of evil forever.





Diana
Goddess of the Hunt

Bablukar
Lord of the Golden Sword

Cybele
The Dark Sister

Da-Jin
Lord of Death



Name: Bablukar; Lord of the Golden Sword, The Just (Hyperborean)

Status: Lesser God

Pantheon: Gohtra (Nobles), Hyperborean, Libynosi

Alignment: LG

Spheres of Influence: Good, Healing, Law, Protection, Strength

Symbol: An upright golden sword

Garb: White garments with gold embroidery or trim; in battle, white-enameled armor chased with gold

Favored Weapon: Greatsword, longsword

Form of Worship and Holidays:

Bablukar is worshipped alongside the other Noble gods on various holidays but is most widely revered at his own festival when the larger moon Narrah is full for the last time each summer, which is considered the anniversary of his final battle in which he died heroically defending his city. This day features military parades, calls by priests for greater bravery, and prayers for success in war.

Typical Worshippers: Paladins, good-aligned warriors, cavaliers, those who want to better the world

Source: *The Six Spheres of Zaihhess*

BABLUKAR

Bablukar is portrayed as a tall, armored knight with a kindly expression and gentle gaze. He bears the golden sword that is his symbol and is clad in polished white armor said to strike blind the minions of evil. In his endeavors to aid the good and defeat the wicked, the god is assisted by his winged steed Anduma and a pair of silver-winged eagles named Naru and Samanda. Bablukar and his servitors can freely change their shape and appearance, and many are the tales of the god appearing in the guise of a humble old man or even a child to provide unexpected wisdom or aid to those in need.

Bablukar is a popular god worshipped in several cultures. He is one of the leading gods among the Heavenly Nobles who stand in the Court of the Thrones and protect the most sacred places for the greater Gohtra deities. In the pantheon of Jaati, he was a bold paladin who, upon his death, ascended the Coil to godhood and has steadily increased his power and influence over the millennia. He has frequently proclaimed that he has no ambition to displace any of the Twelve Who Sit Upon the Thirteen Thrones, but instead simply wishes to be their most faithful and loyal defender. He says this in all sincerity, but there are some gods who whisper that he intends one day to occupy the Thirteenth Throne. (When he hears such rumors, Bablukar denies them furiously.)

Bablukar is known as the Lord of the Golden Sword, and he still wields the magical spirit- and demon-slaying sword *Kanziga* that he bore as a mortal. He is portrayed as a handsome man with dark hair and mild but intense eyes, clad in white armor chased with gold. His priests are usually paladins rather than clerics, each devoted to war and the defense of law and good rather than to ministration or evangelism, though they will tend to communities, heal the sick, and comfort the dying if needed. These paladins are known to be selfless warriors willing to give their lives in defense of the innocent, much like Bablukar himself did while defending a bridge against an army of demons and shapechangers as the people of his city escaped into the mountains.

For his bravery and his many acts of humble self-sacrifice and generosity, Bablukar was chosen by the Twelve to become a Noble god, and today continues to serve them while watching over the people of the mortal realm. Should trouble arise, especially if it originates from evil supernatural or demonic sources, Bablukar will send inspiration to his paladins to strengthen their courage and skill. In extreme cases, Bablukar himself has been known to manifest on the Material Plane to stand beside his warriors in the eternal battle against evil.

Bablukar is also revered in other lands of Libynos, which suggests he may have been exported by warriors on a mission or by travelers who encountered him in their journeys. Certainly, he was encountered in Libynos by the far-ranging Hyperborean legions, who carried his worship with them into Akados; there, he is a god of good and of the just application of might. As with other imported deities, his connections to the greater Gohtra or Libynosi pantheons have been de-emphasized and mostly ignored by the Hyperboreans and their descendants.

His priesthood is devoted to protecting places of good and the lives of good-aligned creatures. They often fight on behalf of other gods of good, serving as guardians of sacred places or pilgrims. Though Bablukar's followers are encouraged to fight evil, they are also told to avoid needless bloodshed and to seek out nonviolent solutions to problems rather than engaging in the bloody religious wars that continue to plague humanity. The Order of the Golden Sword is a small sect of Akados-based paladins and good warriors devoted to protecting the weak and aiding just and merciful rulers. All members of the order swear oaths to avoid needless suffering and violence, and they promise to draw their swords only if no other alternative exists.

CYBELE

Cybele's title of Great Mother is far more comforting than her wicked reality. Though adopted by the Hyperboreans, she was already ancient when they took up her worship. Also known as the Black Goat of the Woods, she is known to be the patron of witches and creatures of great fecundity, especially those of degenerate or unwholesome character. Her worship is widespread but secret — practiced by close-knit, taciturn rustics in forgotten corners of the countryside as well as corrupt, sybaritic nobles in great palaces. Though her faithful claim she is a champion of women victimized by hidebound, repressive societies, Cybele truly cares little for her worshippers' plight, so long as they appease her with sacrifice and bloody excess. Her symbol is Lloegyr's small, dark second moon Sybil, though she is not truly a moon goddess. Nevertheless, some lycanthropes venerate her in this aspect.

The lust for power and pleasure is Cybele's primary appeal, as well as the opportunity for gain and revenge. Secrecy is one of the cultists' greatest weapons, for over generations they have grown and prospered in the shadows away from the light of conventional society. Their methods are subtle and include hidden magics, poisons, bribery through sex and money, and tainted whispers that spread rumors and hatred. In these ways, the Cult of Cybele has spread mayhem and suffering and, it is said, toppled the mighty from their thrones.

As an ancient goddess who predates the Hyperborean Empire, Cybele is worshipped under different names and in different guises across the world. Neolithic tribes clearly followed the deity, though she often had her own local identity. She is prominently worshipped by the folk of the Delta along the Lenggog River of southern Libynos. There, she is called Be-Le the Witch and is treated with every bit as much dread and apprehension as elsewhere. The major difference in the Delta is that she is worshipped more openly, with priests and shamans offering to intercede with her on people's behalf and offer prayers for deliverance from curses and wicked magic, or to visit misfortune upon enemies. In both cases, the price of Be-Le's assistance is high and often involves worshippers giving themselves up for service to the intervening priest. Elsewhere in Libynos, she is called Cyrenes, and her worship is largely cult-based.



Name: Cybele (Be-Le the Witch, Cyrenes, Magna Mater); Black Goat of the Woods, Goddess of Fertility and Witchcraft, The Dark Sister (the smaller moon, Sybil)

Status: Greater God

Pantheon: Hyperborean, Libynosi, Neolithic, Riverine

Alignment: NE

Spheres of Influence: Creation, Evil, Knowledge, Magic, Moon, Secrets

Symbol: An image of a pregnant woman or a dark moon

Garb: Nudity

Favored Weapon: Athame (black-handled dagger), often poisoned

Form of Worship and Holidays:

Nighttime rituals are held when mystic planetary and astrological conjunctions occur. The equinoxes are particularly sacred, such as the vernal equinox, which is called the Day of Blood. Other sacred nights include Samhain and Walpurgis. Modraniht (Mother's Night or Yuletide eve) is a minor ritual for Cybele as the antithesis to celebrations of Ceres. Rituals include orgiastic dancing and chanting, bloodletting, and sometimes sacrifices.

Typical Worshippers: Witches, disenfranchised women, some amazons, corybantes, gallu-demons, lycanthropes, degenerate cults, hags, harpies, some medusas

Source: *LL4: Cults of the Sundered Kingdoms*



Name: Da-Jin; Lord of Death, Lord of the Burning Skull

Status: Greater God

Pantheon: Hyperborean, Libynosi

Alignment: NE

Spheres of Influence: Darkness, Death, Repose (or Darkness, Evil, Knowledge)

Symbol: A black obelisk entwined with roses

Garb: Black robes embroidered with skulls and dark red roses or (more traditionally) a dark gray cassock with black trim at the neck and cuffs

Favored Weapon: Dagger

Form of Worship and Holidays:

Normally, Da-Jin's worship consists of the quiet prayers and invocations to the inevitability of death that accompany funerals, cremations, and memorial services for the departed. (His own priests do sometimes gather for midnight services in a cemetery.) Da-Jin has no official holidays, though Djinsdag, the third day of the week, is named for him and is considered a day to spend some time in prayer and contemplation. Some of his more fanatical followers have seized upon Samhain (the last night of autumn) as Da-Jin's holy day, for it heralds the coming of winter and the death of all.

Typical Worshippers: Necromancers, assassins, morticians, nihilists, murderers

Source: LL2: *The Lost City of Barakus*

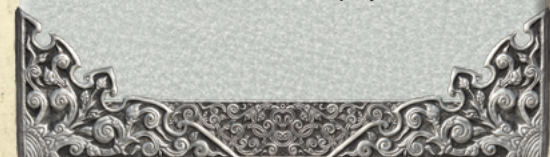
DA-JIN

Da-Jin is worshipped quietly and rarely mentioned in modern society, though all acknowledge his importance. A god of death to the Hyperboreans and in certain Libynosi lands, Da-Jin is not a thoroughly evil deity, but many of his followers seem to revel in morbidity and stress his more macabre aspects. Several cults of Da-Jin have caused trouble in Akados of late with their somewhat anarchistic and violent interpretations of his worship, much to the consternation of his more conservative and relatively peaceful clergy.

Traditionally, Da-Jin was considered to be evil of necessity, and legends tell of a somber, quiet god who associated with other evil deities but did not participate in any atrocities or wicked acts directed at mortals. The simple act of overseeing the tragedies of death was evil enough for the Lord of Death. Once a soul had passed beyond the mortal world, Da-Jin was to escort those who had earned it to eternal punishment, allowing Solanus and the other gods of light to tend to the souls of the good and just. Da-Jin was often portrayed as sad, feeling some sympathy for the torments inflicted upon the evil but also impartial in his conduct. He was rarely actively worshipped and has no holidays devoted specifically to him, though quiet prayers and offerings to him are left on the first day of winter, known as the Day of the Dead.

This long-standing peaceful interpretation of Da-Jin has been challenged in recent years, however, as a growing movement of nihilistic folk (usually ones in their late teens and early 20s) have begun to transform him into a darker and more fearsome deity. These cultists dress in black clothing usually decorated with the dark red roses and skulls associated with Da-Jin's worship, write poems and hymns to the glory of death, and create art and statuary that portrays him — ordinarily a skull-faced figure in a long black robe bearing a lantern — as a demonic horror, often violently tearing the souls from the dying.

As might be expected, Da-Jin's priesthood — quiet and unassuming men and women who often act as embalmers, cemetery attendants, and counselors for the bereaved — are quite horrified at such an extreme recasting of their respected master of death. Unfortunately, their protests generally fall on deaf ears, and some of the Da-Jin cultists have begun to expand their activities, embracing Samhain — the last night of autumn — as "Death Night," which heralds the coming of winter and darkness. On that night, some of Da-Jin's fanatic cultists roam the streets while wearing masks or grotesque face-paint and costumes. They set small fires, pound on doors, and demand tribute in the form of food or money lest they commit acts of mischief and vandalism. In extreme cases, they engage in outright murder with a dagger, which they consider to be Da-Jin's sacred weapon.



DIANA

Diana is a goddess of the hunt and the wilds. She was part of the pantheon of the Hyperboreans but has few worshippers in Akados today. Diana is still acknowledged in the Antioch City-States of eastern Libynos, though her religion is not widespread there, either. All portray her similarly as a human or elven woman armed with a mighty bow and clad in the garb of a hunter. She is frequently accompanied by various woodland creatures that include deer, bears, and birds, which she traditionally uses as messengers and servitors in her wild realms.

Her portfolio is diverse, including the hunt, the wilds, and the animals of the forest as well as, in some cases, the moons and childbirth. Legends are told of her faith and its ancient ways, such as the tradition that her high priest be a runaway slave who slew his or her predecessor in single combat — a tradition which fortunately is no longer observed. Having a former slave as a high priest, though, points out Diana's other role as protector of the weak, the poor, and the downtrodden. Prayers are still sometimes lifted to her among the oppressed in lands where slavery is still practiced.

In cities, Diana's priesthood maintains temples that offer help to the poor and the sick. These temples lack the luxurious flourishes of other faiths' houses of worship, for Diana's is also a generous and unassuming faith, using its excess income to aid its followers and tend to the wild places of the world. In the countryside, the Huntress' priests are often druids, sometimes living alone in the wild and protecting the countryside from greed and violence. Despite her priests' protection of the wild, hunting as such is not discouraged; in fact, it is considered a sacred act. Hunting without need, for glory or for obtaining trophies, however, is seen as deeply wicked and sinful. Hunting of dangerous or evil creatures, especially to protect the people of the forest, is also encouraged. Diana's priests maintain good relations with the elves and other good-aligned denizens of the forests.

Diana's sole weapon is her bow, which is said to be able to take or restore life with a single shot and which can vanquish creatures of evil simply by its presence. Her priesthood is open to all, including non-humans, and priests are expected to carry at least a symbolic bow (sometimes simply in the form of a brooch or necklace) in recognition of the Great Huntress' beneficence. Dianic priests and priestesses frequently act as wilderness guides and may even join adventuring bands, especially in response to situations that threaten the wild lands or their inhabitants.



Name: Diana (Artemis); Goddess of the Hunt, Lady of the Wild

Status: Greater God

Pantheon: Hyperborean, Libynosi

Alignment: NG

Spheres of Influence: Animal, Nature, Weather

Symbol: Bow and arrow

Garb: Green hunting garb or white *chiton* (draped tunic)

Favored Weapon: Longbow or shortbow

Form of Worship and Holidays:

Imbolg, the first day of Spring, is Diana's most sacred holiday, and is observed with fasting, prayer, and offerings to ensure good hunting and to pacify dangerous wild creatures. The month of Freyrmond, dedicated to the goddess Freya, is a holy month for Diana as well, with solemn ceremonies each Sistersdag.

Typical Worshippers: druids, hunters, farmers, foresters, slaves

Sources: LL3: *Sword of Air*, LL5: *The Borderland Provinces*



Kel
Lady of Protection

Hecate
Goddess of Evil Magic

Jamboor
God of Knowledge, Magic, and Death

Horgrim
He Who Loves War

HECATE

Hecate is a very old goddess dating back to the early days of the Hyperborean Empire and probably even earlier than that. Some historians point out evidence of Hecate's worship in the southern reaches of Libynos before the first Boreans ever set foot outside Boros, and the followers of the Libynosi god of magic Thasizier claim their deity to be an ancient enemy of Hecate. Some scholars have attempted to study the parallel development of Hecate's worship in such distant areas, but too many records have been lost to give any more than tantalizing hints.

Two millennia ago, Hecate was the principal deity of the Hyperborean Kingdom of Arcady; to this day, hidden shrines and tombs still bear her sigil, and isolated communities still pay her homage, much to the misfortune of lone travelers or innocent victims. At one time, Hecate's popularity in Akados rivaled that of Jamboor, the Hyperborean god of magic, but she fell out of favor due to the bloody rituals and violence associated with her worship. Today, she is followed primarily by cultists across Akados and Libynos. The secretive Brood of Hecate is active in southern Libynos and has taken credit for the murder of several prominent worshippers of Thasizier and Jamboor.

One cult of Hecate is a brotherhood of assassins called the Wali. Traditionally found primarily in Libynos where they had sometimes been at odds with crusader knights of the Foerdewaith, they have of late been encountered with increasing frequency in Akados, even as far west as the Xha'en Hegemony. The knights of Foere have begun to take notice of the assassins, and several leaders have sworn to end their scourge permanently.

She is not a moon goddess, but Hecate takes the crescent moon as her symbol and is often associated with the goddesses Narrah and Cybele, who have similar symbols. This precarious alliance is sometimes referred to as the Three Sisters, though they are frequently in disagreement with one another. When they do work together, however, their cults of witches and druids are able to coordinate and accomplish significant magical undertakings.

Hecate is mother to the goddess Mirkeer and the demigoddess Neriad. Mirkeer is grandmistress of the cult of Wali assassins that venerates her mother. Mirkeer's murder of Zariathif, Demon Lord of Shadows, allowed her to experience apotheosis and become a true goddess, though her power is still eclipsed by Hecate's. Neriad had an ill-favored dalliance with the archmage Aka Bakar of Arcady, that not only created the nereid race (if rumors are to be believed) but also provoked the ire of her mother, who transformed Neriad into a statue of living rock as punishment.

Hecate is portrayed as a human woman whose beauty is alluring and terrible. She is usually shown flanked by numerous hell hounds (her favored creatures), which she sometimes sends to serve especially faithful followers. Clerics of Hecate are said to have the power to command these beasts, though control of such creatures is never certain. Her clerics are also bidden to destroy lycanthropes whenever they are encountered.

Despite her clearly evil alignment and the wicked acts of her followers, Hecate is a dedicated enemy of the demon prince Orcus, whose faith she despises utterly. She hates him so much, in fact, that the priestesses of Hecate actually accompanied the Army of Light in its great crusade against the city of Tsar in 3209 I.R., under the command of high priestess Akbeth. The army, under the secular command of the archmage Zelkor, accepted the Hecates' aid (albeit grudgingly), and the goddess's clerics and Akbeth's lover — the archmage Agammemnon — proved valuable allies in the struggle. Nevertheless, it is said that Akbeth somehow angered her goddess and was imprisoned in the depths of Rappan Athuk, where she remains to this day.

From her dark castle, which floats above the infernos of the Nine Hells, Hecate inspires and directs her followers, bidding them use the magic she teaches to gain power and bring down her enemies. Killing and inflicting torment in the goddess's name, especially during religious rituals, are considered some of the most sacred acts for Hecate's followers. The Wali assassins, in particular, have turned death-dealing for their goddess into a fine, if bloody, art.



Name: Hecate; Goddess of Evil Magic, Dame of Hell

Status: Lesser God

Pantheon: Hyperborean

Alignment: LE

Spheres of Influence: Darkness, Evil, Knowledge, Law, Magic

Symbol: A half silver disk representing the setting full moon

Garb: Fashionable toga or robes of the most expensive cut and material, generally in black

Favored Weapon: None

Form of Worship and Holidays: Those who venerate Hecate do so when the larger moon Narrah is full and perform sacrifices of blood and magical items as the moon sets. Double moons and horned moons (when Narrah is one-quarter waxing or three-quarters waning) are thought to be especially portentous.

Typical Worshippers: Arcane spellcasters, women, Wali assassins, lawful evil hags, witches, crones.

Sources: *City of Brass*, LL4: *Cults of the Sundered Kingdoms*, LL5: *Borderland Provinces*, *Mountains of Madness*, *Rappan Athuk*, *Sword of Air*



Name: Horgrim (Orgim Who Loves War)

Status: Greater God

Pantheon: Hyperborean, Paramountcies

Alignment: LE

Spheres of Influence: Evil, Law, Magic, War

Symbol: A black spearhead covering a golden disk representing an eclipse

Garb: Black robes

Favored Weapon: Spear

Form of Worship and Holidays:

Worship is done through the casting of spells and the sacrifice of enemies on the field of battle.

Typical Worshippers: Evil monks, warriors, wizards, and nobles

Sources: *Bard's Gate (d20)*, *Hall of the Rainbow Mage*

HORGRIM (DEAD?)

The people of Akados and the successors to the Hyperboreans no longer worship Horgrim, and knowledge of the god is limited to a few minor works and scraps of larger volumes hidden in obscure monasteries. In fact, the few scholars who do know his name believe the god is dead. Some of Horgrim's ancient spells are still practiced, however, but those who know them hold their secrets tightly.

Horgrim was most commonly depicted as a handsome male figure in black robes wielding a short spear. He was a god of war and battle-magic, and his clerics were often mighty warriors or wizards in addition to their religious occupations. His worship in the old Hyperborean lands died out with the empire's decline, and in most of the world he is all but forgotten. The notable exception to this is in the former Hyperborean regions of southern Libynos, where he is still worshipped under the name Orgim, Who Loves War. There, his priesthood remains active, teaching the ways of war and combat magic in exclusive schools, and some impossibly old volumes may still exist that hold the secrets of his most powerful spells.



JAMBOOR

Jamboor is an ancient god of death originally worshipped and spread throughout the world by the conquering Hyperboreans. Even today, his influence continues to be felt, though he is not as influential as he was at the height of the Hyperborean age. Jamboor is no grim or evil death god, however; his church teaches that death is a natural part of life and should be treated with appropriate reverence. Individual clerics of Jamboor sometimes also delve into the mysteries of arcane magic. Monarchs and nobles actively seek priests of Jamboor to serve as advisors and counselor, for many offer wise counsel to any ruler without regard to political or religious affiliation. After millennia, Jamboor's dominance as god of magic is being challenged as the traveler deity Belon the Wise makes gains among arcane practitioners; this is causing much consternation among the Jamboorites themselves, as they did not foresee its coming.

The priests of Jamboor often explore many avenues of their faith, including divination and communication with the dead. Auspicious dates and times are determined by the priests of Jamboor and published for use by those of all faiths. The priesthood also uses the complex Wheels of Inquiry to determine local omens and auguries that can be shared with rulers, local leaders, and even the general populace. Jamboor's priests dislike other diviners and have an especial hatred for astrologers, whom they consider to be fraudulent thieves.

The church includes several distinct orders of officials such as the exscriptors, highly skilled agents who seek out rumors and mysteries brought to the attention of the high exscriptor; and the preservationists, who see to it that the faith's documents, relics, and remains are properly stored and cared for. The red-robed members of the Order of the Teeth inspect skeletons in the catacombs of the Reliquary of Jamboor in the foothills of the Rampart Mountains and consult the *Book of Ossuic Marks* and the *Astrologicus Carnum* to identify where unknown patterns of magic and fate are taking place in the world, while the ritually scarred priests of the Order of Corollaries use the Seven Ciphers and the Forty Codes of Jamboor to interpret trends in bird migrations, manuscripts, Wheels of Inquiry, and other records obtained from the exscriptors.

Wheels of Inquiry (also called Wheels of Insight) are small, wooden, glyph-marked pinwheels placed by Jamboor's worshippers throughout the towns of Foere and nearby kingdoms. These wheels are used by the exscriptors to take daily auguries, with current glyphs collected and reported by members of the Order of Corollaries.

The most disturbing of Jamboor's faithful are the undead creatures known as the demon-listeners, the mortal remains of powerful Jamboorite priests who are interred in the deepest catacombs beneath the Reliquary. There, scribes dutifully record whispered messages of items overheard in the councils of the underworld, or among demons, spirits, and entities, which the deceased priests repeat as they slowly rot away.



Name: Jamboor; God of Knowledge, Magic, and Death; He Who Hears the Secrets of the Dead

Status: Greater God

Pantheon: Hyperborean

Alignment: N

Spheres of Influence: Death, Knowledge, Magic, Repose

Symbol: An eclipsed sun

Garb: White robes trimmed in green and black.

Favored Weapon: Quarterstaff, dart

Form of Worship and Holidays:

Regular worship is held on the last day of the week, with holidays at the end of each month and the major holiday of Reckoning at the end of the year. Jamboor is also worshipped during funerary rites and solemn observances of the dates of death of significant historical figures.

Typical Worshippers: Arcane spellcasters, sages, seers, mediums, spies

Sources: LL2: *The Lost City of Barakus*, LL5: *The Borderland Provinces*, LL8: *Bard's Gate, Mountains of Madness*



Name: Kel; Goddess of Self-Sacrifice, Lady of Protection

Status: Greater God

Pantheon: Hyperborean

Alignment: LG

Spheres of Influence:

Community, Good, Protection, Strength

Symbol: Pure white kite shield

Garb: White robes trimmed in blood red

Favored Weapon: Shield

Form of Worship and

Holidays: Prayers for protection and health were made at evening vespers. Special holy days were observed on the eves of the solstices and equinoxes for the coming season.

Typical Worshippers:

Humans, guardians, paladins (not currently worshipped)

Source: *The Slumbering Tsar Saga*

KEL (DEAD)

The now-lost goddess Kel was sister to Thyr and Muir in the earliest days of the **Lost Lands**, when the planet was still called Boros. Most believe Thyr and Muir were children of The Goddess who were successfully shielded from The Father's malign influence and set free by his imprisonment, putting Kel into the same situation. The triplets watched the earliest humans take their first steps toward civilization and observed as the Phoromycean and Altepetl civilizations rose.

Kel found worshippers among the early humans, though her faith was never adopted by the Phoromyceans or Altepetl. Peaceful and kind, her faith emphasized sharing and giving of oneself and, if necessary, giving up one's own life so that others could survive. Kel's sacred animal was the lowly hedgehog, so chosen for its innate protective abilities. It was said by Kel's faithful that though the fox knows many tricks, the hedgehog needs only one good one.

For long years after the Gods' War, the Three remained relatively inactive, watching events on Boros and avoiding intervention in mortal affairs. However, this situation was destined to change, and did so when the demon-god Althunak opened a dimensional rift to summon an army of demons and other horrors. Kel eventually helped Thyr and Muir close the gap, but the resulting catastrophe shattered the entire continent of Notos and destroyed the Altepetl civilization. Horrified, the kind and merciful Kel was determined not to let such a tragedy happen again.

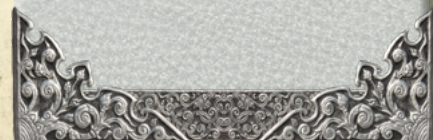
More than 100 centuries ago, the so-called Prince of Beauty, Arvonliet, walked the land and worshippers flocked to him. Even when Kel provided the Phoromyceans with the means of destroying the necromancer Devron (who may have been Arvonliet's chief agent), she did not suspect the depth of Arvonliet's plans. The Prince persuaded his followers to build him a gateway from his immaterial realm, forming a permanent bridge to the Material Plane. Only when the gateway was actually opened did the Three realize where it led — to one of the planes of the Abyss. Closing it immediately was imperative, before Arvonliet could step through and physically claim Boros as his own. Remembering the suffering and destruction that had accompanied Althunak's fall, Kel decided that the only way to save Boros from Arvonliet was to sacrifice herself. Using her own divine lifeforce, she created the Keltine Barrier, an impenetrable wall around Arvonliet's gate, which rendered it useless to him.

Mourning their sister and consumed with anger at Arvonliet, the remaining siblings delivered divine punishment upon the frustrated Arvonliet. Transformed into a hideous shape and renamed Orcus, the Prince of Beauty was banished to the Abyss, where he remained for untold centuries. They then raised the Stoneheart Mountains over the Keltine Barrier to keep it safe from tampering and to commemorate their lost sister. As for Kel, her name was inevitably forgotten among mortals, and her worship dwindled and finally went out.

In time, the folk of Boros (and later Akados) began to worship a divine triumvirate called the Three Gods of Good, though they did not know the identity of the third. Some theologians claim that the third god was always unknown, and that to know its identity is to gain the wisdom of the gods. Although it took place much more recently, many conflate the self-sacrifice of Arden with that of the lost goddess and believe him to be the third God of Good. Today, few other than her siblings remember Kel or her sacrifice.

Muir and Thyr have endeavored to carry on their sister's work and chose not to reveal her true identity to mortals. Her sadness arose from the heavy burden she bore, and now that she is apparently gone forever, her siblings chose to let her rest in peace, forever freed from the suffering of her existence. A few stories persist of a goddess who gave her existence to save the world, and the name "Kel" appears in a handful of ancient inscriptions, monuments, and stories, but no one has solved the modern riddle of the third god's identity.

One alarming religious claim comes from tales told in the north and by a few followers of the Old Way. They suggest that a small portion of the unknown god's essence persists, transfigured by pain, hatred, and the desire for vengeance to create (or perhaps enhance the power of) the goddess Hel, Lady of Death and Pestilence. Given Kel's self-sacrificing nature, it is nearly inconceivable that any of her essence could be twisted in such a way. However, some of Hel's worshippers truly believe this story, although they are unaware of the vanished deity's true nature and identity. Though gods do sometimes die, on incredibly rare occasions they may be resurrected, returning to their old positions of power. However unlikely the event, should Kel ever return, her faith would certainly be reborn, and the very existence of Hel might lead to a new movement or outright war between what could become rival faiths.





Note
God of the Harp

Narrah
The Lady of the Moon

Moccavallo
The Masked One

Mirkeer
Goddess of Shadow
and night



Name: Mirkeer (Erka Who Moves in Shadows); Goddess of Shadow and the Night

Status: Lesser God

Pantheon: Hyperborean, Libynosi, Paramountcies

Alignment: NE

Spheres of Influence: Darkness, Evil, Magic, Shadow

Symbol: A black glove

Garb: Black attire

Favored Weapon: Dagger

Form of Worship and Holidays:

Mirkeer's worshippers pray to her in dark rooms while masked and blindfolded. Her altars are carved of black stone, and nights when the larger moon Narrah is new are considered her sacred time. The night when both moons are new is the holiest of her sacred days. In the Paramountcies region of Libynos, where she is called Erka, her shrines are more open and her worship less disdained, though she is still considered a goddess of darkness and larceny.

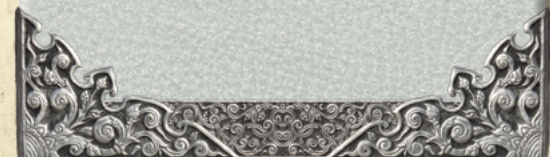
Typical Worshippers: Thieves, assassins, evil wizards, sorcerers, undead shadows, and those who make their living in darkness.

Sources: *Bard's Gate (d20), LL4: Cults of the Sundered Kingdoms, LL7: The Blight, Mountains of Madness*

MIRKEER

Mirkeer is the daughter of the goddess Hecate and serves as her mother's messenger and personal assassin. After many years eclipsed by her mother, Mirkeer was given the opportunity to destroy the shadow demon lord Zariathif, who had offended Hecate, and take his power. She succeeded admirably in this task, utterly destroying the shadow demon and absorbing his divine portfolio, as well as laying claim to the Obelisk of Chaos that Zariathif had (foolishly) erected in the region near the city of Endhome. As beautiful as her mother and equally cruel, Mirkeer is the mistress of shadows and can control shadows with a thought. Venerated by assassins, evil rogues, and dark magicians, her cults are always secretive and well hidden.

In the Paramountcies region of southern Libynos, the widespread worship of Mirkeer persists even in the absence of the Hyperborean Empire, though in that region her name has been altered to Erka, Who Moves in Shadows. Her portfolio and worshippers are similar, but she is considered less overtly evil and simply a goddess of chaos who aids those who enjoy and spread disorder.



MOCCAVALLO

The devious, unknowable god of actors, spies, and those who wish to keep their identities hidden, Moccavallo's true face is constantly hidden behind a blank, expressionless mask. Even the gods themselves do not know this deity's true identity or nature, or even its gender. Moccavallo is known to be highly capricious and changeable, arrogant, and untrustworthy, willing to play the gods against each other as it needs. Many tales are told of how Moccavallo took on myriad identities with impenetrable disguises, stealing treasures from evil deities and hearts from good ones, leaving only rage, disappointment, and heartache in its wake.

More trickster than villain, Moccavallo is not truly evil, though its antics can cause great damage and loss. Followers are urged by masked priests and priestesses to find their own masks and identities and to never allow others access to their real selves. Con artists who succeed through impersonation, thieves who can make their public identities utterly disappear before moving on to new ones, and actors who give especially moving or convincing performances all spill wine or leave tributes of coin at the Deceiver's temple as thanks for the capricious god's aid.



Name: Moccavallo; God of Disguise and Trickery, The Masked One, The Deceiver

Status: Lesser God

Pantheon: Hyperborean, Libynosi

Alignment: CN

Spheres of Influence: Chaos, Luck, Trickery

Symbol: Mask with a blank face

Garb: Complex masks and disguises

Favored Weapon: Shortsword

Form of Worship and Holidays:

Actors and performers pray to Moccavallo before shows. Worshippers give offerings when they have successfully disguised themselves or avoided detection, or when they believe they will need to do so.

Typical Worshippers: Doppelgangers, shapechangers, bards, actors, thieves, spies

Sources: LL5: *Borderland Provinces*, LL7: *The Blight*, LL8: *Bard's Gate*



Name: Narrah (Luna, Noh-ro the Guardian); The Lady of the Moon, The Pale Sister

Status: Greater God

Pantheon: Fey, Hyperborean, Old Way, Riverine

Alignment: N

Spheres of Influence: Darkness, Magic, Nature, Protection, Travel, Void

Symbol: The Sickle (a crescent moon)

Garb: Dark, hooded robes, midnight blue cloaks

Favored Weapon: Sickle

Form of Worship and Holidays: Prayer services are held weekly on the night of Sistersdag. Regular worship and fasting are done on nights when the larger moon Narrah is full. Lunar eclipses and other astronomical events such as the new moon and the double moon, when Narrah and Sybil are both full, are sacred to Narrah, and the eclipses and double moon are especially holy and portentous. Each month when Narrah is new, the followers of the goddess hold a short prayer vigil at sundown and then go forth in numbers, armed and armored, to battle the followers of Cybele and defend against raids by the Nocturnals.

Typical Worshippers: Druids, stargazers, lycanthropes, oracles, bards, some fey

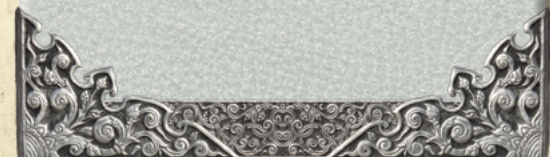
Sources: LL1: *Stoneheart Valley*, LL4: *Borderland Provinces, Mountains of Madness*

NARRAH

Personified as the greater moon known as the Pale Sister, Narrah has looked down upon the world since its beginning. She has diverse worshippers of every alignment, and like the moon, which advances through its phases each month, she is neither good nor evil, neither entirely light nor entirely dark. She is a goddess of pure neutrality, but one which is crucial due to her influence on the tides and her importance in travel and navigation. Today, she is worshipped mostly in the hinterlands or by the druids who still follow the Old Way, while sophisticated city people simply think of “Narrah” as the larger and brighter of Lloegyr’s two moons.

Narrah has been watched and worshipped since there were folk capable of doing so, for she is indeed a symbol of the mystery and majesty of the cosmos and the world beyond. Her earliest followers were the fey and primitive humanoids, and since that time she has warred with the goddess of the smaller moon for the dominance of the night. Though Narrah is content with the ways of nature and is serene in her neutrality, gliding unhindered through the stars, Cybele, the goddess associated with the smaller moon known as the Dark Sister, seeks to destroy her and control the night sky. It is Cybele’s ambition to use her idiot twin Shupnikkurat to devour Narrah and remove her from the sky forever.

Among the Delta and River people of the Lenggog River in southern Libynos, Narrah is called Noh-ro the Guardian, and there takes a more active role in human affairs, offering magical protection from misfortune, monsters, and curses. Her priests are usually itinerants who wander the Delta and travel up and down the river in flat-bottomed boats offering their services in exchange for food, shelter, and other valuables.



NOTE

This diminutive deity serves as the guard and herald to Oghma, god of bards. Though normally portrayed as a handsome halfling or gnomish bard, Note also appears in the guise of a magical, talking harp. This harp has been known to appear to mortal musicians to give advice or to aid in important performances; in this guise, Note may not even tell the musician his true identity, preferring to do good deeds anonymously.

Though he is closely associated with Oghma, Note has never been incorporated into the official Foerdewaith pantheon by the High Church. Reasons for this decision have been subject to much speculation over the centuries, but no one in a position of authority has ever provided an explanation.

Though Note is usually Oghma's comedic sidekick, often appearing in tales to provide a lighter touch to grim events, Note is not always simply a source of comic relief. His loyalty to Oghma is unshakable, and on many occasions, he has stood against enormous odds to defend his friend. Likewise, Note is a guardian of the halfling, gnomish, and some dwarven communities, using his special skills to aid those under threat or in dire need.



Name: Note, God of the Harp

Status: Demigod

Pantheon: Hyperborean

Alignment: NG

Spheres of Influence: Good, Travel, Luck, Music, Protection

Symbol: Amulet in the shape of a harp

Garb: Traveler's clothes.

Favored Weapon: Dart

Form of Worship and Holidays:

Note is worshipped alongside his companion, Oghma.

Typical Worshippers: Halfling, gnome, and dwarven bards

Sources: *LL8: Bard's Gate, Bard's Gate (d20)*



Pan
God of the Wild

Sefagreth
God of Commerce

Thursis
God of Battle

Tykee
Lady Luck

PAN

Said by some to be the offspring of the strange alien gods Lurz-Urcia and Shupnikkurat, Pan is also said to be brother and rival of the Green Father, another wilderness deity. He is primal chaos, the embodiment of divine madness, and the loss of inhibitions. His worshippers seek to gain knowledge and enlightenment through the abandonment of civilized conduct and virtues, giving themselves up to their basest and most primitive instincts. Some claim Pan has no true physical presence or appearance, instead being a force of absolute incomprehensible disorder without form or shape. Others disagree, and those often depict the god as a great, powerful satyr — usually male, but now and then female — with exaggerated features and a wild-eyed, often seductive, expression. Pan bears the reed pipes he uses to drive his followers to madness.

While best known as a member of the Hyperborean Pantheon, Pan's worship was spread throughout the world by the ancient advance of the Hyperborean Empire. In the Delta lands of southern Libynōs, for example, the god known as The Ancient Boy Who Leads the Hunt is clearly a local version of Pan. There, he inspires the same amount of drunken revelry and chaotic behavior but, as his name implies, he is also considered a god of the hunt and is invoked by those who venture into swamps or jungles questing after game. His lustful behavior is well-known, and some races and human/animal hybrids are thought to be the result of his indiscriminate behavior.

Anyone can be a priest or priestess of Pan, though aspirants do require sponsorship from an established official. Pan has no real holy writ or dogma, but instead simply encourages his followers to engage in the most uninhibited behavior possible during festivals. Even Pan's excesses have practical limits, of course, and his worshippers go about their normal business when not actively worshipping their god. The world would eventually descend entirely into disorder if everyone gave in to their primal instincts all the time, so mundane activities and livelihoods are encouraged, though sometimes reluctantly.

Pan is also a god of the hunt and of flocks, which leads to his popularity among hunters and shepherds who tend to be somewhat less excessive and destructive than their city-dwelling brethren. In addition, those who actually dwell and earn their livings in the wild are valuable members of the temple, maintaining the sacred places where Pan's faithful gather on Imbolg (the first day of spring), the vernal equinox, Midsummer, at full and new moons, or for that matter, any time they feel the need for a sybaritic orgy. Pan also oversees crops and vineyards (though only due to their connection to the making of wine and spirits), so many vintners and some grain farmers venerate him as well.

In all, Pan is a popular god, if for no other reason than that he encourages everyone to have a good time. Of course, this "good time" can lead to widespread drunkenness, vandalism, property damage, and in extreme cases, assault, injury, or murder. Those who commit crimes in the name of Pan are free to declare their motivations, but most municipal justices take a dim view of such excess and offer little or no mercy to the perpetrators.

The sporadically outrageous conduct of Pan's worshippers has led to a rivalry with the somewhat more sedate and wholesome god Pekko, a puckish deity whose dictates are more about fellowship, human kindness, and community than mad revels in the forest. Pekko's priests have begun to make inroads among Pan's followers, who sometimes grow to regret their drunken or youthful excesses. So far, the conflict is largely harmless, and Pekko continues to grow in popularity at the expense of the chaotic madness that is the Great God Pan.



Name: Pan (The Great God Pan, The Ancient Boy Who Leads the Hunt); Lord of the Flocks and the Hunt, Piper at the Gates of Dawn, God of the Wild, Patron of Music and Fertility

Status: Greater God

Pantheon: Fey, Hyperborean, Libynosi, Neolithic, Riverine

Alignment: CN

Spheres of Influence: Animal, Chaos, Fertility, Lust, Music

Symbol: A set of reed pipes or stone statuette of a bearded man with goat horns

Garb: A white or olive-colored toga with a crown of laurel leaves, goat-hair robe.

Favored Weapon: Spear

Form of Worship and Holidays: Worship usually takes place in caves and grottoes rather than temples and involves piping and dances that frequently devolve into orgies and general debauchery. Ritual parades that march through the cities and towns and out into the pastures are held at Beltane, and every day the larger moon Narrah is new during the summer is held sacred to the Piper. Some worshippers are less benign and hunt sentient creatures in tribute, ending their worship with blood offerings.

Typical Worshippers: Shepherds, hunters, druids, musicians, psychopaths, cannibals, centaurs, satyrs, fauns, nymphs, and other woodland fey, swamp fey, bog beasts, hybrid creatures, abominations, some half-elves and half-orcs

Source: *Marshes of Malice*



Name: Sefagreth (Sifkra Who Loves Coins); God of Commerce, Father of Cities, The Great Tradesman

Status: Greater God

Pantheon: Hyperborean, Libynosi, Paramountcies

Alignment: LN

Spheres of Influence: Commerce, Community, Wealth

Symbol: Compass rose

Garb: Elaborate robes of blue, a color often associated with diplomats

Favored Weapon: Rapier

Form of Worship and Holidays: The founding days of cities are considered holy days to Sefagreth, regardless of when they occur.

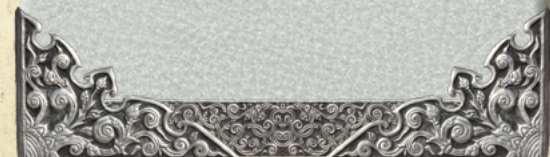
Typical Worshippers: Aristocrats, merchants, seafarers, caravan masters, diplomats

Sources: LL5: *Borderland Provinces*, LL4: *Cults of the Sundered Kingdoms*, LL8: *Bard's Gate*, *Bard's Gate (d20)*, *Mountains of Madness*, *Rogues in Remballo*

SEFAGRETH

Originating on the old continent of Boros and considered to be the father of cities and founder of trade, Sefagreth is a handsome deity widely worshipped by merchants, tradesfolk, mercantile captains and mariners, wealthy nobles, and others with a vested interest in trade and the prosperity of cities. Since peaceful relations between cities and kingdoms is favorable to trade and therefore creates greater wealth, followers of the Father of Cities encourage diplomacy, negotiations, and treaties, earning for themselves a reputation as impartial diplomats and trade representatives. His priests are usually quite gregarious, often quite wealthy, and generally have many interpersonal skills, preferring the calm give-and-take of compromise to drawn swords and bloodshed.

Sefagreth's temples are also places of commerce where goods can be bought and sold in a peaceful atmosphere and where honest dealing is encouraged. Sefagreth's faithful are, of course, encouraged to gain wealth but also to demonstrate their devotion to the god through acts of civic charity: construction projects, roadbuilding, repairing walls and city facilities, and so on. Further, dishonesty is frowned upon, as fair and forthright trading is far less likely to anger customers, enrage competitors, or spur conflict. Worshipped in the Paramountcies region of southern Libynos under the name Sifkra, Who Loves Coins, he is somewhat less lawful, which allows cunning merchants to engage in sometimes shady dealings so long as they don't harm anyone too much and don't prey upon the poor.



THURSYS

The barbaric god of merciless, bloody warfare, Thursis is portrayed as a powerfully built, red-haired man driving an iron chariot drawn by four fiendish warhorses. The severed heads of his enemies hang from the chariot rail, each moaning incessantly. His armor is archaic spiked plate and glows a sickly green. He bears a poisoned battleaxe and uses cursed arrows, both of which are said to afflict his foes with infections and demonic fevers that drive them mad or render them helpless. Other portrayals show Thursis bare-chested, with his angry features concealed by a horned helmet. Other times, he is astride one of his demonic steeds, armed with a bloody battleaxe, and holding aloft a screaming head. The violent god has been known to abandon faithless followers during battle, even going so far as to aid their enemies.

No one knows for certain how such a barbaric and bloody deity found its way into the Hyperborean Pantheon. Most believe he was the god of an early tribal enemy who, like so many others, was embraced and adopted by the conquering Hyperboreans. Most of those who worship the Hyperborean gods accept Thursis' place among them but view him as a symbol of the brutal nature of war and the mindless violence that accompanies it. In this, Thursis is feared, respected, and given his due on appropriate occasions rather than truly worshipped.

On the other hand, some groups — such as unconquered barbarians, berserkers, mercenaries, or power-mad warlords — continue to actively worship Thursis, though sometimes this is merely for show to intimidate fearful or superstitious enemies. In other cases, reverence for Thursis is all too real, especially in the wild places of the world. Mercenary warriors from Castorhage have begun to associate and sometimes conflate the bloody Thursis with the lawful and honorable warrior-god Mithras, much to the consternation of Mithras' worshippers elsewhere in the world.



Name: Thursis; God of Battle, The Warlord

Status: Greater God

Pantheon: Hyperborean, Libynosi

Alignment: NE

Spheres of Influence: Death, Destruction, Evil, Magic, Strength, War

Symbol: Four bloodstained arrows arranged in an "X"

Garb: Armor anointed with the blood of enemies

Favored Weapon: Longbow, battleaxe

Form of Worship and Holidays:

Thursis is worshipped by the beheading of prisoners upon the eve of battle and the ceremonial cremation of the fallen afterward. Thursis' most holy day falls on the first day of Tiwemond (Fifthmonth), the traditional start of the military campaign season.

Typical Worshippers: Warriors, mercenaries, warlords

Sources: *Bard's Gate* (d20), *LL7: The Blight*



Name: Tykee; Goddess of Luck and Good Fortune, Lady of Chance, Lady Luck

Status: Greater God

Pantheon: Hyperborean, Libynosi

Alignment: CG

Spheres of Influence: Good, Luck, Trickery

Symbol: A wheel of fortune

Garb: Golden robes and courtier's attire, symbolizing good fortune and success.

Favored Weapon: Whip

Form of Worship and Holidays: Most of Tykee's worshippers consider that gambling and gaming houses are temples of a sort, but actual dedicated structures to this goddess do exist. A few even feature games of skill and chance after services, and are famous for the honesty of their games. (Cheating in the dedicated house of Tykee is considered sacrilegious; cheating at a non-temple gambling site is somewhat more forgivable.) Tykee has no specific holidays devoted to her, but gamblers call upon Tykee constantly, and any day when someone wins big is considered a holy day for this goddess. Her worshippers make sure to tithe a portion of all winnings to the church of Tykee.

Typical Worshippers: Gamblers, rogues, bards, con artists, owners of gaming houses or gambling dens, and all those who live risky lives revere this deity.

Sources: *LL4: Cults of the Sundered Kingdoms*, *LL5: Borderland Provinces*, *LL8: Bard's Gate*

TYKEE

Tykee is beloved of gamblers and all who partake in games of chance. She is portrayed as a mischievous-looking woman dressed in black-and-white or black-and-red bearing either a playing card or a pair of dice in one hand. In addition to more standard places of worship, shrines to Tykee may be found in those gaming houses run by her worshippers, and this is usually a sign that the games are fair, and the house is unlikely to cheat. In general, gamers are encouraged to be honest themselves, but cheating is occasionally considered acceptable, such as against an especially greedy or crooked house.

The Lady of Chance is definitely a goddess of the people, for she encourages folk to be themselves, not to flaunt their wealth, and to share with the less fortunate. Clerics of Tykee run several charities and direct part of the money gained from temple-sponsored games to aid the indigent. Priests bless dice, cards, and other gambling accoutrements to guarantee their fairness, or to infuse them with special luck. Priests teach that luck is a tangible thing, much like arcane energy, that is directed by the goddess toward the faithful. Loss of luck, therefore, is simply a lesson in humility, encouraging the faithful to behave honestly and accept loss with stoic calm. Great wealth gained from gambling is admired so long as the winner does not behave too arrogantly and remembers to pay homage to Lady Luck.





Vanitthu
God of Steadfast Guard

Vionir
Goddess of Light

Zadastha
Goddess of Love



Name: Vanitthu; God of Steadfast Guard, The Grim Guardian, The Judge

Status: Lesser God

Pantheon: Hyperborean, Libynosi

Alignment: LN

Spheres of Influence: Law, Protection

Symbol: A gray shield emblazoned with a stylized black fortress tower

Garb: Gray tabard with a black tower sigil

Favored Weapon: Spear

Form of Worship and Holidays:

Prayers are often said to Vanitthu at the start of sieges or by guardsmen before heading out on their rounds.

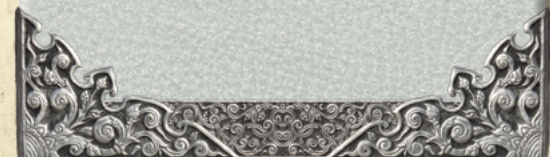
Typical Worshippers: Barristers, judges, guards, professional soldiers, military officers, nobles

Sources: *Freebooter's Guide to the Razor Coast*, LL5: *Borderlands Provinces*, LL8: *Bard's Gate*, LL9: *Adventures in the Borderland Provinces*, *Marshes of Malice*, *Rappan Athuk*

VANITTHU

The grim god Vanitthu is the embodiment of lawful conduct and neutrality, a deity of judgment and righteous battle for the Hyperborean pantheon. He is always shown as an armored male with a spear made of lightning and a polished mithral shield, though the armor varies from ancient to modern depending upon the artist's inclinations. His face is always shown as square-jawed, with short hair and an intense, merciless gaze. Vanitthu's ethnicity and details change from place to place, but the dark strength of his expression never varies. Statues and shrines to Vanitthu can be found in military barracks, courthouses, prisons, and in the homes of officers, judges, and traditionalist nobles. As Vanitthu is a god of law and authority, he is less popular with soldiers than with their leaders. In Vanitthu's view, no one is above the law or lawful command, and those who fail to obey without question are subject to swift and stern punishment.

Surprisingly for such a relentlessly lawful faith, Vanitthu's worshippers are divided into three camps on the deity's origins. One claims that the Grim Guardian is the son of the great god Anumon, while another says that Vanitthu is another aspect of the great god himself. The third group believes that Vanitthu is entirely separate from the ancient Gatekeeper god. The conflict between these competing views of the Grim Guardian has at times caused considerable disruption in the faith, though through the years the priesthood has managed to keep the dispute from flaring into a full-scale schism. All the same, the conflict continues to simmer beneath the seemingly calm surface of Vanitthu's faith.



VIONIR

The Goddess of Light is commonly worshipped by the folk of Bard's Gate, though her church is slowly being supplanted in eastern Akados by Solanus. Farther west, she remains a fixture of temples throughout Reme and the Vast. Vionir is mother to Arn, the lesser god known as a god of the sun. She is also said to have been the wife of the sun god Arden who sacrificed himself to defeat the dark forces of Tsathogga. How Vionir came to be associated with the primarily Pharaonic Arden is unknown, but it does suggest the interesting possibility of Borean contact with Libynos before the Hyperborean expansion.

A goddess of light and goodness, Vionir teaches her followers to heal and face violence with love, though fighting in self-defense is allowed. The exceptions to this attitude of nonviolence are minions of Tsathogga or the undead, which followers of Vionir destroy whenever possible. Her priesthood engages in many good works, tending to the poor, growing crops to feed the hungry, keeping streets and buildings clean, and helping those in need. Hers is not a militant faith, and very few holy warriors or paladins serve her. Those who do are particularly skilled in the healing arts and fight only when others are threatened.



Name: Vionir; Goddess of Light

Status: Lesser God

Pantheon: Hyperborean

Alignment: LG

Spheres of Influence: Good, Law,
Light, Sun

Symbol: Solar disk with wavy arms

Garb: Gold or white satin robes with a
gold circlet and sun amulet

Favored Weapon: Spear

Form of Worship and Holidays:

Worship services are held daily at sunrise, with longer rituals at dawn on Solsdag. Worshippers fast when the larger moon Narrah is new and offer gifts to the temple on both solstices. Vionir is often invoked alongside Solanus; some treat her as Solanus' handmaid or a lesser associated deity.

Typical Worshippers: Good-aligned spellcasters, celestials, astronomers, healers, commoners, farmers

Source: *Bard's Gate* (d20)



Name: Zadaatha; The Beautiful, Goddess of Love

Status: Lesser God

Pantheon: Gohtra (Nobles), Hyperborean, Libynosi

Alignment: NG

Spheres of Influence: Charm, Communications, Good, Healing, Love, Trickery

Symbol: A wreath of pink and red roses

Garb: Pink or red garments, red gems on rings or headdress

Favored Weapon: Longbow

Form of Worship and Holidays:

Zadaatha's followers spend their times of worship contemplating the mysteries and tragedies of love. They also compose poems, letters, and other messages to the objects of their love, requited and unrequited, hopefully with the assistance of Zadaatha's *Ivali*. The official Day of Love occurs on the first day of spring and is a traditional time of proposals, romantic assignations, and the consummation of courtships. Children conceived on this day are considered particularly blessed and traditionally become sorcerers, priests, or skilled warriors.

Typical Worshippers: Poets, romantic authors, chivalrous knights, bards, the lovelorn

Sources: *Bard's Gate* (d20), *The World of the Lost Lands*

ZADASTHA

Zadaatha is the Gohtra Pantheon's goddess of love, and as such is the most important and beloved of the Noble Gods Who Stand in the Court of the Thrones. She is also significant as a Gohtra deity who is widely worshipped outside of Jaati lands. Popular with Hyperborean merchants and legionnaires, she was quickly adopted due to her many romantic trappings and overall appeal. She is also worshipped entirely separately from the rest of the Gohtra gods in many parts of modern Libynos. Some people even turn to Zadaatha for aid in communication outside of romantic situations, and she has been known to bless diplomats, negotiators, or others who need excellent speaking skills.

While widely worshipped in Akados, Zadaatha faces the increasing popularity there of Freya as a god of love and romance.

In Jaati, Zadaatha is always portrayed as a beautiful woman with a mysterious expression, clad in a red or pink *lehenga choli* ensemble with its short top and long flowing skirt, sometimes with a scarf draped over her hair. In her more passionate aspects, she can also appear as a more voluptuous dancing woman, minimally clad or entirely naked. She is served by supernatural beings, including the *Ivali*, or love-spirits, who are said to whisper encouragement to lovers, telling them the precise words needed to win the hearts of their objects of affection. Zadaatha's very touch can make even the most disparate individuals fall in love if she wills it, and it is said her perfume can cause lustful thoughts to fill the mind of any being.

The goddess represents all forms of love, from platonic to distant and unrequited affection, romance, marriage, or the mature love of old couples, to purely physical passion. Many of her worshippers in Akados tend to favor the more romantic and (in their eyes) "purer" aspects of her character, and in these regions, she is portrayed as a fair and beautiful but chaste woman in the elaborate dress of a courtier, sometimes holding a bouquet of roses in her hands. Worshippers in Akados tend to shun her more sexual aspects, but in Jaati all sides of the goddess's portfolio are embraced and revered. In both regions, her priesthood is devoted to promoting love and romance as well as good communication in other situations. Individuals also serve as counselors to troubled couples, the lovelorn, and the heartbroken.



APPENDIX: ORCUS

Though neither a Hyperborean nor Foerdewaith deity, one other entity deserves mention in this volume, if for no other reason than his millennia-long rivalry with many of the gods of those pantheons.

No demon is better known than Orcus, Prince of the Undead, and few are more feared. Unusual among demons, Orcus has a substantial human following, and takes a direct — some might say even fatherly — interest in the affairs of mortals. Once, in the long-past Age of Kings, Orcus walked the land under another name: Arvonliet, Prince of Beauty and Lord of Light. As his name suggests, Arvonliet was uniquely graceful and beautiful, even among immortals. It was Arvonliet who brought about the decline and eventual fall of the Phoromycean civilization by tricking them into building him a gate that would provide him with unfettered access to the Material Plane.

This outrage did not go unnoticed, and the three gods Thyr, Muir, and Kel combined to prevent his triumph and punish him for his crimes. Gentle Kel, goddess of self-sacrifice, gave her own existence to ensure the fallen god's banishment, sacrificing her own lifeforce to raise the Keltine Barrier to bar Arvonliet's entry. Stripped of any beauty and grace and renamed Orcus (meaning "twisted" in the Language Eternal), Arvonliet was cast into the Ginnungagap, and the Stoneheart Mountains were raised over the site where Kel fell. The legends of the Hundaei people of the Haunted Steppes hint at this ancient event, though they blame it on an evil god who grew jealous of humanity's rise to power.

Once he found his way back to the Abyss and fought to a position of power, Orcus grew quite busy, corrupting mortals and plotting vengeance against the gods who had wronged him. As a master of the undead, he soon gained a significant following among necromancers and others who wished to overcome the inevitable call of death. Orcus is unusual in that he seems to take a true interest in the actions of his mortal disciples on the Material Plane, sometimes appearing to them in visions or — terrifyingly — in person, granting boons and sending his undead minions to aid his most loyal worshippers. It is not uncommon for Orcus to give relatively low-level disciples command of vast numbers of undead to do his bidding. His symbol is either a demonic ram-headed skull (the most common), a representation of himself seated on this throne (as depicted in the infamous Citadel of Orcus in the ruined city of Tsar), or a depiction of his skull-tipped wand. His priests favor heavy, dark-hooded robes and maces stylized to represent his skull-tipped wand.

Orcus is most often depicted as a bloated, ram-headed, bat-winged monstrosity with cloven-hoofed goat legs. He wields the *Wand of Orcus*, a legendary skull-tipped obsidian rod rumored to slay any living thing it touches. He dwells in the Palace of Bones deep in the Abyss, and his high altar is in the Grand Cathedral of Orcus in the deadly dungeon of Rappan Athuk.

The Prince of Undeath's imprint on history is undeniable. He planted the Obelisks of Chaos in eastern Akados. He appeared as Aurikus, God of Death, in southern Libynos in an attempt to stamp out the worship of the gods of good but was cast out again, returning next as Thanatos the Fallen in Hyperborea. He united with Ades and Demogorgon in a surprising (but temporary) alliance to build the Tower of Bone. He orchestrated the corruption and fall of Tsar and Tircople, and even assaulted the Dwurschmiede to free Jubilex, though that also failed.

Orcus has continued to gain followers among humans, but he is also widely worshipped by the orcs, who revere death and all its trappings. He despises the sibling deities Thyr and Muir. After overrunning their temples in the Valley of Shrines, he seeks to destroy their High Altars in Bard's Gate and is building up followers and orc tribes in the Stoneheart Valley for that purpose. His own High Altar is rumored to be located somewhere in the deep labyrinth of corridors and



Name: Orcus (Arvonliet, Aurikus);
Demon Prince of the Undead

Status: Demon Prince

Pantheon: Abyssal Horde, Orc

Alignment: CE

Spheres of Influence: Chaos, Death,
Destruction, Evil, War

Symbol: Demonic ram skull, Orcus
seated on his throne, or the Wand of
Orcus

Garb: Black cowl and robe ensemble

Favored Weapon: Heavy mace (spiked
or skull-tipped)

Form of Worship and Holidays:

Important ceremonies are held on the Day of the Dead (the first day of winter) and on nights of blood-red and horned moons. Worship usually involves grave robbery and animation, blood sacrifices, and conscription of the newly dead into the forces of evil.

Typical Worshipers: Monsters,
undead, evil humanoids

Sources: *Glades of Death*, K6: *Shades of Gray*, LL1: *Stoneheart Valley*, LL3: *Sword of Air*, LL4: *Cults of the Sundered Kingdoms*, LL5: *Borderland Provinces*, LL8: *Bard's Gate*, *Mountains of Madness*, *Quests of Doom (The Pit of Despair)*, *Rappan Athuk*, SF1: *It Started with a Chicken...*, SF3: *Culvert Operations*, SF10: *Remorse of Life*, *The Slumbering Tsar Saga*, *The Tome of Horrors*, *Trouble at Durbenford*

tombs known as Rappan Athuk, or the Dungeon of Graves, though few (if any) have been brave or foolhardy enough to seek it out, let alone actually locate it.

Orcus is openly worshipped in a few places, especially by his orcish and humanoid followers, and by the corrupted humans of distant and isolated regions. The City-State of Braktu along the Barren Coast is one such place. Here, the High Horn Docefris rules and the undead serve the living. Its population is mixed, with humans, orcs, ogres, and goblins rubbing shoulders, along with many of mixed heritage. Independent and well-protected from attack, Braktu

maintains diplomatic relations only with the drow who rule the dark city of Vilik Strad in the High Barrens, but even this seems mostly an alliance of convenience. Docefris does not acknowledge Rappan Athuk as the proper location of Orcus' High Altar and demands that it be taken to Braktu, but so far other Orcus-worshippers have ignored his insistence. Braktu is also believed to have founded the island city of Carcass, another center of Orcus' worship in the Razor Coast region, built on the remains of wrecked ships and ruled by the cruel Mage Kings. Unsurprisingly, the rulers of Carcass believe that their people actually founded Braktu, rather than the other way around.



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