

5TH EDITION ROLE PLAYING

PLAYERS GUIDE TO AHRDE





PLAYERS GUIDE TO AIHRDE

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SPECIAL THANKS: TO TOM SMITH, FOR KEEPING MY OVERZEALOUS ABILITY-GRANTING ON THE STRAIGHT AND NARROW!



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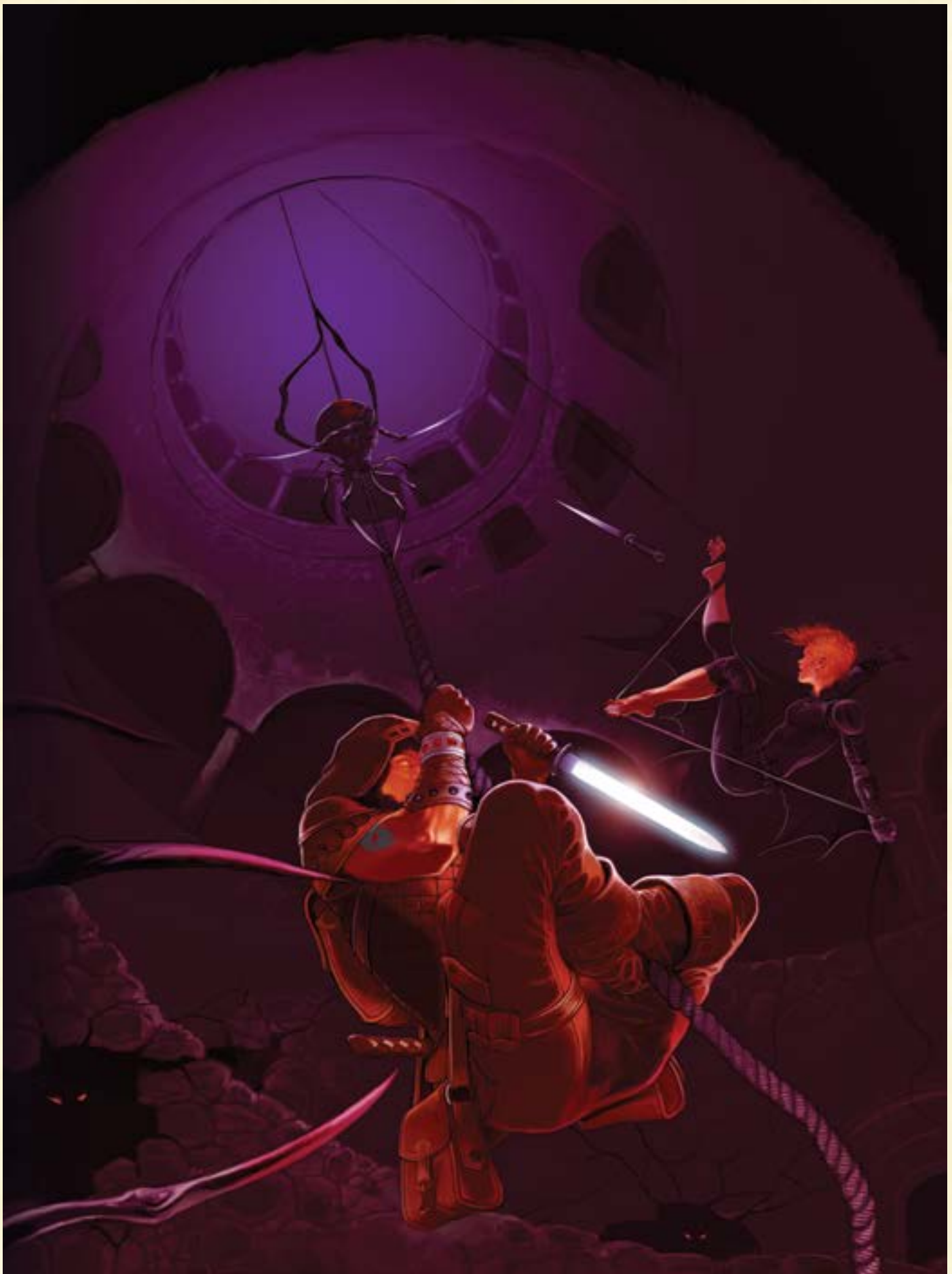
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PREFACE



elcome to the **Player's Guide to Aihrde** for the Fifth Edition rules set! We at Troll Lord Games have noticed a hunger out there for new Fifth Edition products, and particularly for new campaign settings with an original feel, and that's exactly what we hope to deliver. Our core campaign setting book, the **Codex of Aihrde**, delivers what we believe to be the most detailed and rich campaign setting on the market today, and that book in its 250-plus pages is notable for not containing a single rule anywhere within. That's right; it's pure campaign setting, making the entire world of Aihrde accessible no matter what your system of choice might be.

The world is one that's been in development, quite literally, for decades, through long term campaigns run by the Troll Lord himself, Stephen Chenault, and many others over the years. It's been detailed extensively in our **Castles & Crusades** line, and most recently, in our Fifth Edition A-series adventure modules.

Fifth Edition players, however, are always hungry for more, and we want to give you the same resources that players of our house system have. To that end, we have brought you a full player's guide to get the most out of this campaign setting. This Player's Guide contains everything that is included in our

Castles & Crusades version, optimized for Fifth Edition play, as well as a few brand new tidbits.

If you're a fan of C&C, you'll enjoy a few things herein as well—in particular, Appendix F, which includes guidelines for using Fifth Edition elements in your SIEGE Engine Games. We're also happy to include here a brief overview of the world and its deities, just enough to provide familiarity for new players looking to dive right in and play without needing the level of detail provided to the GM in the **Codex**.

WHAT IS AIHRDE?

Aihrde is a richly detailed world, with thousands of years of history behind it, a world of gods and monsters, of war and epic adventure. It's a world where gods have risen and been utterly destroyed, where they've walked the lands of mortals in physical form, where a centuries-long winter has at last abated with the victory of the heroic races over the forces of darkness (and where that happened long before the more famous oncoming winter you've heard of). It's a world where the extraplanar Wall of Worlds, Dreaming Sea and the Arc of Time play a vital role in the day-to-day lives of all people.

Above all, though, Aihrde is a world where you'll never feel tied down and constrained by detailed metaplot or feel sidelined by major characters doing all the big and important things. In Aihrde your characters are the major characters. It's up to you and your story to do the big and important things!

The **Codex of Aihrde**, the companion volume to this book, covers well over 13,000 years of history, from the creation of the world by the All Father, to the birth of the dwarves, the rise of Aufstrag and the coming of the Horned God Unklar, to his eventual fall at the hands of the goodly races. What is left is a world that has seen brutal war, devastation and ruin, but has bounced back from the ashes and risen anew. It's a world filled with ancient ruins, immeasurably old dragons from other worlds, and the Rings of Brass, portals that lead to every realm, plane and world throughout the multiverse.

Aihrde is a vast realm of ancient and precious treasures, and a setting that can handle every kind of fantasy you can imagine. Whether it's an epic tale of high magic influenced by the best of Prof. Tolkien or Terry Brooks; a gritty swords-and-sorcery tale inspired by Robert E. Howard, Lin Carter, Clark Ashton Smith, and Fritz Leiber; a fantasy coming of age story influenced by authors like John Flanagan, J.K. Rowling, or even a science-fantasy extravaganza influenced by Jack Vance, there's a place in Aihrde to do it.

Even better, the world is vast, and there are huge swaths that we've still yet to detail, so if you've got an idea for something you've always wanted to do, you can find a place right here in Aihrde you can do it. The sky is the limit, and it's yours for the making.

Oh, and by the way, whatever he says about "pronounce it however you like; it's your world," Steve pronounces it "AIRD." Still, make it your own. Enjoy!

Jason Vey
February, 2018

INTRODUCTION

This version of the **Player's Guide to Aihrde** is built specifically for Fifth Edition Fantasy role players. Herein you'll find all the rules, tools and crunch you need to run a 5e game in our Aihrde campaign setting. It's the ideal companion to the **Codex of Aihrde** and our **A-Series** adventure modules, as well as our **Mystical Companions** 5e sourcebook, and is just one of many more Fifth Edition works to come.

ARE YOU ABANDONING C&C!?

This is the million-dollar question that always comes up when we put out a new Fifth Edition product. Rest easy; we are in no way planning on abandoning C&C. It's our flagship game, our baby, and along with **Amazing Adventures** and **Victorious**, our house system. Not only is it not going anywhere, we have big plans for our house game lines, with a lot of exciting things in the future.

We're doing these Fifth Edition games, quite frankly, because we dig 5e as well, and with the similarities between the two systems, we see another avenue to bring entertainment to people. Sure, we'd love it if everyone played C&C, but it's a big world and there's room for everyone. Why not support other great games where we can as well, especially when they're so close in spirit and system to our own? After all, that's what it's all about—making your game your own, and it's our job to give you all the tools to do that, no matter what your game of choice might be.

So that's what this is—it's just an expansion of our offerings. We hope that Fifth Edition fans and C&C fans alike find something to enjoy in this book.

HOW TO USE THIS BOOK

We have done our best to offer the contents of this book in a well-organized and easy-to-use format, very similar to that found in most of the Fifth Edition rulebooks with which you're familiar. It is laid out as follows:

CHAPTER ONE: Races of Aihrde presents a wealth of new sub-races for your Fifth Edition games, including a couple of brand new core races: goblins and the dragonmen of Kaath.

CHAPTER TWO: Class Options provides a number of new character paths and archetypes for your Fifth Edition characters. Covered herein are cultural paths for some of our character races, memberships in guilds of Aihrde, and other options, all uniquely tailored to this campaign setting.

CHAPTER THREE: Variant Rules gives you a number of new, optional rules subsets for your Fifth Edition game, including Inspiration Points, Literacy rules, and more.

CHAPTER FOUR: Magic of Aihrde presents complete rules for rune magic, a new form of power for Warlocks who take the rune mark patron, and lists a few dozen new spells for your Fifth Edition games.

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CHAPTER FIVE: The Gods of Aihrde looks at the cosmology of our world, the different divine orders, and the effect they have on the world, including granted abilities for your clerics.

CHAPTER SIX: The World of Aihrde gives a brief overview of the entire campaign world, its geography, civilizations and cultures, focusing in particular on the Cradle of the World, where most games will be set. Also included is an overview of the cosmology and planar landscape of the setting.

CHAPTER SEVEN: Guilds and Orders provides more information on some of the specific orders introduced in Chapter Two, the membership titles and levels, their background and operations.

THE APPENDICES provide information regarding the economy of Aihrde, complete rules for black powder firearms and explosives, and a discussion of adding Fifth Edition elements to your **Castles & Crusades** games.

Finally, you may notice a few discrepancies between the rules and options you find herein, and those presented in some of our earlier works. The Crna Ruk character paths, for example, are somewhat different from those we originally presented in **A8: Forsaken Mountain**. As we go, we are expanding and tweaking our understanding (and expertise) of the Fifth Edition rules set,

and we view this as our opportunity to make corrections to what came before.

In short: if anything in here disagrees with something you've seen in another of our products, this version supersedes the older version. However, as always, it's your game and if you like the earlier version better, go with it!

WHAT YOU'LL NEED TO PLAY

To get the best use out of this book, you'll need paper, pencils, a set of polyhedral dice, and some friends. We'll assume that you already are familiar with how a role playing game works, so we'll skip that explanatory part.

In addition, however, it's important to note that this is a sourcebook for your Fifth Edition games. You will need the core Fifth Edition rulebooks to make the most use out of it. This book does not contain full character creation rules, races, classes, or system rules. Those can be found in the core rulebooks.

We also recommend picking up the **Codex of Aihrde**, our complete campaign setting guide which further details the lands touched upon herein, and the A-Series adventure modules, which are a campaign that is specifically designed to take you from your first formative adventures through an ongoing campaign into the dark domains of the Horned God Unklar himself.

These and many other game books for both the Fifth Edition and **SIEGE Engine** lines are available at your friendly local game store. Support your game store, folks! It's an integral part of our culture, and so much more than just a place to sell games.

OPTIONS, NOT REQUIREMENTS

Castles & Crusades has long operated on a "rulings, not rules" philosophy of play. Indeed, that's been the core design philosophy since day one. While the Fifth Edition rules set is quite robust, it, too, has embraced a more free and open form of play, wherein any style can be had using the rules. Where recent iterations of the game took the stance of, "if it's not in the rules, you can't do it," C&C and the new Fifth Edition take the stance of, "if the rules don't expressly forbid it, you can give it a go."

The same thing applies here. Everything you find in this book—*everything*—is an option, not a requirement. If you don't like a character path we've presented, if it doesn't suit your game, don't use it. If you don't find the new spells or rune magic appropriate to your game, dump 'em. Nor do you have to use all or nothing. Pick and choose what you like and make the game your own. That's what it's all about, in the end.

So, from new races and sub-races to class options to variant rules, magic and more, everything here is offered up to make your game more fun. If any part of it doesn't fill that role, don't use it!

TERMINOLOGY AND REFERENCES

Careful readers will note the use of the term "Castle Keeper" throughout this work. Some fans in the past have called this out as a typo. It's actually quite deliberate. Castle Keeper and "CK" is our term for what is commonly called the Game Master. We've decided to maintain that term in this book and throughout our



Fifth Edition line, both as a branding element and to keep the atmosphere and flavor of our products intact. Wherever you see these terms, it's referring to the GM.

In addition, it does occasionally become necessary to point you in the direction of the core rules, but since we can't directly reference the titles of the various Fifth Edition core books, we've used references which we hope are straightforward and clear.

The **Fifth Edition Player's Guide**, or similar references, represents the core rulebook for that set, with character races, classes and the rules of play. The **Fifth Edition Game Master's Guide** (or similar references) refer to just that—the supplemental work for the 5e rules that has a wealth of information on running a game, magic items, building campaign worlds, and even madness and insanity. Finally, the **Fifth Edition Monsters Tome** or similar references represents that book full of dragons, goblins, orcs, and other nasties for your heroes to fight.

GENDER PRONOUNS

While updating the files for the new system we have tried to stick to gender neutral pronouns. It is quite possible, however, that a few of the male pronouns have slipped past and remained in the text from older, prior versions of the work. It is not our intent in any way to include gender—or any other—bias in our work, and we sincerely hope you'll forgive any errors that may have occurred in that regard.

CHAPTER 1: THE RACES OF AIHRDE



From the frozen north of the Gal-Land to the sprawling Jungles of far off Is and the mountains of the Marl, there are many who dwell in the world of Aihilde. They each are distinct from one another, but all bear the imprint of their origins.

In this chapter you will not only find information on the various peoples of Aihilde, its cultures, background and history, but new character races and subraces including dwarves, elves, dragonmen (dragonborn), goblins, gnomes, halflings, half-elves and half-orcs.

For the most part, you will find that the races presented herein are the same as, or at least very similar to, those found in any standard Fifth Edition game. However, the races of Aihilde have their own distinct history, cultures, and legacy, and as such each will have a complete presentation of the story of that race within the context of the world. It should be noted at all times that where the facts and statistics here differ from those in the core Fifth Edition rulebooks, those presented here take precedence.

That is to say, while the core abilities of the races remain intact, their history, personality, culture and in some cases even their appearance may be quite different. Players are encouraged to carefully read over the descriptions of their favorite races before making assumptions regarding, for example, elves being an elder race and dwarves a younger one—in fact, in Aihilde, the opposite is true.

REGARDING TIEFLINGS, HALF-ELVES, AND DROW

A quick note about tieflings: while this race is not expressly dealt with in this volume, there is no reason they couldn't exist in Aihilde. The setting has many myths and legends about dark gods and demonic beings “tinkering” with the DNA of living creatures, and as such it stands to reason that beings with a touch of demonic blood are walking around. If a player wishes to play a tiefling in your 5e Aihilde game, no changes need to be made to that race whatsoever. They can be played exactly as presented in the Fifth Edition core rulebooks.

In truth, half-elves are also not expressly dealt with herein, and this race also exists exactly as presented in the Fifth Edition core books. In the end, the races presented here should be seen as an addendum to those in your standard Fifth Edition games, not necessarily as a replacement.

The one exception is the drow subrace of elves. Drow do not exist in Aihilde, or if they do, it's been so many centuries since they emerged from their subterranean cities that nobody has ever seen one and they've been forgotten to history. Creatures such as driders are created through a curse from a dark deity laid upon any elf.

Aihilde, however, is a wide and open world with an astounding variety of races populating its lands, so in the end, any creature you wish to bring in from any Fifth Edition book could easily exist somewhere in the world. In the end, the key is to make it your own!

FAULERDE

The People of the All Father are those made upon the forge or created in the Days before Days. These are the dwarves, giants, men, goblins, gnomes and trolls. These last were not made upon

the forge, but came of the sentients of old; even so, they are considered of the Faulerde.

TRUUL

The Splintered came to Aihilde late in the world's tale, arriving after Ondluche destroyed the mind of the All Father and unleashed the peoples of his deepest thought. These are the elves, halflings, bugbears, lizard folk, kobolds, ogres, gnolls, and other diverse creatures too many to name.

UNKLAREGERN

They came to the world last, during the Winter Dark, and are the creations of Unklar the Horned God. They served him in all capacities and take root in the world like few others. These are the unger, the dread of many and all. As creatures of pure evil and malevolence, the enemy of all civilized peoples, unger are not generally available as player characters.

For a more complete overview of the various peoples of Aihilde, their cultures and how they fit into the world at large, see **Chapter Six: The World of Aihilde**.

CHOOSING A RACE

The world of Aihilde differs very little from the **5th Edition Players Handbook**. Players can choose to play any of the classes and races in the PHB, and new character options are presented that are tailored to many of the new races herein; For more information, see Chapter Two.

Whether the races in the standard **5th Edition Player's Manual** are used or you choose one of the races herein, consult the following charts for height, weight and age of the various races.

HEIGHT & WEIGHT

A player may choose his character's height and weight based upon the chart below. The base ranges below are simply guidelines for the average height and weight based on a character's race. The base ranges are for either a man or woman.

TABLE 1-1: AVERAGE HEIGHT AND WEIGHT

Race	Height Range	Weight Range
Dwarf	3' 10" to 5' 2"	140-180 lb.
Elf:		
High	4' 2" to 6' 0"	100-135 lb.
Twilight	4' 0" to 5' 6"	90-115 lb.
Wild	4' 4" to 5' 8"	100-125 lb.
Wood	4' 8" to 6' 6"	110-165 lb.
Gnome	3' 6" to 4' 8"	70-90 lb.
Half-elf	4' 2" to 6' 2"	90-175 lb.
Half-orc	4' 10" to 6' 5"	120-180 lb.
Halfling	3' 0" to 4' 6"	45-70 lb.
Human	4' 8" to 6' 8"	100-200 lb.

AGE

A character's minimum starting age is indicated on the chart below. A player may always elect a starting age higher than the mandatory minimum.

TABLE 1-2: STARTING AGE

Race	Adulthood	Barbarian, Cleric, Fighter, Rogue, Sorcerer	Paladin Ranger	Bard, Monk Wizard
Dwarf	150	+4d6	+7d6	+10d6
Elf:				
High	200	+7d6	+9d6	+12d6
Twilight	100	+4d6	+6d6	+8d6
Wild	40	+3d6	+5d6	+8d6
Wood	60	+4d6	+6d6	+8d6
Gnome	30	+3d6	+4d6	+6d6
Half-elf	20	+1d6	+2d6	+3d6
Half-orc	13	+1d4	+1d6	+2d6
Halfling	16	+1d4	+1d6	+2d6
Human	15	+1d4	+1d6	+2d6

TABLE 1-3: AGING

Race	Middle Age	Old	Venerable	Maximum
Dwarf	300	450	600 years	+2d% years
Elf:				
High	500	750	1000	+3d% years
Twilight	200	300	400	+2d% years
Wild	100	150	200	+1d% years
Wood	150	225	300	+1d% years
Gnome	75	112	150	+1d% years
Half-elf	62	93	125	+3d20 years
Half-orc	30	45	60	+1d10 years
Halfling	40	60	80	+2d20 years
Human	35	53	70	+2d20 years

Aging Effects: Aging effects are cumulative.

Middle age: -1 Str, Con, and Dex; +1 Int, Wis, and Cha

Old age: -2 Str, Con, and Dex; +1 Int, Wis, and Cha

Venerable: -3 Str, Con, and Dex; +1 Int, Wis, and Cha

DWARVES

Dwarves are called the “first-born,” the Earegorth, for they were the first people and the most desired of the All Father. Forged upon the anvil of his desire, with the hammer of his anger, the dwarves came to Aihilde as a people strong in will and fortitude. The first of their fathers stood upon the bare stone of God’s Forge, and from that day to this have ever had a love of stone, for in it they saw the will of the All Father and the Strength of all that he did. Stone appealed to them and in later years, metals of all stripes that were strong and bent only with great labor, for thus they saw themselves in the eyes of the All Father.

‘Tis written that the All Father perished in the spells of Ondluche; that he lay beneath the world and died. But the dwarves do not see it thus. The All Father did not die, for no hand in creation can unmake the All Father, lest it be the dragon that lies at the root of the Maelstrom. The dwarves believe that the All Father passed down the Arc of Time and has taken new form, one that lies upon the shores of all creation. He is the



Dreaming and all peoples touch him, for good or for ill. He is ethereal and turns to his world and its creatures only rarely, if at all.

But from him the dwarves draw their Strength, and consider the debt of life unpaid, and for this they pay heed and homage to him. They see life as a gift; whereas others see it as a birthright. It is for this reason that the dwarves have antipathy for many and have dealings only with a few.

All subraces of dwarves as described in the **5th Edition Player’s Manual** are available in Aihilde. In addition, there is a new subrace available to players: the Heisen Fodt, or Iron Born.

THE HISTORY OF DWARVES

The All Father, Runen, dwelt with the king of Norgorad Kam for many years until he passed into stone. He spoke of many things, but often of his people and where they came from. The following was transcribed from a story he told to the sons of the king.

The Earegorth were cast in molds by the All Father upon the slopes of Mount Astrien over twelve thousand years ago. We were the first to speak with the All Father and the first take heed to his message. As is known, Hlothver spoke to the All Father and asked of him that he set the price for the lives he gave us, for we were in his debt. He answered with muscles of his back and the sinew of his arms and the Strength of his hands, for he went back to work upon the forge. And thus we had our answer and knew that our debt of creation must be paid in a like coin. Those were happy days. We were his first children and he taught

us what we would learn. Those were our early years, in the days of youth, in the waning of the Days before Days.

It was then that the All Father, in his knowledge of all things, saw the Earegorth for what they were: mortals, and that our bodies, though strong and filled with power, eventually gave out and yielded to the River of Time. He saw that we rejoined that stream and ended eternity in the deeps of the Endless Pools. He would not have it so and he set aside a place that was both part of and apart from the River, and there he set road marks for us to follow when life left our bodies. And these road marks brought us to a new home, the Stone Fields, so called for those who dwelt there built pillars upon the green meadows that recounted all the great deeds of their lives.

When he passed on to other tasks he left us upon the mountain to best decide how to repay him and so we did. We dug into the earth and sought materials for the making. We were as children, without experience or any true design, but we were strong and fearless and eager. Thus the caves of Gorthurag were unearthed and in time became our first home, and Agrind became our first king and he ruled with a steady hand for many long years.

But not all came under Agrind's sway, for many had left before even the echo of the All Father's voice passed from the world, and they wandered north into the Crusp Mountains and crossed the wastes of the Dulcet in search of they knew not what. Many of these became lost and were consumed by a world ruled by the unrestraint of the Val Eaharakun. Others found refuge here and there, carving small holds out for themselves, and lived in contentment and happiness. These were the Waylingas, wanderers. But they did not take with them the Strength of the All Father's words, for they left too soon and for this reason many, though not all by a long chance, succumbed to guile of the Red God, Ornduhl. And these were twisted so that they took new forms and we called them cave dwellers, or goblins in the tongues of the Engale, those men of noble minds.

But that was later.

Long before that, we tunneled beneath the mountains of our birth and made wondrous homes. Great halls decorated with balconies led to passages between all manner of contrivance, where our ancestors labored, laughed and loved. And the realm knew peace, and there were few jealousies but for the petty and small that people find in their lives every day. In all the people lived in happiness and paid the debt with their labors. But in time the mountains of our birth grew old and the beardlings wondered at what lay beyond, so they followed the footsteps of the Waylingas and they wandered far and wide, but they did so with the intended purpose of coming back to First Home and bringing the wealth of the world to their people's doorstep.

In these days the Crusp Mountains were rediscovered along with the great veins of ore that ran beneath them. The dwarves settled there and the distance of time sundered them from First Home as it did in many other realms as well. For over a hundred years they dwelt there and their wealth and power grew and the knowledge of things too, for they brought with them what they knew in First Home and learned whatever the stone beneath their feet could teach them. They named their realm Grausumhart. This wealth spurred the Great Migrations, a time of wonder, when our people uprooted by the thousands and wandered far and wide. In these days the other realms were

founded. Norgorad Kam was founded in the Begrucken, far to the west; Norgrund Hohle in the Turmberg; and Roheisen Hohle in the Holmgald. From these, later, other realms came to stewardship of the dwarves.

But into this joy of our youth came Ornduhl, named the Red God and he made mischief upon us, claiming that all the world's wealth of ore was his and his alone. No thief was ever treated harsher by Agrind and it grieved the Val Eaharakun. But lo, it is dangerous to match wits with those creatures of the All Father's first thought, for he made them in his youth, and in his child-like labors gave life to powers great and small, some wild and reckless, others calm and beloved. Thethe Red God, however, was of the latter sort and few could match him in power, and he nursed Agrind's affront until at last he came upon a plan to destroy the Earegorth through guile. He entered the wilderness and found many of the Waylingas and these he ruined, twisting them as a smith might twist metal if not careful. He taught them that the debt of life was a lie and that the All Father had abandoned the Earegorth years ago and also that their kin in the west possessed a secret knowledge they would not share with any. And some listened and these became the goblins of yore.

Our kings knew not of this for they built ever greater halls and grew in pride so that they forgot the debt of life and turned to making their dwellings pregnant with jewels and gems, gold and silver, and many other precious metals besides. They drank to the dregs of the mug and spent their time pondering the irrelevant, and they turned to rest, disparaging industry. Thus it was that the un-soned king of Gorthurag was slain by the giant Sloth, for Sloth found him alone in the wilderness, without his guard, who knew of no threat to their king. Sloth slew the king and from their came the kinship disputes for he was the last of his line.

These wars spread from one kingdom to the next, but were mostly in the west where Grausumhart and Gorthurag stood. Those people fought the longest and hardest and never gave nor asked quarter. Those in the east joined only later and reluctantly, for we saw that this war did not repay the All Father his debt, nor further our peoples, but instead only weakened them. The Disputes lasted two hundred and fifty years and ended upon the Meadows, when both sides fell too exhausted to continue. It wasted them in numbers and power and it left a mark, so that even today, you can know a dwarf from the western realms by his bitterness and by the haunt of things that could have been and debts left unpaid. In the east, though we fought in the Dispute, we did so out of friendship and loyalty, not because of Sloth. We are marked too, strong, yet understanding and we are known to laugh more and often. Though in truth the western dwarves are few, for the wars that followed the Dispute left them in ruin and their kingdoms in tatters.

The Red God's coin came due soon after the Disputes, and in some ways those wars saved the Earegorth from destruction, for they trained us for the many wars that came after. The goblins came out in great numbers and waged war upon us for many years, burning our homes, sacking our kingdoms, and driving our people to the Stone Fields. We returned the coin, but their numbers were ever greater than ours, and the lust of the Red God was in them. Behind all this he moved, behind every dwarf

that fell, every home burned, every throne toppled was the hand of the Red God. It is for this that we hound him wherever we may for not only is he the flawed outcast of the All Father, but he is the cause of our people's fall.

Here the Iron Born came to be and they were heroes of our people, for they took up war against the Red God as their debt and it is so, for the debt of life may take many forms and defending the defenseless against the ravages of chance and gods is paying it coin. So they turned their lives to war and war alone and fought the minions of the Red God like no others. "Before love, before laughter, the axe must clear the way," as they are want to say.

After four long wars our people gave way; with all but a few of the realms destroyed and the Earegorth scattered far and wide, their wealth was spent. The goblins, too, were left in ruin, their own home pulled down and their wizards slain. It was in these days that the All Father opened his mind to all creation and let spill into the world all manner of thought and deed. And these took many forms. And he passed from the world and settled upon the realms beyond the Void, and these were the Dreaming, and there he reached out to and beyond the world we know to touch all things and begin the river over when the Gonfod should come. There you can find him, if you seek him, and speak to him through thought and deed, but he will not answer you, for the debt is yours, not his.

In the days after the wars with the Goblins our people were broken and scattered. Only the Brass Halls and Grundliche-Hohle survived, for our people had no shadows of the giant within us. It is for this reason that we lament the war of the Val Eahrakun that saw the fall of Ornduhl, driven to his Homeless House in the Wretched Plains, for we had not finished our accounting with him. These are books still open and there are those of us who labor for his return so that we may finish the war he started and unmake him for ever more.

Long after that, the dual kingdoms labored and loved in quiet contentment until the sorcery unleashed by the Red God returned, this time wielded by the Aenochians, the worst of men, and Aufstrag came to the world, ruled by the Horned God Unklar. He cast his shadow over all the world in those days, but for the Brass Halls. Even Grundliche-Hohle fell to his malice, and he plundered it. Only Norgorad Kam stood strong during all the long years of his reign.

When at last he, too, was driven from the world, and the dwarves had recovered much they had lost, three realms stood where before stood one. And these realms had concourse, even as they do to this day. They each honor the other as they may, but they all honor the debt and pay it in the coin best suited to them.

These are the short histories of our people, for it is impossible to recount all the terrible and wondrous deeds of a people made by the All Father in the glory of the river's beginning.

For a complete recounting of the History of the Dwarves, see the Andanuth, Codex of Aihilde.

The Kingdoms of the Dwarves

Dwarves group themselves in kingdoms and peoples. Their kingdoms originally numbered 14. Five were considered the root kingdoms, nine were considered branch kingdoms.

These are the kingdoms of the dwarves of old as they have been recorded in the Mammoth Scrolls.

In the Days before Days, the folk of Agrind Darkeye built Gorthurag. Others followed his example so that five great realms of dwarves came to be. In time, these colonized other lands until fourteen dwarven realms stood astride the world. Though none of the branches were ever as great as the roots, and none of the roots were ever as great as First Home.

Below is a list of the root realms, the colony realms, and the date each was founded.

The year listed is from the dwarven calendar.

KINGDOMS

DATE	NAME
1	Gorthurag, First Home, God's Forge On Mount Austrien (destroyed) (Arnhul Mts.)
3956	Alanti (destroyed in Wasting War) (Alanti Isles)
4609	Grundliche-Hohle (Gondlim by the elves) (Grundliche Mts.)
4376	Amvile Cris (wasted away) (Damenfauk)
727	Grausumhart Grimdraw (destroyed in Stone Wars) (Crusp Mts.)
3805	Bogda-Rawd (abandoned in Stone Wars, sealed in all its glory) (Holgrad Mts.)
4444	Gruilding-Hohle (destroyed third goblin dwarf war) (Muenberg Mts.)
4012	Londrok-In (destroyed in Kinship Disputes) (Muenberg Mts.)
5134	Krag-ot-Thune (destroyed in Wasting War) (Dohen Mts.)
1481	Norgorad Kam (Bergrucken Mts.)
3705	Magdul Hohle (destroyed in Wasting War) (Rhodope Mts.)
1631	Norgrund Hohle (destroyed by dragon) (Turmberg Mts.)
1911	Roheisen Hohle (Holmgald Mts.)

The dwarven kingdoms Grundliche-Hohle, Roheisen Hohle, and Norgorad Kam, all located in the Lands of Ursal, are the only ones inhabited and ruled by dwarven kings. More details on the dwarves can be found in the Andanuth and Almanac of the Codex of Aihilde.

THE DWARVES OF AIHRDE

The Heisen Fodt are available as a new subrace of dwarves. As with other dwarves in Fifth Edition, they share the same basic racial traits, but have additional features of their own. Below is a description of the general traits of dwarves in Aihilde, as well as those specific to Heisen Fodt. Where they disagree with those in the **Fifth Edition Player's Handbook**, the traits here take precedence. Otherwise, dwarves are as they appear in standard 5e games.

DWARF TRAITS

DESCRIPTION: Dwarves are an ancient and diverse people, ranging widely in the color of their skin, from very dark to gray, from white to tan. All, however, range in height from 4 to a little over 5 1/2 feet tall, and they weigh 100-160 lb. on the average. Like others of the Faulerde, they range in size, from thick to thin, but they tend to the muscular, as do people who have spent a life time's worth of labor thickening both flesh and sinew.

The males sport beards that they decorate with rings, bands, and ties. Some craft their beard-rings in precious metals, but others are content with metal or leather. They enjoy tying

braids in their beards and wearing and shaving their beards in all manner of shape and form. The women are not bearded, despite legends to the contrary; they are shapely and are, as often as not, comely. They enjoy long hair which is tied into knots or pulled back into tails. Like the male's beard the hair is bound in metals, precious and other, as well as cloth, leather and other sundries. Dwarven women are not as common as dwarven men, being about 30% of the whole and for this reason they are not seen as often as the men. Women enjoy the same roles as men in the realms of the dwarves, from warrior to mason. The young are weaned early and set to tasks as soon as they can walk.

Dwarves are very family oriented, though families are at times very large, with several branches. An individual's worth is reflected in what they do and how they do it. Though they enjoy feasting and song, excessive celebrations and holidays are considered a waste of time better spent working. Sloth is a sin to most dwarves.

They are an emotive people, enjoying a good laugh and song as much as any others, but they tend to be dour at times, for they take the debt to the All Father very seriously. A long history, filled with tragedy and sorrow has left its mark upon all the dwarves, and few of them can recount their lineage without reference to loss and suffering on a grand scale. It is when they reflect upon this, as they often do for the world around them is filled with relics of their people's past, that the dwarves grow quiet and sing dirges of all that was, and all that was lost.

HABITATION: Dwarves are found throughout all the lands of Aihilde. Their kingdoms were massive and an echo of their power lingers in almost all the corners of the world. In many places they live in small groups, almost wild, in small dungeons, keeps, villages and the like. But many have left the mountains; these take abodes in the cities of men, where they congregate in neighborhoods and traffic in what goods and services come their way. As noted above, only three kingdoms remain open, for more details see The Codex of Aihilde.

RELATIONS: The dwarves generally get along with all the peoples of Aihilde, but for the goblins. Gnomes they treat as cousins, men of different tribes are treated differently as their history recounts. Only the Aenochians are generally disliked, for they do not recognize the All Father as the arbiter of things. The elves they treat as they would any stranger, with quiet and respect until proven otherwise, but they have little understanding of that people. They have had few dealings with the halflings before the Winter Dark. The legendary struggles of the halflings against the forces of Aufstrag during these days earned them the respect of the dwarves, and they now treat with the halflings as a kindred people. Gnomes are treated much as any dwarf.

ALIGNMENT: Dwarves range in alignment, though tend toward the good with a heavy tendency toward lawful, for they take such things as oaths, as binding and sacred.

RELIGION: The dwarves worship the All Father above all the orders of the gods. However, the major dwarven god is Hlothver, for he spoke first to the All Father. Agrind is worshiped as a god as well, for he was the first king of that people. Dolgan, the Forge King is worshiped for it was through his Strength that the

kingdoms threw off the shackles of the Winter Dark. Dwarves also pay homage to the Val Eahrakun and various forefathers and heroes of their kingdoms.

NAMES: In addition to the description in the 5th Edition Player's Manual, dwarves tend toward names comprised of one or two syllables. All dwarves have a surname, or family, usually taken from whomever began the family. These surnames are private, known only to the dwarves, and rarely, if ever, given to even the closest of non-dwarf friends. If a non-dwarf does know a dwarf's surname, it is held a mark of high respect and a testament to the depth of the friendship. Dwarves of importance in the kingdom or of great achievement will have a moniker, usually in the form of a title, such as Arack the Axe or Tundol, Priestess of the Brass Halls. Sometimes a dwarf will be given a descriptive moniker, such as Dagnier Firebeard.

LITERACY: All dwarves begin play with 1 rank in dwarven.

LONGEVITY AND DEATH: Early dwarves had very long life spans, some ranging more than a thousand years. Now such a thing is rare if not unheard of. If a dwarf lives 600 years it is considered a mark of their lineage. Most pass into stone when they have reached around the age of 500. They mature quickly and age slowly. Not until their late middling years of 400 or so do they begin to dwindle. When dwarves die they "return to stone" and are laid to rest in rocks or in tombs of stone.

PROVERBS OF THE DAYS

It is not yours. It is mine. I own this and it will be mine to carry for all time. So it is, and so it has always been with our people, and so it shall always be. We carry our own weight, whether in gladness or sorrow. ~ Isenhard, while surveying the Fields of Jardale that ended the Kindship Disputes

NEW SUBRACE: THE HEISEN FODT

There are those dwarves who took from the All Father's labors upon God's Forge his power and drive, more so than his love of stone or iron. These are ever the first of their kind to wander into dark holes. They lead their brethren over the barren wastes of mountain peaks. They stand forward on the field of battle with axe and blade. They are the dwarves who will not yield unless all else fails. They are the edge of the Faulerde's blade. They are warriors who plunder the world's riches, and bring to their fellows dwarven glory; these are the Iron Born.

Born with the rage of the All Father's drive they are bent toward war and violence. It is to iron and other metals that they turn, for in such things are the architect of their desire. They love the contest of arms above all things, looking upon even their greatest enemies as foes worthy of battle, assuming their enemies fight and do not flee. The Iron Born has little patience for those who quit the field without great need. It is better to stand and fight, for where Strength fails, chance often allows; but for those who quit the field, chance and Strength are both put to ruin.

The contest of arms is not one of honor to the Iron Born, but one of skill and preparation, and that is the root of their love of armor. They prefer chain shirts, heavy metal plates of any description, shields and helms. They feel at home in the armor and use it to wade into the sea of battle, fearless of the tide

and all that it brings against them. They wear the armor lightly, carrying it upon their backs like a normal man does a shirt. Iron Born often decorate their mail as well, laying intricate designs into breast plates or upon helms and shields.

The Iron Born has no particular preference in their weapon choice, being able to take up any weapon and wield it in battle. However, they have an affinity for the hammer, pick and axe. They train from a very young age in weaponry, from bows to spears, from swords to axes, from pole arms to siege engines. What's more, the Iron Born enjoys a clarity of action few other creatures manage, and may wield shields as weapons, even while wielding their chosen hammer or axe.

It is not in their Strength, however, that the Iron Born stands out, but rather their ability to stand tall despite the world around them. Built to suffer as well as fight, the Iron Born's body can absorb all manner of damage, from disease to sword wound. They are often seen upon the battle field, standing in the filth and ruin of war, bleeding from a score of wounds, but fighting still, unconcerned with death or the suffering road that leads to it.

HEISEN FODT TRAITS

In addition to the normal dwarven abilities, Iron Born gain the following additional abilities.

ABILITY SCORE INCREASE: Your Strength score increases by +1.

RESISTANT TO ARCANE MAGIC: As unshakeable as granite or iron, dwarves are particularly resistant to arcane magic. They receive advantage to all saving throws against arcane spells and spell-like effects.

ELVES

The elves belong to the Truvl, or the splintered, for they came to the world after the All Father's mind was unraveled by the sorceries of the goblin Ondluche. They are also called the Oraa by the dwarves, but they refer to themselves as the Teth-Aet-Earrawine, or the People of the Rivers. In the long-past Days before Days when the All Father's mind roamed wild upon the Void, he dreamed of the Seven Rivers and many other things besides. From these dreams he pulled Wenafar into being, but the Seven Rivers remained in the ethereal worlds beyond the waking. When his mind unraveled the Seven Rivers came to life and her people knew that there was more beyond the rivers of their birth.

They came to Aihilde then as wide-eyed children, ignorant of all that came before and the struggles of the Val Eahrakun, the dwarves, of the wars and all the rest. Wenafar foresaw their coming and she came amongst them to teach them of the world and guide them even before their journeys began. So it was that they hold her as the Queen of Fey and worship her as no other. They owe no debt of life, as the dwarves style, but see to their own thoughts and follow the Faerie Queen's example, viewing the world as a garden that must be braced against the ravages of time and other powers, both within and outside of the Wall of Worlds.

Elves see themselves wholly different than all the others who walk the earth. The Faulerde are an older people, built of the toil of the All Father's forge. He had to conceive them from thought, forcing them through great struggle to come to the earth. They



are tired of the world and bare the weight of its sorrows and long tragedy, but more, they reflect the slow grind of creation. The elves on the other hand sprang from a deeper, purer region of the All Father's thought, and were not forced into the world, but came to life despite of it. For this reason they hold themselves different. It is not to say that they are arrogant or see the world as a garden for their play, for they are well aware that the dwarves are the All Father's chosen people and those of whom he is most proud, but they do see the world as a place apart from their own thought, as one might view a neighbor's garden.

All were cursed by Unklar during the Winter Dark and their souls are thus denied passage to the Stone Fields, being trapped in the Endless Pools. For these reason the elves are often reluctant to sacrifice themselves on lost causes.

THE LAND OF SEVEN RIVERS

As taught by Mendilious Dragon's Tongue, Lord of Menin and Master of the Councils of Men, to the children of his people who had never seen the lands of their people's birth.

The All Father dreamed of Shindolay, the Land of Seven Rivers, and it was so. He dreamed of a broad expanse of land, where the grasses grew all year long and hills were forested and mountains ringed it all, tall enough to capture the snows on high. These dreams of his were a home for us: Shindolay.

The land is lit by a calm light that is not too hot, nor too distant. This light has no origins. There is only light. Beyond the mountains the land is surrounded by a deep darkness, and those who dwell in Shindolay can see as if it were day, but when

they look up, their horizons, indeed the whole sky, are made of an inky blackness. This is the Great Deep, the Void, what we, the Teth-Aet-Earrawine, call the Dark Lake. There no lights shine, but on occasion a light passes through, bright, colored sometimes, like a great comet. And this is the movement of some creature or event in the Empty.

Through this land of eternal light there flow seven rivers, each of varying size and length, but none greater or lesser than the other. These rivers are named; there is the long river of Am; the blue running waters of Aul; the shallow clear waters of Hue; in the high mountains tumble the tumultuous waters of the Loth; upon the long open planes meanders the Pth river; beyond that in a low range of forested hills flows the dark and brooding, slow moving Ra; and the seventh river is called the Uul, in later days the Damnun, for it flows underground for great lengths of its course. The All Father dreamed these seven rivers and he dreamed a wilderness around them of trees, shrubs, flowers, and grasses. Animals pass through these lands too, but beyond them his wild imaginings gave life to all manner of strange creatures, they resemble the fey of Ahrde in many respects. And into this dream came the Teth-Aet-Earrawine, conjured from beautiful, timeless thoughts of the All Father's, and out people mirror those thoughts, being wonderful to gaze upon. Too, they are deathless unless met by some violent end. These elves he dreamed of in seven peoples, and each came to be upon the banks of the seven rivers and they were given life and became aware.

Each of the seven peoples took the name of the river upon which they lived, and in those long ago days they were still seven.

The river Am is the longest in the whole of Shindolay and all rivers drain into it. Its origins begin in the high mountains, where it is fed by mountain run offs. The water flows slowly but picks up speed and Strength so that where it ends, tumbling into the Void, it is a mighty river. It is strong and constant and so are the Teth-Aet-Am who dwell upon its shore. They are the tallest of the elves and the most noble, with silver or golden hair. They are skilled hunters, but greater sorcerers. Most of the great elven wizards, druids and sages come from the Teth-Aet-Am. They are a kindly people, if aloof and only a little arrogant. They are a mysterious folk who cloak themselves in magic as much as in the possessions and the mundane physical things of the world. They dwell in long houses made of living trees that they carefully cultivate into their homes, shaping them as they need and desire.

Aul is the most beautiful river in all of Shindolay. Its banks are low and shallow and covered in fields of wild flowers and deep yellow-green grasses. The water that feeds them is a deep, calm blue. The river runs slowly over its long course and is filled with all manner of fish. Those who dwell on its banks, the Teth-Aet-Aul are a shorter people who ply their canoes and water craft along the river's course. They are fisherman for the most part. They live in small family groups of one to two score. The Teth-Aet-Aul dwell in homes that line wide bridges that span the river. These homes are fashioned of a yellow-green stone quarried nearby, and are of elegant décor, with frescoes and statues. They are built into the river, which feeds their many fountains, pools and ponds.

The river Hue (pronounced hway) is a shallow river whose bottom is covered in smooth stones. The waters tumble over

these rocks, gurgling and bubbling for many leagues. The water is extremely clear, rarely clouded by dirt or mud. Where there are no rocks there are bars of fine sand. The river is favored by all manner of beasts who travel here for their daily drink. The elves who dwell upon the river, the Teth-Aet-Hue are a smaller folk, usually only four to five feet in height. They dwell in rock houses built into the banks of the river. They fashion the rocks into shapes that fit their needs. They are the greatest stone masons in all the Seven Rivers. They dress in simple clothing and tie their long hair back in tails. They have wide eyes and friendly jovial faces.

The Loth is fed by a huge glacier high in the mountains. It tumbles down through cliffs and crags, fighting its way to the plains below in a series of rapids. It is lined with amazing waterfalls and its currents are twisted and strong. The water is jade green in many places because the river bottom is home to many gems, including jade and turquoise. Trees line the banks of the river, growing right up to the water's edge, and the many falls often end in deep tree lined pools. It is here that the Teth-Aet-Loth dwell. They build their houses in the deep pools and the trees that line them. Though they are not aquatic they are able to survive under the water for a long time. They connect their homes with rope bridges and walkways round the trees from about midway to their tops. The Teth-Aet-Loth are a tall people, with deep red or blond hair. They are broad, being the largest of all the elves. They are very prideful. They work gems like others work clay and the wealth and beauty of their realm is without compare in Shindolay. It is from these people that the line of the Lothian Princes, Daladon and Metlowg, sprang.

The Pth river is a wide, slow-moving, meandering flood. It wanders through much of Shindolay, both the hills and the plains. Its banks are gentle, and the wild grasses grow right up to and in the river. The Teth-Aet-Pth are average in height and have silver or gold colored hair. They are hunters and herdsman. They are skilled horsemen and use the beast to gather and watch over vast herds of wild cattle. They do not own the herds but rather travel with them, following their courses. They live in tents that are often huge, multi-roomed affairs. The Teth-Aet-Pth are a warlike people and revel in the hunt and violent sports.

The Ra is the shortest of the rivers of Shindolay. Its origins lie in the Dark Lake and it is believed that its waters come from the original well spring of the All Father's mind. The water itself is dark, even in the light of day. It moves slow, burbling once in awhile when some fissure beneath the riverbed opens up and water spills in. The elves here, the Teth-Aet-Pth are tall, slender and possessed of long hair that is universally platinum. They are a quiet folk, brooding like the river. They are skilled craftsmen, philosophers and sages.

The Uul is a deep river that is underground for the most part, only bubbling up in short lake-like streams before it vanishes beneath the ground again. Its waters are too cold to drink and only a few elves call this river their home. Indeed the Teth-Aet-Uul are the least of the seven tribes, for their numbers were never great. The river does not invite one to live there and it is held that it is the only thing that is marred in the Seven Lands. Of course the Teth-Aet-Uul, dark skinned elves with white hair and pale eyes, would not agree. Their river is the course of dreams, they say, and those who would see their heart's desires fulfilled need only sleep upon its banks and listen to its subtle

song. In after ages the Uul was renamed the Damnun, for it is where the Fontenouq attempted to cross over to Aihilde before Shindolay was closed to passage. They became trapped there and spent many long years in that limbo.

The elves dwell in the Land of Seven Rivers, in a timelessness that only they understand. In Shindolay there is no day or night. There are no seasons. There is little that denotes time other than events. The elves understand the universe differently than all the other peoples, for they are removed, living in their own realm. In many respects they are like the foul demons of the Wretched Plains, for those creatures likewise do not understand time. Much of this timelessness is reflected in the elven language because they cannot reference the concept, but they speak more of moments that occur. Coming of Age for Shindolay is very important, as it is a milestone that denotes not time, but the ability to cope.

Shindolay is not a land without dangers, and those who dwell there are not unskilled in the fashioning of arms and weapons. Beasts stalk the deeps and dwell in the river bottoms. But more importantly, the Void looks upon Shindolay and there is no Wall of Worlds to keep out the horrors that dwell in that Empty place; there is instead, only the sorcery of the elves.

But that is in the Land of Seven Rivers as it is, and as it always has been, and must remain until the End of Days when the Gonfod takes us all. When the All Father splintered and unleashed the land, our people came to Aihilde in great numbers.

Before the gates were opened, elven sorcerers discovered the world of Aihilde and the other dimensions and planes. They spoke of these far flung realms, and studied them; some few, very powerful wizards crossed over to them. Few of these returned and those who did were affected in some way and always sought to cross the divides again, either that, or they simply withered away.

When the All Father passed from the Arc of Time, the Land of Seven Rivers fell into or joined the world of Aihilde, and the elves were free to cross over into the world. Many did so, mostly people from the Pth, Ra, and Uul, and they came first to the great forest Rond in the east, beyond the Marl. But there were members of all the tribes that crossed over and they mingled together, for they entered the strange lands and dimensions without friend and many foes.

Indeed, some entered the Shadow Realms, and they found themselves at war with the hosts that controlled those planes, and many died in the deep pits of the demons. But some survived, and these carved out for themselves fiefdoms upon the blasted planes and ruled them with war, blood, and iron, where it is said they remain, as Lords in the Wretched Plains, beacons of goodness in a nightmare. Some found their way into the Stone Fields and other planes besides, and those that did, died or thrived, as it always is.

It is told that the elves and Shindolay came of the same thoughts and design that had created Wenafar in the deeps of the Void, long before the world came to be. For this reason, when they came to Aihilde, Wenafar knew of them and sought them out. She took the wandering people under her wing and taught them many things. For many long years, in the hidden vales of the great forests of the Rond in the distant east, the elves thrived. Their people grew in numbers and their wisdom too as the goddess, the Faerie Queen, taught them all they would need to know. They developed a deep understanding

of the world, and befriended many of the sentients who still remained. They took other deities too and in those forgotten lands lay the foundations of a great people.

Soon however, they found themselves at war with the orcs. For in those days the orcs came forth from the deeps of the Marl and these mountains lay upon the doorstep of the Rond. The orcs were ferocious and hated all things that lived or had lived, passing wanton destruction upon all they saw. The elves joined battle with the orcs with a lust for blood, for in those days the elves were young and filled with vigor. These early wars created a great loathing in the elves, and the orcs bore the brunt of their wrath ever after. Though for their part the orcs do not hate elves any more than they hate all the other peoples of the world.

In those early days the elves dealt little with men, and only met those dwarves that dwelt in the mountains east of the Channel Lakes. Through these dwarves they learned metallurgy and the skills needed to shape things of wondrous beauty. They built gardens of power and planted the Great Oaks, nurtured by Wenafar. They bent themselves toward making their dwellings of these trees and constructing wondrous towns in their high branches. In these latter days, about the 900th after their coming to Aihilde they wandered into the west and some became embroiled in the Stone Wars and saw the brutality of the hatred of goblins and dwarves. They armed themselves with weapons of steel and iron.

The Stone Wars marked the first involvement of the elves in the affairs of other people and they found themselves as often as not pulled into the wars of men, orcs, goblins and dwarves. Their affinity for the ancient trees earned them the hatred of the trolls, so that those folk always hunted them out and slew them when they could. In turn, elves learned to hate the trollkin, and in the lost years of their youth they waged a number of wars against those tusked monsters. In these years Wenafar removed herself from them for she was bound by the Judgement of Corthain, so they chose for themselves a Queen, and so it was that a Queen forever sat in governance of the elven people.

In time the elves grew numerous and fractured and small bands settled throughout the wide world and became involved in local affairs. Their greatest colony settled upon the feet of the Rhodope Mouantains (cf 2000) and were there when the Ethrum began to build their kingdoms. As wars embroiled the Inner Sea region and the greatest tribes of men fought over those lands the elves were drawn in and more of them left the ancient groves and traveled to the Lands of Ursal. With them came the Court and the Queen. In the space of years, there were no great kingdoms of elves, only scattered princedoms, tribes and bands.

But in Shindolay, the realms of the Seven Rivers continued on. Many elves, and indeed the greater part of their people, did not cross over, though they watched their kin and learned from them. Long had they fought the monsters of the Void, but their weapons had always lay in sorcery, surprise and ambush. But they saw now the armaments of the dwarves and of men, so they fashioned weapons for themselves, long spears and swords, tall helmets, shields and armor.

In time there was a free traffic between Aihilde and Shindolay, and though the paths and gates were hidden, those who knew them could cross back and forth as they desired.

Thus it was when the Winter Dark began. The elves of Aihilde foresaw what was coming; many say they knew of Unklar for their long dealings with the Void. Others denied this, for he lay all the while in the Undeeps. Regardless, the elves knew of the evil, and dreaded what it would bring. And they knew that none possessed the power to withstand it. The dwarves had waned and men were bound to their gods and misspent sorcery and, in any case, seemed bent on unleashing the evil upon the world. Some refused to believe that others would do this and sought to dissuade them, but the lords of elves knew that to talk with madness is folly, so they gathered in a great council, beneath the banner of the Queen, to decide the fate of their people.

The debates were long and bitter. Some threatened, others promised, while some cajoled and others cast blame. The House of Lothian, long a powerful branch in the elven peoples, and loyal to the Queen, Adavia of Elean, and her house, called for all the elves to return to their homeland, to the Seven Rivers. But others, led by Londea, the Queen's own daughter, denied him and swore they would not leave the world to stand alone against the darkness that was coming. The Lord of Lothian called her a child and a fool and promised that she would lead her people to damnation. In turn she named him a coward and cursed his line.

In the end, the Queen commanded that all her folk should leave Aihilde, to travel back into the wilds of the Multiverse, to the undying lands of Shindolay. And so, after many years of council and debate, a call was sent out and those elves that actually heard it and chose to heed it, left Aihilde by the magical paths that took them to the realm of fey and the Seven Rivers. Most took heed at the call and crossed over into the Land of Seven Rivers, but some refused the call, and chief amongst them were Londea and all her court. Many joined the call afterwards for shame of arms or love of the queen. Amongst them were Meltowg Lothian, son of the Lord of his house. These took up residence in the Shelves of the Mist and fought the dark when it came. Others remained too, small bands who failed to heed or even hear the call, and they dwelt for the Long Centuries in hiding, fighting a never ending war against an evil they could not conquer.

So the elves were not there to Strengthen the armies of men who stood against the Horned God.

From distant Shindolay they watched the world fall into darkness, and many recanted their decision to depart, calling upon their lords to take up arms and defend the world that was their home for 3000 years. But the lords would not and the Queen forbid it. In defiance many took up their weapons and with powerful magics opened the paths that would lead to Aihilde. They left then and walked the Void to the gates of Aihilde. But Unklar was young and filled with the mirth of his youth, and closed the gate to them. They raged against the gate but could not break it. Too proud to return home, they set themselves the task of passing back to Aihilde no matter the cost. And so they waited and struggled in the poverty of their power for a thousand years. They called themselves the Fontenouq, "the abandoned." Their hatred was aimed at Unklar, but not reserved for him alone, and in time the Fontenouq came to hate their kindred in Shindolay.

Soon thereafter, as is recorded by the Elven Scrolls, the folk of Shindolay found an entrance to Aihilde and sent out the Quest

Knights. These Lords had two purposes, to find Londea, the daughter of the Queen, and to locate the elves of Fontenouq. Though they hunted for many centuries, they failed in both tasks, many suffering death and many suffering a fate far worse. Only one returned, and he brought reports of a despondent evil and of a world in strictest order.

In despair, Melius the Wise, their greatest wizard, bared the gates of Faerie to all, forever closing out the possibility of any Fontenouq elves returning. He bound all the gates in a ring, fashioned after one of the Brass Rings. Within it stood the gates of Faerie, Aihilde, and (unknown to Melius) Fontenouq. The ring he placed in a stone, and set many knights and magic to guard it in the Castle of Spires, buried in the planes, but linked to Aihilde by the Twilight Wood.

Many centuries later, Daladon Half-Elven came upon the Castle of Spires and found its guardians slain by his own half brother, Meltowg. That elf, long a servant of Londea had raged upon his kin for he hated them all, driven by the curse of Daladon. But it was the Half Elven that opened the gates to Shindolay and the Fontenouq. After debate, however, he failed to convince the elves of the Seven Rivers to return. Still, it was of little account for the Fontenouq passed behind his sorcery and came again to Aihilde.

The elves passed into the Lands of Ursal in great wrath and set to slaughter evil wherever they encountered it and the servants of Aufstrag were driven away from them in despair. They joined their arms with the council and the kings of Kayomar and Augsburg and Grundliche-Hohle. Old grievances were set aside and men welcomed them in their desperate war.

In time other elves crossed over, but these scattered after the long Winter Dark Wars, ever seeking their lost kin and the places of ancient legend where they lived in the youth of the world.

The elven people have come from a land undying to a world of struggle and hardship. What have they lost and what have they gained? That is a road that every elf must walk, a question they strive all their long, immortal years to answer.

* **NOTE:** Shindolay is high elven. Loosely translated into the Vulgate, it means the "Land of Seven Rivers," though in truth the translation is inaccurate, for "lay" is a word that literally translates "river land" but has, in the elven tongue, greater meaning. It refers to "origins" as in the source of life, that being water and soil and the earth, more so than "land" that is defined by one geographic particular or the other. The word "shin" means "awareness." Thus, a more accurate translation would be "the seven rivers where the people became aware," meaning that the elves came from, or became aware of themselves, at the seven life-giving rivers. But in these latter days, even in elven parlance, it has come to be known as the Land of Seven Rivers, the homeland of the elves.

For more on the Elves in Aihilde, see the **Codex of Aihilde**.

CHANGE TO ELVEN BASE RACIAL TRAITS

Elf Weapon Training Addendum: In addition to the standard racial traits of elves, all subraces of elves in Aihilde who have elf weapon training add the khopesh to their proficient weapons. For stats for the khopesh, see **Chapter 3: Variant Rules**.

SUBRACES OF ELVES

For the most part, elves here are as they appear in standard Fifth Edition games. There are, however, many types of elves roaming the world of Aihrde: in addition to the standard high elves and wood elves of the **5th Edition Player's Manual**, It is worth noting that drow, as they are presented in other 5e settings, do not exist in Airdhe, with their approximate (though not precise) role filled by the Twilight Elves. If the Castle Keeper wishes to include drow in their 5e Aihrde games, it is left to them to determine how they fit into the campaign world.

Aihrdian characters may choose the subraces of high elves or wood elves as standard, or the new subraces of mist elves, twilight elves or wild elves. These possess the abilities below, in addition to standard elf racial abilities.

Each of the subraces of elves is described below in terms of culture, heritage, outlook and society; for high elves and wood elves, their subrace abilities are exactly as described in the 5th Edition Player's Manual. Mist elves, twilight elves and wild elves have racial abilities at the end of their respective sections.

BLOOD ELVES

Blood elves are twisted, corrupt versions of the elves that were formed over a century of torture in the darkest dungeons of the dark lord Unklar's fortress in Aufstrag. Originally the remnants of an army that conducted an ill-conceived assault on the tower mid-way through the Winter Dark, these elves were overwhelmed. Rather than wipe them out, the Horned God decided to twist them to his designs. Whether he had plans for the elves or was just engaging his own, twisted curiosity has been lost to time, as has the memory of this Lost Army, both to the world at large and to the blood elves themselves.

THE LOST ARMY

Around the mid-point of the Winter Dark, a great, powerful and Charismatic paladin among the elves decided that it was time for Unklar's reign to end. Traveling far and wide, he gathered a vast army of thousands of elves to his banner, raging against the tyranny of the Horned God, and calling to him those goodly folk who would join his crusade.

Though many elves took to his banner, few among the other races joined the fight. The dwarves were focused on their own plans for freedom. The humans, ever adaptive, were focused on survival. Halflings, gnomes and others all had their own approaches to survival during these dark days. His growing army further stalled when the paladin approached Meltwong, chieftain of the legendary Vale Knights, to join his quest. The captain looked upon the Lost Commander with disdain, saying, "You march to your doom. The time is not yet right."

The paladin would hear none of it, and, denouncing the Vale Knights as cowards, continued on his quest. So it was that the paladin and his army marched alone, confident that they had the favor and protection of the great god Corthain at their backs. They gathered before the gates of Aufstrag, slaying orcs, goblins and ungern as they went, and at last called out the Horned God himself.

They failed.

The armies of Aufstrag swarmed from the gates. Hidden battalions erupted from the grounds and out of the surrounding forests. The elves were completely overwhelmed. But the dark

lord had plans. Though hundreds of elves lost their lives that day, still thousands were captured, taken prisoner, and brought into the depths of Aufstrag. There they were tortured for a century. Twisted in mind and re-shaped in body, their wills were broken and their minds rebuilt into something other. They were crossed against the laws of nature and the cosmos with fell creatures from the Abyss, with dark fae from beyond the pale.

Over the ensuing hundred years, the other races of the world forgot about the Lost Army, whether due to the sorcery of Unklar or their own will to bury the tragedy.

What emerged after a century of change were the blood elves, a dark fey race that served the will of Unklar. After the end of the Winter Dark, the blood elves remained, lingering in the world, trying to find their way. They are known far and wide as darkly seductive, deadly, and dangerous. They feed on the blood of their victims and many serve as assassins or as the necromancers known as Soul Magi. And yet, not all are evil. There are those who have managed to throw off the yoke of their dark reprogramming, and have attempted to find redemption for themselves and their people. It is a long road that these choose to walk, for few will trust a blood elf.

The blood elves, in the elven tongue, call themselves the Teth-El-Nuer-Tu, or, "We who walk in the shadow of death." They are called by a hundred epithets, including Death Elves, Shadow Elves, and Shade Elves, in addition to Blood Elves. Their own language translates roughly to Shadow Elves or Death Elves, more accurately than Blood Elves, but their bloody rituals have gained them the latter moniker in the Vulgate.

In appearance, blood elves have skin tones ranging from midnight blue to hues of dark violet, and hair that ranges from crimson to blue or white in hue. Their eyes tend towards violet, amber or crystal blue. They are possessed of an unearthly beauty surpassing that of other elves, and are regarded by those who see them as among the most physically ideal races to walk the world. They are taller than other elves, with some topping six feet in eight, but averaging around 5'6" to 5'9" in height. They are lithe and slender, but curvaceous and their movements tend towards serpentine or feline. They have a disconcerting tendency to purr or whisper when they talk.

HABITATION: Like most elves, the blood elves favor outdoor areas, particularly forested realms where they can dance beneath the stars. They are nocturnal by preference, but suffer no penalty for operating in daylight. They enjoy deep shadows and do not enjoy being the center of attention. Little is known about their society, but some whisper they are ruled by an ancient, immortal fey pairing, possibly the very paladin who led the original Lost Army, now broken and reformed as an undead death knight, and his immortal witch-queen, possibly a lich.

RELATIONS: Due to their insular, somewhat xenophobic culture, and to their small numbers, the blood elves are thought to be myth and legend by many in the world, and are rarely encountered. When they are encountered, when other races realize that they do exist, they do not enjoy good relations with any. As elves, they are considered potential enemies by the darker races of the world—goblins, orcs, humanoids, ungern and others—and as those corrupted by Unklar, they are sourly distrusted by goodly races—humans and demihumans. They are an isolated species, and they claim to like it that way.

ALIGNMENT: Blood elves tend towards chaos, and are generally neutral or evil in alignment. There are, however, those rare representatives of the species who have ventured into the world and seek redemption for their race.

RELIGION: Most blood elves worship Narheitt, Unklar or Ornduhl, but those who have turned from the dark seek the favor of deities like Wenafar or even Corthain. Regardless of the deity they worship, blood elves have turned to brutal, elaborate and gory rituals involving blood sacrifice to honor their patrons. Those of a more goodly nature sacrifice only lower animals, while those of an evil nature may engage in the sacrifice of intelligent beings, and even in cannibalistic feasts.

NAMES: Blood elves put less mystical stock in names than other elves, and an elf given a name at birth tends to retain that name as they grow older, though they might begin to accumulate titles based on their brutality or notable deeds. Titles such as “Slayer,” “Bloodletter,” “Torturer,” or “Corrupter,” are not uncommon, but must be bestowed by others and cannot be adopted of one’s own choice.

LITERACY: Blood elves are literate in elven, their own blood elf dialect, and the language of Aufstrag.

LONGEVITY: Blood elves enjoy the same longevity as high or twilight elves.

BLOOD ELF TRAITS:

The racial traits of the Blood Elves are the same as the standard elf in the **Fifth Edition Player’s Handbook**, plus the following:

ABILITY SCORE INCREASE: Your Charisma score increases by 1.

BLOOD ELF STEALTH: You are proficient in the Stealth skill.

BLOOD ELF MAGIC: You know the *friends* cantrip. When you reach third level, you may cast *charm person* once per day. At fifth level, you may cast *invisibility* once per day. Charisma is your spellcasting ability score for these spells.

BLOOD FEEDING: When you deal damage to an opponent with a melee attack, you draw their blood into you, bolstering your own vitality. You gain a number of temporary hit points equal to the damage dealt. These temporary hit points last until used, or until you complete a long rest. After using this ability, you must complete a long rest before using it again.

HIGH ELVES

Elves see the world differently than many of the other peoples of the world, shaped as much by the mortality of all things as their own immortality. The world is ever changing, and because of this they relish the beauty in the new more so than the past. They are forever crafting items and homes of elegance and beauty. Their own longevity allows them to see the potential in things, and they shape them accordingly, drawing out the item’s true inner beauty. This world view does not equate to a slow-moving or deliberate people, for they understand change can be sudden and violent, and for this reason alone they move swiftly in many of their deeds. Too, because all things die, they desire to draw out the beauty sooner rather than later.

The high elves of Aihilde are a melancholy race whose past is clouded by guilt for abandoning the world in its darkest hour. Unlike their ancient ancestors and kin, the High Elves have turned from carefree spirits into brooding philosophers, content to indulge themselves in the pursuit of music, poetry,

and other art. Their independent lives have led to a slowly declining population, with little concern among the young for propagation.

Even so, the high elves retain the fierce nature that developed upon their return to the world, and the skill in armory, weapons, and magic that they have always possessed. Occasionally, some of the younger high elves leave their family’s castles to explore the world. Most are driven by guilt to redeem their family’s name, if not their entire race. They are easily recognized by the make of their weapons and armor, their warlike attitude, and the sorceries they employ in combat.

High elves will trace their ancestry to one of three sources: those High Elves that remained in Aihilde and did not pass on to Fay, to Shindolay, or to Fontenouq.

High elves that remained in Aihilde, and their descendants, wander the world as ronin, righting wrongs, making war upon evil, and upholding good. They are noble and honorable. Having discarded the trappings of their ancestry during the long, hard Winter Dark, each individual chooses different armor and weapons and manner of dress as befits their own mind. They are generally a humble people, though many are aware of the great deeds of their ancestors and the power that lies within, and it shows in their attitude.

High elves descending from Shindolay tend to be more colorful in dress. They prefer to employ spell over sword, but when arming themselves, they utilize light to medium armors, bows, and swords. They most closely resemble their ancient forefathers, and some see them as arrogant. Still, good remains in their heart, and they will stand back-to-back with any who would eradicate evil.

High elves of Fontenouq ancestry leave the safety of their family’s towers, and their books, art, and music, behind. Instead of talking philosophy and debating the sins of history, they seek to live in the present and honor the memory of their ancient forefathers, those proud elven warriors who combated evil before their descendants fled the world. They typically arm themselves in conical helms and long shields, and wield light but sturdy swords and spears from the backs of their long-legged horses.

HABITATION: High elves are found throughout the world of Aihilde. They have no organized kingdoms anywhere in Aihilde, but rather live in small holdings and principalities. Here may stand a single tower in the wilderness occupied by a few dozen members of a family, there may be a castle on the hill held by a hundred elves, or a single elf may dwell upon the banks of a river in a simple fortified house. They prefer secluded regions, in the forests and hills. They are found in all the realms of men and dwarves, trading their wares, offering their services or seeking such things as they desire.

RELATIONS: High elves are often strangers in a strange land. They can relate to most any race, but it typically takes time to develop trust and respect. They seem aloof and possessed of some otherworldly power and this often sets men at odds with them. And their history is not forgotten. They speak a variety of languages and usually do so with such skill that they may pass it off as their native tongue.

ALIGNMENT: They are generally neutral or chaotic, and almost always good.

RELIGION: High elves pay homage to Wenafar and refer to her as the faerie queen, for she was made of the same thought that gave birth to Shindolay and all the elves. They also pay homage to heroes of their people, such as Setiva and Mithlon. There are other of the Val Eahrakun associated with the elves, with Aenouth and Burasil the most prominent.

NAMES: Unlike other peoples of Aihrde, high elves do not associate their names with place names but rather events. For this reason family names rarely have anything to do with where one's people dwelt or originated, but rather some event that stood out. The Lothian House was well known for the father of the house, who slew the dragon Lothi and took that name as his family's name. Houses change names, though not often, when equally noteworthy deeds are held. Daladon, the son of the House Lothian, lay with the goddess Wenafar, and could, if he chose, begin a new house called House Wenafar. He would thus be Daladon of House Wenafar.

LITERACY: High elves are literate in elven (Fontenouq or Shindolay), and in Aenochian, Dwarven, and Ethrum.

LONGEVITY: Elves are immortal and live until slain or they waste away. Elves bound in captivity or forced into bondage rarely live for long; they waste away as their desire to live dwindles, and they begin to literally vanish. First they lose purpose and then begin to lose weight and fade, their bodies becoming translucent. At last they fade away until only their bones remain.

Still, as with all of their people, they are cursed and doomed upon death to pass into the Endless Pools. For this reason they do not give their lives thoughtlessly. They do not fear death, nor seek to avoid it at any cost, but are aware of the value of an action.

In terms of racial abilities, high elves are exactly as described in the core **5th Edition Player's Manual**.

MIST ELVES

Mist elves are usually found only in the lands that comprise the Shelves of the Mist, or in their own tongue, the Forest of Ohd, after the ancient name for those forested hills. They are shorter than their high elven kin, with stouter arms and legs. Their faces are wider too, with eyes that are oval. They are related to the high elves, and the tell tale signs of that ancestry is apparent in their proud bearing. They never look down, always looking friend and foe full on, and they stand straight, appearing taller than they actually are. The mist elves are the survivors of the long Winter's Dark and the horrible wars that Unklar's minions waged upon the high elves of those hills. Only those who could adapt to the cold wastes survived. They have pale skin, blue or gray eyes, and silver or white colored hair.

Mist elves are known as being skilled woodsmen and rangers, and are feared and respected as such.

Relations: Mist elves live in the shadow of the kingdom of Kayomar and have long had good working relations with those people, and indeed with all the people of Ethrum. They distrust most others of all races and rarely have concourse with them.

ALIGNMENT: Generally mist elves are a good people, but tend toward the chaotic, a trait that is greatly enhanced by their struggles during the Winter Dark.

RELIGION: They worship Wenafar.

NAMES: They are a prideful people, and well understand

the sacrifices and struggles made during the Winter Dark. As such their names are elaborate affairs and often incorporate the names of famous relatives who died or fought in the struggles. This in turn drives them to make a mark for themselves, so that future generations will use their names in the naming of their children.

LITERACY: Mist elves begin literate in Elven (Mist) and Vulgate.

LONGEVITY AND DEATH: As immortal creatures doomed to the Endless Pools, they refuse to bury their dead, but rather bind them in silks and lay them in the waters of the Blue Rivers where spells of preservation are set upon them.

MIST ELF TRAITS

The racial traits of mist elves gain all of the standard elf racial abilities, plus the following:

ABILITY SCORE INCREASE: Your Intelligence score increases by 1.

ELF WEAPON TRAINING: You have proficiency with the longsword, shortsword, shortbow, and longbow.

NATURALLY STEALTHY: You have proficiency in the Stealth skill.

NATURAL RANGER: You gain the ranger's natural explorer ability, related to forests. In addition, you have proficiency in the Survival skill.

SIZE: Medium

MOVEMENT: 30 feet

TWILIGHT ELVES

Twilight elves are the smallest of all the elves, standing between 4 to 5 feet tall on average. Their skin tends to a deep brown or black, with hair being any color. Most compelling are their eyes, which are typically violet, blue, or orange. They have no facial hair and wear their hair in any wild assortment of cuts and styles.

The twilight elves have lost their connection to the Land of Seven Rivers. They are the offspring of the high elves who chose to remain in the world rather than leave with the coming of Unklar. Unlike the wild elves, they chose to remain hidden from all, buried in the dark depths of the Twilight Wood, that place where Unklar warped and wove black dreams into the elms and oaks, twisting them and covering them in scabrous bark. During the Winter Dark Wars, the twilight elves lived in their dark wood and fought alone.

Their lives were short and brutal, for they were hounded during the Winter Dark. To hide themselves from the Horned God's minions, they learned to cloak themselves in shadow, and became the dark elves of Aihrdian legend. This led to an extreme distrust of the other races, particularly humans, dwarves, and other elves. In addition, and because of this dark history, they tend to be serious, with mirth reserved for intimate relations and for their few holidays. These are celebrated among their own kind.

They dress in dark cloaks and, it appears to outsiders, in the shadows themselves, and carry all manner of weaponry. A highly xenophobic race, they hunt at night and avoid contact with the people of the world. They worship Utumno, the Dreaming God, who it is said came among them and offered them aid and succor in the later years of the Winter Dark.

Twilight elf adventurers are extremely rare. Those who do take up the sword and road are more likely to display a willingness to forge alliances with the other peoples of the world. Doing so,

however, is understandably difficult, given the race's history. If an outsider gains the loyalty of a twilight elf, it will be as strong as that given by any dwarf.

HABITATION: Twilight elves largely dwell in the Twilight Wood and rarely venture forth from it. Some are occasionally encountered on quests or adventures, but their skin and hair mark them in a crowd.

RELATIONS: Because twilight elves are rarely found outside of the Twilight Wood or other dark woods in which they have settled, they generally distrust all races, and the reverse is true as well.

ALIGNMENT: They are as evil as they are good, but most are chaotic.

RELIGION: The patron deity of the twilight elves is Utumno, the Lord of Nightmares. Evidence suggests that they also worship various forest deities unique to the Twilight Forest.

NAMES: The name given a twilight elf at birth remains unchanged upon reaching adulthood. Twilight elves do not make use of surnames. Such usage would be considered a reverence for the high elves who abandoned the world in its time of need.

LANGUAGES: Twilight elves speak Elven (Twilight dialect), Fey, and Vulgate. Their bonus languages are: Aenochian, Dwarven, Elven (Shindolay High Elven, Wild, Wood), Ethrum, Gnomish, Goblin, and Ungern.

LITERACY: Twilight elves begin play literate in Elven (Twilight) and Vulgate.

LONGEVITY AND DEATH: As with all elves, twilight elves are immortal; they reach adulthood at age 100. The twilight elves are a magical people and see their forest as a realm beyond the mortal. For this reason they always seek to be buried in the soil of the Twilight Wood.

TWILIGHT ELF TRAITS

The racial traits of twilight elves include all standard elf abilities plus the following:

ABILITY SCORE INCREASE: Your Wisdom Score increases by 1

ELF WEAPON TRAINING: You are proficient with the khopesh, and you have the two-weapon fighting style: when you engage in two-weapon fighting, you can add your ability modifier to the damage of the second attack.

SHADOW STEALTH: By cloaking yourself in shadows, you may use the Stealth skill while being directly observed. In order to do so, there must be a shadow nearby at least as large as you (your own shadow will suffice). This shadow will rise up and envelop you, causing you to vanish from sight with a successful Dexterity (stealth) check.

SHADOW ILLUSION: You know the *minor illusion* cantrip. When you reach 3rd level, you can cast *darkness* once per day. When you reach 5th level, you can cast *misty step* once per day, except that when you use the spell, you are surrounded by shadow instead of silvery mist.

SIZE: Medium

MOVEMENT: 30 feet

WOOD ELVES

Wood elves are the largest of the elven race and are found throughout Aihrde. They were the first to come to Aihrde. These early wanderers came to love the forests most of all, and

they turned to the worship of Mordius for they saw her hand and works in all that they loved. Though Mordius had long since fallen to her brother, her power lingered still and the elves worshiped her. They bound themselves to the forests and were, in time, called wood elves by their many kin.

Their skin ranges from fair to pink, and their hair shades blonde to brown. Eyes are rarely anything other than deep green or blue. Dress tends toward leather mixed with simple clothing and cloaks in the hues of the forest. They always try to exhibit a stern and serious expression, which is then often betrayed by a bright and wry smile.

Wood elves are reclusive and secretive. They are the natural protectors of the forests and its inhabitants. When at war, they are deadly with sword and bow. When at play, their singing and dancing delights the heavens.

Wood elves are very clannish and they consider the entire clan to be the family unit. Little emphasis or importance is placed upon the biologic parents or siblings of a wood elf. Instead, the familial clan raises newborns, and each individual is groomed for a few particular roles in the clan. Which of these roles is eventually chosen is left to the individual, but once chosen, it becomes a life commitment. Each individual declares their chosen role upon reaching adulthood.

Though wood elf adventurers would seem unlikely due to the way they are indoctrinated into clan roles, they are in fact the most prevalent adventurers of all the elven races. Indeed, each clan particularly nurtures some of their children for a life outside the clan and forest. In this way, the wood elves stay current with the happenings of the world and train ambassadors who can more easily deal with other peoples. Those brave enough to choose such a life are held in great esteem and honor among all Wood Elf clans.

This is not to say that all wood elf adventurers spend their lives cultivating political allies and gathering information—quite the contrary, in fact. Wood elves rather believe that freely wandering the world, following your individual road best cultivates each elf's talents. Thus, wood elf adventurers may live a life of high adventure for decades, until such time as they are needed by their clan. At that time, those who have achieved great station in the outside lands honorably serve as ambassadors for all wood elves, not just their own clan.

HABITATION: Wood elves are found throughout the world, in most of the larger forests. Some small clans exist in the smaller woods as well. The greatest of their people dwells in the Eldwood, a king of old, nursed upon the memories of the Ethvold that lay there so many years past.

RELATIONS: Wood elves prefer the company of forest creatures and fey, and generally relate well to wild elves and halflings. They generally stick to their own affairs, but always rally to the cause of good when civilized lands are threatened by evil. In such times, they even gladly stand with dwarves, who they typically consider boorish.

ALIGNMENT: Wood elves value the natural order of the universe. Thus, they tend toward a shade of neutrality with neutral, neutral good, and chaotic neutral being the most prevalent alignment.

RELIGION: Wood elves revere Mordius above all, seeing her in all the world's forests. They pay homage to the faerie queen, Wenafar, as well.

NAMES: Wood elf names, chosen upon reaching adulthood, reflect their role in society. Some meaning is quite often lost when translated to the common tongue. The number of names can greatly vary. Some choose more than one name upon reaching adulthood, while others add names as they progress in life. Additional names may reflect deeds accomplished, or simply nicknames. Some maintain only their adult name over the course of their life.

LITERACY: All wood elves begin play literate in Elven (Wood).

LONGEVITY AND DEATH: They are immortal as are all their kin, but they are bound to the forests like no other. Elaborate burial rituals and powerful magic releases their spirits not the Arc of Time, but rather to the forests and trees they call home. In this way the join and enhance the power of Mordius, but they lose who they were and yield any role in the Gonfod to come.

In terms of racial traits, Wood Elves are as described in the 5th Edition Player's Manual.

WILD ELVES

When Unklar came to the world the elves fled to the Land of Seven Rivers. But some remained, some in the Twilight Wood, others in the Shelves of the Mist, but others fled to the wilderness, slipping free of the trappings of civilization and adopting the life-style of the Engale, a people long inured to the hardships of living beyond the comfort of walls.

Wild elves stand and weigh as typical among elves, but their skin tends toward deep tan to light brown. They are dark-haired, with eyes ranging from deep green to hazel. Their ears resemble that of a half-elf. Wild elf features are more rough than fine.

They chose to spread across the lands during the Age of Winter Dark, fighting Unklar's forces whenever and wherever chance allowed. In doing so, they developed trust with the other peoples of the world, especially the halflings and barbarians, descendants of the Engale, living at the fringes of civilization. Aspects of halfling and barbarian culture help form the foundation of wild elf tribal society. Very few remnants of high elven culture remains among the wild elves. They wear little or no armor, trusting in charms and magic to defend them in battle. They prefer fighting in small bands, and employ hit and run tactics with skill.

Wild elves value honor and great deeds. They have an affinity for open spaces, preferring the wind in their hair as they ride across the plains or the eves of the forest. The customs and habits of each tribe vary as much as human personality.

Wild elf dress tends toward simple leather and hides clothing, decorated with natural stains and inks. They wear light armors, chain and ring, and carry long spears, lances, and long swords in battle. Many prefer a long-hafted axe. They are notable by their lack of helms, for it is held a great dishonor to cover the head, for this it is seen as accepting Unklar's rule and the cold of the Winter Dark.

HABITATION: Wild elves dwell in the plains and open spaces of the world, shunning the woodlands or even the mountains. They build yurts, tents or sleep in the open air. They are skilled horsemen and are never without their steeds. Even their young ride, and are given horses at a very early age.

RELATIONS: Wild elves relate well to humans, halflings, and wood elves, and they will generally trust a people until wronged by them. Once wronged, they are a fierce enemy. Wild elves'

respect for individualism, however, can lead to friends among enemies.

ALIGNMENT: Wild elves value individuality and freedom. They are typically chaotic good.

RELIGION: Wild elves pay homage to Wenafar and Daladon Lothian, along with many animal and nature spirits typically thought to be the last remnants of the religion of Mordius.

NAMES: Wild elves have only one name. These greatly resemble the family names of their high elven ancestors, but are more likely to reference the lands in which they live, animals that have a personal or spiritual meaning, and the elements.

LITERACY: Wild elves begin play literate in Elven (Wild).

LONGEVITY AND DEATH: Though immortal as are all their peoples, and suffering from the curse of the Endless Pools, the wild elves have no fear of death, for to them life is bound to Aihrde and what comes after is emptiness. For this reason they are almost reckless in their pursuit of glory and exaltation.

WILD ELF TRAITS:

Wild elves gain all the standard elf traits from the 5th Edition Player's Manual, in addition to the following:

ABILITY SCORE INCREASE: Your Strength score increases by 1.

WILDERNESS LORE: You are proficient in the Survival and Nature skills.

ELF WEAPON TRAINING: You gain proficiency with the lance, longsword, spear and short bow.

NATURAL HORSEMAN: While riding a horse or other mount, you have advantage on melee attacks against unmounted creatures smaller than your mount. You can also force any attack targeting your mount to instead target you (or vice-versa), and gain advantage on all Dexterity saves made by both you and your mount while you are in control of the mount.

SIZE: Medium

MOVEMENT: 30 feet

GNOMES

They are called the anatul koatz, the wooden-faced people, by the dwarves. The elves call them the sheil, and men call them gnomes in the Vulgate, for they are like to dwarves, but are smaller and more elusive. But they call themselves the forentz, those who walk first.

Few know their tale, and fewer still their origins. They were the first of the peoples of the All Father to leave God's Forge and venture into the world. They are accounted brave and strong, but lost, for they wandered the wilds even as the giants in the long ago Days before Days. But their minds were not set nor did they hear what the All Father spoke upon the mountain, and thus the knowledge of things was never given to them. But in the wilds, as with so many other creatures, they found Mordius and she saw that they were a stout people, but without a purpose or home, and she took them in for a time and set them upon a road few others enjoyed.

The forentz were made upon God's Forge and as such are of the faulerde, the people of the All Father. The All Father set them aside for they seemed too small, and their faces did not hold the lust for life that is necessary in all things. When the Breath of Life washed over them, they awoke and stood silent for a great while. But the All Father did not hold any interest



for them and they turned their backs on the forge and wandered into the wilderness.

The forentz tell of 7 Fathers and 7 Mothers who left the Forge and wandered into the wilderness. The Mothers and Fathers were accounted equal to one another in all things and thus it was for that people ever after. They traveled together as a band for protection and comfort. They had few children, but they lived long lives and slowly their numbers grew.

Even in the Days before Days they came to Ursal and settled in countries there, but they remained together for many ages of the world. Tight knit, they left their people only reluctantly. This remains true to the later ages of the world, though less so, for many of their shoots, as they call their young, leave the clans and wander the wide world. In this the wooden face people are changing, if only slowly.

It is only recently that they have begun to travel into the west, seeking out their Second Kingdom, in the wilds of the Massif upon the banks of Lake Orion (see below). But none go further, for the Sorgon River is held by the Trolls and it is an evil place where only the foolish or very brave dare tread.

THE HISTORY OF THE GNOMES IN AIHRDE

As related by the forentz sages and keepers of history:

...It is said of our people that we have faces of wood. It is said that the All Father looked upon us and thought that we did not have the fire of life—that we were without passion for the breath he gave. It is said that he set us aside, for we were flawed and he had no love for us. But this is not the truth of it. The All

Father made all the faulderde upon the forge and set them aside to await the Breath of Life. And when it came, our fathers and mothers awoke and looked upon Erde to discover our purpose. And he gave us over to Mordius the Green, his daughter, for he knew that we were of a like mind with her and that our Strength would be hers and hers would be ours. But to be hers we had to leave the forge, for Erde would speak of the Alenerde-ut-Pilt, the Language of Creation, and it would obscure the knowledge that Mordius was to give us. So our forefathers and mothers left the Forge and entered the wide world.

They crossed the Dulcet and headed into the east on trackless roads. They came to the Great Northern Forest but were fearful. They continued their journey, keeping the forest ever upon their left and the wastes upon the right, until at last they came to the great gap that lay between the Holmgrad and Shadow Mountains. This is the Kleberock. They settled there upon the cataracts of the Sorgon River. There they thrived, fishing the river and gathering foods from the soil. Their numbers grew slowly and they spread along the valley floor.

In those days the giants, too, were wandering far and wide and some came upon the forentz in their holes on the banks of the river. They dislodged them and drove them into the Lands of Ursal. The forentz were distraught, for they had no thought for war or battle and their peace was shattered. They came to the northern vales of the Ethvold and there Tefnut spied them and took pity upon them. She called to her sister, Mordius, and bid her bid take them under her care, for she knew that Mordius loved all the creatures of the faulderde.

Mordius found them upon the slopes of the Bergrucken and she brought them over the high mountains through the Valley of Ix and showed them the lands of the Massif and Lake Orion. There the grass grew deep, watered by many creeks and streams and the whole of Lake Orion. The lands were ringed by mountains which served to keep the lands safe from many of the wandering creatures of those days. So the forentz settled along the feet of the mountain and spread out into the rolling plains and along the banks of the river.

For many long years, Mordius came to them at their call and she taught them how to draw food from the earth, how to hunt and fashion many diverse tools. She taught them a new language, and became was our tongue ever after, one we share only reluctantly with other peoples for it was her gift to us. We have ever in the days that followed, worshipped her as the Mother; her name is a holy word in our tongue and one that may never be disparaged.

When Ornduhl slew Mordius the forentz became a quiet people and would treat with few others. Ever after our people have hated the Red God and all his servants. In those days the first of hugrin dun entered the annals and these were hunters, who tracked the Red God's servants and slew them where ever they could.

The forentz thus passed from the histories of the long world, hidden in their mountain fastness. In later years, after the founding of the Brass Halls of Norgorad Kam, the dwarves trafficked with us, dealing with our people as long lost cousins. Our people were often found in the deep, underground halls of dwarves, and in their stone homes along the banks of lakes and rivers. Few men came to them, and no giants, for the dwarves

soon controlled all the great fence around the Massif, and none could pass until the Goblin Dwarf Wars wasted all.

When the wars broke the world's peace the forentz did not join the dwarves, for they were not, as yet, a war-like people. Only the hugrin dun were marked as warriors in the ranks of the dwarven armies. But the wars shattered the fence and the goblins spilled over the Massif in great numbers, slaughtering all they found. Thus the second home of the forentz was destroyed and they cast upon the wind once again.

The following centuries are called the Houseless Year, for the forentz wandered wild and without purpose. Led by our clan leaders we settled in many diverse places, but for the most part our folk wandered into the east and settled on the slopes of the Grundliche Mountains where the dwarves were still powerful.

Thus it was for many long years, through all the years of the rule of men, the chariot kings, the god emperors and the Winter Dark. Never numerous, though doughty and able to suffer great hardship, we learned to live in the world of men. Our fathers and mothers built small realms and lost them. They served kings but were cast out. They were a houseless people, until the Winter Dark.

During the Long Centuries, the forentz returned to their houses upon the slopes of the Grundliche Mountains, settling in the Flintlock Hills. Here we thrived and our numbers slowly grew. Our people learned to live beneath the shadow of Aufstrag, though they never served it. Our command of stone and the elements proved masterful and the lords of the Winter Dark sought our skill in crafting magic and controlling the Maelstrom. Our craftsmen rose to prominent roles in the Winter Dark and many princelings employed them in their households. Through all of this the clans survived, and the forentz never forgot their people. When at last the Houseless Years ended, the Flintlock became the Third Realm of the Forentz.

When the Winter Dark Wars came, we sat out the early years, but soon joined Dolgan King, Masterful Lord of Grundliche Hohle and the Council of Light. The wars turned against Aufstrag and when that dread tower's reign was ended, the Council confirmed all the Flintlock as the hereditary land of the forentz.

Thus we have lived under the new sun and are accounted a great people, though not numerous. We thrive now, 47 clans with 94 Fathers and Mothers.

GNOMES OF AIHRDE

For the most part, gnomes in Aihilde are exactly as they appear in the **Fifth Edition Player's Handbook**, and all subraces are available to player characters. Their base traits are the same as in standard 5e games, except as described below. Where the descriptions below disagree with standard 5e versions, these take precedence.

In addition, a new subrace is presented for those who wish to choose it: The Hugrin Dun.

Description: Though they appear similar to the dwarves, they are not so, for they are smaller and the hair upon head and chin is fine, almost like silk, whereas a dwarf's is coarse and thick. Gnomes range in height from 3 1/2 to a little over 4 1/2 feet tall, and they weigh 70-90 lbs. on the average. They are slight of build. The men enjoy long beards but prefer them free of tie or ornament, allowing them to flow freely. Gnomes prefer

little in the way of jewelry and have a penchant for woodland-covered clothing. Their skin is darker than most, but is chiseled with lines and divots, making them look leathery or bark-like, hence their name "the wooden faced people." They do not care for head gear of any kind, even avoiding cloaks and hoods no matter the weather.

The forentz seem largely emotionless, for their faces are not normally expressive, taking on an almost wooden look. But this is far from the truth, for the forentz are a colorful people, subject to fits of towering rage and gut wrenching laughter.

HABITATION: The forentz prefer to live above ground in earth and wood. Some few enjoy stone, but even these are roofed with wooden shingles. They are hidden and usually blend with the surroundings. They take great pride in their homes and often design them with the setting included, so that trees grow through and within, cliffs serve as walls and so on. Their homes, though elaborate, are dominated by small rooms.

RELATIONS: Gnomes get along well with dwarves and halflings, and engage in a large amount of trade with Humans. They have little contact with elves. Some, mostly humans and dwarves, look upon the gnomes with some disdain, for they thrived during the Winter Dark. Though they never openly served the Horned God, they did not suffer unduly after the first few centuries of his rule. For this they are seen by some through a colored lens and their behavior often raises suspicion.

ALIGNMENT: Gnomes tend toward good, with neutral good being the most prevalent alignment.

RELIGION: Gnomes worship a series of family and clan elders. A gnome would say, "I call upon my father's father, Terrence Bootstrap, to watch over me and my kin." The clan is the society and the great leaders of the clan's past comprise its pantheon. Thus, there are forty-seven different gnome pantheons. Over the elders of the pantheons sits Grotvedt, the father of the gnomes. But above all these are the memories of Mordius, for she took them under wing, and all gnomes call upon her as the Mother. "May the Mother bless you," is a common saying.

NAMES: Gnomes generally possess simple one- or two-syllable names such as William, Terrance or Mikhael. That name is preceded by the father's name in the case of male gnomes and the mother's name in the case of female gnomes. Some gnomes carry this tradition out for three or four generations. William Terrance Mikhael Jul would render in the Vulgate as "Jul, son of Mikhael, son of Terrance, son of William." All this is followed by the clan name. Thus, if Jul belongs to the Eicla Clan, his name would be William Terrance Mikhael Jul of Eicla, or "Jul, son of Mikhael, son of Terrance, son of William, of clan Eicla."

LITERACY: Gnomes begin play literate in Gnomish and Vulgate.

LONGEVITY AND DEATH: Gnomes are long lived peoples, the oldest living to around 450. They grow to maturity quickly, usually considered adults by the age of 30. They are stout in the adult years, but after about 150 they age quickly and begin to suffer for it. When gnomes die their bodies are burnt and their ashes set in the ground at the feet of a favored tree, or at the very least scattered about the earth. They call this "Feeding Mordius."

NEW SUBRACE: HUGRIN DUN

The player may choose to play a gnome of any subrace designated in the Fifth Edition Player's Handbook or other

supplement. In this case all gnome racial abilities are identical to the gnome as outlined in the **Fifth Edition Players Handbook**.

Gnomes, including gnomish subraces, are exactly as outlined in the **Fifth Edition Player's Handbook**; in addition, a new subrace is available here: the Hugin Dun.

HUGRIN DUN TRAITS

The Hugin Dun gets all of the traits of the standard gnome as outlined in the Player's Handbook, in addition to the following traits:

ANIMAL EMPATHY: The gnomish relationship with nature and its creatures allows them to communicate with burrowing mammals (badger, fox, mole, rabbit, etc.). The communication is more telepathic and empathic than it is conversational, though posture and sounds can communicate emotions such as stress and fear. The information communicated must be relatively simple, taking place on the animal's level of understanding and comprehension, not the gnome's.

COMBAT EXPERTISE (Goblins, Kobolds): Gnomes have battled goblins and kobolds in the forests and mountains since the dawn of their race. Because of these frequent and bloody encounters, gnomes have developed special techniques for fighting goblins and kobolds. Gnomes receive a +1 bonus to hit kobolds and goblins using hand held weapons in melee combat. Using missile weapons does not confer a bonus.

ENHANCED HEARING: Gnomes have keen ears, often likened to those of a fox. No one knows whether this is due to gnome physiology, or if it is because gnomes are such close observers of their environment. Gnomes receive advantage on any Wisdom (Perception) check related to hearing.



DRAGONBORN: DRAGONMEN OF KAATH

Dragonborn, as they appear in 5e games, do exist in some form in Aihrde. In this world they are known as the Dragonmen of Kaath, though they have a variant appearance and different history and origins on this world. Mechanically, however, they are identical to dragonborn in standard 5e games, save for one thing: instead of the standard dragonborn traits, Dragonmen gain spell-like abilities and the limited ability to fly. They retain the damage resistance from draconic heritage, but lose the Strength score increase, gaining instead an improved Charisma increase.

On the other hand, if you choose to do so, you can have standard 5e Dragonborn in your Aihrde game; they can be an offshoot of the Dragonmen, or a separate species altogether. They could be a later generation of Dragonmen, evolved to be more like their draconic kin, the result of crossbreeding between dragons and Dragonmen, or a separate race entirely. It is, in the end, left to the CK to make this choice for their campaign.

DRAGONMEN IN AIHRDE

These depraved creatures were once men, proud and tall. They were members of a race blessed by the gods and fawned over by Athria herself. But they took to sorcery and twisted themselves to look like the dark dragons they worshiped. They are now hideous to behold and stand tall, many towering over 6 feet. Their skin is white and pale, almost translucent, but dry and leathery in appearance and texture. Blue veins trace spider web designs across their emaciated torsos, legs, arms, and bald heads.

Stretched and pulled by machinations of the forge and by dark sorcery, their faces are abomination, with a lower jaw that extends a half-foot from their skull and their upper curving over it in a long beak appendage. They have no noses; their scalp is pulled away and their ears hang as long tendrils of useless flesh. Their eyes are wide, hollow and lidless. Razor-sharp teeth line their small, lipless mouths. Their thin arms end in wispy, clawed fingers and their legs are the same. They have long, bony tails with a thin veil of skin stretched over them. They have wings, great leathery things, protruding from their backs, made of hollowed bone and covered in abnormally-stretched flesh.

The dragonmen are not great in number, but live over the wide world, hidden in towers built in the clouds on high mesas and at the peaks of mountain slopes. Tales relate of cities of the dragonmen, where the greater part of their people live. Here they breed and grow their race, waiting for a day they can gather all the folk of the Dragon Cult together and master the world. They dress in wildly colored silks, and are always bejeweled, with crowns and the like.

The dragonmen are an evil lot, driven to madness by their religion. They are devoted to the worship of Lamul, an ancient blue dragon, and to this end they created and still foster the Dragon Cult (see below), whose members they watch through a variety of devices and to whom they answer when called. The dragonmen have come to believe in their own divinity, but they are more sorcerers than gods.

THE ELDRITCH HISTORY OF THE DRAGONMEN

Of all the tribes of men the Kaath were the most wise. Early in the dawn of the world they paid homage to the god Athriat, the Birth Mother, and called upon her for their needs and desires.

They built cities upon the banks of the Inner Sea and lived peaceful lives. They were tall and knowledgeable and in those early days Athria walked amongst them and taught them all they could learn. They dedicated temples to her and nominated priests and priestesses, and a high priestess to serve her. But eventually war came to their cities, they were despoiled, and the Kaath were driven into the wilderness. They traveled for long years, over great distances, until at last they crossed the sea and came to an unexplored island in the southern oceans.

Here they built new cities and discovered the Waters of Life. These sacred springs flowed from the high mountains and carried with them water, pure and cool. The water was magical, and the priestesses and the priests knew it and they hoarded it from their fellows, and built temples over the springs. By drinking the water, the Kaath ingrained magic into their very being. In time, they learned that those who drank of the Waters of Life were freed from aging or death, they became immortal. Those who partook of the Waters were called the High Kaath, all those who did not were called the Low Kaath.

Eventually the Kaath dwindled. The High Kaath chose lives of luxury and indolence. They built ever greater towers and their palaces reflected a wealth that only long years can accumulate. Low Kaath were condemned to lives of ever greater servitude. Many of the High Kaath were corrupted by their pleasures and became shades of their former selves. They forgot the worship of Athria, and fell to worshipping strange gods, demigods and the like. The Dragon Cult of the High Kaath spread like a virus, becoming the wild fancy of many, and they fell to worshipping a great blue dragon of the mountains called by the Kaath, Lamul.

Lamul was an evil beast, old as time, among the greatest of the Greater Wyrms. He demanded sacrifices of flesh, and he gave even the Low Kaath great power. As the Dragon Cult grew wildly powerful and despotic, it further corrupted the Kaath, until they slew a priestess of Athria, and were finally branded as criminals and exiled. They fled the island in the face of a fearful death and migrated to the distant north. Lamul retired into his cave and settled into an aged stupor, dreaming of the mortal flesh he had dined on for so long. The Kaath struggled on.

But the Dragon Cult, wild now without their lord, settled in distant realms and built a city for themselves, which they named Alaunot-Kav-Lamul. Long taken by madness, they began to use vile sorceries and magic to twist their forms, to shape themselves like the beasts they worshiped. They grew and stretched their skin to encompass their arms, giving themselves wings. They captured reptilian beasts from the heavens and plucked their scales and these they grafted into their skin until in the end, they looked not like dragon men, but rather as if they were misshapen creatures of nightmare. They were tall, immortal and colored translucent by the Waters of Life, and they preyed upon men of all stripes for food and sport alike.

Seeking to expand their empire, the Dragonmen of Kaath spread the Dragon Cult to many reaches and many kingdoms. The cult is an evil gathering of men, elves and other sad fools who disdain immortality through their deeds, but seek it in their lives. Today they are found in most cities of reputable size and gather in towers when the moon is not quite full. They are wealthy, for many spoiled, disaffected youth of the noble houses of all the great kingdoms, supposed intellectuals and the

like find themselves seeking the “peace” offered by Lamul. The enclaves are usually small, but dedicated to chaos, destruction, and sadistic acquisition of greater power, and can manage all manner of mischief.

DRAGONMEN TRAITS

HABITATION: Dragonmen live in cities in the Lands of Ursal, in the far south, distant from the Cradle of the World. PC dragonmen will be extremely rare and uncommon travelers, exiled from their homeland for one reason or another. Their cult, however, can be found the world over, and occasionally, a true dragonman can be found among these cults, as an emissary of Alaunot-Kay-Lamul, or living like a king, hiding his exile from his cultist subjects.

RELATIONS: Dragonmen are arrogant, haughty and superior, and view all races as inferior to them. They get along with others only when they are in control, and then tend to view companions as tools that are useful for now, but may be discarded at any time.

ALIGNMENT: Dragonmen are almost always evil, though they can be lawful, neutral or chaotic. Good dragonmen are almost unheard of, but they are intelligent creatures with free will so it is not out of the realm of possibility for one to exist.

Size: Dragonmen are taller and more robust than normal humans, standing well over 6 feet in height and weighing on average 250 pounds. Your size is Medium.

RELIGION: Dragonmen worship an ancient, corrupt cult of dragons, and they worship Kaath, the ancient blue dragon, who is not in fact a true deity. It is, however, a mystery which deity actually grants their clerics power, for they do wield the spells and miracles of other clerics. The cult proclaims it as proof that Kaath is a true god; those rare scholars who know the history and truth behind the cult are not so convinced, but worry about where the power truly originates.

NAMES: Dragonmen naming conventions are as those of dragonborn in the **Fifth Edition Player's Handbook**.

Languages: Dragonmen speak Vulgate and draconic. Bonus languages include elvish, infernal, abyssal, sylvan, goblin and elemental.

LITERACY: You begin play literate in Vulgate and draconic.

LONGEVITY AND DEATH: Dragonmen are functionally immortal. Once they reach maturity, which takes approximately 150 years, they do not die of old age, though they can still be subject to death from violence, accident, poison or any other external means. They do still age, but very slowly; there are dragonmen who are thousands of years old and have translucent skin that is leathery, drawn, gaunt and all but mummified.

SPEED: Your walking speed is 30 feet.

ABILITY SCORE INCREASE: You gain +2 to Charisma

SPELL-LIKE ABILITIES: You gain the natural ability to use magic. You cast spells as a Warlock of a level equal to one half your total hit dice (minimum first level). If you play a warlock character, you instead gain one more spell slot, and one more spell known, than you would normally have. You cannot use invocations unless you play a warlock character.

FLY: You have vestigial wings that give you a limited ability to fly. Your flying speed is 30 feet, and you can remain airborne for a number of minutes equal to your Constitution bonus. Attempting to remain airborne longer than that requires

a Constitution save at DC 12; this save DC increases by 1 per round thereafter, and failing any save imparts a level of Exhaustion. Once you land after using your full duration, you must take a short rest before flying again. If you have obtained levels of exhaustion, you may not fly again until all levels of exhaustion are removed.

DRACONIC HERITAGE: Choose one color of dragon from the Dragonborn Draconic Ancestry chart. You gain damage resistance to the damage type shown on that chart.

GOBLINS

Goblins are presented as an entirely new character race for players in a 5e campaign. Though they are given a distinctly Aihrdian background and history, their base traits match those of the goblin as presented in the **Fifth Edition Monsters Tome** as well as the **Systems Reference Document**. As such, they are compatible with any standard 5e game. In addition, two subraces are listed: The common goblin and the eldritch goblin. In a standard 5e game, the eldritch goblin would be ideal for portraying a goblin shaman.

GOBLINS IN AIHRDE

The goblins came to Aihrde early in the world's history. As it is told, the dwarves were plentiful and tunneled beneath the world. They scattered far and wide, so much so that many lost contact with their fellows, living out their days in solitude far from their kingdom's halls. They became removed from the discoveries of other dwarves, lingering in the past as their cousins moved into the future. Ornduhl the Red God found them thus, and made easy prey of them. He twisted them and breathed words of sorcery into them, so that they changed and evolved. In time they chose a king and queen and their queen became a horrible beast of corrupted evil that laid living eggs by the hundreds.

In short order, the goblins spread across Aihrde.

Goblins live in underground caverns, only rarely building above ground. They take great pleasure in all things to do with water, often building channels and underground aqueducts to move water to fountains, waterfalls and the like. In fact, flowing water is the one thing that goblins of all stripes value and take pleasure in. They are rarely satisfied with the natural flow of a stream, creek, or river, but build elaborate channels, slides and chutes to guide it and manipulate it. Their dungeons and caves are filled with these networks, frequently sprinkled with sunken cages where they drown their prisoners, and hidden rooms where they horde and hide treasure.

There are two notable breeds of goblins: the common goblin and the eldritch goblin. The latter are quite rare; these immortal and powerful creatures are possessed of tremendous magic. The former are plentiful and simple creatures. Within the community of eldritch goblins, there are the lesser and greater varieties. The greater are those possessed of powers and charms that defy the most worldly powers. Lesser eldritch goblins are more predisposed to move among mortals and possess powers of magic.

Normal goblins have drab green to gray skin tones to help them match their environment. They are small and agile, and prefer light garb that enables them to move with speed. Their clothing can be as varied as that of any species, and they do wear armor and shields to battle.



Eldritch goblins of a younger age tend to have the smooth and stretched skin of their kindred, while elders have skin that tends to appear twisted and wrinkled, as the bark of an ancient, knotted black oak. Of course, there are some very rare elders possessed of a luminescent beauty. They have a deep love of things and will carry around their personal hordes, which can include things like jars full of beads and marbles, boxes of superb workmanship, finger bones, and costume jewelry, with which they love to adorn themselves.

THE ELDRITCH HISTORY OF THE GOBLINS

As has been told, the dwarves were plentiful and tunneled beneath the world. They became scattered far and wide, so much so that many lost contact with their fellows, living out their days in solitude, far from the villages, towns and realms of their kin. These dwarves did not share in the discoveries of their kin, and they waned, and their knowledge was never as great. Ornduhl found these outsiders, alone and with little understanding, and he made easy prey of them.

Ornduhl taught these wayward dwarves new things and convinced them that their brethren had spitefully kept these secrets from them. He twisted their thoughts and buried their memories with foul tongue, making them hate their kin. Slowly, the Red God gathered them, until there was a small host of several tens of thousands.

The Red God taught these dwarves a vile brand of sorcery. When they mastered it, he revealed his true nature. He sang the song of how he was not of the Void, but rather the hidden desires of the All Father come to life, equating himself to unlimited power. Ornduhl told of how he stole away into the world and hid himself in dark places. He was not like them,

for they were made of the Language of Creation, pounded from the substance of the Void. They listened with rapt fascination, all the while wondering on this hidden desire of the All Father, which stood before them. In doing so, they changed. Their own spite corrupted them; their bodies shriveled and their beards fell out. They lost the form which the All Father had cast for them and gained one which resembled nothing the world had seen before, a malevolent reflection of the dwarves. These were the first goblins.

Like their new master, the goblins loved the cool dark and the shadows. They loved water and learned to coax, guide and use it in all that they did. They loved it, for it carried an echo of the world they knew before their bondage.

In this, they assumed a greater identity, in accordance with the Red God's plans. They absorbed images of Ornduhl's memory, they learned of the All Father's thoughts, and they saw the Arc of Time, the Endless Pools, the sprawling mansions of the Homeless House. Many became malevolent, hungry creatures, lusting for what they did not know. But some few feasted upon the memory of the Red God and tasted the Arc of Time, and those gained an immortality reflected in their master. These earliest goblins, the eldritch goblins, being powerful reflections of Ornduhl's memory, could only die by fell magic or strange curse.

These eldritch goblins became powerful sorcerers, and the immortality they gained took on a strange form, for their bodies could not be killed by blow or happenstance, but damage done could slay and drive them, body and soul, temporarily from the world to the Endless Pools. There they healed and returned to Aihilde, usually in a place familiar to them. They were powerful and undying in this.

The eldritch goblins were fiercely independent and fought amongst themselves continually. But in time Ornduhl coaxed them into choosing a king and queen, for he knew that without leadership, they would war upon one another, spoiling the war he plotted against the dwarves. They chose Ichlun as their king and Ogoltay as their queen, and they were a horrid pair to see.

The eldritch goblins dug great holes deep into the earth, using magic more than skill, and there they carved out a kingdom, a realm they called Lugrunda. And here, in the depths of the world, the goblin king mated with his queen, and she spawned, laying her eggs upon the ground.

The goblin host was horrified, for this was an unnatural, bestial thing. But Ogoltay nested with her eggs, mothering them, all the while laying more. So came into the world the lesser common goblins, the drones, warriors to do the bidding of the goblin queen and her eldritch goblins. Ogoltay was called Machen in their tongue, which is simply, "Mother."

Once in a great while, the goblin queen lays an egg laced with red veins. These are known to carry the seed of a new queen, lesser than the Mother, and these they cart off to new colonies in other parts of the world. These lesser queens mate with eldritch goblins, and produce offspring of their own. It is known by the wise that only the Mother can produce other queens, and if her line ends, so do all the goblins save the immortals. So it is that the common goblins cherish her above all things, though this is not so for the eldritch goblins, for they are more unto themselves. They look to the world at large and seek it out, for life is long apart from the Mother, and when not lived, or lived in the shadow of others, it is dull and not worth pursuing.

GOBLIN TRAITS

Your goblin character has the following traits that are representative of their goblinoid nature.

HABITATION: Goblins prefer homes underground and almost always homes built over or under flowing water. They are found throughout Aihilde but are most common in the Lands of Ursal.

RELATIONS: Goblins get along with few other races. Following the Winter Dark Wars, the dwarves of Grundliche Hohle and the goblins of Ngondoro forged a tentative peace, though this has done little to assuage the hatred most bear for their people. If they dare to enter the communities or lands of elves or humans, they almost always do so under cowl and cloak.

Eldritch goblins can belong to any goblin community, though they stand apart from the vast hordes, and generally travel alone. Some hold ruling positions among their kin; others live as strangers among them, revered as god-like figures. Few, however, work in concert with one another as they each have different drives and desires. Few develop friendships with other eldritch goblins, but those that do seek adventure. Encountering more than a dozen eldritch goblins is almost unheard of, and is usually an indication that foul deeds are afoot.

ALIGNMENT: Goblins are generally chaotic evil, for the influence of Ornduhl lies in them and Ogoltay is herself evil. However, among the Eldritch Goblins particularly, there are those who are of neutral alignment. Goblins that are of good or lawful alignments, however, are all but unheard of throughout Aihilde.

RELIGION: All goblins pay homage to their goddess, Ogoltay, whom they refer to as "Mother." The eldritch goblins may often call on one or the other of the Val Eahrakun, should they think they can get aid.

NAMES: Goblin names range from the very simple to the wildly complex. They may have a simple name like Ix, or could have a compound name with dozens of indistinct sounds. They do not have family nor surnames. Goblins do not place value in tribal or family heritage; they are all the children of Ogoltay.

Eldritch goblins, however, do have two names. One is a public name and the other is distinctly dwarven in derivation, which they never reveal except in the company of those they trust implicitly.

LITERACY: All goblins begin play literate in goblin.

LONGEVITY AND DEATH: Common goblins live up to 50 years on average. Eldritch goblins are immortal, unless killed by violence, poison, magical, or other direct means. Some ancient eldritch goblins have been around since before the goblin-dwarf wars.

SIZE: Goblins stand between 3 and 4 feet tall, and weigh on average around 75 pounds. Your size is small.

ABILITY SCORE INCREASE: Your Dexterity score increases by 2

SPEED: Your base walking speed is 30 feet.

DARKVISION. Accustomed to life underground, you have superior vision in dark and dim conditions. You can see in dim light within 60 feet of you as if it were bright light, and in darkness as if it were dim light. You can't discern color in darkness, only shades of gray.

GOBLIN PROFICIENCIES. You are proficient in Nature, Survival, and either mason's tools or carpenter's tools.

GOBLIN COMBAT TRAINING. You are proficient with the scimitar and shortbow.

NIMBLE ESCAPE. You can take the Disengage or Hide action as a bonus action on each of your turns.

SUBRACE. Two main subraces of goblins populate the world: common goblins and eldritch goblins. Choose one of these subraces.

COMMON GOBLIN

As a common goblin, you are not touched by the immortality of the eldritch goblins. Still, you are among the most populous of the goblin races and you can be found all over the world. You are cunning and lethal in your tactics, and can be a deadly fighter if underestimated.

ABILITY SCORE INCREASE. Your Wisdom score increases by 1.

STEALTHY FIGHTER: You gain proficiency in the Stealth skill.

ELDRITCH GOBLIN

The Eldritch Goblins are touched by the magics of both Ornduhl and Ogoltay, and it burns in their blood. You are rare and unaging, and you consider yourself superior to others of goblinkind, viewing them as unfortunate lesser children unworthy of Mother's mark.

ABILITY SCORE INCREASE: Your Charisma score increases by 1.

FUNCTIONAL IMMORTALITY: You regenerate one hit point per hour. Unfortunately, you can only receive magical healing cast by druids. Any other healing magic simply fails. In addition, you cannot die of natural causes. You age, but only very slowly, and will live forever, barring a major incident, usually involving your Bestowal.

This Bestowal is an unique magical ability and weakness possessed by every eldritch goblin and granted by the Red God Ornduhl. The exact weakness is left to the player and Castle Keeper to determine, but whatever it is, it is the one means by which the Eldritch Goblin will be permanently killed with no saving throw. It is best to choose a Bestowal that will somehow mimic a spell-like ability, racial ability, class ability, skill advantage or the like, and the weakness should be directly related to the bestowal. Spell-like abilities should be available only a certain number of times per day (more accurately, between long rests). Depending on the power level of the ability, this could be a number of times equal to the Charisma modifier, or just once.

Examples of bestowals include:

- The goblin never needs to eat, but if he ever does, he chokes and dies
- He gains advantage on all climb checks and may attempt to climb the sheerest surfaces without handholds, but he must always keep a handful of rocks on her possession at all times and if he loses this handful, he dies.
- He may speak with dead as per the 3rd-level spell once per day, but if he ever enters a cemetery or holy ground, he becomes mortal and can be killed by any normal means;
- He can warp wood, as per the spell, once per day, but has vulnerability to attacks from bows or crossbows, and can be killed in this way (and dies instantly if the hit is a critical);
- He can inflict light wounds a number of times equal to his Charisma modifier, per long rest, but suffers damage from healing magic and can be killed in this way;
- He deals an additional die of damage on critical hits, but instantly dies if anyone scores a critical hit against him.

This list is far from exhaustive; the options are really limited only by your imagination and the balance of your game. As such, it is vital that the player and CK work together to determine the bestowal and vulnerability associated with it, to ensure that the balance of the game will not be upset.

If you are killed by means other than those indicated by your bestowal, you pass to the netherworld and linger there for a full week, after which you return to the world in a place with which you are familiar and where you are comfortable (such as your childhood home, your base of operations, etc.) You also lose one level of experience, unless you are first level, in which case you lose one point of one ability score. If any ability score reaches zero in this manner, you can also be killed permanently. Note that this could feasibly remove the character from play for an extended time, rendering the practical immortality somewhat moot.

If you wish to play an Ieragon, a "true" immortal Eldritch goblin, it is strongly recommended that you also play a Sorcerer using the Blood of Ornduhl Sorcerous origin, found in Chapter 2, though as with all things, this is left to the discretion of the Castle Keeper.

HALFLINGS

The player may choose to play a halfling of any subrace designated in the **Fifth Edition Player's Handbook** or other supplement. In this case all halfling racial and class abilities are identical to the halfling as outlined in the **Player's Handbook**.

If one wishes to play the Aihrdian halfling, this section outlines the history of halflings in Aihrde, and that subrace in particular.

The halfling race is slowly dwindling. During the Age of Winter Dark, those halflings that were not already part of western human society came to know rough and constantly-threatened lives. The halflings found no refuge anywhere. They survived by living in the forest deeps, spending their time defending themselves when not seeking shelter and sustenance. Indeed, the hunting of halflings became a favorite sport among Unklar's nobility. In time, the constant struggles bred a fierce warrior race well practiced in the arts of war and magic.

To survive, halfling society organized around small family groups of a dozen to a score. The family unit was led by a patriarch and matriarch, and was composed of their children, siblings, and cousins. If a family grew too large, it would split. These nomadic families occasionally would meet, exchange news, trade goods, and arrange marriages. In this way, the halflings spread all across the lands. Today, two widely different halfling cultures now exist. Some halflings have rejoined civilized society, while others continue to enjoy a wild, nomadic life developed over a millennium.

Those family units that eventually rejoined human society became servants and laborers. Some became likewise in dwarven, gnomish, or wild elf communities. Some took to organizing guilds dedicated to thievery. The rare halfling community exists on the fringes of civilized lands. Such halflings use the racial traits outlined in the **Fifth Edition Player's Handbook**.

Most halflings, however, continued to live a nomadic life. To a large extent, this halfling culture combines aspects of the wild



elf and barbarian societies. The details that follow describe the nomadic halflings of Airhde.

Halfling adventurers born in a nomadic family tend to be creations of circumstance. They might be the sole survivor of a decimated family, an escaped slave, or an outcast. Some halfling wizards leave their families to seek out knowledge and to develop their craft.

Halflings display a quick and deadly ferocity in combat that is only heightened by intelligent battlefield tactics and strategy. They prefer hit and run tactics, rarely facing any foe one-on-one. They greatly love their entire family unit, but accept that death is a part of nature. They do not fear magic, and in fact, some halflings become powerful druids and sorcerers.

Unlike their civilized cousins, they eat and drink only what is needed for sustenance, ever knowing that the next day might be one in which no food will be available. In general, they tend to conserve goods and to use them to their fullest extent, never being wasteful. Wealth is generally considered property of the family, not any individual. Halflings rarely own anything that cannot be carried on their person or their mounts, which tend to be giant wolves, war mastiffs, or great cats.

HALFLING TRAITS

DESCRIPTION: Larger than their civilized cousins, nomadic halflings average 3 1/2 to 4 1/2 feet tall and weigh 50-70 lbs. Their skin is tanned, and their eyes are typically brown or black, but sometimes green. They wear their dark hair long, sometimes in braids or tails; facial hair is very rare. They tend

toward light dress of simple and practical design, and prefer not to wear footwear.

HABITATION: Halflings define nomadism. They roam the world, mining a region of its resources and protection before moving on. They sometimes follow in the wake of armies, halflings, and other large groups, salvaging what is left behind. In the open plains, they are commonly encountered in family groups living in wagons and driving small herds of animals; they are usually skilled riders and mounted combatants. In the forests and mountains they are a little more sedentary, occupying a region through which they travel, camping in the same spots at the same time of year.

RELATIONS: Halflings engage trade and are on good relation with the gnomes, wild elves, and some barbarian tribes. They have some contact with wood elves as well. They avoid human settlements unless otherwise necessary. They stick to their own affairs.

ALIGNMENT: Halflings tend toward some aspect of neutrality.

RELIGION: Nomadic halflings primarily worship Wulfad and other family deities. Some human gods have become family deities recast through halfling perspective. These include Ore Tsar, Wenafar, Augustus, Daladon Lothian, Glorianna, St. Luther, and particularly, Falkenjagger. Some even incorporate Frafnog. All halflings seek eternal happiness after death in the Misty Brookshire, known to the dwarves as the Stonefields.

NAMES: Halfling names tend to be simple names with surnames built around location or events of some famous ancestor.

LITERACY: All halflings begin play proficient in Halfling.

LONGEVITY AND DEATH: Halflings reach the age of maturity at 16; this reflects the harsh life they led under the Winter Dark. The young enjoyed fending for themselves very early and were considered adults by the time they could competently fight, or roughly around the age of 16. By 40 they are considered middle-aged, and venerable by 60. Their burial customs vary, but they generally prefer to burn their dead, leaving no trace of what came after. This custom arose during the Winter Dark, when it was best to consign the corpse to the flame, for to bury them left the body to be plundered, raised as an undead, or eaten by the enemy.

NEW SUBRACE: NOMAD HALFLINGS

Nomadic halflings are those who have been inexorably affected by Unklar during the Winter's Dark. They are dark and tenacious creatures who have a stark understanding of the impermanence of all things.

HALFLING ABILITIES

LANGUAGES: Halflings speak Halfling and Vulgate. Their bonus languages are: Aenochian, Dwarven, Elven (Wild or Wood), Ethrum, Gnomish, Goblin, Hobgoblin, Kobold, Orc, Sylvan, and Ungern.

ABILITY SCORE INCREASE: Your Wisdom score increases by 1.

STEALTHY LURKERS: You are proficient in Stealth.

RESISTANT: A lifetime of good food, when combined with hard work and a self-reliant spirit, makes for a healthy people. Halflings are more resistant to the ills of life than most other races, so you gain advantage on Constitution saving throws. You gain this instead of the Lucky ability.

HALF-ELVES AND HALF-FAERIES

Half-elves exist in Aihrde and generally present the same as they do in standard Fifth Edition games. The information below is specific to the campaign setting, and takes precedence where it disagrees with that from the core Fifth Edition Player's Handbook.

Half-elves are rare in Aihrde and almost always come from a union between a male elf and a female human. Elven women, being aware of the mortality of any children of such a pairing between themselves and a human, avoid intimate contact, though such contacts do, on occasion, occur.

Even rarer are half-faeries, the product of a liaison between a human and a true fey, often one which has polymorphed or shape-shifted into human form. For the most part, half-fey share the same racial traits as half-elves (though see "Description," below).

There are of course several different types of elves, and the acceptance of such an offspring depends upon the people.

Description: Half-elves do not differ from the description in the Player's Handbook, except that their physical description varies depending on whether they are the offspring of a high, twilight, wild, or wood elf. Half-elves can also be offspring of an elf and a faerie.

Half-faeries are extremely rare, resulting from a liaison between a human and a faerie. Half-faeries look like humans but will generally have one characteristic to set them apart, be it small horns, oddly colored hair or skin, or even vestigial wings.

HABITATION: They are found most anywhere in the world, in any clime or amongst any people. Only in high elf communities are they very rare.

Relations: In general, high elves do not welcome half-elves into their societies. They view such a mingling of the early people of the All Father's making, and those of his dreams, as abomination. They further feel that half-elves are stunted in their understanding of the world, skewed by their heritage, and unable to fully grasp the Wisdom of Mordius. Wood elves think much the same as high elves, but wild elves have long since distanced themselves from their past and freely welcome half-elf children, generally accepting any and all who join their clans. The twilight elves are of much the same mind as the wild elves. The mist elves alone look at the tribes of men as different from each other. They welcome only the blood of the Ethrum in their ranks; all others they look upon with disdain, and especially half-elves of Aenochian stock, whom they drive out or slay on sight.

In all other realms half-elves are seen in no particular light by any of the faulerde. The elves are viewed as a singularly wise and beautiful people and as such, half-elves are generally accepted.

ALIGNMENT: Their alignments are as varied as humans, with a slight tendency toward the good.

RELIGION: A half-elf's religion is generally dependent upon their background, and is not limited to any particular deities.

NAMES: A half-elf's name will follow the convention of whichever parent raised the elf—human if their closest parent was human, elf if the parent that raised them was an elf. Those raised by both parents may have a name that reflects, in some way, both parts of their heritage.

LITERACY: Half-elves and half-faeries begin play literate in Elven and Vulgate

LONGEVITY AND DEATH: Half-elves generally reach maturity at the age of 20, their elven heritage interfering with their human ability to focus on tasks greater than a child's wonderment. It is not to say that they do not understand the world at a younger age, only that an elf's attention is often on the garden at hand as it can be, as opposed to what it is. Their age begins to tell around 60, and they generally live to about 125-150 years of age. Burial rights are tied to their deities and people.

LANGUAGES: Half-elves speak Elven (dialect fitting the character's background) and Vulgate. Their bonus languages are: Aenochian, Dwarven, Elven (Wild, Wood), Ethrum, Gnomish, Goblin, Halfling, Hobgoblin, Orc, and Ungern.

SIZE: Medium

MOVEMENT: 30 feet

HALF-ORCS IN AIHRDE

Half-orcs exist in Aihrde and generally present the same as they do in standard Fifth Edition games. The information below is specific to the campaign setting, and takes precedence where it disagrees with that from the core Fifth Edition Player's Handbook.

For many years Unklar ruled the world of Aihrde and his armies were populated by ungern, men, and orcs. Placed in dominion over many of the realms and peoples of Aihrde, the orcs became a common part of society. They patrolled the streets, occupied the barracks, collected taxes, patrolled roads, and performed all the other tasks required of an army. For many long centuries this was the rule of the day. During these dark times, orcs became a common, if ugly, occurrence and were accepted by many. Despite this, interbreeding was rare, for the humans loathed the look and smell of orcs, and the orcs themselves have always seen men as frail creatures, dependent upon sorcery and other magics to maintain themselves. However, some interbreeding inevitably occurred, and in time, a species of half breed appeared: the half orc.

These moved freely through society and in many ways bridged the violence of Unklar's rule with the bondage of that of men. With the fall of Aufstrag and the end of his rule this ended and half orcs became anathema in most areas, reminders of a time best forgotten when the orcs lorded over men. For this reason they dwell mostly upon the edges of Society, found in such places as the Oth River Valley, the Darkenfold, and the Gelderland.

They have no innate or cultural world view, generally following whichever parent raised them. They do, however, have an instinctive fear of the ungern, so much so that they can sense when they are around.

Half-orc adventurers, however, are extremely rare.

DESCRIPTION: Half-orcs range in size and height as do men. Some are tall and thin, or thick of limb, while others are short and squat. They generally have darker hair and heavier facial features, cheeks, jaws and foreheads. Their skin is rough, bumpy, and leathery in texture, much like their orc parent's.

HABITATION: Half-orcs have no preferred domicile or region. Both humans and orcs are very adaptable and live and dwell in a wide variety of places.

RELATIONS: Half-orcs are not commonly found in civilized lands, aside from those of Aenoch, where there is less stigma attached to the cross breed. In Aenoch they are more commonly

accepted because of the long rule of Unklar and his common use of orcs. This coupled with that peoples reluctance to apply significance to the gods or their machinations, allows half orcs to travel without being molested. In other realms they are frowned upon. In Kayomor, Maine, and other realms that have suffered the depredations of the orc people, half-orcs are viewed as little more than orcs and often imprisoned, banished or worse. There are, however, many half orcs who wander the free towns of the Hanse Cities, Gelderland, and other frontier regions, as well as in orc societies, where they are generally accepted without question.

ALIGNMENT: Half-orcs tend to the chaotic, usually neutral, but also good.

RELIGION: Depending upon their alignment and background, Half-Orcs might follow any deity.

NAMES: Generally half-orc names follow the naming customs of their human parent and that depends on who and where they are from.

LITERACY: A half orc does not gain literacy at the beginning of play, but may choose literacy in any language in lieu of any granted skill proficiency from their class or background.

LONGEVITY AND DEATH: Orcs are not known for their long lives, and this shows in the half orc. Reaching maturity at the age of 13-14, the half orc's nimble mind has already adjusted to the world at large. By 30 they are middle aged and by 45 considered old beyond their span. The body does not begin to break down however, until they are about 55-60, at which point age comes on rapidly and death follows in short order.

LANGUAGE: Half-orcs speak Vulgate and Orc. Their bonus languages are: Goblin, Halfling, Ungern.

OTHER DEMIHUMAN RACES IN AIHRDE

Aihrde is a vast place, much of which has not yet even been detailed in game supplements. As such, it is possible for any character race from the core Fifth Edition books, or any other third-party supplement to hold a place in this world. Creatures such as Tieflings, for example, are easy to insert; after all, they are simply those with a touch of demonic blood in their heritage, and the history of Aihrde is rife with demons and dark gods experimenting upon the mortal races.

HUMAN BEINGS: THE MEN OF AIHRDE

Humans, or men, belong to the faulerde for they came to life when the All Father breathed the Breath of Life upon the forge. Of all the faulerde, humans are the most diverse, in shape and size, skin color, features, dress, language, and habit. Though they share the commonality of the forge and creation with the dwarves and giants, they are wholly different, for they are adaptable to all climes and all ways of life. They are clever and rely upon their own adaptability, wits, and intellect to overcome a problem, more so than any other peoples of the world.

Unlike the other faulerde, and even the truvl, men worship a wide variety of gods. In fact they pay homage to the Val Eahrakun in equal measure to the Val Austerlich and Val Tulumph. Some, most notably the Aenochians, worship few gods save their ancestors. They are particularly crafty when it comes to understanding the rudiments of goblin sorcery, and this alone has allowed them to forge a path beyond that of the gods. They



see their place as special, their sorcerous power allowing them a secret knowledge of what came before and even what surely must come after.

There is no limit to the number of political institutions that humans use to organize their societies; from empires to collectives, it could be said that no two human realms are exactly alike in terms of political structure and organization. In general, humans are warlike but do not have any more antipathy, on average, from one group to the next.

There are two divisions of humans, the greater and lesser. Each consists of the tribes of men. These tribes are large, and encompass many tens of thousands of people with societies that often vastly differ one from the other. It should be noted that the classification of greater and lesser is a not a comment on the peoples, but a reference to their overall population size. The lesser tribes are smaller than the greater, though they may be more diverse and found in a larger area.

GREATER DIVISIONS: The greater divisions of men are Aenoch, Ethrum, Inklü, Niada, and Aathuk. They adopted many of the practices of the dwarves in craftsmanship, society, and language.

LESSER DIVISIONS OF MEN: The seven lesser divisions of men are the Madriu, Niada, Engale, Zuala, Katha, Oanthuil and Ustracan. These are the people who shunned the dwarves and walked their own paths.

DESCRIPTION: Below are the physical descriptions of each of the tribes.

GREATER TRIBES OF MEN

AATHUK: They are tall and limber folk with long arms and legs. They are generally quite thin, with elongated faces, narrow, thin, noses, and shallow cheeks. Their eyes are deep pools of calm, and belie a hidden Wisdom, all this decked in long silver, white, copper, or golden hair. They dress in ornate clothing and armaments. They are kin to the Oanthuil.

AENOCHIANS: They are a pale-skinned people, on average six feet tall, with sturdy builds. Their hair ranges from dark to light brown, though there has been enough interbreeding with other tribes (most notably the Ethrum and Engale) that red and blonde hair occur, though they are rare. They are generally a contemplative people, not given to loud outbursts, laughter, or other emotional reactions. They are quiet and studied, watching and listening more than explaining. They are arrogant and guarded of their heritage as the greatest of the peoples of the world.

ETHRUM: They are a tall people, averaging just under six feet in height, with stocky builds and dusky skin. Their hair ranges from the very dark to the dirty blond; it tends to turn white as opposed to gray when age creeps upon them. They are a happy people, open and, at times, boisterous. The Wisdom of the gods lies upon them, so they approach life with a certain confidence, as if possessed of a secret knowledge that they would willingly share. They are open and generous, but they are quick to anger as well, and little given to forgiveness when wronged as a people. Many of the Ethrum look to the Aenochians as the source of the world's evil.

INKLU: They are a tall people with dusky red skin and broad faces and noses. Their hair is generally dark and they sport little facial hair. The Inklu are numerous, dwelling in the jungles and mountains of their native lands. They are warlike. In fact, hunting and war characterizes much of their society and culture. However, they are also an open and happy people, generally accepting others as their own. They laugh a great deal and have complete confidence that in the end they must pass into their own heavens (the Stone Fields).

NAIDA: They are shorter than the Inklu, with darker red skin, black hair and dark eyes. They have wide faces with high cheek bones, and large eyes. Their society is primitive, working more in stone and wood than any metals. In fact, what metal goods they have they gain through trade. They are secretive and keep to themselves as a people, having little trust for any outside their own wide tribal groups. They do respect power.

LESSER TRIBES OF MEN

ENGAL: They are tall and fair skinned with blond, red, or light brown hair. They are a hardy folk and dwell in the harsh climes like no other. The Engale are skilled sailors, accomplished warriors and hunters. They are a people where men and women share an equal footing in all the councils.

MADRIU: They are a shorter people, with dark hair and thick beards. Their skin is darker but they are built more like the Aenochians than all other peoples. The Madruin are fiercely independent and war with each other constantly.

KATHA: The Kaath are divided into the High Kaath and the Low Kaath. The High Kaath are thin, tall, almost long people, with darkly tanned skin and little hair, small mouths, and deep eyes. Long association with the Waters of Life has left many

of them almost translucent. The Low Kaath are shorter, robust people and have for ages supplied the Kaath with their muscle, warriors, and the like. Few of these chose to take of the Waters of Life and they did not suffer the affects.

NEHIAN: They are small of stature, with a light tint or tan to the skin and narrow eyes and high cheeks. They have dark hair and brown eyes. They are a quiet people who cherish honor and sacrifice above all things. They do not shy away from hardship and have little fear of death.

OANTHUIL: The Oanthuil are blue of skin with long fingers and toes, thin ungainly legs and arms, and without noses. They are hairless but have wide brows and narrow craniums. Their eyes are yellow. They have few trappings, using their sorcery to clothe themselves in warmth or to bathe themselves in cool air.

RYKAARD: The Rykaard are tall and thin of limb, with dark brown or black hair. They have narrow features with wide eyes. They are fearless and take risks easily, as is the wont of any sailor. They tend to be open to strangers and unforgiving to enemies. They dwell in broad-knit clans and family groups scattered about the islands of Alanti, Elis, and Aroya.

USTRACAN: The largest of all men, the Ustracan average about six and a half feet in height, and have massive barrel chests, thick arms, and muscular, if short, legs. They are hairy and primitive, living in tribal groups of not more than a hundred.

ZUALA: They are a numerous people and range in height from about four to six feet or more. They are dark skinned with curly black hair and dark eyes. They are a powerful, indulgent people, quick to anger but quicker to forgive. Their attitudes towards others can turn in an instant, beating an enemy one moment, and drinking with him the next.

HABITATION: Humans are found throughout the world; consult the Codex of Aihilde for specific geographic locations, but any one of the above peoples, save for the Ustracan, can be found throughout the Lands of Ursal.

RELATIONS: Their relations with other tribes and peoples are utterly dependent on their circumstances. However, it is generally known that the Ethrum and the Aneochians are ambivalent toward each other at best.

ALIGNMENT: Humans range in alignment, there is no one alignment preferred over another.

RELIGION: They worship many gods, of all the orders, as well as the All Father. Some do not worship any gods but their own ancestors. They range from the intensely religious to ambivalent.

NAMES: Human names range from the very complex to the very simple and tend to be different from tribe to kingdom to tribe.

LITERACY: Average humans start with no literacy rank. Nobles, merchants and similar ranks start with a literacy rank of 1 in the Vulgate.

LONGEVITY AND DEATH: On average humans live to the age of 70-75. They are generally considered an adult at the age of 15, however this varies between individual societies and cultures. They begin to falter about the age of 50, when long lives of hardship and toil begin to take a toll.

LANGUAGE: Humans speak Vulgate (the common tongue). Their bonus languages are: Aenochian, Dwarven, Elven (Wild or Wood), Ethrum, Gnomish, Goblin, Halfling, Hobgoblin, Orc, and Ungern.

SIZE: Medium

CHAPTER 2: AIHRDIAN CLASS OPTIONS



In this chapter we will explore a number of new class options for characters in a campaign set in the world of Aihrde, including new bardic colleges, clerical domains, druidic circles, fighter archetypes, paladin oaths, ranger paths, rogue archetypes, and even a new magical character class: the rune mark.

In Aihrde, a dwarven fighter could choose the Heisen Fodt archetype, while an elven fighter might choose to advance as an Oraalau archetype. An eldritch goblin sorcerer could choose the Blood of Ornduhl sorcerous origin and advance as an Ieragon, a gnomish druid might advance in the Circle of the Hugin Dun, a halfling rogue could choose the Felon Noch roguish archetype, or any rogue might choose to join the ranks of the Crna Ruk. A Paladin could choose to swear the Oath of the Confessor Knights or the Oath of the Defenders of the Flame. A ranger could choose the Watcher in the Wood Archetype, and a wizard could pursue the Path of Umbra as their Arcane Tradition. A bard could be a member of the college of the White Order.

Many of these new paths and archetypes are culturally specific to certain Aihrdian races; this does not necessarily mean that they cannot be made available to other player characters. What if, for example, a human child was raised among the iron born dwarves, and thus steeped in their traditions? That child grows up to be a fighter, and they choose the Heisen Fodt archetype. As with any fantasy character, CKs should be flexible with character concepts and open to exploring new ideas!

Keep in mind as you read and choose your archetypes that many of these are either cultural in nature, or represent membership in a specific guild or order; the latter in particular will have strict rules and codes of behavior that heroes will be expected to follow. Failure to do this may, at the CK's discretion, cause the character to lose existing abilities in the archetype, path, oath, etc., or at least to fail to gain new abilities. It is left to the CK whether or not in such a case, the hero can choose a new path, but it's recommended that failure to abide by the rules, codes, and laws of a guild or order have similar effects on a character as a paladin who becomes an oath breaker, as outlined in the core **Fifth Edition Player's Handbook**.

BUT THESE AREN'T THE SAME!

Fans of our **Castles & Crusades** version of this book will no doubt notice that the powers, advancement and abilities of these paths are not the same (in some cases not remotely the same) as they are in the C&C version of this book. The reason for this, quite simply, is that the Fifth Edition rules set operates on different assumptions than our published RPG does, and it is important to balance out these options with those rules, while still maintaining the spirit of the path, archetype or other character type chosen.

We hope that these variant takes on the different character options for Aihrdian PCs will be exciting and fun to play, while remaining both balanced to the Fifth Edition rules and within the spirit of the world you have come to know and love.

BARBARIAN PATH

FELON NOCH (AIHRDIAN HALFLING)



Long years carving a living out of the Winter Dark left its mark upon the Felon Noch. Their origins long forgotten, theirs was a life of struggle and death, hunted by the lords of Aufstrag. Those who survived learned to move with stealth, to hide in the darkened shadows, to carve a living out of a barren world. But some learned more; they learned to strike and kill when opportunity allowed. The Felon Noch rose amongst that beleaguered people to strike back at those who hounded them. To find them in the dark, take what they would and slay them. When the dark was driven from the world the Felon Noch remained to hunt their enemies and defend their people.

Cast in a mold of violence and hatred, and loathed by those who hunted them during the Winter Dark, the Felon Noch became masters of the shadows, of the hunt and of ending a life quickly and without hesitation. They are first to act, never long in thought, and realizing that sooner or later the talk must end and it is always better that the talk end on their terms. But the field of battle is fluid—anything can be a weapon and any advantage must be taken. Their first objective is to survive; the second is to mete out vengeance and death, for the dead rarely hound the living.

Armor is a tool to be worn as needed. A Felon Noch wears chain as easily as leather, however, they know that metal clinks, grates, creaks, and scrapes, and it is almost impossible to remain hidden or surprise a foe while making such noise, so they often

forgo any metal armor. Of course, on the field of open battle they may pick up anything they can wear.

They use a wide variety of weapons, only avoiding unusually cumbersome ones like pole arms and large bows. These tend to interfere with their ability to blend in, hide, and move with stealth. They prefer bladed weapons that allow one to quickly dispatch an enemy. They are known to favor light crossbows as well, appreciating the brutal power of these weapons.

Though noted for their ferocity, it is not that which governs them, but they understand of the natural world and rapid actions. They have an insight that marks their wisdom and makes them adaptable and capable of handling many adverse situations. And when the heat is too great, they move with cat-like reflexes.

This Barbarian path represents the way of life lived by the Felon Noch halflings. Not every halfling of this race adopts this Barbarian path, and while most who walk this path are halflings, there are also those who are not of the halfling race, but who live a life inspired by these diminutive survivors, making the path available to any barbarian who has spent time among these folk.

SKILL PROFICIENCIES

At third level, choose two skills from among Insight, Perception, Sleight of Hand, and Stealth. You become proficient in these skills.

ANIMAL MIMICRY

Felon Noch have a natural ability to imitate the calls of any natural animal they encounter. Upon a successful DC 12 Wisdom check (you are proficient in this check) the halfling produces the call of a given animal sufficient enough to fool the casual listener. At 3rd level and above, this ability functions as a simple language, allowing halfling to speak with each other over distances. At level 6, you may use this ability to communicate with animals at a basic level by making a DC 15 Wisdom check (you are proficient at this check). If successful, the animal can communicate very basic information (danger, fear, friend, foe, few, many, that way, for example, but animals do not think on human and demihuman levels, so they may not communicate complex ideas).

RANGED WEAPON MASTERY

Due to the need to survive in the wilds, you gain an additional mastery to ranged weapons. You are proficient in all ranged weapons, and at level 6, choose one ranged weapon with which you are proficient. You gain advantage on attack rolls with that weapon.

HIDE IN PLAIN SIGHT

At 10th level, you gain the ability to hide even if being directly observed. In order to use this ability, there must be something large enough to conceal you—a foe of equal or larger size will suffice as you slip behind them and mirror their movements. As an action, make a Dexterity (Stealth) check opposed by the passive Perception score of your opponents to distract any who observe you. If you succeed, your opponent loses sight of you momentarily (until the end of your next turn), and you gain advantage on your next attack against that foe. At 14th level, you may use this ability as a bonus action.

VICIOUS WARRIOR

At 14th level, once per round, when you strike a foe with a ranged or melee attack, you may immediately make a second attack with the same weapon. If this second attack hits, you deal full damage for the attack, plus an additional 1d8 damage of whatever type your weapon normally deals. You may use this ability in addition to any extra attacks or bonus actions you gain, but only once per round.

BARD COLLEGES

CRNA RUK SCHOLARS

The Crna Ruk (pronounced “kerna-rook”), or “those whose hands pass through the dark” in the Vulgate, and called the Black Hand in common parlance, are predatory assassins who lust for the rebirth of the Horned God. They worship the rule of Law as symbolized in the Winter Dark. They served Unklar in his cohort of assassins, rogues and spies.

The guild continues on, even all these years after Unklar’s fall, and is divided among initiates, scholars and inquisitors. Full details about the organization can be found under their entry in “Rogue Archetypes,” but they also have a path for a goodly number of bards who follow an evil (or at very least, lawful neutral) path. These are the Crna Ruk Scholars, largely comprised of bards sworn to the service of this dark organization.

It should be noted that few actively seek out or openly join the Crna Ruk. The order is beyond secretive and is more prone to kill someone who seeks it out than it is to admit them. They have for all the years of their existence taken children in the night—some, the sons and daughters of members, but others from such disparate origins as noble houses and slave markets, and raised them in under the guild’s guidance. There are a wide variety of reasons why they choose children—they are pliable, easily taught, and accepting of new ideas, for example. As such, any characters wishing to enter the College of Crna Ruk must discuss their past history in the guild with the Castle Keeper.

ASSASSIN’S KNOWLEDGE

At 3rd level when you enter this college, you gain proficiency with three tool sets: alchemist’s tools, herbalism kit, and poisoner’s kit.

SPELL RECOVERY

Also at 3rd level, you can expend one use of Bardic Inspiration to immediately recover a single expended spell slot of any level that you can cast. After using this ability, you must complete a long rest before you may use it again.

ILLUSORY MARK

Finally, at third level, the Crna Ruk gains a mark of the Order in magical ink. This ink is invisible to all means except for truesight, but all those who carry the mark can automatically sense one another on sight.

SHADOW WALK

At 6th level, you may expend a use of Bardic Inspiration as an action to take the two-dimensional form of a shadow, along with any gear you carry. In this form, you can walk flat along the ground or travel up walls and around corners as a dark shadowy shape resembling your own shadow. You retain your general

size, but in a two-dimensional state and you can therefore fit wherever you normally couldn't (under a door, for example). This state grants you advantage on all stealth checks, and you have resistance to bludgeoning, slashing and stabbing damage from nonmagical weapons. However, you cannot make attacks or use spells while in this form, and you cannot speak louder than a whisper. After using this ability, you must complete a long rest. At 14th level, you may use this ability a number of times equal to your charisma modifier and expended uses return after completing a long rest.

POISON ATTACK

At 14th level, you learn the poison spray cantrip. In addition, you may expend a use of Bardic Inspiration when you successfully attack an opponent in melee combat, to both add the result of your bardic inspiration die as poison damage to the attack, and simultaneously use the poison spray cantrip against the same target.

WARRIOR POETS OF THE BROTHERHOOD

The Brotherhood was founded by Christian of Harls, a survivor of the devastating Battle of Goztenburg Keep during the Winter Dark. So brutal and devastating was the battle that few survived and Harls carried the scars he earned that day for the rest of his life. That none would ever forget the heroism and tragedy of that day, he composed the song and history of the battle as he stood upon the blood-soaked field...and found his calling.

Harls called others to him, to tell their tales of heroism and loss in battles large and small, and the Brotherhood was born, lasting down to the current day. The Brotherhood is one of the largest bardic colleges in the Lands of Ursal and beyond. It has neither house nor hall to call its own, no tithing nor formal organizational structure, for it believes that the duty of a bard is to travel far and wide, spreading tales of wonder and woe, knowledge and tragedy, that all might find enlightenment in the lessons learned of the past.

The basic hierarchy of the Brotherhood is experience-based; the most experienced have the right to perform before those of lesser practice are expected to observe and learn from their mentors. The Brotherhood does not charge a fee for performances, but expects payment in practical gifts; those who fail to provide such gifts are blacklisted, and no Brotherhood bard will ever perform in such a venue again.

To become a member of the Brotherhood, a warrior poet must first carry the scars of their adventures. They value practical experience as much as art, and no bard who has not seen the pain and loss of battle may claim membership. Because of this, the tales they spin are filled with danger, romance, glory, heroism, death, and tragedy. They are highly sought after by courts all over the world.

BONUS PROFICIENCIES

When you choose this college at 3rd level, you gain proficiency with medium armor and martial weapons, and in the History skill.

INSPIRING ORATOR

Also at 3rd level, you gain the ability to inspire your companions with your tales of valor and heroism. As an action, you may spend a Bardic Inspiration die and deliver a rousing

speech that drives your companions to action. In addition to one creature gaining the use of the Bardic Inspiration die, all of your companions within 60 feet who can see and hear you become immune to the Frightened condition until the end of your next turn. Any companions currently frightened see the effect ended automatically when they receive this benefit. After using this ability, you must complete a long rest before using it again.

WARRIOR POET

At 6th level, you may choose a fighting style from those available to fighters.

MASTER ORATOR

At 14th level, your mastery of words on the battlefield is unmatched. When you use Inspiring Orator, in addition to inspiring your allies, you strike fear into your enemies. Until the end of your next turn, your enemies within 60 feet who can see and hear you suffer disadvantage on all attack rolls, ability checks and saving throws unless they succeed at a Charisma saving throw against your spell save DC.

CLERIC DOMAINS

CREATION DOMAIN

At the dawn of time, the Language of Creation was thought into existence by the All Father, who used it to shape the chaos of the Void into the Order of Aihrde. Much later, after the All Father fell, his fractured consciousness becoming the Dreaming Sea, other deities such as Ornduhl and Unklar the Horned God, and some among mortals discovered pieces of the Language of Creation, which they have used to bend reality to their own will.

Clerics of the Creation Domain have a divine connection to the Dreaming Sea and the Language of Creation itself. While they do not know the Language, they can draw upon its power to shape the stuff of chaos into the order of physicality.

CREATION DOMAIN SPELLS

Cleric Level	Spells
1st	<i>Ensnaring strike, floating disk</i>
3rd	<i>Cloud of daggers, misty step</i>
5th	<i>Conjure animals, conjure barrage</i>
7th	<i>Conjure minor elementals, conjure woodland beings</i>
9th	<i>Conjure elemental, conjure volley</i>

BONUS PROFICIENCIES

When you choose this domain at 1st level, you gain proficiency in any two sets of Artisan's Tools of your choice.

MINOR CREATION

Also at 1st level, you gain a bonus cantrip of your choice. This cantrip must be chosen from among the following: *druidcraft, minor illusion, prestidigitation, thaumaturgy*.

CHANNEL DIVINITY: DIVINE CRAFTING

At 2nd level, you can use your Channel Divinity to create something from nothing. To do so, you present your holy symbol and the core tool from a toolkit which you possess and with which you are proficient. You conjure a mundane item which could normally be created or repaired with that toolkit and which fits within a 3-foot cube. This creation appears within ten feet, is

non-magical in nature, must be of simple design, with no moving parts, and is crude, yet functional, in design. It lasts for one hour per point of Wisdom bonus you possess. At tenth level, you may create an object that fits within a 5-foot cube, and at 17th level, objects you create with this effect are permanent.

CONJURATION PRODIGY

Starting at 6th level, choose any Conjunction spell which is not on the cleric spell list and is of a level which you can cast. This spell is a cleric spell for you. In addition, you gain one additional prepared spell per day, which must be a conjunction spell. At levels 10 and 17, you may choose one additional Conjunction spell that becomes a cleric spell for you.

PERSISTENT CONJURATION

Starting at tenth level, you gain advantage on concentration saves for Conjunction spells. In addition, you may maintain two Conjunction spells with concentration instead of one, so long as both spells do not deal direct damage, and both have another listed duration (concentration, up to 1 minute, for example).

CONJURATION MASTER

At 17th level, choose any first- or second-level conjunction spell. You may use this spell as a spell-like ability. If it normally requires material components, for you it only requires a Divine Focus instead. You may use this ability a number of times equal to your Wisdom bonus. You regain expended uses of this ability when you complete a long rest.

DREAM DOMAIN

Clerics of the dream domain tend to be flighty and appear unfocused; they move from one thought to the next freely and often without warning, living a stream-of-consciousness life. In truth, these clerics see the truth in all things, they know the deepest desires in the hearts of men and their greatest fears. They see the world in terms of abstract imagery and portents. Everything has meaning, for it is through dreams that the gods speak to us.

Many clerics of the dream domain follow Utumno, the Dreaming God, the Horse Lord of Nightmares, but there are many amongst the dream domain who follow other deities of prophecy and portent, illusion, madness, secrets, and hidden things as well. The realm of dreams is the realm of the mind and the way we perceive the world. St. Luther, the Lord of Dreams, has many clerics of the dream domain among his followers, and indeed, there are even clerics of bardic patrons who value dreams for the inspiration they deliver. Angrim the Black, likewise, a dwarven deity of secrets, has dream clerics in his service.

Dream Domain Spells	
Cleric level	Spells
1st	Silent image, sleep
3rd	Hypnotic pattern, moonbeam
5th	Confusion, hallucinatory terrain
7th	Dream, seeming
9th	Find the path, programmed illusion

BONUS CANTRIP: MINOR ILLUSION

At 1st level, you learn the minor illusion cantrip. This cantrip is in addition to any other cantrips you would normally know, and is a cleric spell for you.

THE HEARTS OF OTHERS

At 1st level you also have an unique insights into the thoughts, dreams, fears and desires of others. You are proficient in the Insight and Persuasion skills. Whenever you make checks using either of these skills, you double your proficiency bonus with them.

CHANNEL DIVINITY: THE STUFF OF NIGHTMARES

Starting at 2nd level, you can use your Channel Divinity to invoke the darkest dreams of your enemies. As an action, present your holy symbol and speak a prayer to the gods of innermost thoughts and dreams, and each hostile creature within 30 feet of you must succeed at a wisdom saving throw, or suffer 2d8 psychic damage and be frightened of you for 1 minute. Those that make their saving throw are not frightened and suffer only half damage.

CHANNEL DIVINITY: MANIFEST DREAMS

Starting at 6th level, you may expend a use of Channel Divinity to make your spells more potent. Spend one use of Channel Divinity when you cast a clerical domain spell, and those who must make saving throws against that spell make their saves at disadvantage.

EVOKE THE DREAMS AND DESIRES

At 8th level, choose one spell school from the divination, enchantment or illusion schools. All spells of this chosen school are now cleric spells for you. Once you choose a school, you cannot change it.

PERCHANCE TO DREAM

At 17th level, you can force others into a dream state. As an action, by displaying your holy symbol and commanding your enemies into the realm of dreams in the name of your god, you force all hostile creatures within 30 feet with fewer levels than you or whose challenge rating is 1/3 your level or less, who can also see and hear you, to make a Wisdom saving throw. Those who fail fall into a fitful sleep and are incapacitated for one minute, until they take damage, or until someone takes an action to shake them awake. Those who succeed suffer 1 level of exhaustion. Creatures who are immune to the charmed, incapacitated, or unconscious conditions, or who do not sleep (such as elves), are immune to this ability.

After using this ability, you must complete a long rest before using it again.

ICE DOMAIN

Not all members of the Paths of Umbra are arcane casters; indeed, there are a number of clerics of Unklar that form a significant portion of the group's membership, and even hold high-ranking positions. These clerics generally are those of the ice domain, sometimes referred to as the Umbral domain.

Not every cleric of the ice domain is evil, however, and there are those clerics who worship other deities besides Unklar who follow this path, though they are rare as the Horned God remains the god of winter in Aihrde. Such clerics have mastery of ice and cold.

Ice Domain Spells*

Cleric Level	Spells
1st	<i>Grease, fog cloud</i>
3rd	<i>Flame blade, scorching ray</i>
5th	<i>Lightning bolt, elemental weapon (cold only)</i>
7th	<i>Fire shield, ice storm</i>
9th	<i>Cloudkill, cone of cold</i>

*All spells that normally deal fire damage are instead cold versions—*flame blade* becomes *ice blade*, for example, and *scorching ray* becomes *freezing ray*. Such spells function identically to their fiery counterparts, but summon ice blue flames that freeze instead of burn.

BONUS PROFICIENCY

At 1st level, You gain proficiency in the Survival skill. In addition, any checks you make related to cold conditions such as arctic or tundra, are made at advantage.

ELEMENTAL RESISTANCE

Also at 1st level, you gain resistance to cold damage.

CHANNEL DIVINITY: EXTINGUISH FLAMES

Starting at 2nd level, you can use your Channel Divinity to extinguish flames. As an action, you present your holy symbol and cause candles, lamps, lanterns and low-burning campfires within 120 feet to extinguish. If you use this on a magical fire such as continual flame, you must make a wisdom save against the original caster's spell save DC (if this DC isn't known, the default DC is 15). If you succeed, the magical fire is extinguished for 1 minute per point of Wisdom modifier you have (minimum 1 minute). You may use this ability as a reaction to attempt to counter fire-based spells such as burning hands or fireball by succeeding at a Wisdom save against the caster's spell save DC. To attempt this, you must be within 120 feet of the caster, be able to see them, and be aware they are casting a spell.

CHILL OF WINTER DARK

Starting at 6th level, whenever you cast a spell that successfully deals cold damage to a creature other than you, you regain hit points equal to 2 + the spell's level.

WINTER'S AFFINITY

Starting at 10th level, choose two conjuration or evocation spells that are not on the cleric spell list, which deals acid, fire or lightning damage. This spell is a clerical spell for you. When you prepare these spells, they always deal cold damage instead of their normal damage type, and their visual effect is bluish white (thus, a blue fireball). You also gain one additional prepared spell per day, which must be used to prepare a spell that deals cold damage. You may choose one additional conjuration or evocation spell to become a cleric spell for you in this manner at 17th level.

WINTER'S DOOM

At 17th level, whenever you cast a spell which deals cold damage, you may choose to deal maximum damage with that spell. After using this feature, you must complete a long rest before using it again.

JUSTICE DOMAIN

Those who follow the gods of justice—Corthain chief among them—value strict adherence to the law, and punishments

that just as strictly fit the crime. Killers should be killed, those who perpetrate violent crime should be the subject of that they visit upon others, and thieves should have their worldly possessions taken from them to be redistributed among those they harm.

That is not to say that clerics of the justice domain have no sense of perspective. They are, after all, champions of justice, and not vengeance. A roguish cat burglar stealing valuable jewels for the thrill and uncaring about whom they hurt, after all, is different than a street kid stealing a loaf of bread to feed their starving family. True justice demands taking all circumstances into account and never losing their sense of reason.

Still, there are among justice clerics those who are absolutist in their meting out of punishment, in acting as judge, jury and executioner. These tend to be those of Lawful Neutral or Lawful Evil alignments, however. Clerics of Unklar are perhaps chief among those with an absolutist view of the administration of law.

Justice Domain Spells

Cleric Level	Spells
1	<i>Command, divine favor</i>
3	<i>Detect thoughts, zone of truth</i>
5	<i>Bestow curse, remove curse</i>
7	<i>Arcane eye, banishment</i>
9	<i>Dominate person, geas</i>

KNOWLEDGE OF THE JUSTICAR

At 1st level, you learn two languages of your choice. In addition, you become proficient in the insight and history skills. Your proficiency bonus is doubled for any ability check you make that uses either of these skills.

CHANNEL DIVINITY: JUSTICE OF THE GODS

Starting at 2nd level, you may expend one use of channel divinity to impose disadvantage on saving throws against your spells. After casting a spell, choose one creature within 30 feet of you as a bonus action. That creature suffers disadvantage on their saving throw against a spell you just cast.

SMITING JUSTICE

Beginning at 8th level, all spells with the word “Smite” in their name are cleric spells for you.

AVATAR OF JUSTICE

Starting at 17th level, you gain the following abilities:

- You are always affected by a zone of truth spell, unless you choose not to be. Activating and de-activating the effect does not cost an action and can be done with a thought. You can still cast the zone of truth spell centered on other areas if you choose, using a spell slot as normal, and this does not automatically cancel the effect that is centered on you.
- Forcecage is a cleric spell for you.
- You may cast geas without using a spell slot. After casting the spell in this fashion (without using a spell slot), you must complete a long rest before doing so again.

SOUL DOMAIN

Clerics who follow the Soul Domain are a type of magic user feared throughout Aihrde as soul magi. They generally

follow evil deities, and they are able to bolster their clerical power by draining the very soul and life essence of their target. These clerics have a tendency to make those around them uncomfortable; their connection to the negative energy plane known as the Deeper Dark makes them gaunt, pale, and cold, both in body temperature and temperament.

On Aihrde, clerics of the soul domain can be found worshipping almost any evil deity, or any deity with power over destruction, death, war, battle, or the like; while not all such clerics are themselves evil, to meet a goodly soul mage is rare beyond rare. Most soul domain clerics follow Ornduhl, with followers of Unklar and Narrheit forming the next most common.

Soul Domain Spells

Cleric Level	Spells
1	<i>Hellish rebuke, ray of sickness</i>
3	<i>Crown of madness, gonhirriam's fury*</i>
5	<i>Animate dead, vampiric touch</i>
7	<i>Blight, black tentacles</i>
9	<i>Brothers in arms*, dominate person</i>

* New spell found in chapter 4

Soul Mage

When you choose this domain at 1st level, you become a Soul Mage. You may drain others to gain soul points. To drain another, once per round you may choose a target you can see within 60 feet. That target must succeed at a Charisma save against your spell save DC. Allies make this save at disadvantage; enemies make this save at advantage. If the saving throw fails, the target loses 1d4 points of Constitution and you gain the same amount in Soul Points. Each Soul Point you gain can be exchanged for an additional use of Channel Divinity, or to regain expended spell slots.

If the target is an enemy, the effect is instantaneous and ends. If the target is an ally, the effect is persistent; once a link with an ally is made, it is not easy for a mage to stop draining life. You drain another 1d4 points each round, and gain equivalent Soul Points, unless your target chooses to spend the entire round (during which they can take no actions, reactions or bonus actions) attempting to sever the bond by making a successful Charisma save (at disadvantage for allies, and advantage for enemies), or you spend an action to make a Wisdom save against your own spell save DC to sever the link. If both you and the target choose to sever the link, severing is automatic, but still costs you an action and costs your target a full round.

Targets reduced to zero Constitution are also reduced to zero hit points, incapacitated, and must begin to make Death Saves. Constitution loss from this ability returns after the victim completes a long rest. Soul points gained from this ability last until the end of an encounter.

You may use soul points to gain additional uses of channel divinity, or to recover expended spell slots.

Channel Divinity. Each soul point you expend grants one additional use of Channel Divinity. This use of Channel Divinity must be used immediately upon converting the soul point and cannot be "Banked" for later use.

Spell Slot Recovery. You may also use soul points to recover expended spell slots. Recovering an expended spell slot costs double the level of spell slot you wish to recover (thus,

recovering a first level spell slot requires 2 Soul Points, and a third level slot requires 6 Soul Points).

You may use the soul drain ability as many times as you like during one encounter. After an encounter in which you use the soul drain ability ends, you must complete a long rest before using it again. At tenth level, after using this ability, you must complete a short or a long rest before using it again.

For complete rules on Soul Magi and how they function, see **Chapter 4: Magic of Aihrde**.

Channel Divinity: Dark Healing or Harm

At second level, you may expend one or more uses of Channel Divinity to cause harm to an opponent. To heal, choose one target you can see within 60 feet. That target rolls one hit die per use of Channel Divinity you spend (minimum one hit die) and heals the result in hit points. These hit dice are expended just as though the target had done so during a short rest. You may target yourself with this ability.

If you choose to harm another, choose a target you can see within 60 feet and make a ranged spell attack. If you succeed, you deal 3d8 points of psychic damage to the victim, plus 1d8 per use of Channel Divinity spent (minimum 1d8). You may expend as many uses of Channel Divinity as you like, up to the maximum you have left.

Improved Dark Healing or Harm

Beginning at sixth level, you may split the dice for your healing or harm among multiple targets. You may choose as many targets as you like, to a maximum of the number of Channel Divinity uses you expend. Thus, if you expend three uses of Channel Divinity, you may choose up to three targets, dividing the uses among targets as you like. You may heal one target for 1 hit die and damage another for 2d8, you may damage 3 targets for 1d8 each, etc.

If you choose to damage multiple targets, you make only one ranged spell attack regardless of how many targets you choose, and compare the result to each target's AC separately.

Enervate

At eighth level, you gain the ability to weaken those around you by attacking their life force. Choose one target you have damaged using a spell or a use of Channel Divinity. That target is enervated, suffering disadvantage on all attacks, ability checks and saving throws until the end of its next turn. At the end of the victim's next turn, they must make a Wisdom saving throw against your spell save DC. If they succeed, they free themselves from the effect. If they fail, they remain enervated. The victim can repeat the save at the end of each of its turns, ending the effect on itself with a success.

After using this ability, you must complete a short or a long rest before using it again.

Supreme Dark Healing or Harm

At 17th level, when you use Dark Healing or Harm, instead of rolling dice to see how much damage you heal or deliver, you automatically deal the maximum value in healing or harm on all dice that would normally be rolled. Thus, if you spend three uses of Channel Divinity to harm a foe, you deal 24 points of damage (or 8 points of damage to three targets, or 16 to one and 8 to another, etc.) If you expend three uses of Channel Divinity

to heal a sorcerer who has a d6 hit die, they spend 3 hit dice and heal 18 damage (3d6 and all dice treated as a result of 6).

DRUID CIRCLE

HUGRIN DUN (GNOMES)

All the Anatul Koatz turned to Mordius in the youth of the world and they called her Mother and to them she was their all, and of those people, there were those who devoted themselves to her like no others. They called her Mother and they saw that it was she that awakened life in the world. Their every thought was of her and her touch upon the world and in this they mimicked her and they learned the nature of things. An understanding of the unfolding world grew within them and they saw it for what it was: a power that paid no heed to the wants and desires of all who passed through it. The natural world unfolded, mindless, it could embrace or destroy one. To survive it one must become as that unbridled force, for when one could see the natural world for what it was, then the power of it might be harnessed, channeled and released; thus came the Hugin Dun.

Hugin is the dwarven word for strength and dun, for door. They are the “strong door” of the gnomish folk, they are the ones who bar the ravages of nature from entering the home. They are the ones who drive evil from the hearth. They are those who master the primeval and unleash it upon the world. The Hugin Dun are mystic warriors whose powers lie in the world around them.

When Mordius walked the world, she did so in the open, beneath the light of the moon and sun. She did not go beneath the earth but for great purpose. In this her people followed her, and the Hugin Dun most of all. They shun the deep earth, but more, they shun that which comes from the deeps; for these reasons they turn from metals of all kinds, whether for armor, weapons, or trade. Metal tools, they find, are heavy and slow. When in war they wear the hides of animals, leather, and fashion wooden shields.

The Hugin Dun look upon their weapons even as they do their armaments, carrying weapons made of wood and stone only. They wield spears with wooden, bone, or stone tips or axes with stone or bone blades. They carry bows of wood, strung with guts and sealed with animal fats. They use poisons taken from plants and animals, though they never concoct their own. They revel in the ruin of their foes, oft times leaving their weapons buried in the flesh and bone of their enemies, a fitting sacrifice to the merciless world.

Of their people, the gnomes, the Hugin Dun are considered the strong, they are the strain that survives the dry and the wet, the hot and the cold. They have no need to bend, for their power is in their strength and they survive for it, for in the natural world, only the strong survive. They use this strength to twist and guide wood and stone, to put fear into their foes and to channel the powers of the elements. The Hugin Dun bend the world to their strength.

NATURE LORE

You are connected to the forces of nature, through their connection with Mordius. If you are not already proficient in all of these skills, you gain proficiency in one skill of your choice: Medicine, Nature or Survival.

In addition, you can identify plants and animals with perfect accuracy in the type of environment where you were trained or currently live, with no check required. In unfamiliar environments, you must succeed at a DC 15 Wisdom (nature) check with advantage, to successfully use this ability.

This identification ability allows you to determine the species of a plant or animal, and any special qualities or abilities of the species. You can also determine whether water is safe or dangerous to drink.

Additionally, you can find shelter and forage for food. You always succeed in finding basic shelter and enough food for individual daily sustenance. If you wish to support additional people, you must spend 6 hours hunting and gathering to produce enough food and water to feed 2-8 people for a day. If you wish to feed or shelter a larger group of people than the die indicate, a successful DC 15 Wisdom (nature) check is necessary, followed by an additional hour gathering food to feed and water an additional 2-8 people. Increasing the number further requires a third attempt. Another DC 15 Wisdom (nature) check is made, but if successful, another hour of searching can feed an additional 1-4 people, for a total food gathering of enough to feed 5-20 people over 8 hours of foraging and hunting.

POISONS

A Hugin Dun can identify and acquire natural poisons and antitoxins. You must be in a familiar natural environment and the plant or animal you seek must be indigenous to the environment. If the above conditions are met, you may find a type of poisonous plant or animal and extract poison from it. You gain 1d4 doses of poison or antitoxin from such foraging. At 6th level you gain 1d6 doses. This ability may only be used during a rest period, and if used during a short rest, you may not spend hit dice to regain hit points.

Administering an antitoxin to a creature that has the poisoned condition immediately grants a new saving throw against the poison, at advantage. In addition, if the creature has taken damage from the poison and successfully saves, they heal 1d6 damage, or all damage suffered from the poison (whichever is less).

Your training in the use of natural toxins means that you never risk accidental poisoning when applying poison to a weapon. You also gain advantage on all saving throws against poison.

Specific types of poisons to use as examples can be found in the core **Fifth Edition Game Master's Guide**, or by allowing the Hugin Dun to find an animal listed in a monster book such as a poisonous snake. In the latter case, the poison has the affects listed in the appropriate monster book.

ELEMENTAL WILD SHAPE

At 6th level, you gain the ability to wild shape into an elemental. You may choose any creature with the Elemental type into which to transform, and whose Challenge Rating is equal to your Druid level divided by 3, rounded down. In all other ways, this ability functions exactly as a normal wild shape. At 18th level, if the form you choose allows for speech and complex movements, you may then cast your druid spells while in your wild shape.

ELEMENTAL IMMUNITY

At 10th level, choose one damage type from among acid, cold, fire, lightning, poison or thunder. You are immune to that type of damage.

EMISSARY OF THE LAND

At 14th level, your connection to the land has become so great you can bring certain powers to bear at will. Choose any first- or second-level druid spell that you currently know and which does not deal or heal damage. You can now cast that spell as a spell-like ability. You may use this ability a number of times equal to your wisdom modifier. You regain all expended uses after completing a long rest.

FIGHTER ARCHETYPES

CULT OF THE SWORD

Founded just after the Winter Dark Wars, the Cult of the Sword is a mercenary band whose founder, Tiberious Claudious, was driven into exile after his master Agrippa failed to overthrow the ruling consuls of the Republic of Brindisium. Tiberious called to his ancestors for guidance, and was granted a vision of Augustus, a great warrior from the Age of Heroes. Tiberious learned in this vision that his own heirloom sword, was the very sword that Augustus wielded so many millennia past. Through this vision, Tiberious learned that the power of kings lay in military might.

Following his vision, Tiberious began working towards the founding of an order, loosely bound by a simple code. This was the beginning of the Cult of the Sword, which has since spread far and wide. Its code is simple: members must identify themselves to one another, and state their current cause and opponent. Any member who finds his opponent to be a fellow cult member may refuse to fight his brother without loss of honor or face.

The cult is very powerful, with mercenaries, pirates and freebooters the world over claiming membership. In fact, quite often members come together en masse to sell their souls in blocks, meaning there are entire mercenary companies and armies made up of cult members.

Members of the cult of the sword wear its mark, a simple gladius sword surrounded by the name "Tiberious Agusustus," as a tattoo on their upper forearm.

For more see **Chapter 7: Guilds and Orders of Aihrde**.

STRATEGY AND TACTICS

Starting at 3rd level, when you choose this archetype, you gain proficiency in two of the following skills: Investigation, History, Insight, Perception, Survival. Whenever you make an ability check with either of your chosen skills, you add double your proficiency bonus to the check.

BROTHERS IN ARMS

Beginning at 7th level, you and your allies gain benefits when fighting in tandem. Whenever you are in melee combat and you have at least one ally within ten feet who is not incapacitated, as a bonus action you may grant both yourself and that ally gain advantage on attack rolls, ability checks and saving throws until the end of your next turn. After using this ability, you must complete a short rest before using it again.

ADDITIONAL FIGHTING STYLE

At 10th level, you can choose a second option from the Fighting Style class feature.

FIGHTING SPIRIT

At 17th level, you can bolster your companions in the midst of battle by calling out encouragement and directing them in battle. Choose one ally you can see within 30 feet. That ally rolls one die equivalent to their hit die and gains temporary hit points equal to the result plus your intelligence modifier (minimum +1). The rolled hit die is not considered expended.

You may use this ability a number of times equal to your intelligence modifier (minimum 1). You regain expended uses after completing a long rest.

HEISEN FODT (IRON BORN DWARF)

There are those dwarves who took from the All Father's labors upon God's Forge his power and drive, more so than his love of stone or iron. These are ever the first of their kind to wander into dark holes. They lead their brethren over the barren wastes of mountain peaks. They stand forward on the field of battle with axe and blade. They are the dwarves who will not yield unless all else fails. They are the edge of the Faulerde's blade. They are warriors who plunder the world's riches and bring to their fellows dwarven glory; these are the iron born.

Born with the rage of the All Father's drive they are bent toward war and violence. It is to iron and other metals that they turn, for there lays the architect of their desire. They love the contest of arms above all things, looking upon even their greatest enemies as foes worthy of battle, assuming their enemies fight and do not flee. An iron born has little patience for those who quit the field without great need. It is better to stand and fight, for where strength fails, chance often allows; but for those who quit the field, chance and strength are both put to ruin.

The contest of arms is not one of honor to the iron born, but one of skill and preparation, and that is the root of their love of armor. They prefer chain shirts, heavy metal plates of any description, shields and helms. They feel at home in the armor and use it to wade into the sea of battle, fearless of the tide and all that it brings against them. They wear the armor lightly, carrying it upon their backs like a normal man does a shirt. Iron born often decorate their mail as well, laying intricate designs into breast plates or upon helms and shields.

The iron born has no particular preference in their weapon choice, being able to take up any weapon and wield it in battle. However, they have an affinity for the hammer, pick and axe. They train from a very young age in weaponry, from bows to spears, from swords to axes, from pole arms to siege engines. What's more, the iron born enjoy a clarity of action few other creatures manage and are able to wield shields as weapons, even while wielding their chosen hammer or axe.

It is not in their strength however, that the iron born stands out, but rather their ability to stand tall despite the world around them. Built to suffer as well as fight, the iron born's body can adsorb all manner of damage, from disease to sword wound. They are often seen upon the battle field, standing in the filth and ruin of war, bleeding from a score of wounds, but fighting still, unconcerned with death or the suffering road that leads to it.

This fighter archetype represents the fighting style of the iron born dwarves, and as such is normally available only to characters of this subrace. Other characters wishing to take the Heisen Fodt archetype must have a solid character-based reason for doing so.

NATURAL ARMOR CLASS

At 3rd level, the iron born has already developed the thick skin and corded muscles that give his particular species its name. You gain +1 to your armor class as a natural armor bonus, which stacks with all armor, shield, ability score and magic bonuses. This bonus increases by an additional +1 to AC at levels 10 and 18.

CONSTITUTION BONUS

Also at 3rd level when you choose this archetype, your constitution score increases by +1.

STAND FAST

At 7th level the iron born is able to put off the debilitating nature of most damage. You are able to shrug off physical blows from weapons, and natural attacks, such as constriction and slam attacks. You gain resistance to bludgeoning, piercing and slashing damage from nonmagical weapons. In addition, you gain a number of temporary hit points equal to your constitution bonus plus your level. This ability lasts for one minute per point of constitution bonus you possess. After using this ability you must complete a long rest before using it again.

WEAPON ADVANTAGE

At 10th level the iron born have crossed many fields of battle and are able to use their weapons to particular advantage. If you choose to suffer disadvantage against an opponent the first round that you face them in combat, you are able to determine how best to attack for the most damage through striking vital organs, twisting, leverage or any other number of actions that will most disadvantage the foe. You gain advantage on weapon attacks against that foe for the rest of the combat, and upon each successful hit against them you inflict an additional 1d8 damage.

SHIELD FIGHTING

At 15th level you are able to use your shield as a weapon, simultaneously with your normal weapon, in perfect tandem. Any time you take the attack action and deal damage to a foe, you immediately follow up your strike with a shield bash attack, making a standard melee attack roll with your shield, with which you are proficient. You retain any AC bonus your shield gives you while making this attack, and it is in addition to any extra attacks or bonus actions you may have. Due to your specialized training, this shield bash inflicts 2d6 points of damage if successful. You may not add your strength bonus to this damage.

If you have the Two-Weapon fighting option from the Fighting Style class ability, you may also use your shield as the second weapon. In this case, you would add your strength bonus to one shield attack—that is, taking an attack action using two weapon fighting would give you a weapon attack, a shield attack without strength bonus to damage, and a bonus action shield attack with strength bonus.

IMPROVED SHIELD FIGHTING

At 18th level, when you make a shield bash attack, you gain two additional options from which you may choose: shield disarm or shield stun.

Shield Disarm: On a successful shield bash, you may in addition to dealing damage, force your opponent to make a Strength save with a DC equal to 8 + your proficiency bonus + your strength modifier. If this save fails, you cause them to drop their weapon and grant all allies advantage to attack them until the end of your next turn.

Shield Stun: You may choose to stun your opponent after a successful shield bash attack, in addition to the damage you deal. In this case, the victim must succeed at a constitution save with a DC equal to 8 + your proficiency bonus + your strength modifier, or be stunned for 1d4 rounds plus your strength bonus.

ORAALAU (HIGH ELF BLADE MAGE)

In high towers of well-worked stone they stand, watching the world unfold. Theirs is a heritage steeped in the sorceries of an alien world. It impregnates all that they do and are. It flows from them as natural as water from a fountain. They serve their own purposes, seeking eldritch treasure and might that others shun for fear of dread. These are the sorcerers of their people, the magi of Shindolay and Fontenouq. These are the high elves.

Born beyond the Wall of Worlds the elves are an alien race to Aihrde. In their youth they saw neither blue skies, nor the tumultuous Sisters in their race across the heavens; they saw only the hollowness of the ever reaching Void, from which came madness, from time to time, to plunder the realms of the Seven Rivers. And from such plagues the elves mastered the sorcery that comes so hard to the peoples of the Faulerde. The high elves are born with knowledge and skill that surpasses many of their own peoples, and places them at an advantage over many, for what comes to others through long and difficult studies, is natural to them.

The elves learned armaments after they came to the world of Aihrde. They learned skills in craftsmanship from the dwarves, men and orcs. They imbued their crafts with thoughts of magic and have long sense learned to fight with armor upon their backs, shields upon their arms, and weapons in hand, all while wielding the magic of the wizards unimpeded. Any such armor worn, however, must be crafted by elven smiths, or made whole when damaged by their ability to mend.

The Oraalau is born of a proud lineage and for this they prefer weapons of steel, long swords and pole axes. They prefer silver in all that they do, and decorate their blades with glyphs and reliefs that tell the story of the blade's deeds. When they take up the bow they prefer weapons professionally crafted and shun those made by others. Spears, too, are set to graceful ends and used as both melee weapons and hurled.

The Oraalau possesses a higher understand of the order of things. Though his understanding is not intuitive, like his magic, but rather is gleaned from observation and analysis. It is a craft, and thus requires a heightened sense of intelligence, an ability to form deductions and draw conclusions. For these reasons the Oraalau prizes intelligence and learning above all things.

SPELLS

When you reach 3rd level, you gain the ability to cast spells. These spells are chosen from the wizard spell list.

Table 2-1: Spells Per Day shows the cantrips known, number of spells known, and the spell slots per level that a Oraalau may cast.

As with all spellcasters, cantrips may be cast at will without expending spell slots. Whenever you cast a spell of first level or higher, you expend an appropriate spell slot to cast it. This spell slot must be equal to or higher than the spell's actual level; thus, a first level spell must be cast using a first level or higher slot, while a third level spell must be cast using a third level or higher slot. You regain all used spell slots after you complete a long rest. Some spells are more powerful when cast using a higher level spell slot. This is detailed in the description of the individual spell, if possible.

In all other ways, your spellcasting conforms to all standard rules for spellcasters found in the **Fifth Edition Player's Handbook**.

Intelligence is your spellcasting ability for your wizard spells, since you learn your spells through study and keen observation of all things. You use your Intelligence whenever a spell refers to your spellcasting ability. In addition, you use your intelligence modifier when setting the saving throw DC for a wizard spell you cast and when making an attack roll with one.

Spell Save DC = 8 + your proficiency bonus + your intelligence modifier

Spell attack modifier = your proficiency bonus + your intelligence modifier

STUDIOUS FIGHTER

Also at 3rd level when you choose this archetype, you may choose to increase your Intelligence modifier by +1 until the end of your turn. In addition, you may when taking the attack action, add both your Intelligence modifier and your Strength or Dexterity modifier (if a finesse or ranged weapon) to your attack and damage rolls until the end of your turn. After using this feature, you must complete a long rest before you may use it again. At tenth level, you must complete a short or long rest before using this feature again.

SEARING SMITE

At 7th level, you gain the ability to use searing smite as a spell-like ability. This ability works in all ways as the first-level Paladin spell. You may use this ability a number of times equal to your intelligence bonus (minimum one). You regain all expended uses of this ability after completing a long rest.

SORCEROUS STRIKE

When you reach 10th level, your strikes are inherently magical. Your weapon attacks automatically count as magical for the purpose of overcoming resistance and immunity to nonmagical attacks and damage.

ADDITIONAL FIGHTING STYLE

At 15th level, you may select a second fighting style option from the Fighting Style class feature.

RAPID CASTER

At 18th level, you may cast any spell that has a casting time of 1 action instead as a bonus action. You may combine this spell with a cantrip or attack on your standard action, but you still may otherwise only cast one spell of levels 1 or higher per round.

TABLE 2-1: SPELLS PER DAY

Level	Cantrips Known	Spells Known	1	2	3	4
3	3	3	2	–	–	–
4	3	3	2	1	–	–
5	4	3	2	1	–	–
6	4	5	3	2	–	–
7	4	5	3	2	–	–
8	4	5	3	2	–	–
9	4	7	4	3	–	–
10	4	7	4	3	–	–
11	4	7	4	3	–	–
12	4	9	4	3	–	–
13	4	9	4	3	2	–
14	4	9	4	3	2	–
15	4	11	4	3	2	–
16	4	11	4	3	3	–
17	4	11	4	3	3	–
18	4	13	4	3	3	–
19	4	13	4	3	3	1
20	4	13	4	3	3	1

VALE KNIGHTS

This order, comprised largely of elves and humans, was thought utterly wiped out during the Battle for the Castle of Spires in 1122md, though they succeeded in overthrowing the dark stronghold. A single elf, however, Elysian of the Red March, survived, and carried on the order. Today the Vale Knights are a small order of roving warriors who swear no oath and pay fealty to the memory of their original founder, Meltowg Lothian, and dedicated to rooting out and destroying the minions of the Horned God wherever they arise.

For more on the Vale Knights, see **Chapter 7: Guilds and Orders of Aihrde**.

FAVORED ENEMY: MINIONS OF UNKLAR

When you choose this archetype at 3rd level, you gain a favored enemy which encompasses Crna Ruk, ungern, mogrl, priests of Unklar, wizards of the Umbran or Nebian traditions, and other servants of the Horned God. You have advantage on Wisdom (Survival) checks to track these enemies, as well as on Intelligence checks to recall information about them. You also learn to speak, read and write the ungern language.

MENACING PRESENCE

Also, at 3rd level, once per round, when you successfully attack a creature, you deal an additional 1d8 radiant damage. In addition, the creature must make a Wisdom saving throw. On a failed save, it is frightened of you until the end of its next turn. **The DC for this saving throw is 8 + Your proficiency bonus + your Charisma modifier.**

After using this feature, you must complete a long rest before using it again. Starting at 7th level, after using this ability, you must complete a short or a long rest before using it again.

SLAYER OF THE DARK

Starting at 7th level, you extend your Favored Enemy benefits to those evil organizations and individuals in the direct service of of demons, devils, and the deities Ornduhl,

Narrheit, Imbrisius, Kekki, Amenexl, Carteus, Ogoltay, Rhealth, Angrim, Kain, Nuluk-Kiz-Din. This includes assassin's guilds, cults, minions, warlocks, and others directly serving one of these dark powers.

You are always intuitively aware when you face such an opponent, and when engaged in combat with such foes, you gain advantage on attack rolls and saving throws against them, and you add double your Strength or Dexterity modifier (as appropriate to the attack) to damage against such foes on successful ranged or melee weapon attacks. You may gain this combat advantage a number of times equal to your Charisma bonus (minimum 1). You regain expended uses when you complete a long rest. Starting at 10th level, you regain expended uses when you complete a long or a short rest.

ANTI-MAGIC

At 10th level, you may cast *counterspell* or *dispel magic* as a spell-like ability as though you used a 3rd level spell slot. At 15th level, you may cast it as though using a 4th level slot, and at 18th level, as a 5th level slot. After using this feature, you must complete a long rest before using it again. Your spellcasting ability for this spell is Charisma.

BANE OF THE DARK

At 18th level, you gain resistance to cold and radiant damage, and immunity to necrotic damage.

MONK MONASTIC TRADITIONS

THE LOTHIAN CLERICS

During the latter days of the Winter Dark Wars, Daladon Lothian witnessed the suffering of the war-torn refugees, the homeless, and the downtrodden victims of the fighting, and found his heart torn asunder. He thus sunk a great part of his wealth and established a monastery in Kayomar. He peopled it with all those of good heart and instructed them to aid all those who found themselves in time of need.

The first abbot of this monastery was Abbot Edmund, and he established the Rules and Orders of the Monastery. Those who joined adopted the name of Lothian, and carried on his name. In time, the Lothian Houses filled with orphans and refugees, and over time it spread across the lands, with monasteries now located in many areas, particularly in Ethrum, Aenoch and Kayomar. In some regions the order is indeed powerful and influential, under the protection of local lords.

Nominally, the Lothian Clerics are a monastic order dedicated to the Goddess Wenafar, but they are by and large an order of monks. Still, there are a goodly number of clerics of the Life domain in their ranks.

SUCCOR THE LOST

Starting when you choose this tradition at 3rd level, you gain special abilities that allow you to bring safety and succor to the weak, lost, and in need. You gain proficiency in the Medicine skill.

In addition, as a bonus action, you may spend a point of Ki to accomplish any of the following effects:

- Heal the wounds of another as though casting the *cure wounds* spell. Each additional Ki point you spend increases

the effective level of the spell by one.

- Increase your AC by 4 when defending another, for 1 minute per ki point spent.
- Create a shield of life energy around another. This effect works identically to the *shield* spell, but lasts for one minute per ki point spent.

WINGS OF MERCY

At sixth level, you gain extraordinary speed when you need to reach someone in danger. Whenever you need to move to defend someone in peril, including an ally who needs your help in combat, you may double your standard movement until the beginning of your next turn. After using this ability, you may not use it again until you complete a short rest.

WENAFAR'S GRACE

Beginning at 11th level, whenever you heal another using your Succor the Lost ability, you also regain hit points equal to those you healed to your patient.

VICTIM'S RETRIBUTION

At 17th level, you gain the ability to turn an attacker's strike back upon themselves. Whenever an attacker strikes one of your allies or an innocent who you are protecting in combat, you may spend a ki point to project a defensive wave of life energy which redirects the attack's damage back upon them. The attacker must succeed at a Charisma save against your ki save DC. If they fail, their attack does not damage their target, but instead damages them. If they succeed on the save, the attack deals half damage to the target and half to the attacker.

PALADIN OATHS

OATH OF THE CONFESSOR KNIGHT

The Confessor Knights, also called the Knights of the Dreaming, came into being at the height of the Winter Dark Wars, when St. Luther broke the blade Durendale upon the crown of the High Priestess Nectanebo, ending her days for all time, but also resulting in the death of Luther himself, driving him back to the Dreaming Sea. In this afterlife, St. Luther carried the shards of Durendale to the Paladin's Grove for safekeeping, where it would await its next bearer.

In the year 1129md, an order of knights was founded, dedicated to the preservation of the world, and the tenets that St. Luther himself championed. Chosen from among the most lawful and honorable of knights, regardless of their social status, these men and women were dubbed the Knights of St. Luther the Confessor, and took the Oath of the Confessor Knight.

These knights persist to this day, summoned before the spirit of Luther himself, and required to leave all their worldly possessions behind, taking only the clothes upon their back. They must then lay in state for four days, appearing dead to the world, while they meditate upon the misdeeds of their lives and fast, permitted only a crust of bread in the morning, with a draught of water in the morning, at noon, and in the evening.

Following this meditation, they are taken by the Brothers before St. Luther, where they cast themselves before him, and suffer his confession, which burns their very soul. Should they survive the experience, they will be deemed capable of bearing

the burden of other men's souls. They will then be returned to a cell where they will wait for a month as arms and armor are made for them. They will finally be brought once again before the Dreaming Lord, where they will be knighted, and an azure mantle of the Confessor Knights will be placed upon their shoulders.

At this point, they return to the world as full Confessor Knights with the power to sear men's souls, to enforce truth, honor and law upon the world.

Taking the Oath of the Confessor Knight is a serious charge, one that quite literally takes the Paladin out of the physical world and into the Dreaming Sea, where the Paladin must face St. Luther himself, and survive his burning of their very soul. While in the eyes of the Knight, this takes more than a month, time passes differently in the Dreaming, so they may return to the world to find only a few days have passed.

The actual journey to the next world comes only when the Confessor Knight reaches 15th level; before this they declare their allegiance to the Order and as temporary or honorary Brothers, they spend the rest of their career living up to the tenets of the order, preparing for the day when they will face St. Luther.

TENETS OF THE CONFESSOR KNIGHTS

Honesty. A confessor knight strives for brutal honesty in all of their dealings and never willingly tells a lie.

Penance. A confessor knight always punishes the guilty for their crimes.

Forgiveness. A confessor knight is always willing to forgive a truly repentant person, provided that they are willing to undertake suitable restitution for the sins they have committed.

Vindication. A confessor knight is driven to seek out sin and wrongdoing wherever it may be, root it out, and destroy it by any means necessary.

Swearing the Oath of the Confessor Knights grants the Paladin certain abilities at levels 3, 7, 15 and 20. For more on the Confessor Knights, see the section on Guilds and Orders of Aihrde.

Oath Spells

You gain oath spells at the paladin levels listed. Spells marked with an * may be found in the **Chapter 4: The Magic of Aihrde**.

Level	Spells
3	<i>Sanctuary, Detect Evil and Good</i>
5	<i>Detect Thoughts, Zone of Truth</i>
9	<i>Fear, Magic Circle</i>
13	<i>Banishment, Sending</i>
17	<i>Atonement*, Dispel Evil and Good</i>

BONUS LANGUAGE

When you take this oath at 3rd level, you gain a bonus language: The Holy Tongue, also called the Words of Law. More on this language can be found in Appendix B: Languages of Aihrde.

CHANNEL DIVINITY

When you take this oath at 3rd level, you gain the following two Channel Divinity options.

Unrepentant Smite. When you deal damage to an opponent in melee, you may expend one use of Channel Divinity to impose disadvantage on that opponent's attacks,

ability checks and saving throws for a number of rounds equal to your charisma modifier (minimum 1 round). The opponent may attempt a charisma save against your spell save DC at the end of each of its turns, ending the effect on itself on a success.

Censure the Sinful. As an action, you present your holy symbol and invoke the name of St. Luther in admonishment of all sinners. All of your enemies of non-good alignment who can see or hear you within 30 feet must make a wisdom saving throw against your spell save DC. If the opponent fails its saving throw, it is frightened of you for one minute.

DEVASTATING SMITE

At 7th level, when you deal damage to an opponent, you can choose to deal a critical hit. In addition, the damage you deal automatically overcomes any damage resistance the opponent possesses. If the opponent has vulnerability, the damage you deal is of the type to which the opponent is vulnerable. After using this ability, you must complete a long rest before using it again. Beginning at 20th level, you may use this ability one time per point of charisma bonus you possess. When you complete a long rest, you recover all expended uses of Devastating Smite.

CONFESSION AND PENANCE

Beginning at 15th level, you are taken before St. Luther for the trials. Upon succeeding, you are granted the ability of Confession. Confession involves seeing into the hearts of mortals to understand them and their sins. No knight will involuntarily confess anyone. The creature being confessed must ask the Confessor Knight to do so.

Confession is an aspect of role playing that should not be controlled by a dice roll. The CK should use his best judgment in determining the outcome of a confession. A successful confession redeems the confessed mortal of his life's evil deeds, renewing his life in a way important to him individually. Those who fail confession are typically struck dead or insane, unable to handle the power of Corthain's justice. The knight must make a Charisma Check. The DC for this check is 10 plus the target's level or challenge rating (if the target doesn't possess class levels). If he succeeds the check, the creature is confessed and purified of his misdeeds. If not already good, the creature switches alignment to good, though their law/chaos aspect remains the same (thus, a lawful evil character will become lawful good) and increases Wisdom, Intelligence, and Charisma by one each. If the knight fails the check, the creature must make a Constitution saving throw or be killed or driven permanently insane, at the option of the Castle Keeper and depending on the severity of the creature's sins. For details on insanity, see the **Fifth Edition Game Master's Guide**.

Penance is an associated ability granted to Confessor knights at this level. Penance may only be used against creatures the knight has deemed irredeemably evil. By focusing the power of St. Luther upon the unrepentant enemy, the Knight forces the foe to make a Charisma check against the Paladin's spell save DC. If the opponent fails, it loses one point of Intelligence, Wisdom and Charisma, suffers 1d6 points of psychic damage per paladin level you possess, and is stunned for one round for every point of charisma bonus you possess (minimum one round). Ability damage lost in this way returns when the victim completes a long rest. If it succeeds, it suffers no ability loss, half damage and

is frightened of you and your allies for one round per point of Charisma bonus you possess. After invoking Penance, you must complete a long rest before you may do so again.

ENFORCED ATONEMENT

At 20th level, you gain the ultimate power of the Confessor Knights: enforced atonement. No Knight will ever use this ability against a creature he is certain is not completely, irredeemably evil. Similar to Confession, this ability forces a creature to atone for its sins and punishes it for not choosing the path of righteousness at the same time.

Whenever you face a creature whose hit dice or level are lower than yours, you may force that creature to atone in guilt and sorrow for every sin it has ever committed. The creature must make a Charisma saving throw against your spell save DC; if it fails, it permanently loses one point from each of three ability scores you designate. In addition, its alignment shifts to Lawful Good, and you place a geas upon it, as per the spell. Immortal, supernatural creatures whose existence is tied to their alignment, such as fiends and chromatic dragons, gain advantage on this save. A creature who saves against this ability is immune to further attempts to use it. After using this ability, you must complete a long rest before you may use it again.

OATH OF THE GOBLIN REAVERS (EAKAVRUN NEDRUL)

“As it is written, the goblins had not been unmade in those closing years of the Great War. They spent many years hiding in holes and caves, ever fearful of the wrath of the Iron Host. For the most part, the dwarves forgot them and paid those who yet lived little heed. Some few continued to hunt them, professional soldiers, embittered from loss or filled with an inherited rage, rooting them out where they could.

“The dwarven grief knew no end, and a madness took them. They abandoned all order or hope and fell upon the goblins wherever they could, in mass or alone. The goblins knew fear, for the dwarves were possessed by a hate that quelled the gods. They fought from dragons. They rooted in the world, overturning rocks and pulling down caves. When all else failed, they tore the goblins out of holes with fingers raw, and battered them with their fists until death consumed them.

“In the year 8733, a madness born of grief consumed the king of Norgorad Kam, Dognur VII. He threw aside his crown and stalked from his halls in iron plate, bearing a two-handed axe. He rode the winds of rage into the east and came into the desert that surrounded Ondluche’s hall like a sea. He strode into the sand as one possessed and came to Mieklberg’s gates. There, he rent with his bare hands, pulling them down upon the guards, who howled about him as they died. Entering the hall, he challenged Ondluche to battle, his voice filled with hate and malice so potent that it flooded the axe in his hands, turning it black. And the goblin king fled to his high tower and gathered what host he could about him....

“The furious king cast aside his helm and the black axe, too. Climbing the throne, he gathered Ondluche up in his hands, grasping him by the throat. Dognur VII, the king of Norgorad Kam, strangled Ondluche, the goblin king, grinding his neck and bones to gristle in his iron fist.”

—The Andanuth

The last dwarf-goblin wars ravaged the world over 4,500 years ago, and the world has moved on. Still, a deep and abiding hatred exists between dwarf and goblin that began during the thousands of years of war between the two races; while it has cooled somewhat in the intervening millennia, dwarves are a long-lived folk with even longer memories. There are those whose family lines were all but snuffed out during the dark years, who had ancestors who suffered unspeakable depredations at the hands of the goblins.

These dwarves have sworn a blood oath to wipe out the goblin races wherever they may show their faces, and dedicate their entire lives to the hunting and slaying of goblins, hobgoblins, bugbears and their ilk. Over the centuries, orcs have also become folded into this group; though not true goblinoids, they are viewed as equally degenerate and twisted, and potentially as great a threat. Some dwarves believe that it is the orcs that will visit the next apocalyptic threat upon their race, and so hunt the orcs as viciously as they do goblins.

These paladins, known as *eakavrun nedrul* (“reavers of goblins,” in the vulgate, often shortened to goblin reavers or, simply, reavers) by their kin, are a grim folk and deadly. The only humor they show is when a goblin head is separated from its body, or when exchanging goblin ears for bounty.

So deep is their hatred of the goblins and their kin that these dwarves will forego any other pursuit if the chance to slay a goblin arises. They will break other oaths, walk away from quests, and betray friends if it means wiping out a goblin nest. Seeing goblins extinct from Aihilde is their only thought. They may be as loyal, stalwart, forthright and honorable a friend as any dwarf, but when a nest of goblins is found, they will demand that any quest be set aside in favor of destroying the goblins, and may break a friendship if their companions refuse to join them on their holy mission.

The goblin reavers are not a guild or order; rather, they are comprised of a number of (thankfully rare) individual dwarves who millennia after the wars ended, are still fighting the last dwarf-goblin war, a war that ended generations before they themselves were born.

While goblin reavers are the most commonly encountered, and a group whose race has given them an epithet, other types of reavers may exist that swear the Oath of the Reaver—a human, for example, who witnessed their village burned to the ground by gnolls may become a reaver of gnolls. The oath tenets and abilities are the same; all that changes is the group against which the reaver swears the oath.

TENETS OF THE GOBLIN REAVER

Destruction. Root out and destroy goblins and goblinoids wherever they are found. This tenet takes precedence over all other activities, even those of noble pursuit. Put aside all other concerns when the opportunity to slay a goblin arises.

Goblins are Irredeemable. Goblins are a degenerate, irredeemable race, as are those who would treat with them. Never share a table or work with a goblin, goblinoid, those who carry goblin blood in their veins, or those who would call a goblinoid “ally.”

Discretion. Do not throw yourself into a suicidal situation—your death does not serve the purpose of slaying goblins. Retreat

is acceptable when discretion truly forms the better part of valor, so long as that retreat is vindicated later.

Never Forget. Every night during prayer, the reaver must recite the horrors perpetrated by the goblins, and must always be willing to share tales of the wars with others, that the crimes of the goblinoids never be forgotten.

Blood Sanctity. One who is willing to stand at your side and take joy in the slaughter and burning of goblins is a brother in blood, if not in race, and should be treated as clan, until the day they refuse to take up the mission.

Oath Spells

Paladin Level	Spells
3	<i>Consecrate weapon*</i> , <i>hunter's mark</i>
5	<i>Braelick's commanding presence*</i> , <i>Gonhirriam's fury*</i>
9	<i>Crusader's mantle</i> , <i>menace*</i>
13	<i>Guardian of faith</i> , <i>phantasmal killer</i>
17	<i>Conjure volley</i> , <i>counter-magic</i>

*New spell found in chapter 4.

Note: The various “smite” spells are not included in the 5e Systems Reference Document and as such cannot be directly referenced here. At the CK's option, oath spells may be swapped out with any appropriate “smite” spell at a given level.

CHANNEL DIVINITY

When you take this oath at 3rd level, you gain the following two channel divinity options.

Censure Goblins. As an action, you present your holy symbol and call upon the power of Dolgan, censuring a group of goblinoids (goblins, hobgoblins, bugbears), or orcs. If multiple types of creatures are present, you must choose which to affect before using this ability. Any affected creatures within 30 feet of you who can also see or hear you, must make a Wisdom saving throw, against your spell save DC. If the creature fails its saving throw, it is frightened of you for the next minute. An affected creature can repeat the save at the end of each of its turns, ending the effect on itself with a success.

Mark Goblins. As a bonus action, you cast a version of *hunter's mark* as a spell-like ability. This spell does not use a spell slot and functions in all ways as the spell of the same name, but does not require concentration and works only on goblins, hobgoblins, bugbears and orcs. As with the spell, you may only target one creature at a time with this ability. While this ability is active, you may not cast the spell of the same name. You may choose to end the ability at any time without using an action.

RELENTLESS HUNTER

At 7th level, you gain advantage on Wisdom (survival) checks to track goblins, hobgoblins, bugbears and orcs, and on Intelligence checks to recall information about them. You also gain resistance to damage from nonmagical bludgeoning, piercing, and slashing attacks from these creatures.

TRUE REAVER

At 15th level, your channel divinity abilities extend beyond goblinoids and may be used against all evil humanoids. All other restrictions still apply, however—for example, if you use the Censure Goblins ability against a group of gnolls and lizardmen, you must choose one of the two species to censure. In addition,

when goblinoids or orcs are present, you must see those groups destroyed before extending your abilities to any other.

SPIRIT OF DESTRUCTION

At 20th level, you may use an action to undergo a fearsome transformation. For the next hour, you become a living spirit of destruction. Your hair and beard appear to blow wildly even when there is no wind, and you crackle with divine energy that arcs from your eyes, down your arms, and over your weapons. For the duration of your transformation, you gain the following abilities:

- You gain advantage on attack rolls, ability checks and saving throws against evil humanoids.
- These creatures gain disadvantage on attack rolls against you and on saving throws against your Paladin spells and channel divinity.
- If reduced to zero hit points, you may continue fighting so long as there are evil humanoids present, but you still must make death saves as normal, though taking damage does not automatically cause two failed death saves. If you fail three death saves, you immediately die.

After using this feature, you must complete a long rest before using it again.

OATH OF THE HOLY DEFENDERS OF THE FLAME

The Holy Defenders of the Flame are an order of paladins dedicated to the legacy of a knight named Gerard of Kavomar, who during the Age of Heroes changed the course of history when he discovered a tongue of flame burning on a slab of stone: the last spark of the All Father's Language of Creation, and a source of powerful magic. This flame he took among the mortal races of the world, calling the holy and righteous to join under his banner to battle evil. Thus were born the Holy Defenders of the Flame.

During the Winter Dark, the order was forced into hiding, yet it survived. A master whose name was lost to history hid the flame, secreting it in the Tower of Hope in the Du Guesilon ruins, where he hoped it would serve as a beacon for St. Luther's return. With the return of Luther six centuries hence, the order rose in rebellion and aided in casting down the Horned God.

Today the order can be found across the world, a military order dedicated to the cause of law and goodness. It is bound by a strict code and hierarchy to which all members must abide. They stand in the shadow of St. Luther, and defend always the principles for which his Holy Flame stands, a flame that today is kept within the legendary Paladin's Grove, or Palladium Grove.

Outside of Aihrde, similar paladins could be said to follow the Oath of Sacred Defense, dedicated to the protection of a sacred site, object, or even ideal.

Guild Leader: Knight's Marshal Michael Rizen

Guild Hall Location: The Paladin's Grove in the Kingdom of Kayomar

Becoming a Holy Defender: The Holy Defenders are the beacon of the western world. The order attracts many a young noble into its ranks. Only the most honorable and good find a home. To join this order, a paladin must be sponsored by a current member of the order.

TENETS OF THE HOLY DEFENDERS OF THE FLAME

Righteousness. All Defenders must worship St. Luther or Durendale. They must always champion the cause of law and good in the world.

Champion the Causes of Goodness and Law. Defenders must always remain Lawful Good.

Obey the Hierarchy. Defenders must always obey the hierarchy of the Order and the orders of a superior officer, unless those orders go against the tenets of law and goodness.

Honor. Behave with honor and respect in all of your dealings.

Defend the Weak and Destroy Evil. Every Defender is sworn to root out and destroy evil, and to defend the weak and downtrodden wherever they go.

Oath Spells

Paladin Level	Spells
3rd	<i>Burning hands, ensnaring strike</i>
5th	<i>Continual flame, spiritual weapon</i>
9th	<i>Beacon of hope, mass healing word</i>
13th	<i>Guardian of faith, wall of fire</i>
17th	<i>Commune, flame strike</i>

BONUS LANGUAGE

When you take this oath at 3rd level, you gain a bonus language: The Holy Tongue, also called the Words of Law. More on this language can be found in Appendix B: Languages of Aihlrde.

CHANNEL DIVINITY

When you take this Oath at 3rd level, you gain the following two Channel Divinity Options:

Righteous Rebuke. As an action, you call out a given foe in the name of your deity. That chosen foe must make a wisdom save against your spell save DC; if they fail, they may attack only you for a number of rounds equal to your charisma modifier, and their attack rolls suffer disadvantage during that time. The target may repeat this saving throw at the end of each of their turns, ending the effect on themselves on a success.

Divine Sight. As an action, you call upon the power of your deity to grant you divine sight. For a number of minutes equal to your paladin level, you have darkvision to a range of 120 feet, you may not be subject to the blinded condition, and you may see in magical darkness.

AURA OF PROTECTION

Starting at 7th level, whenever you or an ally within ten feet of you are attacked by an evil creature, that creature must succeed at a charisma saving throw against your spell save DC. If they fail, you or the attacked ally are treated as though protected by a protection from evil and good spell which applies to that foe, even if they are not normally of a creature type affected by the spell. At 20th level, this protection extends to all allies within 30 feet of you.

DIVINE REBUKE

At 15th level, whenever you suffer a critical hit or a hit that would reduce you to zero hit points, you can choose to take no damage, and instead inflict the full damage onto the enemy who

struck you. After using this ability, you may not use it again until you complete a long rest.

Avatar of Righteousness

At 20th level, you channel the very spirit of your deity through your being, taking on the form of a divine being for 1 minute. While in this form, you gain the following benefits:

- You are immune to radiant and necrotic damage
- You gain resistance to bludgeoning, piercing and slashing damage from nonmagical weapons
- Your melee attacks deal an extra 1d10 radiant damage.
- All foes who can see you must succeed at a Wisdom save equal to your Spell Save DC, or be frightened of you.

Once you use this feature, you can't use it again until you finish a long rest.

OATH OF THE KNIGHTS OF HAVEN

The Knights of Haven were founded near the end of the Winter Dark, as worship of the god Ore-Tsar spread across the land and pilgrims began to flock to the town of Haven. The journey was long and dangerous for many, requiring passage across the treacherous and pirate-infested Inner Sea, or overland through Zeitz and Trondheim. Many became lost upon the road, their journey ending in tragedy. Heartsore at the plight of these pilgrims, a paladin called Francis the Blessed founded an order dedicated to protecting pilgrims on their way.

The order grew, attracting warriors from all over the Lands of Ursal; as they grew, so did the worship of Ore-Tsar. Through the patronage of the Church of Avignon and the kingdom of Ausberg, the Knights have established a line of castles along the pilgrimage. Their order continued to spread, until in the modern day they have castles and houses throughout the Ursal lands. In addition, they maintain a fleet of several dozen naval vessels, scattered far and wide in the order's service.

They live by a very strict code of conduct and under a rigid hierarchy, and maintain their headquarters in the coastal castle of Hafunich in the March of Zeitz. The current master of the guild is Eurich von Mager-Falkenheim of Aachen. Knights are expected to tithe 10% of their income to the order.

Today, the Knights still maintain their primary mission to protect pilgrims traveling to Haven, but there are those who wander the world, protecting all travelers on important journeys, be they holy or deeply personal. Their castles are generally occupied by three to four knights with a dozen or more sergeants and attendants, but in time of need the Grand Commander may call all available knights to muster at a point and time of the Commander's determination. The lion's share of sergeants and knights travel alone, protecting those in need where they can.

HIERARCHY OF THE KNIGHTS OF HAVEN

Grand Commander: Head of the order and of the Armed Wing

Knight's Marshal: There are five Marshals, each commanding up to a battalion of knights.

Exchequer: Collector of tithes and financial administrator

Horse Marshal: Commander of cavalry

Marshal of Arms: Provider of weapons, armor and equipment.

Admiral: Naval fleet commander
Knight's Commander: Commands up to 10 knights. Minimum 10th level
Knight: Mid-level paladins (5-8) who have at least one squire
Sergeant: Not considered a true knight—Paladins of levels 3-6
Armiger: Squire or servant. May be a low-level Paladin.
 Outside of Aihrde, Paladins who choose this oath could be said to follow the Oath of Stewardship.

TENETS OF THE KNIGHTS OF HAVEN

Protection and Sanctuary. The first rule of the order: a Knight, no matter their station, must give protection, refuge and sanctuary to pilgrims of Ore-Tsar. They must house them behind safe walls and see to their defense.

Heal the Afflicted. The second rule of the order: a Knight must always heal those wounded, ill or otherwise afflicted, whether in noble battle, by evil accident, or by tragic circumstance.

Aid the Poor. The third rule of the order: a knight must aid the poor and downtrodden with food, water and coin as necessary, unless the afflicted are those who choose a life of sloth or beggary. Those who choose such a life should be subjected to whatever punishment the law allows.

Dignity in Conduct. The fourth rule of the order: all knights must conduct themselves with dignity and follow the creeds and customs of the lands through which they pass. A Knight may not suffer grievances to himself, the order, pilgrims, or Ore-Tsar unless such grievances have no recourse but death. In this case, the knight must inform their Master.

Diplomacy. The fifth rule of the order: knights should be permitted to conduct business through diplomacy in many foreign lands. Grievances must be met with firm resolve, and those that cannot be reconciled may be met with a gathering of Knights of the Order bearing fire and sword.

Grooming. The sixth rule of the order: knights must always be properly armed and their arms and armor kept in immaculate repair and cleaned daily, as should their mounts be kept groomed, fed, and healthy.

Knowledge of the Sea. The seventh rule of the order: knights must be well-versed in the operation of naval craft, both ocean and river

Obedience. The eighth rule of the order: all knights must obey their Commander and remain loyal to the Order above all else, and may never swear fealty to any other worldly Lord, nor serve another without special dispensation from the Order.

Retribution. The ninth rule of the order: all knights must punish those who interfere with followers of Ore-Tsar. Knights are given the powers of judge, jury, and executioner and absolute authority to punish as they see fit.

Knights of Haven Oath Spells

Paladin Level	Spells
3rd	<i>Mimic customs*</i> , <i>rime weapon*</i>
5th	<i>Prayer of healing</i> , <i>warding bond</i>
9th	<i>Haste</i> , <i>spirit guardians</i>
13th	<i>Frost giant's fist*</i> , <i>Shield of Ore-Tsar*</i>
17th	<i>Dispel Evil and Good</i> , <i>Greater Restoration</i>

*New spells found in Chapter 4: The Magic of Aihrde

CHANNEL DIVINITY

When you take this oath at 3rd level, you gain the following two **Channel Divinity Options**:

Ward the Weak. On your turn, choose one creature who has less than half their hit point maximum in current hit points. You present your holy symbol and imbue them with the blessing of Ore-Tsar. They gain +2 to AC and advantage on all saving throws for one minute.

Censure Offender. On your turn, you may choose one creature who has offended you or sinned against the order. Creatures facing you in honorable combat, even if mortal, do not count. You present your holy symbol as a bonus action, and utter a prayer of censure against the offender. For one minute or until it reaches 0 hit points or becomes incapacitated, you gain advantage on attack rolls against that creature.

AURA OF PROTECTION

Beginning at 7th level, you may place one creature under your protection. The creature you choose must be lower level than you, have a challenge rating equal to 1/3 your level or less, or be affected by a condition, attack or ability that reduces its hit point maximum or reduces one or more of its ability scores. That creature is affected as though you cast *protection from evil* and good on them until the end of your next long rest or until its hit point maximum or ability scores are returned to normal. After using this ability, you must complete a long rest before using it again.

RELENTLESS GUARDIAN

At 15th level, when a creature under your protection is struck by an enemy, you gain advantage on all melee attacks against that enemy. In addition, you may as a bonus action force the enemy to make a Wisdom saving throw against your *Spell Save* DC. If they fail, they must attack you until you or they are reduced to zero hit points, and they suffer disadvantage on all attacks against you.

CHAMPION OF THE WEAK

At 20th level, you become a true champion of the weak and downtrodden. The power of Ore-Tsar flows through you and you become a living embodiment of the vengeance of nature, the noble protector of all around you. Using an action, you undergo a transformation. Your armor and weaponry gleam with a golden glow, and your eyes glow green. For one minute or until the current encounter ends (whichever comes first), you gain the following benefits:

- You may choose a number of allies up to your Charisma bonus. Each ally is under the effects of a *warding bond* spell.
- Choose one ally or creature under your protection. That creature gains the benefits of the spell *heroism* until your transformation ends.
- When you cast a paladin spell that has a casting time of one action, you instead cast it as a bonus action.

After using this feature, you must complete a long rest before using it again.



RANGER PATH

WATCHER IN THE WOODS

This guild of rangers is dedicated to the worship of the Great Oak, and is bound to the protection of the ancient forests. The order is, perhaps, the oldest of associations in Aihilde, being founded even before the Age of Heroes. Its greatest member, Daladon Lothian, rose to prominence during the Age of Winter Dark. Though he himself fell afoul of Nulak-Kiz-Din, the order struggled on throughout the long years of the Horned God's rule. They lived in hiding, particularly in the Eldwood and the Darkenfold. Though their numbers were never very great, they came to play a major role in the wars in the west.

Today, the guild is extremely strong and widespread. Reputed to be the best rangers in the world, the watchers find close allies in a variety of states, particularly Aachen and Kayomar. In the former, where the Winter Rose grows, the rangers are treated with the utmost respect.

For more information about the Watchers in the Woods, see **Guilds and Orders**.

DRUIDIC CASTING

Starting at third level, all spells on the druid spell list are ranger spells for you. You also learn the *druidcraft* cantrip. You learn an additional cantrip from the Druid spell list at levels 7, 11 and 15.

WILD SHAPE

Starting at 7th level, you gain the ability to wild shape as a druid of one half your level.

ADDITIONAL FIGHTING STYLE

At 11th level, you may choose a second fighting style. This style may be chosen from either the Ranger or Fighter lists. You may not choose a fighting style you already possess.

WORD OF RECALL

At 15th level, you gain the ability to use *Word of recall* as a spell-like ability. You use this ability once per week, even though you cannot normally cast sixth level spells. The spell always recalls you and those you choose to take with you, to the Ranger's Knot (see **Guilds and Orders** for more information on the Ranger's Knot).

ROGUEISH ARCHETYPES

CRNA RUK ASSASSIN

The Crna Ruk (pronounced Kerna-Rük), in the Vulgate, "those whose hands pass through the dark," are predatory assassins who lust for the rebirth of the horned god. They worship the rule of Law as symbolized in the Winter's Dark. They pay homage to the horned god Unklar who ruled by keeping the world in a continual winter and who brooked no rebellion. The Crna Ruk served as his cohort of assassins, rogues, and spies.

The wizard Nulak-Kiz-Din founded the order in the early years of the Winter Dark to serve him and the horned god. Nulak used them primarily to control the minions of the horned god, to gather information on their activities and report back to him. The Crna Ruk rose to great prominence as Nulak gained power and were instrumental in helping his rise. The information they supplied him served him well, when he needed it. Second only to the Trolls of Gottland, the Crna Ruk were Nulak's most powerful allies and servants.

After the fall of the horned god, the Crna Ruk attempted to bolster the power of the arch-mage in the power vacuum that followed. But in doing so they ran afoul of the Lord of the Halls, Coburg the Undying. Coburg himself was in the process of consolidating his own power over Aufstrag after the horned god's fall, and set about a ruthless campaign of exterminating the Crna Ruk, along with many others. He put many of them to death, bound others in Klarglich, and chained or spiked others to the walls of Aufstrag itself. Coburg slew the head of the Crna Ruk, (He Who Wears the) Shroud, with his own hand by choking him to death upon the dais of the throne. He fashioned a drinking cup from his skull, which

he called Shrouded Vessel, and upon drinking from it, began to hallucinate dark visions. In later years, Michael Bagelton, a rogue of great renown, stole the Shrouded Vessel from Coburg, and it was subsequently lost.

Few now know the Order's true origins; only that they thrived during the Winter Dark and practiced a form of eldritch sorcery. Since the Winter Dark Wars, they have lived on as legends, as demons to haunt the nightmares of the people of the world. For this reason the Crna Ruk are universally feared.

In recent years, however, the Crna Ruk have grown in power. They have formed small, independent units in towns and cities, paying homage to both Nulak Kiz-Din and to the Horned God. There is a new, powerful Grand Inquisitor and a new (He Who Wears the) Shroud, both of whom were servants during the waning days of the Winter Dark. Their one great quest is to find the missing spells of the Blood Rune sorcery. This sorcery, they believe, offers the Crna Ruk the greatest opportunity to return Unklar to the plane. They detest Coburg, and consider him a mortal enemy and a heretic who they rightfully see as someone who does not wish the return of Unklar. Their main guild hall is in the Punj where they have found staunch allies. They have begun spreading throughout the Lands of Ursal however, searching for the pieces of the missing horn, or any other device that they feel will aid them in their mission and restore the Winter Dark.

In game terms, the Crna Ruk function as a new Roguish Archetype. Following this path requires a character to be recruited and accepted into the Crna Ruk; this normally happens by the time the character begins their adventuring life (ie. at first level), but the CK can decide to attempt to recruit the character at any time in their adventuring life.

Characters who join the Crna Ruk after choosing their archetype at third level have a choice: they can be a member of the secret society while continuing their chosen archetypal path, or they can "swap out" their original archetype for the Crna Ruk archetype. As with all roguish archetypes, this provides abilities at levels 3, 9, 13 and 17.

It should be noted, however, that the Crna Ruk are as much a dark, blasphemous cult as they are a roguish order. They are, to the last, a group of evil assassins. Non-evil characters wishing to follow this path must have a very strong justification, and the CK should never make it easy for them to maintain their ethical alignment while pursuing the path of the Crna Ruk. They will be called upon to perform dark and evil acts on a regular basis, even murdering innocents and paragons of goodness in the name of the order.

SPELLCASTING

When you take this archetype at third level, you gain the ability to cast a limited number of spells from the Warlock list, but expanded as indicated on the Crna Ruk spellcasting table, which displays your known spells and spell slots. Your known spells are chosen from the Crna Ruk spell list, below.

Charisma is your spellcasting ability for your spells, since they come about from your force of personality and innate connection to the shadows. The DC to save against your spells equals 8 + your Proficiency bonus + your Charisma bonus.

Your attack modifier with spells equals your proficiency bonus + your Charisma modifier.

DEADLY STRIKE

At third level, you gain the ability to make a devastating first strike in combat. You gain advantage on initiative, and on your first attack in any given combat, you gain advantage against any foe who has not yet acted. In addition, you deal maximum possible damage on this attack.

ILLUSORY MARK

Finally, at third level, you gain a mark of the Order in magical ink. This ink is invisible to all means except for True Seeing, but all those who carry the mark can automatically sense one another on sight.

CASE TARGET

At level 9, as a bonus action, you may target one opponent; you gain advantage on your next attack against this opponent, adding sneak attack damage to the damage you inflict, even if you have already used a sneak attack this round. That target has disadvantage on attacks and saves against you until the end of its next turn.

ASSASSIN'S DEFENSE

At Level 13, if the you take the Dodge action in combat, on your next turn as a bonus action, you may make a second attack against an opponent that attacked you, with advantage. In addition, this bonus attack deals both your sneak attack damage and an extra 1d8 necrotic damage if successful.

SPELL-LIKE ABILITIES

At level 17, choose one spell from among the following: *cloudkill*, *finger of death*, *hallow*. Once chosen, this spell cannot be changed. You may use this spell as a spell-like ability. After using this ability, you must complete a long rest before using it again.

Level	Cantrips Known	Spells Known	1st	2nd	3rd	4th
3rd	3	3	2	–	–	–
4th	3	4	3	–	–	–
5th	3	4	3	–	–	–
6th	3	4	3	–	–	–
7th	3	5	4	2	–	–
8th	3	6	4	2	–	–
9th	3	6	4	2	–	–
10th	4	7	4	3	–	–
11th	4	8	4	3	–	–
12th	4	8	4	3	–	–
13th	4	9	4	3	2	–
14th	4	10	4	3	2	–
15th	4	10	4	3	2	–
16th	4	11	4	3	3	–
17th	4	11	4	3	3	–
18th	4	11	4	3	3	–
19th	4	12	4	3	3	1
20th	4	13	4	3	3	1

Crna Ruk Expanded Spell List

0-Level (Cantrips)

Message
True Strike
Vicious Mockery

1st-Level

Charm Person/Inflict Wounds
Fog Cloud
Sanctuary

2nd-Level

Alter Self
Enhance Ability
Web

3rd-Level

Bestow Curse
Blink
Haste

4th-Level

Compulsion
Greater Invisibility
Phantasmal Killer

SORCEROUS ORIGINS

FIENDISH BLOODLINE

Somewhere in your past history you have a touch of diabolic or demonic blood. Whether you are a full Tiefling or another race with a drop of fiendish blood from generations past, possibly even due to a dark pact made by an ancestor, this bloodline still gives you an affinity to, and power over, fiends such as devils and demons.

FIENDISH AFFINITY

When you choose this sorcerous origin at first level, you gain resistance to poison damage. In addition, you gain the ability to speak, read and write Abyssal and Infernal.

FIENDISH STRIKE

Also at first level, whenever you strike an enemy with a melee or ranged attack, or you deal damage with a spell, you can choose to deal an additional 1d6 poison damage. After using this ability, you must complete a long or short rest before using it again.

METAMAGIC OPTION (SPECIAL)

The following metamagic option is added to your list of choices:

Poisoned Magic. When you cast a spell that successfully deals damage, you may spend sorcery points to deal additional poison damage, at a rate of 1d6 per sorcery point spent.

TURN/COMMAND FIENDS

At 6th level, you gain the ability to turn or command demons and devils. As an action, you focus your psychic energies and issue a command to a fiend, which must be within 30 feet of you and which you can see. The creature must make a Wisdom saving throw against your spell save DC. If the creature fails its saving throw, it is under your command for a number of rounds equal to your charisma bonus.

If the creature is under the control of another sorcerer, the commanding sorcerer instead makes the save to maintain their

control. If the sorcerer fails, the creature is freed from control, and must immediately make a saving throw to resist your control.

You can, instead of commanding a creature, choose to turn it. In this case, the creature is frightened of you and must flee from you for one minute per point of Charisma bonus you possess.

You may turn or command fiends twice. When you complete a long rest, expended uses of this ability are restored. At 18th level, you may use this ability three times between long rests.

FIENDISH IMMUNITIES

At 14th level, you gain immunity to fire and poison damage, and to the poisoned condition, and you gain advantage on all saving throws against spells or other effects that deal lightning damage.

FIENDISH APOTHEOSIS

Upon reaching 18th level, you gain the ability to polymorph into any fiend of up to Challenge Rating 6. You keep your own intelligence, wisdom and charisma scores, but gain all of the other statistics of the demon or elemental into which you change. While transformed, your alignment changes to chaotic evil if you take on a demonic form, or lawful evil if you take on a diabolic form, if it is not already this alignment. Your alignment changes back when you resume your normal form.

You may perform this transformation twice, and may maintain each transformation for up to 1 hour. When you transform back to your normal form, you return to your normal maximum hit points, even if you had damage before your transformation. If you are reduced to zero hit points, you immediately return to your normal form and are healed as though you had ended your transformation on your own.

You regain all expended uses of this ability upon completing a long rest.

BLOOD OF ORNDUHL (IERAGON, ELDRITCH SORCERY)

The vast majority of sorcerers with the Blood of Ornduhl origin are eldritch goblins, but Ornduhl is an insidious deity, always whispering dark promises into the minds, hearts, and dreams of any who will listen. This origin grants the sorcerer insight into the thoughts and machinations of the Red God, and a deep connection to creation, madness, and undeath. In Aihrde, such sorcerers are called Ieragon, and the name is spoken in whispers of dread and hate.

If you are an eldritch goblin, this insight has been ingrained in you since the day of your hatching; you have always heard the promises of the Red God in your mind. If you are another race, you may have heard these whispers from the time you were a child. They may have manifested as an “imaginary friend,” invisible to adults, who never went away when you reached adolescence. You may have first encountered the voice as a shadowy promise of power when you sought vengeance upon an enemy, or on a day when your thoughts were at their very darkest. Whatever the cause, at some point you were touched by the power of the Red God, and infected by his desire and madness.

Since the destruction of Ondluche and especially since the Judgement of Corthain, Ieragon are exceedingly rare, but they are feared, reviled, and hunted wherever they are found. It is all but unheard of for an Ieragon to be anything but evil in alignment and a player who wishes to pursue this origin as a good-aligned sorcerer must provide an exceedingly well-thought-out rationale for the character.

LANGUAGE OF CREATION

Starting at level one, you have an innate, if rudimentary, understanding of the function of the Language of Creation used by the All Father to create the entire world. Choose one school from among Enchantment, Illusion, Necromancy, or Transmutation. All spells of the chosen school are sorcerer spells for you. Once chosen, this school cannot be changed. You also gain one Metamagic option at first level. This is in addition to the two you choose at third level and those you choose at 10th and 17th.

CURSE OF ORNDUHL

Also at first level, you may use the dark power of Ornduhl to confuse and terrify your enemies, imposing Disadvantage on any one attack roll, ability check, or saving throw made by a creature you choose. After using this ability, you must complete a long rest before using it again.

ARMIES OF DEATH

Starting at 6th level, you may expend one Sorcery Point to turn undead exactly as though you were a Cleric of the same level expending a use of Channel Divinity. You may not destroy undead in this fashion, but you may choose instead of turning the undead to instead command those that fail a saving throw against you for 1 minute or until they are otherwise destroyed. Such undead are considered charmed by you, even if they are normally immune to the charmed condition.

No individual undead creature may be the target of this ability more than once in a 24-hour period. Intelligent undead who you charm in this manner will know that they have been charmed after the effect wears off, and will behave hostilely towards you.

TOUCH OF MADNESS

Starting at 14th level, you may expend Sorcery Points as an action to cast any spell you know from the school you chose in Language of Creation without expending a spell slot. The number of Sorcery Points you must spend is equal to twice the level of the spell you are casting. After using this ability, you must complete a long rest before using it again.

POWER OF MADNESS

Starting at 18th level, whenever you have 0 Sorcery Points, and another creature fails a saving throw against or suffers damage from a spell you cast from your Language of Creation school, you immediately regain 1d4 Sorcery Points. After using this ability, you must complete a long rest before using it again.

BLOOD OF UNKLAR (THE DEEPER DARK)

Sorcerers with the Blood of Unklar origin don't necessarily have an actual blood relation to the Horned God; this origin refers to a connection with the dark energies that permeate the fortress of Aufstrag, and the many portals therein—in particular, a connection to the negative energy plane called the Deeper Dark by some scholars. Sorcerers with this particular bloodline are the feared spellcasters known as Soul Magi, who drain the souls of their allies (and to a lesser degree, their enemies) to power their magical efforts. While the blood elves have the highest number of soul magi among them who possess this origin due to their twisting at the hands of the Horned God, other races have begun to

manifest such beings as well. No one knows what causes such a link to exist—does an unholy bargain exist with powers from beyond the pale? Was the child touched by prophecy? No two soul magi are alike, though they all have the same “mark” about them—they are gaunt, pale, and cold, both in temperament and in body temperature. Those near them instinctively become distinctly uncomfortable.

In campaigns outside of Aihilde, this origin could be called simply “Deeper Dark.”

SOUL MAGE

When you choose this origin at 1st level, you become a Soul Mage. You may drain others to gain soul points. To drain another, once per round you may choose a target you can see within 60 feet. That target must succeed at a Charisma save against your spell save DC. Allies make this save at disadvantage; enemies make this save at advantage. If the saving throw fails, the target loses 1d4 points of Constitution and you gain the same amount in Soul Points. Each Soul Point you gain can be exchanged for an additional Sorcery Point, or to regain expended spell slots.

If the target is an enemy, the effect is instantaneous and ends. If the target is an ally, the effect is persistent; once a link with an ally is made, it is not easy for a mage to stop draining life. You drain another 1d4 points each round, and gain equivalent Soul Points, unless your target chooses to spend the entire round (during which they can take no actions, reactions or bonus actions) attempting to sever the bond by making a successful Charisma save (at disadvantage for allies, and advantage for enemies), or you spend an action to make a Wisdom save against your own spell save DC to sever the link. If both you and the target choose to sever the link, severing is automatic, but still costs you an action and your target a full round.

Targets reduced to zero Constitution are also reduced to zero hit points, incapacitated, and must begin to make Death Saves. Constitution loss from this ability returns after the victim completes a long rest. Soul points gained from this ability last until the end of an encounter.

You may use Soul points for two purposes: to gain additional Sorcery Points, or to recover expended Spell Slots.

Additional Sorcery Points. You may convert soul points to sorcery points on a 1:1 basis; that is, each soul point you spend can be converted into one temporary sorcery point. Sorcery points gained in this manner are used first, and any that are not used by the end of your encounter fade with your remaining soul points. For example, after draining a target for 2 rounds, you choose to convert six soul points into sorcery points. These six “temporary” sorcery points are used before your normal sorcery points. You use only four sorcery points by the end of the encounter; your remaining two disappear along with any remaining soul points.

Spell Slot Recovery. You may also use soul points to recover expended spell slots. Recovering an expended spell slot costs double the level of spell slot you wish to recover (thus, recovering a first level spell slot requires 2 Soul Points, and a third level slot requires 6 Soul Points).

You may use the soul drain ability as many times as you like during one encounter. After an encounter in which you use the soul drain ability ends, you must complete a long rest

before using it again. At tenth level, after using this ability you must complete a short or a long rest before using it again.

For complete rules on Soul Magi and how they function, see **Chapter 4: Magic of Aihrde**.

METAMAGIC MASTERY

Starting at 6th level, you may use soul points to manifest metamagic abilities that you do not possess. Using a metamagic ability that normally costs 1 sorcery point in this manner, costs three soul points to use. Using a metamagic ability that normally costs 2 sorcery points, costs four soul points. You may not use sorcery points to manifest metamagic abilities you do not possess.

NATURAL NECROMANCER

At 14th level, your connection to the negative energy plane has become so strong that you learn abilities other sorcerers do not learn. Choose any spell of a 5th level or lower, which is also a necromancy spell. That spell becomes a sorcerer spell for you, and you know it, in addition to any other spells you normally know. It does not count against your maximum spells known.

SUPERIOR METAMAGIC

Beginning at 18th level, you may use up to two metamagic options to modify a single spell. After using this ability, you must complete a long rest before using it again.

WARLOCK PATRONS

THE DEEPER DARK

Warlocks with a connection to the Deeper Dark are the feared soul magi who are inexorably bound to the energies of the negative energy plane. These warlocks would be hard pressed to actually name their patron, nor would they want to; it seems to them that the dark powers that rule the negative energy plane—whoever they may be—speak to them directly, whispering dark promises, temptations and commands into their mind, tormenting them and driving them to unspeakable acts.

Warlock soul magi tend to be depraved individuals—at best, cold and uncaring, and at worst, reveling in the damage they cause. Rare is the warlock with this pact who seeks to twist her master's (or mistress') commands to do good in the world; though they do exist, the very nature of these individuals, and the constant demands of their patron, gradually corrupts them in the end.

EXPANDED SPELL LIST

The Deeper Dark opens the door to secrets other warlocks do not possess, expanding the list of spells from which you may choose when you learn a new warlock spell. The following spells are added to the warlock spell list for you.

Deeper Dark Expanded Spells	
Spell Level	Spells
1st	<i>Bane, guiding bolt</i>
2nd	<i>Blindness/deafness, detect thoughts</i>
3rd	<i>Animate dead, speak with dead</i>
4th	<i>Black tentacles, phantasmal killer</i>
5th	<i>Dream, dominate person</i>

SOUL MAGE

When you choose this patron at 1st level, you become a Soul Mage. You may drain others to gain soul points. To drain another, once per round you may choose a target you can see within 60 feet. That target must succeed at a Charisma save against your spell save DC. Allies make this save at disadvantage; enemies make this save at advantage. If the saving throw fails, the target loses 1d4 points of Constitution and you gain the same amount in soul points. Each soul point you gain can be used to bolster the damage and effectiveness of your spells, or to regain expended spell slots.

If the target is an enemy, the effect is instantaneous and ends. If the target is an ally, the effect is persistent; once a link with an ally is made, it is not easy for a mage to stop draining life. You drain another 1d4 points each round, and gain equivalent Soul Points, unless your target chooses to spend the entire round (during which they can take no actions, reactions or bonus actions) attempting to sever the bond by making a successful Charisma save (at disadvantage for allies, and advantage for enemies), or you spend an action to make a Wisdom save against your own spell save DC to sever the link. If both you and the target choose to sever the link, severing is automatic, but still costs you an action and your target a full round.

Targets reduced to zero Constitution are also reduced to zero hit points, incapacitated, and must begin to make Death Saves. Constitution loss from this ability returns after the victim completes a long rest. Soul points gained from this ability last until the end of an encounter.

Boost Spells. You may use soul points to bolster the damage you deal with your spells. Whenever you cast a damaging spell, for every 2 soul points you spend you deal an additional die of damage of the same type as the spell deals. You must declare the number of soul points you are spending before rolling damage dice. Thus, if a spell's damage is measured in d6 dice, you add an extra d6 per 2 soul points spent. If the spell deals necrotic damage, the extra dice also deal necrotic damage.

Alternately, you may spend 1 soul point to impose disadvantage on an opponent's saving throw against any spell you cast. You may not both boost damage and impose disadvantage on the same round, regardless of how many soul points you possess.

Spell Slot Recovery. You may also use soul points to recover expended spell slots. Recovering an expended spell slot costs double the level of spell slot you wish to recover (thus, recovering a first level spell slot requires 2 Soul Points, and a third level slot requires 6 Soul Points).

You may use the soul drain ability as many times as you like during one encounter. After an encounter in which you use the soul drain ability ends, you must complete a long rest before using it again. At tenth level, after using this ability you must complete a short or a long rest before using it again.

For complete rules on Soul Magi and how they function, see **Chapter 4: Magic of Aihrde**.

INVOCATION MASTERY

At 6th level, you may expend soul points to use invocations you do not currently possess. You must meet the prerequisites for the invocation in question to call upon it with soul points. If an

invocation gives the ability to use a power “at will,” calling upon it with soul points allows you to use the ability once. Using a soul point to use an invocation can be done as a bonus action or a reaction, as appropriate to the invocation in question. All restrictions of the invocation apply; that is, if you use an invocation that requires a long rest before it may be used again, you cannot call upon that invocation with soul points a second time until completing a long rest. Invocations cost a number of soul points equal to their level prerequisite (minimum 2 soul points) to use.

NEGATIVE AFFINITY

Starting at 10th level, you gain resistance against necrotic and psychic damage. When you complete a short or long rest, you may choose to become immune to one of these types of damage until the end of your next long rest, but if you do so, you gain vulnerability to radiant damage for the same duration.

SEPARATE THE SOUL

Beginning at 14th level, whenever you successfully soul drain an enemy, you may use this ability to knock their soul out of their body. The creature is incapacitated for one round as it experiences the maddening pull of the negative energy plane. When it returns to its body at the end of your next turn, it awakens, suffers 10d8 psychic damage, and is frightened of you for 1 minute. After using this ability, you must complete a long rest before using it again.

THE RUNE MARK

Rune Marks are slightly different from other warlocks; they don't consider themselves warlocks and, indeed, don't even realize that their abilities come from a pact. These men and women make their promise unwittingly, in dreams or through a “discovery” at some point in their lives, which opens them up to the Language of Creation used by the All Father himself to create the cosmos.

The All Father, upon his destruction, returned to the cosmos, forming the endless Dreaming Sea. His consciousness, however, was not utterly destroyed; merely fragmented and scattered, with wisps of awareness like dreams threaded through the cosmos. It is these dreams that open the mind of the rune mark to the language of creation.

Still others open their minds to darker paths, following the Horned God Unklar, and gain access and knowledge to the Language of Creation through his corrupted pathway. Regardless of the path they follow, no rune mark is consciously aware that they have made a pact; they credit their mastery of runic lore to intensive study and scholarship, though most acknowledge an “eureka!” moment when they first unlocked the secrets; this was the moment of their pact.

The rune mark derives his power from runes. The runes themselves are words of power—glyphs that contain the magic of the Language of Creation. Through their mastery the rune mark alters the world around him. The ancient languages come to him easily; he masters the tongues of men with all their subtleties; cultures diverse, great, and small, open to him as if in a book. His mind is ever-bent toward understanding, and early on he masters the forge and the making of tools, potions, elixirs, arms and armor, of how things work, both magical and mundane. He etches a rune upon a blade, drawing flames from

the steel. He carves the glyph upon a stone to waste away its strength. He forges items of wonder and imbues them with magic. With these skills he combines use of the runes of power and masters the magic which lies at their very foundation.

The rune mark's craft requires that he understand the machinations of the temporal world, and the clamor of the spiritual. He can be headstrong at times, for his is a knowledge that harnesses the powers of both worlds, giving him an insight he believes others never attain. He is able to look into the hearts and minds of men and, using an amazing ability to remember nuances, see them for who they are.

Rune marks do not master spells as other magic-using classes do, though as with all Warlocks in the 5th Edition rules, they do have minor spellcasting abilities. Regardless of the normal somatic components of any spell a rune mark casts, for them the somatic component involves also tracing a rune in the air or on the affected object. This rune glows momentarily, then fades as the spell effect takes hold.

Finally, there are rune marks who are dedicated to the horned god Unklar, and are obsessed with forever seeking out the Blood Runes, those incantations which allow one to travel time, in order to bring back the Horned God and Winter's Dark. These rune marks are said to follow the Paths of Umbra, though this is in reference to the Order, and not to be confused with the Wizard's arcane tradition (see Arcane Traditions and Guilds and Orders for more on the Paths of Umbra).

AN UNUSUAL CHARACTER PATH

The rune mark, as written here, is unusual among 5e character paths, as it eliminates some of the standard abilities of the base class, replacing them with rune magic. In the original rules for **Castles & Crusades**, the rune mark was a character class of its own, so why not just do that here? We made the choice for a few reasons. First, the 5e rules do not encourage the creation of new character classes, rather focusing on new paths for the existing classes to take. This is an effort to eliminate the “class bloat” that plagued earlier editions of the game, and thus far, it has worked well.

Second, creating a new class in 5e is not a simple proposition; it requires a great deal of careful balancing, playtesting and work—even the publishers of the Fifth Edition rules set have sought long playtesting of well over a year of the very few new classes they have debuted on their website, and still, none have yet been published in any official capacity.

In the end, the rune mark works very well within the context of the warlock class, and there has been some precedent of changing the core features of classes through paths presented online, if not in any formal published works.

THE POWER OF RUNES

A cautionary note for CKs and players considering importing the Rune Mark into your game. Unlike spells, the runes themselves are not given levels. This means that even a first level Rune Mark can technically possess any rune, and once translated and mastered, use it. While most do have variable effects based on the level of the rune mark caster, some of these runes are very powerful, and the CK should limit their distribution until higher levels. This is, however, left entirely to the CK's discretion. The runes themselves may require some adjudication as the players attempt to come up with new and creative ways to use them, or to weave them in such a way that doesn't work for the campaign or world.

The Rune Mark as a Standard Pact

For those uncomfortable with these sorts of changes, however, we've presented a more standardized warlock path for the rune mark that you can adopt, though it does lose some of the flavor that adding true runic magic provides. Thus, if you find that full rune magic is not suited to your campaign, you may replace the runic magic in Chapter 4 with this more standardized version of the pact. In this case, the expanded spell list for the Rune Mark, and their additional first level ability, are as follows:

Rune Mark Expanded Spell List

Spell Level	Spells
1st	<i>Detect magic, identify</i>
2nd	<i>Arcane lock, magic weapon</i>
3rd	<i>Glyph of warding, protection from energy</i>
4th	<i>Death ward, divination</i>
5th	<i>Creation, planar binding</i>

In addition, replace the existing Rune Mastery ability with the following:

EYES OF THE RUNE KEEPER

At first level, you gain the Eyes of the Rune Keeper eldritch invocation. This does not count against the two invocations you learn at level 2.

Standard Rune Mark warlocks Do not gain Rune Mastery, but still gain Runic Acuity, Runic Resistance, and Runic Symbol as described below.

RUNE MASTERY

The rune mark does not gain eldritch invocations like other warlocks; nor do they gain an expanded spell list, nor a pact boon. Instead of these features, they unlock the secrets of runes, which makes up for the abilities they replace.

Warlocks unlock these secrets through the study of the Codices, books of lore that contain the runes. They learn to read and write these runes, and learn the basic principles of understanding them. In order for a rune mark to unleash the magic of a rune from the Codices, he must master it first. Once he has mastered a particular rune, he can use that rune.

The number of runes a rune mark can master is equal to the number of eldritch invocations he would normally possess as a warlock, plus two. This means that at first level, a rune mark can master two runes. Whenever this number increases, the rune mark may automatically master any runes from the Initiate, or any Codices to which they have access. In addition, this number can be exceeded when a rune mark finds a new Codex through the course of adventuring. See Chapter 4 for more information on mastering runes in this manner.

In addition, a rune mark has a number of rune slots per day equal to their Charisma bonus plus their Proficiency bonus. Casting a rune takes one action and uses a single rune slot; the rune is traced onto media which can be anything from stones to chips of wood to bone or antler, to bits of papyrus, and then cast (dropped or hurled) to activate. For any rune that involves a saving throw, the warlock's standard spell save DC is used. Likewise, any rune that requires an attack roll uses the warlock's spell attack modifier.

Just as with other arcane magic users, a rune mark recovers all expended rune slots after completing a long rest, though there

is no need to prepare runes. A warlock always has all mastered runes prepared.

There are two types of runes: active runes, which are single runic symbols that are traced and released on the same turn as the warlock, and static, or binding, runes, which are created and designed to activate when a specific trigger event occurs.

Active runes are the most common rune used by a rune mark.

Static runes are actually a combination of three different runes, and the rune mark must have mastered all runes in the sequence to create a static rune. The first rune is the containing rune, which is always the rune of linking. This holds the magic of the following rune, the reactive rune. Finally, the conditional rune is scribed.

The rune mark then makes a DC 15 Intelligence (arcana) check to secure the runes as one. If this check is failed, the static rune does not function, and the rune mark may not try to create the same rune again until completing a long rest. If the check succeeds, the static rune is ready to use, will activate upon its condition being met, and will last as long as the reactive rune would normally last, after which time the object becomes useless.

For example, to create a static rune that would permit the rune mark to breathe underwater, he would inscribe linking upon a ring or pendant. Intertwining with this, he would follow it with air to represent the ability to breathe, as a reactive rune. Finally, he inscribes water as the conditional rune, so that the rune activates when it comes into contact with water. He makes his DC 15 intelligence (arcana) check; the Castle Keeper informs him that the device will activate as soon as it touches water, and will last as long as the air rune would normally last.

Failing a Rune Check. Any time the rune mark rolls a natural 1, whether to master a rune, to bind a static rune, or for any other runic use, the attempt fails, regardless of the final total.

For details on the runes see **Chapter Four: The Magic of Aihrde**.

RUNIC ACUITY

Beginning at sixth level, your dedication to symbols and language has increased your mental acuity. You gain advantage on all skill-based intelligence checks.

In addition, whenever you encounter a new language, after a few minutes of listening, you can make a DC 15 Intelligence check to learn to speak and read the language. You do not gain advantage on this check.

You may also use this ability to decipher unfamiliar script written in an incomplete or archaic form. The base DC is 20 for the simplest messages, 25 for standard texts, and 30 or higher for intricate, exotic, or very old writing. If the check succeeds, you understand the general content of a piece of writing about one page long (or the equivalent). Deciphering the equivalent of a single page of script takes 1 minute. At the Castle Keeper's option, this check can be made in secret by the CK, who may deliver an incorrect impression should the check fail, though in such case (or in the case where you barely succeed) they may also let you know that you are not entirely certain about the meaning of the script.

RUNIC RESISTANCE

When you reach level 10, choose one type of damage or one school of magic. You scribe a runic tattoo upon yourself which grants you resistance to that type of damage or advantage on saving throws against spells and effects from that school.

RUNIC SYMBOL

At 14th level, you gain the ability to carve a devastating runic symbol into a surface or object. This ability works identically in all ways to the 7th level spell *symbol*. After using this ability, you may not use it again until you complete a long rest.

WIZARD ARCANE TRADITIONS

NEBIAN MAGI

The Nebians are a paradox, an enigma and a riddle. A seeming contradiction in terms, these mysterious and dark magi are an order of clerical wizards, who take a religious approach to the study of the arcane arts. In the early years of his rule, Unklar ordered his realm as he deemed necessary. Chief amongst these necessities were the religious orders. Many had already turned to his worship and called him their god. These gathered in the valleys of Al-Liosh before the making of Aufstrag and they built temples to him and sacrificed in his honor. They were wild, with a lust for the Horned God that drove them to terrible deeds.

As Unklar brewed upon thoughts of Aufstrag, he thought that some must be set to manage it. So he walked amongst the proselytes and of them all he chose a woman to lead them. She was a fell and beautiful enchantress and necromancer, filled with a power that lay all low before her. He gave her the name Nectanebo, and she joined him willingly. All those who followed her were given station and rank and when others saw this, they flocked to join her. Some she welcomed; others she cast out.

These are accounted the first priests among those who were called, in later days, the Nebians, and their high priestess ever after bore the name Nectanebo. As Aufstrag rose from the ruins of Al-Liosh, so did the Nebians. Nectanebo took up quarters in the Citadel, but the greater body of the order she established in the Horned Acre, the Second Level of the First Ward. Here they governed all that came and went from Aufstrag and they wielded a power greater than all others.

When Unklar fell, so did the Nebians. Their ranks were thinned by war and strife, for civil war consumed the powers of Aufstrag as one power sought to dominate another. Nectanebo XIX set herself against this blasphemy and struggled to maintain control of Aufstrag, and to rally all to the cause of Unklar, but she was unseated and the Nebians wasted in the strife that followed.

Today, the Nebians are a shadow of their former selves with enclaves scattered throughout Aufstrag and the lands beyond. They are all bent on the worship of Unklar, but weakened for his absence. They are dark and obsessive cults of the Horned God, festering in the corners of the world, seeking a way to tear open the walls between the worlds to allow their master to once again return.

NEBIANS WITHIN AUFSTRAG

As an Order, the Nebians include clerics, bards, wizards, sorcerers, and warlocks, all in the service of Unklar. Most of the ordained priesthood, however, are wizards or multi-class wizard/clerics. These are most powerful within the confines of Aufstrag, for within that dread tower they possess not only their wizardly knowledge, but additional spell casting ability equivalent to that of a cleric of the same level, but still based on Intelligence.

They do not gain the full class abilities of a cleric; they gain only additional divine spells, granted as though they were a

cleric of the same level, but using Intelligence as their casting ability, and only while within the tower of Aufstrag.

CONJURATION MASTERY

Beginning at second level, when you take this arcane tradition, the gold and time required to copy a conjuration spell into your spellbook is halved.

COMMANDING PRESENCE

At 2nd level, you gain the ability to present a fearsome, commanding presence that cows those around you and enables you to engender loyalty in your followers. Whenever you cast an enchantment spell, you can impose disadvantage on all saving throws against the spell for the spell's duration. After using this ability, you must complete a long rest before using it again. At 10th level, after using this ability you must complete a short or a long rest before using it again.

WALK THE PATHS OF DARKNESS

Beginning at 6th level, you gain the ability to travel through shadows. As a bonus action, you may step into a shadow that is at least your size, and emerge up to 30 feet away, from another shadow in an unoccupied space you can see. When in darkness, you may teleport freely, as these are considered entirely shadowed. After using this ability, you may not use it again until you finish a short rest, or you cast a conjuration spell of 1st level or higher.

UNKLAR'S BLESSING

Beginning at 14th level, whenever you use Walk the Paths of Darkness, or whenever you use a conjuration spell to travel from one space or location to another, you gain 20 + your Constitution modifier in temporary hit points. These temporary hit points last until used or until you complete a long rest. After using this ability, you must complete a long rest before using it again.

PATHS OF UMBRA (ELEMENTAL ICE)

The members of this order are called Umbrians, also known as Ice Wizards, for their relation to the Winter Dark. The "Paths" reflect a dual meaning. On the one hand, they are a series of spells and magical incantations which Nulak-Kiz-Din mastered and used to summon the Horned God to the world of Aihrde. Later, they became indicative of the wizard-priests of Unklar and Nulak, for it was said that a wizard-priest who served either of the two must first follow the Path of Umbra to know his dark lord. Today, as the spells themselves are reputedly lost in the deep treasure labyrinths of Aufstrag, the "Paths" refer to the guild of wizard-priests who serve the memory of the Horned God and worship Nulak.

Those who follow the Paths of Umbra are altogether evil, seeking the destruction of the new world and a return to the order of the Winter Dark. That being said, it is possible that similar traditions of "Elemental Ice" exist that are not directly tied to the Horned God, which may be adapted by non-evil player characters, at the CK's option.

Though members can be found in many realms throughout Aihrde, the primary guild hall lies in the Punj, where it enjoys the protection of the nobility as well as the king. Here the magi move about with impunity, for they are respected and venerated

by the nobles and the king of that distant land. The Temple of Ides houses well over a hundred of the mages of various levels.

In other lands, the order has gone underground, building temples in old dungeons or abandoned castles. In those lands the cult is outlawed, considered a dark cult of witches. Umbrians are under a sentence of death in almost every realm. Player characters who follow this path may be hiding their true nature, or could be former Umbrians trying to turn their skills towards a non-evil pursuit.

Umbrians wield spells that are wholly focused upon cold and winter, and all of their abilities are focused in this area.

For more on the Paths of Umbra, see **Guilds and Orders**.

Bonus Language: You speak, read and write the Aenochian language.

ICE SAVANT

Beginning at 2nd level, when you encounter a spell related to cold or winter, the gold and time you must spend to copy this spell into your spellbook is halved.

ELEMENTAL RESISTANCE

At second level when you select this tradition, you gain resistance to all cold damage.

ICE RESTRICTION

You may never prepare or cast a spell that deals fire damage (though you may copy it into your spellbook).

ICE CONVERSION

At sixth level, choose one type of damage from among acid, fire, or thunder. Whenever you copy a spell that normally deals damage of this type into your spellbook, you automatically convert said damage to cold damage. Your Ice Savant ability applies to gold and time spent copying such spells into your book.

If you choose fire, you may now prepare fire spells in your book, converting them to ice versions which deal cold damage, and whose visual effects, if any, are blue or white, but which in all other ways work exactly the same (Freezing Hands, Iceball, etc.).

If you choose acid or thunder as your damage type, you may choose when casting the spell whether to convert it or not.

When you convert such a spell that would normally inflict a condition, it instead inflicts the hypothermia condition (see variant rules). This condition lasts for the same duration as the normal condition would.

You may choose a second damage type at 10th level, and at 14th level this applies to all three damage types.

EMPOWERED ICE MAGIC

Beginning at 10th level, your ice spells are always considered to be cast at one higher level than their slot would indicate. That is, if you cast a converted iceball spell using a third-level slot, it is powered as though cast at fourth level.

PERMANENT FREEZING

At 14th level, you may call upon your ice magic to freeze an enemy solid. When you use this ability, you suffer 2d6 necrotic damage, and your opponent must make a Constitution save against your spell save DC. If they succeed at this save they suffer 3d6 cold damage. If they fail this save, they suffer 7d6 cold damage and are instantly transformed into ice and subject

to the petrified condition, suffering 1d4 cold damage per round until they die or are thawed. They do not have resistance to this cold damage.

Thawing such a creature requires dealing an equivalent amount of fire damage as has been suffered in cold damage from this ability. Fire damage dealt in this way heals cold damage on a 1:1 basis. Thus, if a victim suffers 24 cold damage from the initial transformation, followed by 2 the second round and 3 the third round, a total of 29 fire damage must be dealt to heal and thaw them.

After using this ability, you must complete a long rest before using it again.

THE SOUL MAGE

Wizards who function as soul magi come in many different stripes. These wizards have a connection to the negative energy plane just as do their cleric, sorcerer and warlock cousins, but the difference is in approach. Rather than having been corrupted by a dark deity or the voices of the Deeper Dark, or instead of having an innate blood connection to these energies, wizards of the soul mage arcane tradition approach the negative energy plane from a scientific standpoint. Just as with the eldritch energies that permeate the world, they believe they can wrest the energy of the negative plane from the cosmos and bend it to their will.

All too often, these wizards don't realize they are being corrupted by the necromantic energies of the plane of death until it's too late. Still, because they maintain more of a distance between themselves and the origin of their power, wizards tend to be better able to hide who and what they are, which is an advantage, as soul magi are often burned as witches when uncovered.

SOUL MAGE

When you select this tradition at 2nd level, you become a Soul Mage. You may drain others to gain soul points. To drain another, once per round you may choose a target you can see within 60 feet. That target must succeed at a Charisma save against your spell save DC. Allies make this save at disadvantage; enemies make this save at advantage. If the saving throw fails, the target loses 1d4 points of Constitution and you gain the same amount in soul points. You can expend soul points to increase the effectiveness of your spells, or to regain expended spell slots.

If the target is an enemy, the effect is instantaneous and ends. If the target is an ally, the effect is persistent; once a link with an ally is made, it is not easy for a mage to stop draining life. You drain another 1d4 points each round, and gain equivalent Soul Points, unless your target chooses to spend the entire round (during which they can take no actions, reactions or bonus actions) attempting to sever the bond by making a successful Charisma save (at disadvantage for allies, and advantage for enemies), or you spend an action to make a Wisdom save against your own spell save DC to sever the link. If both you and the target choose to sever the link, severing is automatic, but still costs you an action and your target a full round.

Targets reduced to zero Constitution are also reduced to zero hit points, are incapacitated, and must begin to make Death Saves. Constitution loss from this ability returns after the victim

completes a long rest. Soul points gained from this ability last until the end of an encounter.

Increase Spell Power. You may expend soul points to bolster the raw power of your spells. When you spend soul points, your spell counts as though it had been cast using a higher level spell slot, but you do not have to expend a higher level spell slot to cast the spell. Choose the level at which you wish to cast the spell and spend that level in soul points; the spell is then cast as though you had used a spell slot of that level. For example, you decide that you wish to cast magic missile as though it were a third level spell, but do not wish to expend a third level spell slot. You may expend three soul points, and your magic missile is empowered as though it were a third level spell.

Spell Slot Recovery. You may also use soul points to recover expended spell slots. Recovering an expended spell slot costs double the level of spell slot you wish to recover (thus, recovering a first level spell slot requires 2 Soul Points, and a third level slot requires 6 Soul Points).

You may use the soul drain ability as many times as you like during one encounter. After an encounter in which you use the soul drain ability ends, you must complete a long rest before using it again. At tenth level, after using this ability you must complete a short or a long rest before using it again.

For complete rules on Soul Magi and how they function, see **Chapter 4: Magic of Aihrede**.

DRAW THE SOUL

Beginning at sixth level, as your first action in any given combat, you may choose to use your action to gain 1d4 soul points without attempting to drain anyone. You may only do this once per encounter, and only if you currently have no soul points upon which to draw.

SOUL BOLSTERING

Beginning at 10th level, you may use the energy you drain from another to heal yourself or bolster your defenses. As a bonus action, spend any number of soul points you possess; for each point spent, roll 1d4 and heal that many points in damage. You may not heal others in this manner. You may not exceed your normal hit point maximum in this fashion.

You may also use this ability to increase your defense. For every 3 soul points you spend, you increase your AC by 1 for 1 minute. You may do this as a bonus action or a reaction. After using this ability, you must complete a short or long rest before using it again.

IMPROVED SOUL DRAIN

Starting at 14th level, when you drain a target, for each 1d4 points of constitution loss you drain, you gain an additional 2 soul points. Thus, if you drain 3 points of constitution from a target, you gain 5 soul points from the drain.

THE WHITE ORDER

This guild is spread far and wide throughout almost all the known kingdoms. In many cases, they built their libraries and halls, which are generally referred to as schools, upon the very foundations of their predecessors, the Paths of Umbra. There

is no particular guildmaster or hierarchic command structure. There is, however, a system of ranks to which the magi adhere. These ranks mark both the power and acquired knowledge of a guild member, and are delineated by color and title.

The greatest school of the White Order is Aranowl. It lies upon the Isle of Eleriath, the southernmost island which covers the approaches to the delta along the Ardeen River between the kingdoms of Kayomar and Maine. This massive complex sits atop a high cliff overlooking the seas to the south. During the Winter Dark, this edifice served the lords of Aufstrag as their fortress to overlook the sea and river beyond. Soon after the war, the king of Kayomar seized the castle and decried using it as a fortress, for its walls were too wasted. Eventually, he granted the right of occupation to the White Order. They have occupied it ever since, rebuilding its holds and halls, the outbuildings, and eventually the walls. It is not used in a warlike capacity at all. In fact, the White Order has made a gesture to the king of their peaceful intentions by removing the gates in the main wall.

Unlike the Paths of Umbra, followers of the White Order do not tend towards evil or the resurrection of the Horned God. They are a scholarly order dedicated to the advancement of knowledge and the arcane arts.

ADDITIONAL LANGUAGES

When you choose this Tradition at first level, you learn an additional number of languages equal to your Intelligence bonus (minimum one additional language).

MAGICAL AFFINITY

At second level, you may use Detect Magic as a spell-like ability. After using this ability, you must complete a long rest before using it again. You may use this ability one additional time at levels 6, 10 and 14. You regain all expended uses of this ability when you finish a long rest.

ARCANE EMPOWERMENT

At 6th level, choose any one spell in your spellbook. Whenever you cast this spell, it counts as having been cast using a spell slot one higher than you actually use (thus, if you cast a spell using a 3rd-level spell slot, it has the same power as though you had used a 4th level slot, etc.)

LEGEND LORE

At 10th level, you add the *legend lore* spell to your spellbook, if it is not already there. This is in addition to any other spells you would normally learn at this level. In addition, you always have this spell prepared and it does not count towards your normal number of daily spells. You may also cast this spell once without using a spell slot. After doing so, you must complete a long rest before you may do so again.

ARCANE SECRET

At 14th level, your knowledge of the mystical arts is vast; you learn any one arcane ability of your choice from any other arcane tradition. This arcane ability can be that normally unlocked at any level of that arcane tradition; first, second, sixth, tenth or fourteenth. If this arcane ability is an improvement of an ability learned by that tradition, you also learn that ability.

CHAPTER 2: NEW & ALTERNATE RULES

CLASS SKILL CHECKS

In addition to those skills in which a class is normally proficient, every class is considered to have a skill in what they are. This means that wizards are skilled at being wizards, fighters at being fighters, etc. When the CK desires a character to make an attribute check where the character's class would give them a benefit, he can call for (or allow, if the PC requests it) a Class Skill Check. This works as any skill check does, allowing the PC to add their proficiency bonus to the check, even if they don't normally have the listed skill. In some cases this may overlap with existing skills; wizards, for example, are generally proficient in matters arcane, which certainly overlaps with the Arcana skill. It is left to the CK how to deal with such issues (certainly Arcana is still useful to non-wizards, but it may open the door for wizards to choose different skills as a result).

For example: The paladin Jonas has been raised in the church of Corthain and serves that church loyally, but does not have proficiency in the Religion skill, having spent most of his life studying martial skills applicable to his Oath of Devotion. Though Jonas would not have any benefit when trying to divine information about a cult of Ornduhl the Red God, whenever a question comes up about the faith of Corthain, the CK could have Jonas make a Class check as it is suited to his character.

Example the Second: Tolvar is a wizard of the White Order, a skilled practitioner of magic as well as a scholar versed in a wide variety of subjects and languages. Though he does not speak Aenochian, he has heard the language spoken, and reads it fairly well. He encounters Arkthu the Sage, who grumbles in Aenochian as they negotiate the price of some key knowledge. The CK determines that Tolvar may be able to recognize the language, asks Tolvar to make a class attribute check. The CK determines a DC of 16 on the attribute check. Tolvar is a 3rd level wizard and Intelligence is the necessary attribute for the check; Tolvar's is 18. He adds 2 for his proficiency bonus and 4 for his attribute bonus to his roll of 9. The resulting 15 is not high enough and he does not recognize the language. The class attribute afforded Tolvar the best possible chance.

RACE AND LANGUAGES

All beginning characters speak the common tongue, Vulgate. The Vulgate is the common tongue of Aihilde and is spoken, in some derivation or the other, by almost every living, sentient, creature. A character also begins play knowing how to speak additional languages, depending upon the character's race, as outlined below. The descriptions of each race details a character's starting languages and the bonus languages they can learn. These may vary from those in the *5th Edition Players Handbook*.



BONUS LANGUAGES

A beginning character with an Intelligence score of 12 or higher begins play with a number of bonus languages that they can speak equal to their Intelligence bonus, in addition to those granted by the character's class and background. For example, a dwarf with an Intelligence of 13 speaks dwarven and the vulgate as their racial languages, plus potentially one or two others based on their chosen class or background. They can also choose one bonus language to speak. A character with an Intelligence of 18, on the other hand, would have a whopping four additional languages beyond their racial tongue, the vulgate and any class or background languages.

The player chooses their bonus languages from the list contained in the *5th Edition Player's Handbook* or from those spoken by subraces in this book, but if they wish to speak an uncommon or exotic language, the CK must approve the choice.

Rather than choosing languages at the start, the player may choose to "hold" language slots for the purpose of picking up additional bonus languages over time, and if the opportunity presents itself as they explore the world of Aihilde. If a character's Intelligence score increases due to aging or magic, they gain additional bonus language slots at that time.

To use an empty language slot, whenever a character encounters

a new language, they can choose to make an Intelligence check with their proficiency bonus to see if they speak said language. The DC for this check is 12 for common languages, or 15 for rare and exotic languages. If the check is successful, the character knows the language and can immediately add it to their character sheet. If the check is not successful, the character does not know the language and may not attempt to check again until they have gained at least one level of experience and have been exposed to the language again.

LITERACY

Aihrde is a pre-industrial world where higher education is reserved to those born into the nobility, merchants, wizards, priests, and the like. Few in the soldier's ranks, the agrarian classes, barbarians, etc. are taught to read or write the languages they speak. Determine the literacy in any language by using the following guidelines.

VULGATE & KNOWN

The Vulgate, the common tongue, is the base language for most living creatures in Aihrde. Though all speak it in one form or the other, few actually write or read it. Literacy is generally found in professions that require it, such as a scribe, or individuals who have been singled out and taught to read or write by others, or whose profession comes into repeated contact with the language in written form. A merchant must know how to keep records, but a blacksmith works from memory. Where the merchant may be able to speak, read, and write the Vulgate, the blacksmith may not. This same rule goes for player characters.

Known languages fall under the same category as the Vulgate. A character may or may not be able to read and write in languages they can speak. A dwarf may not know how to read dwarven, whereas an elf, who has the language skill, can read in dwarven.

The following classes from the Players Handbook are literate in the Vulgate: bard, cleric, paladin, and wizard. The following subraces from the Players Guide to Aihrde are automatically literate in the Vulgate: high elf.

All other classes must make a literacy check (see below) to determine whether they are literate in the Vulgate or their known languages, or must choose the literacy skill (see below).

NOTE: A character's, NPC's, or monster's literacy can be determined by the CK regardless of any other notation.

BONUS LANGUAGES AND LITERACY

For all intents and purposes, bonus languages are extra languages that the character picked up on their travels, from a friend, from formal studies, or some other broad exposure. Some people who learn the new language are literate in it; others are not, depending upon the circumstance.

For all bonus languages known before play begins, make a literacy check to determine the level of literacy that character has in that language.

For languages learned after play has begun the character is assumed to be illiterate in that language unless special mention is made and the time taken to learn the language in its written form.

LITERACY CHECK

Characters cannot necessarily read and write the language they speak unless it is noted otherwise, or the CK has

determined that they can. Those characters never exposed to reading or writing should not have the chance to read or write a language. Consult the nature of a character's class and background to determine if they are certainly literate (bards, nobles, wizards, clerics, merchants), may be literate (rogues, paladins, warlocks), or are not likely to be literate (barbarians, rangers street urchins).

To determine randomly if a character knows how to read and write a language they speak, they must make a DC 12 Intelligence check in order to determine if they can read and write the language. The CK determines whether proficiency bonus is added to this check. Success indicates that the character is literate in the language.

LITERACY SKILL

Literacy is added to the list of skills a character can learn, but must be learned separately for each language. A character can choose to pick up Literacy in lieu of any other skill offered by their class or background, or by expending bonus language slots. It is generally used with Intelligence, and a successful check allows a character to read or write a passage of text in the given language.

Characters who succeed at a literacy check (above) need not purchase the literacy skill in a given language; they are automatically presumed to have the skill. Should a character fail a literacy check, the only way to become literate in a given language is to learn the literacy skill in the same way a character would learn any new skill (that is, by taking a feat or class ability that grants a new skill).

NEW CONDITION: HYPOTHERMIA

- A creature suffering from hypothermia suffers disadvantage on all ability checks and saves, and on attack rolls.
- The creature suffers one level of exhaustion each hour until it is removed from the source of cold, or expends at least one hit die during a short rest, representing efforts to warm it up.

NEW WEAPON: THE KHOPESH

The khopesh is a popular and common weapon in the world of Aihrde. It is a "sickle-sword" that evolved from war axes. It has a short, curved blade, weighted at the tip, and balanced for fast use. It is approximately 24 inches long, and is notable for being able to deal slashing or bludgeoning damage, due to its blunted tip. It is considered a martial weapon.

Name	Cost	Damage	Weight	Properties
Khopesh	50gp	1d8 slashing or bludgeoning*	3 lb.	Finesse

*Wielder's choice on any given blow

COMBAT

The World of Aihrde game play incorporates all standard combat actions from the 5th Edition Players Handbook. Optional rules for use are as follows:

CRITICAL MISS

A critical miss occurs on a roll of a natural 1. The blow misses, and the weapon is dropped or knocked out of the hand, unless

the character specifically notes there is a loop wrapped around their wrist. In that case, a second roll is made by the character to determine if the weapon strikes the character for 1 point of damage (no bonuses are added). Recovering a weapon thus dropped requires a move action.

If using a bow or crossbow and a one is rolled, the bow or arrow/bolt breaks. A d6 is rolled to determine which. On a 1-5 the arrow/bolt breaks, on a 6 the bow or crossbow breaks. Unless a new string is handy, the weapon is deemed useless. Changing a bow string requires 1d3 rounds and a successful Dexterity check (proficiency bonus applies if the PC is proficient with the weapon).

CRUSHING BLOW

If a natural 20 is rolled while using a hammer, mace, or similar weapon and the opponent is not wearing some type of plate armor on the stricken body part, there is a chance of bone breakage. A Constitution save is made, with a DC equal to 8 plus the proficiency bonus and Strength bonus of the attacker. Crushing blows can also happen if any giant class creature, or creature with an 18+ Strength strikes a victim who is medium-sized or smaller with a bludgeoning weapon.

Broken bones impose disadvantage on all Dexterity-based checks; if the limb is a leg (determined by the striking player) speed is halved. Left on their own, broken bones heal within 2d4 weeks. Otherwise, restoration can restore function to the broken limb.

UNARMED COMBAT: BAR FIGHTS AND BACK ALLEY BRAWLS

The problem with standard unarmed combat in fantasy role playing is several-fold. The first, and largest, issue, is that unarmed attacks simply deal less damage than other weapons. This leads to an interminable series of attacks dealing 1 point of damage, and fights that drag on for a long time and just get boring.

Secondly, the point of unarmed combat is usually to (non-lethally) remove your opponent from the fight as fast as possible. In the Fifth Edition rules, this is represented by declaring non-lethal damage when an opponent reaches zero hit points. It's an elegant solution, but again, non-ideal to represent a flavorful tavern brawl or back alley fight where drawing knives is the exception rather than the rule.

These rules seek to present a sub-system for combat that mimics a more cinematic and flavorful take on combat, which will also speed up fights and allow for bar brawls, without bogging down the system, which can still be combined with standard combat to mix and match as needed.

THE BASICS

This variant does away with the “damage” aspect of combat altogether, assuming that in situations like bar fights or back alley brawls, nobody is trying to kill each other. As such, instead of suffering hit point damage, bumps and bruises, and the other minor injuries from an unarmed physical beating are represented by making saving throws instead of taking hit point damage. This adds a sense of exciting, back-and-forth between opponents: a successful roll to hit results in a saving throw to remain conscious before hitting back.

Participants attack as normal, making a standard “to hit” roll against their opponent's AC. Whenever you're hit, you make a Constitution save to keep going. The save DC is calculated as follows:

Save DC = 8 + attacker's proficiency bonus + attacker's Strength bonus.

In addition, the save DC increases by +1 for each consecutive hit you take, and reduces by -1 for each consecutive hit you deliver.

If an attacker scores a natural 20 or other critical hit, the save is made at disadvantage.

When you fail a save, you're out of the fight (KO'd, or whatever appropriate means of ending the fight works). In game terms, you are Incapacitated for 2d6 minutes. If you roll a natural, unmodified 1 on your save, you are incapacitated for 4d6 minutes. If the save was being made at disadvantage and you roll a natural 1, your hit points are reduced to zero, as you have taken an unusually brutal blow that did real harm. You must make death saves as standard.

For example, two characters are throwing punches: a first-level raider with Strength 15 (+2) and a proficiency bonus of +2, and a 1 HD thug with a Str of 13 (+1) and an assumed proficiency bonus of +2. Initiative is rolled as standard; the raider wins. He throws a punch and lands it. The thug now must make a Constitution save at DC 12 (8+2+2). He rolls, and gets a result of 14. He now gets to return the blow. He misses!

The next round begins. This round the raider lands a second consecutive punch. Since the thug failed to hit the raider, his save is now at DC 13. He makes it again with another 14 and returns the blow, connecting squarely. The raider now must make a DC 11 (8+1+2) Constitution save, and the thug's save is reset to DC 12, reduced by one as he landed a blow.

The battle proceeds back and forth until one or the other fails a save, at which point they are out of the fight.

INSPIRATION AND UNARMED COMBAT

Inspiration may be spent to grant advantage on an attack roll or a saving throw, as standard. In addition, a PC may as a reaction or bonus action spend Inspiration to reset their save DC or their opponent's to its base level. For example, a raider has been getting pounded by a strong thug, and while the save DC began at 11, it's raised to 16 after five consecutive hits. The raider spends Inspiration to reset the DC to 11, pumping himself up to get back into the fight.

Alternately, the raider notes that while the thug's save DC would normally be at a base of 12, because of the five consecutive hits, it's now at 7. After landing a blow, he chooses to spend Inspiration to reset the thug's DC to 12.

COMBINING WITH OTHER UNARMED COMBAT RULES

It could then easily combine with grappling rules to create maneuvers like choke holds and the like. Whenever you manage a grappling check as per the standard grappling rules, you can force your opponent to make a Constitution check every round to remain conscious, just as though you had hit them. They must succeed at this check before they can attempt to break the grapple. The DC increases by 1 for each round they remain in the choke or submission hold. You can also choose, after successfully grappling an opponent, to restrain them while trying to choke them out.

UNARMED VS. ARMED COMBAT

This system even works seamlessly with armed combat. Say you're in a punching match, and the opponent pulls a knife. They have switched to lethal combat and use normal rules—if they hit you, they deal 1d4 damage for their knife.

At the same time, you are still unarmed and can still KO them with a good sock to the jaw, forcing them to make increasing con saves for each punch you deliver without being hit in return.

It's important to note, however, that the assumptions in this system are very different than in the core combat system for the Fifth Edition rules. It is not recommended that characters be able to switch to this unarmed combat system in the middle of a pitched battle. The simple fact of fighting for one's life changes the landscape, and it's not as easy to simply knock someone out with a fist to the face.

MONKS AND UNARMED COMBAT

Trained unarmed combatants, like monks, gain a measurable bonus to this kind of fighting. Whenever a monk strikes an opponent, the DC of the Constitution save is uses double their proficiency bonus. They also gain advantage to all saves against being knocked out.

In addition, monks with a secondary attack may strike twice in a brawl such as this, but their second attack does not double their proficiency bonus to save DC.

FIGHTERS AND UNARMED COMBAT

Unarmed combat is simply making normal attack rolls. Thus, fighters may utilize their extra attack or action surge to gain extra strikes, as would be otherwise applicable.

In addition, a fighter who fails their save and would normally be knocked out, may expend a use of Second Wind to re-roll the save, but must use the result of the second roll. Alternately, a fighter may at any time expend a use of Second Wind to reset their save DC to its base, unmodified level.

USING THE ENVIRONMENT

Characters who are engaged in knock-down, drag-out, fight-for-your-life scenarios are likely to make use of the environment (grabbing a beer stein or bar stool to clock their opponent with, for example). This should be encouraged. One way to handle it is to simply have the wielder of an improvised weapon use armed combat rules, but that loses some of the spirit and should be done only if the attacker intends to transition to lethal combat.

Instead, participants in this kind of fight are encouraged to use whatever terrain would reasonably be available and describe exactly what they're doing. The CK will then provide bonuses based on their action: throwing dirt in an opponent's eyes, for example, might blind the opponent this round if they fail a Dexterity save against the attack roll. Grabbing a bar stool and clubbing them with it imposes disadvantage on the victim's Constitution save, but the stool then shatters, becoming useless on future rounds. Players and CKs should be creative in adjudicating these things!

VARIANT OPTION: WISDOM SAVES

Since Wisdom is used to represent force of will, at the CK's option, characters can choose to substitute Wisdom saves for

con saves, representing the fact that while their body is battered and bruised, they simply have the tenacity to force themselves to keep going.

VARIANT OPTION: TURNING THE TIDE

How often in entertainment do we see a hero beaten to the point of defeat, and suddenly they do something that completely turns the tide, ending the fight in one spectacular sequence? With this option, a hero can accomplish just that.

Once (and only once) during any given fight, at the point when the hero fails their Constitution check and would otherwise lose, they can attempt to turn the tide. They must describe to the CK exactly what they're doing to turn the tide, and they gain a second chance at a saving throw, at advantage or disadvantage as determined by the CK, and based on their description of what leads to the change in fate.

If they succeed in this new saving throw, their opponent must then make an immediate save, as though they'd been struck, and at the same DC as the one the PC failed, plus one. In addition, this save is made at disadvantage. Failing this save means that the opponent immediately loses the fight. Success means the opponents square off again, with both reset to base DC save.

For example, a PC battling an opponent deep within a volcano fails a saving throw with the DC increased by 4 in unarmed combat. Normally this would lead to them losing the battle. They state that they are attempting to turn the tide, that a sudden seismic shift rocks the landscape, allowing them to roll free, reverse grip, and kick their opponent towards a ledge. The CK allows them a new saving throw, still at the +4 DC, but with their save at advantage.

They make their save. The tide has turned, and now the opponent must make a save at an increased DC of +5 (the original failed 4, plus one) or lose the battle! Even worse, the opponent's save is now made at disadvantage. If the opponent succeeds at the save, the battle continues on, with both sides now even, resetting DC to the base level for each.

This is an option that should only be used in important battles, when dramatically appropriate. A PC engaging in a basic bar brawl doesn't get to turn the tide. One struggling with a major adversary at the climax of the adventure, on the other hand...

VARIANT OPTION: THE FINISHING BLOW

Under the normal rules, the fight simply continues until one side fails their saving throw, at which point they're unconscious. What happens then, however? It stands to reason that the attacker could simply finish off their opponent if they choose.

That being said, when one considers believability, it's important to keep in mind that you're talking about murdering someone with your bare hands, which is a lot harder than shooting or stabbing someone, both from a physical and an emotional standpoint. However, in a cinematic sense, at this point, if the winner decides, and the CK deems it dramatically appropriate, they can choose to kill their opponent or otherwise decisively end the fight in some theatrical fashion.

This should be done in a clearly descriptive and cinematic way. Consider the end of a recent action/adventure film. The heroine takes advantage of an explosion to escape certain death at the antagonist's blade as he tries to escape with a potentially devastating biological weapon. She turns the tide of battle (see

above), knocks the villain off balance, kicks him in the sternum, and strikes him in the throat. In game terms, the villain fails his Constitution save.

Instead of him being unconscious, the heroine's player says, "He staggers backwards. I stand, and say, 'You messed with the wrong woman.' Then I grab the diseased bone he's trying to escape with, ram it down his throat, and kick him into the mass grave below, watching him rot before my eyes."

The CK feels this a wildly appropriate end to the story and approves it. The adventure then continues as the tomb begins to collapse around her, and she has to escape....

INSPIRATION POINTS

The following rules are entirely optional and should not be assumed in play during any game without the Castle Keeper's approval. One of the most interesting aspects of the Fifth Edition rules set is the mechanic for Advantage and Disadvantage. This mechanic greatly simplifies and streamlines the rules, eliminating laundry lists of situational and stackable bonuses and penalties, in favor of, "you're in an advantageous situation," or "you're at disadvantage."

In addition, one of the more interesting implementations of this mechanic is through Inspiration. However, as RPG design has moved forward and given players a stronger element of story control and manipulation through mechanics called (in other games) hero points, fate points, drama points, etc., the inspiration mechanic seems an odd "one and done" approach. The intent, clearly, is to keep players from constantly having advantage. The effect, unfortunately, is all-or-nothing. Either DMs are generous and players always have advantage waiting to spend, or they never get it except in truly extraordinary circumstances.

For some tables this is absolutely fine; these rules aren't for them. For those who like a bit more flexibility in what they can do, I present this new "inspiration point" system, derived from the aforementioned mechanics in various games, and designed to give players a greater degree of control over how they use their inspiration.

WHAT IS INSPIRATION?

Inspiration, as described in the Systems Reference Document, is a rule the game master can use to reward you for playing your character in a way that's true to his or her personality traits, ideal, bond, and flaw. By using inspiration, you can draw on your personality trait of compassion for the downtrodden to give you an edge in negotiating with the Beggar Prince. Or inspiration can let you call on your bond to the defense of your home village to push past the effect of a spell that has been laid on you.

WHAT ARE INSPIRATION POINTS?

In the core 5th edition rules set, inspiration is something you either have, or you don't. In this alternate system, you instead have a set of Inspiration Points which you can use as you choose. These points, however, do not "refresh" and once they're used, they're gone. You don't get to restore your pool of Inspiration Points (IPs) from taking a short or long rest. At their core, Inspiration Points are similar to the base Inspiration rule, but you can have more than one, and you can do a bit more with them.

WHAT DO INSPIRATION POINTS DO?

There are a number of things you can do with IPs as you rack them up. An Inspiration Point can be spent for any of the following purposes:

- **Heroic Action:** Gain advantage on an attack, save or check
- **Aid an Ally:** Grant advantage to an ally
- **Grin in the Face of Death:** Spend hit dice
- **Inspired Defense:** Add proficiency bonus to AC as a reaction
- **Righteous Rage:** Gain advantage on all attacks for a scene
- **Push Through:** Gain an extra bonus action or reaction or use an ability in an unusual way.
- **Stroke of Luck:** Gain a minor plot break

HEROIC ACTION

You can spend an inspiration point to gain advantage on an attack roll, saving throw or ability check. This includes death saves. Spending inspiration in this way can offset disadvantage imposed by another circumstance.

AID AN ALLY

By spending an inspiration point, you can give an ally advantage on an attack roll, saving throw, or ability check. To do this, you must describe exactly what your character is doing to inspire or aid their ally, thus helping them in their efforts.

GRIN IN THE FACE OF DEATH

Spend one inspiration point. You may expend any number of hit dice to heal just as if you were taking a short rest. These hit dice are considered expended in the same way until you complete a long rest, at which point you gain half of your hit dice back as normal.

INSPIRED DEFENSE

By spending an inspiration point, you may use your reaction to add your Proficiency Bonus to your Armor Class until your next turn.

RIGHTEOUS RAGE

By expending three inspiration points, you gain advantage on all attacks until the end of the combat. You must have a good dramatic reason to call upon this inner fury—you witness a beloved companion murdered before your eyes, the villains have just slaughtered a village full of innocents, etc.

PUSH THROUGH

You may spend an inspiration point to gain one additional bonus action or reaction beyond those you normally have in a round. This bonus action or reaction must be for a different purpose than those you normally have.

You may not, for example, use an inspired bonus action to gain an additional attack if you have already used a bonus action to gain an extra attack this round. Nor may you stack bonuses or advantages from multiple bonus actions together with this ability. For example, you may not spend Push Through to gain Inspired Defense as well as spending a character archetype die to also raise your AC.

At the Castle Keeper's option, you may use Push Through to use a class ability, skill or other special ability in a way that it is not normally used. For example, a spell caster might use

Push Through to partially counter a spell cast by an enemy by expending their spell slots to reduce the effectiveness of that enemy's spell. In such a case, the Castle Keeper may call for an Intelligence (Arcana) check to first identify the spell being cast, and may limit the amount of interference that can be employed.

The specifics of this are left to the Castle Keeper and players, but be creative!

STROKE OF LUCK

You gain a minor “plot break” which aids your character or group. This can be anything from a sudden idea to having or finding an object that would be useful in a given circumstance. It cannot be something that irrevocably turns the tide of a situation, but it can be used, for example, to affect a lucky escape.

For example, if the PCs are being chased through alleyways by a group of assassins who outnumber and outgun the heroes, the heroes could climb a ladder to get to the rooftop, and then spend an inspiration point for the ladder to be rickety and falling apart, collapsing just as they clear the top, and slowing down the enemy just long enough for the PCs to gain important ground.

As another example, let's say a group of characters have been captured and robbed of their gear. They escape into a dungeon complex, but are largely unarmed and helpless. The fighter spends an inspiration point to find an old, rotted skeleton which just happens to have a functional longsword. It's not high quality, but it'll suffice until they can get their gear back.

A third example occurs when the players are searching for an item. They've combed the entire complex and have come up empty, but they know the item is here somewhere. Someone spends an inspiration point to find the information, secret door, hidden compartment or other item of interest they've missed through a sudden burst of insight, or through simply stumbling across the solution.

GAINING INSPIRATION POINTS

All characters begin play with 4 inspiration points at level 1. As the game progresses, the Castle Keeper can choose to give you inspiration for a variety of reasons. Typically, Castle Keepers award it when you play out your personality traits, give in to the drawbacks presented by a flaw or bond, or otherwise portray your character in a compelling way. Your Castle Keeper will tell you how you can earn inspiration in the game.

Just a few common means of gaining inspiration include:

- **Outstanding role playing:** When you expertly play your character's personality traits, bonds and flaws, especially when it is to their detriment, they might gain inspiration. Constantly harming the party just so you can rack up IPs, however, should fail.
- **Entertaining banter and insight:** When you utter an excellent quote that is in-character or germane to the situation at hand, which is appreciated by the rest of the table—especially in terms of raising the level of levity,

making others laugh, or is very insightful—you could be granted an IP.

- **Heroic Self-Sacrifice:** PCs who put themselves in the line of severe danger to save an innocent, or otherwise put the safety of those in need ahead of themselves or their companions, can earn Inspiration. Using a reaction to throw yourself in front of an arrow meant for an NPC or a fellow PC you are protecting is one example of this, but so is working to evacuate civilians while your companions hold off the Big Bad.
- **Unfortunate Events:** Just as inspiration benefits the players, awarding inspiration can benefit the Castle Keeper. Sometimes the Castle Keeper needs something to happen—you succumb to the drow sleeping poison, you get clubbed over the back of the head and knocked out, the bad guy just gets away this time. When these things happen, the Castle Keeper can override other considerations to move the story forward, but should give the players from 1 to 3 inspiration points based on how severe the consequences to them might be. Just be careful not to overuse this; there's a difference between dramatically moving the story ahead, and railroading your players!

There are many ways to earn inspiration points; the above comprise just a few suggestions. Again, your Castle Keeper will award them as they see fit. If the game is proceeding properly, characters should earn inspiration at roughly the same rate as they spend it, though difficult battles and exceptional circumstances could change this rate.

ADJUDICATING INSPIRATION

There is one key factor that always must be considered when dealing with inspiration: the Castle Keeper is running the game. Inspiration should be spent only when it's dramatically appropriate. The Castle Keeper is well within their rights to override any stated use of an IP, or to alter or limit the results. This is particularly applicable in the Stroke of Luck application, but can apply across the board. The Castle Keeper may not want you to have advantage on a given saving throw, but may still feel it appropriate that you have a shot at it. In such a case, they could override your expenditure for Heroic Action, for example.

SPENDING INSPIRATION

Finally, there are limits as to how much inspiration you can spend at any one time. You may only expend inspiration once for any given purpose in a round. This means you may not spend Inspiration twice on Riposte or Retort to gain both a bonus action and a reaction. Nor can you spend it on Heroic Action twice to gain advantage on an attack and a saving throw.

In addition, the limits on advantage still apply. You cannot gain “double advantage” by spending inspiration on Righteous Rage and later using Heroic Action, though at the Castle Keeper's option, using both can help to offset disadvantageous conditions—you may, for example, have an offsetting advantage and disadvantage; this resets your situation to nil, but adding a second advantageous condition may grant you advantage if the Castle Keeper deems it appropriate.

CHAPTER 4: MAGIC OF AIHRDE



In this chapter, we'll look at how magic works in Aihilde, including complete rules for the soul mage character paths, and a complete breakdown of rune magic that replaces invocations for the Rune Mark Warlock Pact. Then we'll list a number of new spells to add to your Fifth Edition Games.

THE SOUL MAGE

The soul mage is a dark form of magic user that draws upon the souls of the living to empower their spells. They come in all shapes and varieties, but each has one thing in common—a direct connection to the negative energy plane, known by some as the Deeper Dark, where reside the undead and other horrors beyond human conception. It is this direct negative energy connection that brands one a Soul Mage, whether their approach is clerical, arcane, charismatic or pact-based. There are soul magi clerics, wizards, warlocks and sorcerers in the world.

Where this connection to the Deeper Dark originates, few can say, save that it all began with the blood elves. Some believe it is due to the machinations of Unklar. Others think it the work of Narrheit, the Lord of Nightmares, whispering into the minds of the corrupt as they were being twisted in Aufstrag. Still other scholars insist that it's the touch of Ornduhl, the Red God, who holds sway over the souls of the dead, claiming that the Red God came to the blood elves after they emerged from the dungeons of Unklar.

Most scholars believe that the soul magi began with the Blood Elves, as they were being reshaped, tortured, and corrupted by Unklar in the darkest dungeons of Aufstrag. Whether or not this is true, the majority of blood elf magic users are soul magi. Still, the affinity for the dark plane has made its way to other practitioners of the arcane and divine arts all over the world.

Soul magi are rare, and are as deadly to their friends as to their enemies—indeed, they may even be more deadly to friends, as it is much easier to tap into and drain the life energy from one for whom you care, than it is someone against whom you have enmity or antipathy.

WHAT IS A SOUL MAGE?

A soul mage is a blanket term used to describe those magic users, be they arcane or divine, who draw upon the souls of the living to fuel their power. This form of necromancy appears in clerics, sorcerers, wizards and warlocks. For some unknown reason, there are no known druidic soul magi; speculation is that the druid's connection to the natural world forbids them from pursuing such an unnatural path to power.

Because soul magi appear in all different forms, in game terms, the soul mage manifests as a clerical domain (the Soul Domain), a sorcerous origin (Blood of Unklar), a warlock patron (Deeper Dark) and an arcane tradition for wizards (the Soul Mage). Each offers unique, but similar, powers, and all revolve around the draining of one's allies to bolster one's own power.

This draining is rarely, if ever, voluntary on the part of the target being drained, but it is far easier to drain an ally than an enemy; the shared experiences between the mage and target create a bond between the two that exists regardless of any



personal sense of connection of which the two are aware—thus an ally that the mage doesn't like is no different than one about whom the mage cares. That they are an ally is enough.

THE SOUL MAGE AND ALIGNMENT

Despite their darkly necromantic approach to magic, not all soul magi are evil. The connection to the Deeper Dark is innate, something for which the soul mage neither asks, nor which they can help. That being said, and particularly in the case of clerics, dark gods are drawn to those with this connection, and often whisper to them in dreams and in the dead of the night, guiding them along a dark path.

It is more likely to encounter a goodly sorcerer or wizard soul mage, than it is a cleric or warlock, who are granted their powers through the agency of a divine patron. Still, there are those of all stripes who battle against their darker nature, fighting against the easy road and the lure of power that their abilities offer and seeking to use their darkness to bring a bit of light into the world.

DRAINING A TARGET

When a soul mage seeks to drain a target to empower themselves, they simply state the target they are attempting to drain. This is a free action that may only be done once per round. The target must then make a Charisma saving throw against the soul mage's spell save DC. If the target is an ally, this

saving throw is made at disadvantage; if they are an enemy, the save is made at advantage.

Once the connection is made, the mage automatically drains 1d4 points of Constitution from the target each round. Victims regain lost Constitution after a long rest, but if Constitution reaches zero, the victim falls incapacitated and reduced to 0 hit points, and must begin making Death Saves.

These drained points are converted into Soul Points that the mage can spend to bolster their spells. Each variety of soul mage expends Soul Points in different ways:

- Clerics can use them to gain extra uses of their Channel Divinity abilities, to heal or to harm.
- Sorcerers can use them to gain additional Sorcery points and to mimic uses of sorcery points they may not normally possess.
- Warlocks enhance the damage of their spells and may call upon invocations they may not normally possess.
- Wizards may bolster the spell slots of those spells they cast, casting at higher levels without the need to expend higher level slots. They may also convert cantrips that normally require an action to a bonus action, allowing the casting of two spells in a round.
- All Casters may use soul points to regain expended spell slots.

Using soul points is a bonus action, but may combine with any other bonus action the mage possesses, so long as the combination makes sense. Spending a soul point, for example, to bolster a spell that is cast as a bonus action, is possible. Soul points may not, however, be used to grant an additional bonus action; only to modify existing bonus actions as appropriate.

DURATION OF SOUL POINTS

So long as the connection between a soul mage and the target is maintained (automatic for an ally; requires a new attempt every round for an enemy), the soul points continue to drain each round at the rate of an additional 1d4 points of Constitution; these points, however, last only for the duration of a single encounter and then they fade.

If an encounter ends and another immediately begins (within 1d4 minutes), there is a 50% chance that the soul mage will be able to recall and hold onto half the prior soul points they had at the end of the prior encounter. If they are able to hold onto soul points, neither they nor their drained targets suffer exhaustion until the end of the new encounter (see “The Cost of Soul Drain,” below).

Any lingering effects of expended soul points continue to their natural duration. If, for example, a caster uses soul points to regain expended spell slots, those spell slots remain even after soul points vanish.

BREAKING THE LINK

If the victim of the drain was an enemy, a new attempt to drain must be made each round; there is no bond that enables continued drain.

If the victim is an ally, the exact opposite is true; drain is persistent unless a concerted effort is made to break the link. There are two ways to do so.

1. The victim can spend a full round attempting to pull away, making a new Charisma saving throw to sever the drain. No other actions may be undertaken during this

round, as breaking the link requires utter and absolute concentration. The save is made under the same conditions as the initial save—disadvantage for allies, advantage for enemies.

2. The soul mage themselves may attempt to sever. The sensation of draining someone is intoxicating, however, and a soul mage can never simply just shut it off. Doing so requires an action on the part of the soul mage, who must make a Wisdom saving throw against their own Spell Save DC to cut off the link.

The only way that breaking a link is automatic is when both the soul mage and their target simultaneously attempt to sever the connection. In such a case, no saving throw is necessary, and the connection breaks. No further drain is suffered and no further soul points gained.

SWITCHING TARGETS

A soul mage may not simply switch targets of their drain at will. To drain a different target requires first breaking the link with their current target. Once this is done, the soul mage may choose a different target, who must make a saving throw as standard.

THE COST OF SOUL DRAIN

When the encounter is over and the mage successfully breaks the connection with their target, the soul mage and all those drained during the encounter suffer 1d4 levels of exhaustion.

RUNE MAGIC

Words carry power; wizards use them to channel their arcane sorcery and priests to intone the divine power of their gods. There is, however, a power in words beyond that used by the wizard or the priest. Language reflects the order and chaos of all things; language captures the essence of things, defines, casts it in understandable forms. Language and words carry their own power, and their own magic.

RUNE MAGIC DEFINED

Rune magic is derived from magic bound in words of power as found in the Language of Creation. These words are difficult to master; they are complex both in form and in sound. To draw forth the power bound in a word, it must be repeated with the utmost precision, intonation, pronunciation, emotion, and in some cases, expression. The runes as created by the dwarves are markings that capture the power of individual words, removing the impossible complications that come with using the word itself. Many runes contain multiple words of power, bound together and interwoven to make a more powerful rune. Rune magic’s source resides in the word(s), because they are expressed in the form of the rune.

Rune marks translate and master runes that they know or have acquired from the Codices. Once they have mastered the rune, they know it, and they can use it again. No special vessels are required to contain their magic; i.e. they do not require books, totems, holy items, etc. However, once a rune is unlocked and committed to memory, its translation may be lost or forgotten by other rune spells or even through powerful

wizard spells such as mind blank. If a rune mark suffers from such an attack they can lose some or all of their knowledge of the runes. For this reason many carry or hide items with their runes (and their translations) written upon them.

USING RUNES

The magic used by rune marks is classified as runic; it is derived from mastering the runes of power. Rune marks gain power not through deliberate study or prayer, but through mastering the Codices or finding previously unmastered runes of power and first translating them and then mastering their hidden magic.

TRANSLATING RUNES

Rune marks do not memorize runes daily as do wizards; nor do they pray for them daily as do clerics. Early in his career the rune mark studies and learns the basic meaning and use of a litany of runes found in the Codex of the Runes of the Initiate; these are listed in the Rune Magic section that follows. At 1st level the rune mark has translated each of the runes in the Codex of the Runes of the Initiate. Like learning a foreign language, he has learned to translate these runes; he does not need a book or device to hold them (though he may wish to keep such a book or device).

Once a rune has been translated the rune mark knows it permanently. They do not have to re-translate it unless some mind-altering event erases the rune from their memory.

The rune mark will eventually come across runes that are not in the Codex of the Runes of the Initiate. To translate such a rune requires a successful Charisma check and at least one week of study to translate a new rune. Once a rune mark has translated a rune, it is added to his list of runes they can master and use.

MASTERING RUNES

A rune mark can only master a rune he has translated. A mastered rune is a rune the rune mark can inscribe to unleash its power.

The rune mark begins play with a number of mastered runes equal to the number of invocations he would normally possess, plus one. The player chooses the runes he wishes to master first. These cannot be switched out once chosen.

Whenever the rune mark's number of known invocations increases, he automatically adds an additional rune to his repertoire. This rune can be from any codex to which the rune mark has gained access in the course of play; at the beginning of the game, a rune mark may only access runes from the Codex of the Initiate. Access to other codices will be at the discretion of the CK as the game progresses, and could occur when the rune mark's order permits them access to a new codex, they find a codex hidden in a dungeon, or through other means.

In addition, runes may be found during play in codices hidden in ancient dungeons, secreted in libraries and great temples, etc. Once a new rune is found, the rune mark must spend one hour (the equivalent of a short rest) studying, translating, and meditating on the true meaning and nature of the rune. During this time, he may not spend hit dice or do any of the other things normally permitted during a short rest.

At the end of this time, the rune mark makes a DC 15 Intelligence check, adding their proficiency bonus. If successful,

he has mastered the rune and can now use it. If unsuccessful, he cannot attempt to translate that rune again until after attaining another level of experience. As with translating, once mastered, a rune needs never be re-mastered unless a mind-altering event erases the rune from the rune mark's memory.

TYPES OF RUNES

Written runes are either active or static. If active, their power unleashes immediately; if static, their power unleashes under particular circumstances as set by the rune mark. It takes a standard action to write any one rune.

Active Runes: The power of an active rune is released at the end of the round in which it is inscribed, after all actions have taken place. Casting a rune takes one action and uses a single rune slot; the rune is traced onto media which can be anything from stones to chips of wood to bone or antler, to bits of papyrus, and then cast (dropped or hurled) to activate. For any rune that involves a saving throw, the Warlock's standard spell save DC is used. Likewise, any rune that requires an attack roll uses the Warlock's Spell Attack Modifier.

Just as with other arcane magic users, a rune mark recovers all expended rune slots after completing a long rest, though there is no need to prepare runes. A warlock always has all mastered runes prepared.

Static Runes: At times, the rune mark does not wish an inscribed rune to be activated immediately. To achieve this he must contain its power through a series of runic inscriptions, including the containing rune, the reactive rune, and the conditional rune. The containing rune, or linking rune, is written first, containing the magic of the next rune, the reactive rune. This requires one round to inscribe. The reactive rune, that rune being held in a stasis until triggered, is written next. This requires a second round to inscribe. The conditional rune follows the reactive rune; this is the rune that establishes the conditions which release the power of the rune. This requires a third round to inscribe. Conditional runes are other runes the rune mark has translated.

The rune mark then makes a DC 15 Intelligence (arcana) check to secure the runes as one. If this check is failed, the static rune does not function, and the rune mark may not try to create the same rune again until completing a long rest. If the check succeeds, the Static Rune is ready to use. It will activate upon its condition being met, and will last as long as the reactive rune would normally last, after which time the object becomes useless.

For example, to create a static rune that would permit the rune mark to breathe underwater, he would inscribe linking upon a ring or pendant. Intertwining with this, he would follow it with air to represent the ability to breathe, as a reactive rune. Finally, he inscribes water as the conditional rune, so that the rune activates when it comes into contact with water. He makes his DC 15 Intelligence (Arcana) check; the Castle Keeper informs him that the device will activate as soon as it touches water, and will last as long as the air rune would normally last.

DAILY USAGE

Runes are complicated forms of language allowing the rune mark to manipulate the world around them. Their usage, however, requires a great deal of mental fortitude. Because of

this, a rune mark is limited in the number of runes they can use each day. The number of runes a rune mark can master is equal to the number of eldritch invocations they would normally possess as a Warlock, plus two. This means that at first level a rune mark can master two runes.

Like all other mages, rune marks must use their own personal power to hold and bind the energy they use within their runes. With a rune mark, their force of personality is what binds and controls the runes they master. As such, the rune mark is restricted in the number of runes they can cast per day. In addition, a rune mark has a number of rune slots per day equal to their Charisma bonus plus their proficiency bonus.

The rune mark can use a rune multiple times in a day based on the available number of rune slots they possess; however, they cannot use the same active rune multiple times, and simultaneously. For example: they cannot have two fire runes going at the same time. They can have a number of static runes equal to their proficiency bonus plus charisma bonus at the same time. For example, a 3rd level rune mark with a Charisma of 15 can have four static runes. As soon as one of these runes activates, another static rune can be created. Until then, they may create no more static runes.

Runes can, however, be used in conjunction with other runes.

Each rune's description lists either charisma or intelligence; this is the attribute required to successfully master the rune when it is first found. The DC to master a rune is 15.

To release the power of a mastered rune the rune mark inscribes the rune with his stylus, then casts the rune to the ground or hurls it at the target (depending on the intended effect), vocalizing the rune as he does so.

If a rune's effect requires or permits a saving throw, the DC for this is the same as the Warlock's spell save DC.

If a rune needs to be targeted (i.e. strike a specific area), use the Warlock's spell attack modifier.

Spell resistance does not work against the power of a rune, though at the discretion of the CK, certain creatures may have rune resistance or runic vulnerability. Since this is a new type of magic, and there are hundreds of creatures available in the Fifth Edition rules, it is left to the Castle Keeper which creatures these are. It is suggested, however, that aberrations and fiends have runic resistance, while constructs have runic vulnerability.

Once a rune mark has exhausted his rune usage for a day, he must complete a long rest before he can use runes again. Once he has rested he regains all expended rune slots.

TYPES OF RUNES

Runes are broken up and listed in the Codices; some runes, when combined together, make schools of runes. Mastering one type of Codex gains the rune mark the title of Master of that particular Codex. So, one who successfully translated the Initiate Runes would be a Master of the Foundation, while one who had mastered the Runes of Winter would be a Master of Umbra. One who has mastered all of the Aihrdian runes would be a Master of the Four Pillars.

AVAILABILITY OF RUNES

It should be noted that of the runes contained herein, a rune mark may only master Runes of the Initiate as part of

their normal level advancement. The other codices contain the potential to grant great power, but are jealously guarded by those who have access to them, and must be found in the course of adventuring, or a student must be granted special access by a college, guild, or order to access them. The Paths of Umbra are held only by that particular order, and may be difficult to come by, while no order has access to the Blood Runes. While it is largely agreed that the Blood Runes exist, they have been lost for centuries, and many a rune mark has devoted their entire lives to the search for these runes.

RUNE CODICES

The Runes of the Initiate: These are the Foundation.

Aihrdian Runes: These are the Four Pillars.

Blood Runes: These are the Arc of Time.

Winter Runes: These are the Paths of Umbra.

There are, in addition, whispers of runic texts that exist to other forms of power, but these have been lost to time, if they ever existed to begin with. They are listed here as inspiration for the CK who wishes to craft their own approach to rune magic.

Runes of Creation

Runes of Destruction

Runes of Entropy and Chaos

Runes of Motion (Law)

Shadow Runes: These are the Gray Mist.

Dragon Runes: These are the Long Tale.

Color Runes: These are the Marks of Madness.

Dream Runes: These are the Deep Waters.

Bone Runes: These are the Dead's Chorus.

THE KNOWN RUNES

RUNES OF THE INITIATE

Arrest Motion: Stops objects in motion, or keeps them still

Bend Light: Camouflages by manipulating light

Binding: Magically binds targets

Bottle: Creates a bottle of magical capacity

Breath: Creates breathable air

Composition: Reveals the target's make-up

Darkness: Removes light

Drain Heat: Pulls heat from a source

Echo: Creates a sensory sentinel over a sleeper

Horn of Plenty: Enhances mental attributes

Light: Creates a source of light

Linking: Allows several runes to be linked for simultaneous release

Luck: Increases successful outcome

Lure: Draws in others

Marking: Links an item to the rune mark

Mind Calm: Clears thoughts

Mind's Eye: Allows sight through another's eyes

Nutrient: Draws sustenance from the nord stone

Offering: Transfers HP or attributes points to recipient

Opening: Breaks magical bonds

Pillars: Strengthens support structures

Redirect: Veers movement off-course

Repulsion: Pushes things away

Rending: Breaks things apart

Shielding: Protects against magical attacks

Snare: Sets an all-consuming trap in the ground
Threads: Creates threads of ice that can be manipulated
Tensile: Increases the tensile Strength of an item
Voice: Increases influence
Weightlessness: Reduces the weight of an item or person

AIHRDIAN RUNES (THE FOUR PILLARS)

Dreaming: forces the target into a dream world
Enchantment: This rune enchants items
Fire: This rune allows the rune mark to create fire
Unmaking: This rune, once inscribed, invokes instant destruction.

THE PATHS OF UMBRA (THE WINTER RUNES)

Bridging: Creates a liquid bridge between worlds
Dimension Sight: Allows one to see into other dimensions
Fold Space: Allows user to travel great distances by folding space
Hibernate: Places subject into a deep, near-unbreakable slumber.
Minor Dimension: Creates a pocket dimension
Mirrors: Creates a mirror portal, allowing one entry to other realms
Mystic Orb: Creates an orb that travels through non-terrestrial environments
Recall: Transports the rune mark to pre-designated place
Tether: Connects two realities or planes with a magical tether
Summon Planar: Summons a denizen of another plane

THE BLOOD CODEX

Anchor: Grounds the recipient in reality.
Burol's Anchor: Grants immunity to aging.
Capture Moment: Create a mental copy of a moment in time.
Celerity: Allows movement at great speed.
Displacement: Displace a moment in an individual's life.
First Wind: Summons a powerful wind to hurl objects.
Flame of Ornduhl: Creates a flame that reveals truth.
Forget: Erases memories.
Foretelling: Sees a future moment.
Know Ancestor: reveals an ancestor of a target.
Moment: Locates an event in the Arc of Time.
Nulaks Temporal Familiar: Summons a fragment of the All Father.
Perfect Recollection: Recall an event in perfect clarity.
Senescent: Slow or reverse aging.
Shroud: Temporal invisibility.
Tears in Rain: Creates an enchanted sword.
Temporal Gate: Opens a gateway to the Arc of Time.
Temporal Immersion: Merge with the flow of time.
Time Stop: Slow time for all but the caster.
Traveling: Travel within the Arc of Time.

THE CODEX INITIATE

ARREST MOTION (ROAN OT KEPULCH)

Arrest motion stops objects in motion or keeps them from moving, if already motionless. It has an area of effect of 10'x10' +5' per level of the rune mark, and lasts one round per level.

The targets are held exactly as they are when the rune is activated. If they are in flight, they are held in flight. Both humans and monsters can be stopped, as can items thrown or hurled. The rune mark must make a successful Charisma save for the rune to work. The caster can cast it on himself; in such cases there is no attribute check required.

The item or person in stasis can be moved by outside influence, or in the case of a living creature, it can attempt to move itself by making a successful Strength save against the rune mark's spell save DC. If it fails, it may repeat the save at the end of each of its turns, ending the effect on itself with a success. If an outside force is attempting to move the target, the source of the interference must make the Strength check.

BEND LIGHT (ROAN OT AMNUEL)

Bend light allows the user to manipulate light, forcing it away from the rune's target. It affects a 20-foot diameter sphere and lasts one turn per level of the rune mark.

The redirected light makes the target invisible from any looking at it, as no light is reflected back from the target for the eye to see. It does not, of course, hide the target from any other senses, such as smell, touch, or magical vision from spells such as see invisible or true seeing.

BINDING (ROAN OT PAATH-UK)

Binding has many uses, as it can be used to join two mundane objects together. The binding is permanent until the rune mark releases it; spells such as dispel magic, knock, or a similar spell can be used to break the binding. It affects one object, great or small.

The binding runes can be used to bind a door and the door jamb, two covers of a book, torn armor, a broken sword hilt, etc. Any existing portal, magical or mundane, bound with the rune remains open. If used with the opening rune, the binding rune binds the target open, keeping a door from closing, a book from closing, etc. The rune has broader implications, it can be used to close magical portals or open them, etc.

BOTTLE (ROAN OT ILJ)

Bottle creates an interdimensional space within a vessel. The rune is permanent until dispelled magically or canceled by the rune mark.

The space is shaped much like a bottle, being round and rather small. The space created is equal to one square foot for every level of the rune mark. It commonly serves the traveler as a vessel for carrying water, as it serves to hold simple substances such as liquids and gases. The space cannot be corroded, so any substance placed within it does no harm to the vessel. Bottle must be cast upon a flask, bottle, or similar container.

BREATH (ROAN OT HIGLE)

Breath creates breathable air and is useful in almost every environment: under water, in sulfurous caverns, in the Void, or on other planes where air might be in short supply or may not exist at all.

The rune is cast by touching the target, living or otherwise. This rune does not expire as normal runes do, but rather creates enough air to keep an adult human alive for 24 hours. If the rune is cast upon an object, it creates a 20-foot diameter sphere.

Its power dissipates, though it gives breathable air to more than one person. One adult human has enough air for 24 hours, or two adult humans 12 hours, or three adult humans 6 hours, etc.

COMPOSITION (ROAN OT IETULTH)

Composition allows the user to know the substance of things. It has a range of up to 10 feet per caster level. The rune lasts one round per caster level.

Casting the rune allows the rune mark to understand what something is composed of, i.e. what types of minerals, liquids, gases, or elements are present. He cannot determine the exact breakdown, such as percentages, ratios, or other measurements. One could ascertain if an approaching gas cloud has acid qualities within, the wood from which a door is made, the magical metal(s) within a sword, etc. A successful DC 15 Intelligence (arcana) check allows the user to determine the age of the substance in question.

If cast on magic items, this rune works exactly as the identify spell.

When cast upon a living target, the composition reveals the creature's alignment. The target is allowed an Intelligence saving throw against the rune mark's spell save DC.

DARKNESS (ROAN OT UNK)

Darkness extinguishes any normal, natural light source, such as fire, candles, torches, etc., in a 20-foot radius. However, for the darkness to extinguish magical light, the rune mark must make a successful Charisma save against the spell save DC of the light's creator. Against a magic item, the DC is equal to 15 plus the item's effective bonus (if any).

DRAIN HEAT (ROAN OT FREAUL)

Drain heat draws the heat from any individual target. If cast on an object it affects 5'x5' +5 square feet per caster level. The rune lasts one round per caster level.

The rune can be deadly, freezing the blood in the target's veins, killing all bodily functions. In the case of torches, camp fires, and other heat-producing targets, it can cause them to fizzle out and die. In the case of a living creature, once cast, the rune master can draw out the heat of a target for as many rounds as it survives or the rune lasts; it deals 1d8 cold damage per round. The target may attempt a Charisma save against the warlock's save DC at the end of each of its turns, ending the effect on itself with a success.

If cast upon a non-burning object, or maintained on an object after a flame is extinguished, it deals 1d2 cold damage to the item per round, eventually making the item brittle. Rules for damaging items can be found in the Core Fifth Edition Game Master's Guide.

Any creatures or substances caught in the area of effect suffer the effects of the rune. Water freezes, rain turns to ice and snow, fingers become frostbitten, etc. The user can cancel the rune at any time. If the target's HP is drained, the target dies, burns out, shatters, etc. The effects of this rune can be countered or reduced by a spell or spell-like effect that might counter the drain heat, such as endure elements.

ECHO (ROAN OT ARVAGEN)

This rune allows the user to rest without losing his awareness. Echo can be cast on any single individual, and remains until dispelled or forced to collapse in on the host source.

Once activated the rune mark is able to create a disembodied echo of his own senses: sight, hearing, taste, touch, and smell. The echo remains within 10 feet of the user, watching, listening, and smelling for signs of danger. It can use the senses just as the host source would, including darkvision. The moment the echo detects something that the host source would normally construe as a threat, it wakes the host source while collapsing in on him at the same time, so that as the user awakens, the echo vanishes, and the user regains normal control of his senses.

There is a small chance that the echo will become sentient, creating a disembodied doppelganger of its host source. Every time the spell is cast there is a 1% chance of this occurring. In such cases the echo lingers near the host source, but eventually drifts away. The host source suffers no apparent damage, but will from time to time, at the CK's discretion, see what the echo sees, hear what the echo hears, etc. Anytime this happens the host source automatically suffers a -1 to all combat or rune-related rolls for so long as he experiences the echo's senses. This usually doesn't last more than a few rounds.

HORN OF PLENTY (ROAN OT PFILK)

When this rune is cast upon a drinking horn containing mead, the mead is blessed with knowledge and wisdom. The rune affects only one horn of mead and lasts for five rounds +1 per caster level.

Whoever drinks the entire horn gains advantage on all intelligence, charisma, and Wisdom checks for as long as the rune lasts. The horn can be refilled once drained. It takes three rounds for the new mead to become potent. The duration can be extended by drinking additional horns, but if three horns are consumed by the same individual he must make a Constitution save against your spell save DC or pass out for 1d6 hours. For each horn consumed thereafter, the drinker must make a Constitution save, with the DC going up by 5 per each horn, as does the corresponding number of hours; for four horns he would pass out for 5 hours +1d6, for 5 horns, 10 hours +1d6, and so on.

LIGHT (ROAN OT MUR)

This rune sheds light that extends up to 20 feet in radius from the inscription. It lasts ten minutes per caster level.

The light's intensity depends upon the pressure placed on the rune when it is inscribed. If the rune mark wishes the light to be dull, he inscribes the rune lightly; for more intense light, more pressure is placed when the rune is written. If vocalized, the rune's inflection determines its intensity. The light can be dull and dim or exceedingly bright as the rune mark chooses.

LINKING (ROAN OT LAM-UK)

Linking allows the rune mark to create static runes, runes that will go off with a set trigger. The area of effect of the linked runes depends upon the reactive rune, and it remains in force until the condition as set down by the conditional rune is met.

Linking is a "containing rune," or a rune which establishes other runes that can only be set off under certain circumstances, which are also inscribed. Any rune that can be intelligently linked to another rune can be linked. In short, to combine any rune with another rune, or to combine any rune with a condition, requires the linking rune. For more see "Static Runes," above.

LUCK (ROAN OT ERIGRESS)

Luck tips the circumstances in the rune mark's favor. The luck rune lasts for one round per caster level of the rune mark. It can affect only one item.

Luck changes or affects the outcome of any single event. Whoever bears the luck-inscribed rune gains its benefit. It allows the bearer to gain advantage on any one attribute check, saving throw or attack roll for the rune's duration. After using this benefit, the rune's magic is expended.

LURE (ROAN OT LOKE)

Lure creates a pulsating point of light that attracts living things. It lasts for 2d6 rounds and affects all creatures within a 50-foot area.

The point of light is little more than a foot in diameter and puts off a very bright light equivalent to 10 torches. Any living creature that spies these beams must make a successful Wisdom save against your spell save DC or be attracted and drawn to the light at standard movement rate. Once within 20 feet of the rune/light the creature is held enraptured, unable to move. They may make a new Wisdom save at the end of each of their turns, ending the effect on itself with a success. If the victim is attacked, jostled, or in any way interrupted, he may make another immediate Wisdom save with advantage.

MARKING (ROAN OT NAUM)

Marking magically places the rune mark's personal sign or symbol upon a non-magical item. The runes last for as many turns as the caster has levels.

That sign can be any symbol, shape, or design of the rune mark's choosing. The sign establishes a link between the item and the rune mark. Any action taken using the marked item grants the rune mark a bonus +1 to any Charisma check. Other than the rune mark, anyone attempting to pick up or wield the item will struggle with its weight and suffer a -1 to all Charisma checks. The rune mark can cancel the rune at any time.

MIND CALM (ROAN OT KANU)

Mind calm clears one's mind of all turbulent thoughts, allowing the caster to calm all emotions, stress, or other mental processes that might distract him.

The rune empties the mind, creating a shield against all forms of mental attack or mental fatigue. Once activated, the caster gains advantage on saves against any mental attack or mental fatigue he encounters or suffers. The rune's specific design protects one while traveling through the Void or any other plane of entropy; it serves as well against planes of chaos, law, etc.

The "kanu rune" can also be used to mentally attack an enemy, by creating a void within his mind which wreaks havoc to the tune of 3d8 points of psychic damage. The target is allowed an Intelligence save. If successful, the damage is halved. For this to work the rune must be inscribed upon the target's person, requiring a successful melee spell attack.

MIND'S EYE (ROAN OT NUCLUS)

Mind's eye allows the wielder to see through the eyes of someone else. Mind's eye can be inscribed on one individual only and lasts for concentration, up to one hour.

The rune does not allow for any type of control, nor does it allow the user to read the target's thoughts, or even grasp at the

target's interpretation of what he is seeing; it allows only the actual vision. If the target possesses twilight, dusk, or dark vision, or any magically enhanced vision such as a true seeing spell, the rune mark is able to see that as well. The rune mark must scribe the rune upon the target, requiring a successful melee spell attack against an unwilling target who is aware of the rune mark.

After successfully scribing the rune, the target is entitled to an Intelligence save against your spell save DC at the end of each of its turns, ending the effect on itself with a success.

Against a target who is unaware, no spell attack is necessary, but the target is entitled to an Intelligence save against your spell save DC to resist the effect. If the save fails, the target does not gain any more saves unless they somehow become aware they are being scried. A willing target may forego all saves.

NUTRIENT (ROAN OT NORDFUEL)

Nutrient allows the caster to draw greater nutrition from the nord stone. It is one of the few runes which require a component.

The stone itself is rare and found where receding glaciers have ground against veins of sandstone. When exposed to the sunlight, it expands and flakes (see New Magic Items). The flakes are edible and serve to heal whoever eats them for 1d3 points of damage. The rocks are very fragile, light, and dissolve when consumed.

When nutrient is cast upon the nord stone, the stone's natural healing powers are enhanced. Whoever consumes these flakes heals 1d8 points of damage; the flakes also provide him with enough sustenance to survive for a day without food or drink. Someone may consume more than one flake to speed up healing time, but he will not feed himself for more than a day. For example, consuming two flakes of the stone at the same time heals 2d8 points of damage but still only provides enough sustenance for one day.

OFFERING (ROAN OT HILE)

Offering allows the rune mark to give of himself or another willing donor. By carving the rune upon the body it allows the donor to suffer 1d8 points of slashing damage and donate an equal amount of Hit Points per caster level to another. These hit points are granted as temporary hit points to the subject, and remain until used. The rune mark heals the damage taken normally.

The rune mark, or the donor, suffers the transferred damage. At 8th level the rune mark can choose to instead grant 1-4 attribute points to another, the bonus lasting until the recipient completes a long rest. Likewise, the donor regains lost attribute points after completing a long rest.

OPENING (ROAN OT KAST)

This simple rune breaks magical bindings. It affects one bound item; its duration is instant.

Once carved, opening breaks wizard locks, hold portals, and similar spells, as well as the binding rune. It can overcome doors held by riddles, etc. The rune mark must make a successful Charisma check against the save DC of the original caster of the effect to be broken.

PILLARS (ROAN OT HUGIN)

Pillars strengthens walls, pillars, battlements, and similar structures, as well as anything that bears weight, from simple canes and walking sticks to fence posts.



The rune increases the strength and durability of the item on which it is inscribed, effectively doubling its strength and durability. If it is a door with 4 HP, the rune grants it 8. If it is a pillar that can support 1000 pounds, it would hold up to 2000 pounds. It also increases the item's AC by 3 for purposes of damaging the item itself. When used by a rune mark of at least 10th level, the rune also imparts spell resistance to the item in question, protecting it against magical attacks.

This rune is effectively useless when used on armor or a shield; while it will make the armor sturdier and less likely to breakage, the AC granted is only for purposes of protecting the armor from taking damage, and does not stack with the protection it provides the wearer.

REDIRECT (ROAN OT AHFF)

Redirect forces a moving item or person in a different direction. Redirect can affect items that weigh 50 pounds per caster level of the rune mark. Anything encountering the rune or the item upon which it is inscribed is affected. The caster must inscribe the rune and then hurl it at the object, making a ranged spell attack to strike.

The target cannot be made to turn back 180 degrees, but is rather deflected off its current path by up to 45 degrees. The rune can move things left, right, up, down, etc., up to five feet off target. Arrows, spears, and the like also move in the desired direction, and the rune requires the use of a piece of flint to cast. Ranged attacks such as these have an AC equal to 10 + the attacker's total attack bonus with the weapon, including proficiency, ability score, magical and other bonuses. If the attacker had advantage on the attack, add +5 to the AC.

When used against living creatures, the rune forces any charging opponent to veer in the desired direction, unless they

succeed at a Strength save against your spell save DC. If they fail this save, they must complete their total movement in the new direction before they may come to a stop.

With this rune, an object or creature that is not moving can be moved in any direction the caster desires, up to 30 feet away from the point on the object where the rune strikes. Creatures moved in this way are entitled to a Strength save to resist, as above.

REPULSION (CHARISMA) (ROAN OT FREMSTOD)

Repulsion creates a repellant field around the desired target. The rune lasts one round per caster level of the rune mark after it is activated.

Although used on themselves by the rune masters to move through the outer planes, protecting them from various debris or substances they may encounter, it has other varied uses. It can be inscribed upon an item, used on a sword or shield, etc. The field creates a perfect circle that expands with time. It extends to a distance of five feet, plus one foot per round from the target for the duration, to a maximum of 20 feet. The field moves with the rune.

The field can move or repel items 100 pounds or greater + 100 pounds per caster level of the rune mark, moving it outside the area of effect and forcing it to remain there. Any creature able to resist is allowed a Strength save each time it would be forced to move. If successful the creature does not move, but must repeat the save each round the creature remains within the rune's area of effect. The rune is indiscriminate, moving possessions of the rune mark, friends, etc.

The rune renders the bearer immune to ranged attacks, which are repulsed by the field, though magical missiles are permitted to save against the field using the attacker's full attack bonus with the weapon. Attempting to attack the bearer of this rune in melee requires first closing within melee range via successful saving throws.

Any attacks, ranged or melee, made against one protected by this rune are made at disadvantage.

RENDING (ROAN OT BURNETU)

Rending tears the target apart. The rune can impact one item, targeting up to one cubic foot per caster level of the rune mark. Any item upon which rending is inscribed must make a successful Strength save or break, splinter, or shatter. Large items may only break into a few pieces; fragile items, such as glass, shatter. The rune may be used against almost any target; it can crack a door, break a rock, open a fissure in the ground, break weapons, armor, etc. When used against creatures it tears them apart with pure magical force. This rune has no vocal form and must be inscribed upon the item to be broken, or in the air directed towards the item or creature to be affected.

In game terms, this spell functions similarly to the second level spell shatter, though its damage is force damage and it does not create a piercing noise. It begins at 3d8 and its total damage increases by 1d8 at fifth level, and an additional 1d8 every two levels thereafter. Creatures targeted by this rune may attempt a Constitution save, suffering half damage on a success.

SHIELDING (ROAN OT TARAJ)

Shielding creates an extra-dimensional space around the body. The rune works on only one person at a time and lasts for

one round per caster level of the rune mark. It can be cast on persons other than the rune mark.

The extra-dimensional space shields the caster's body from physical and magical damage by absorbing or redirecting the attack. The shield can absorb 10 HP +1 per caster level of physical damage on any energy based attack; these include lightning bolt, all fireballs, magic missile, magic arrow, etc. The extra-dimensional space is invisible until struck, at which point it flares up with an iridescent flash.

SNARE (ROAN OT NAHLUK)

Snare creates a magical trap that can both maim and kill. The snare affects a 5'x5' area +1 foot per caster level of the rune mark. The snare lasts for concentration, up to 1 hour per caster level, or until it is triggered, though once triggered, the effects are persistent (see below).

The rune hardens the ground, making it brittle. Anyone walking within the area of effect sets off the snare; the ground gives way, and anyone caught within the area falls into a pit several feet deep. The ground then immediately hardens around them, penning them in the earth. Those caught suffer 1d8 crushing damage, plus one per caster level of the rune mark, as their legs and/or torsos are crushed. Those caught in the snare can attempt to break out, which requires a successful Strength check against the rune mark's spell save DC. This save may be repeated at the end of each of the victim's turns, freeing themselves on a success.

THREADS (ROAN OT LUETFREA)

Threads draws out threads of ice from very small amounts of moisture. This rune can be inscribed in the air. It lasts indefinitely or until destroyed.

These threads extend out from a point of the user's choosing; the user must touch the point where the threads begin. The threads of ice are extraordinarily strong, able to hold or pull a tremendous amount of weight. Threads is generally used to hold items or people, for it lasts until dispelled or destroyed by the user. It serves those who travel on the planes as a floating disk, for multiple castings will produce several threads which are easy to weave into a platform. The rune has other applications as well. It can, for instance, be used to create restraints and rope, or to bind doors, etc. The spell may also be used as a weapon, freezing the moisture in a target's mouth, etc.

For every ounce of water the user possesses or has access to, he is able to freeze 100 feet of ice; the thread is no thicker than the lead of an ordinary pencil and is practically invisible. The ice requires one round per 10 feet to freeze. The resulting thread is very light, with every 100 feet weighing about a pound. The thread is very malleable, able to be coiled, rolled up, etc. It is, however, easily entangled with other threads, as it is lightweight and very difficult to see. Several threads can be joined together but this is difficult and time consuming, requiring a successful CL 25 Dexterity check; each thread so joined requires ten minutes to do so. Creating a platform can thus be a long and arduous task. The threads possess tremendous strength, able to hold up to 20 pounds per foot.

The threads of ice are highly susceptible to heat and exposure to sun light; each thread thus exposed requires the rune mark to make a DC 20 Charisma saving throw each round it

is exposed to any form of heat, including sunlight. If it fails, the thread dissolves instantly into gas. Ambient light cast by magic items and magical spells such as light do not affect the thread. However, magic spells flame shield or fireball will affect the threads, which have immunity to all damage except fire damage, against which they have vulnerability, and each thread has 5 hit points. A dispel magic spell can destroy the threads, and the user himself may cancel the spell.

TENSILE (ROAN OT HUGRUN)

Tensile doubles the Strength of rope, chain, string, etc. The rune lasts four rounds +1 round per caster level of the rune mark. The rune only affects one item, and the item cannot be more than 100 pounds in weight.

Tensile can be applied to almost any item such as wood and steel, making the items stronger. Any items the spell targets double in strength. Rope is able to hold twice the weight; a wheel is able to carry twice the amount before breaking, etc. Any melee weapon upon which the rune is cast gains a +1 to damage; armor gains +1 to AC. It can affect magic weapons and other spells such as threads.

THE VOICE (ROAN OT OETHULE)

This rune is etched upon the throat, and when done correctly, intones the magic of the voice. It lasts for one minute per caster level of the rune mark. It affects all who can hear it.

The wielder's voice becomes deep and measured. It adopts a melodic, almost hypnotic tone for any who can hear it, altering the speaker's normal speech patterns in order to appeal to others, no matter their cultural, social, racial, or linguistic backgrounds, and changing even to account for social nuances such as religion and emotive responses. Those to whom the voice is directed become calm and are charmed by the wielder for the duration unless they succeed at a Wisdom save against the caster's spell save DC. This effect is broken if they are attacked by the wielder or any of those who serve him. Furthermore, they become vulnerable to mind-altering spells and simple verbal suggestions, suffering disadvantage on all charisma, wisdom, or Intelligence saving throws or attribute checks.

WEIGHTLESSNESS (ROAN OT ILLTUT)

Weightlessness reduces the weight of the item upon which the rune is scribed. The weight of the item in question (and any contents within) is reduced by 25 pounds +10 per caster level per caster level of the rune mark. It lasts for up to one hour, so long as the rune mark maintains concentration.

Weightlessness can be inscribed upon a living creature, but does not affect the items worn. If, however, it is cast upon the armor the person is wearing, the armor is considered to contain the person and the whole; both armor and person's weight are reduced. An axe in the person's hand would not, however, be affected by the rune. It does not reduce the encumbrance of additional items on the person.

No creature or object can see their weight reduced below 0 lbs. as a result of this ability. If weight reaches zero, the creature or object is treated as though affected by the levitate spell, falling to the ground when the effect ends. Unwilling targets of this rune are entitled to a Constitution save against the caster's spell save DC to resist its effects.

THE FOUR PILLARS (AIHRDIAN RUNES)

The Four Pillars are not found with the Codex of the Initiate; they are forbidden to novice students. Each rune mark must find them and translate them on his own. The Four Pillars consist of the Runes of Creation, Destruction, Entropy and Motion; these are the runes of good, evil, law, and chaos. As with all of the runes listed herein, the four listed below represent only a base fraction of the total number of runes that can be found within the Codex of the Four Pillars. Many others are possible, at the discretion of the Castle Keeper.

DREAMING (ROAN TO DOGDUM)

Dream plays upon the mind of the ensorcelled, forcing them into a dream world of the rune mark's creation. For the target, the transition seems instant, as if a teleport or similar spell were cast upon them. In reality, they remain in their own world, but to all observers, they stand stock still, catatonic, and staring into space.

Victims of this rune are entitled to an Intelligence save to resist its effects. If they fail, they refuse to believe in the world around them, and see things as the rune mark designs. While under the influence of dreaming, they cannot react to anything happening around them, the environmental conditions, combat, etc. They can neither interact with nor sense in any way, anything or any creature that is not part of their dream world.

The duration of the dreaming is up to one hour, so long as the rune mark maintains concentration on the effect. However, if they are attacked, suffer damage, or are exposed to an effect that would impose a condition, whether inside the dreaming or from a source which is outside of their dreaming, they are permitted an Intelligence saving throw at the end of each turn in which such an event occurs, to awaken.

The rune mark has absolute control over the dreamscape into which the target is placed. However, regardless of what events, creatures, or dangers they invent, the maximum damage they can inflict to a target is 1d8 points of psychic damage per two levels of the rune mark.

ENCHANTMENT (ROAN OT LAU)

This rune enchants items, turning the mundane into magic items on a temporary basis. The rune mark must physically touch a single target to enchant and inscribe it. There is no verbal or sign form of this rune. The enchantment lasts up to one hour, so long as the rune mark maintains concentration.

Unlike other runes, casting the enchantment rune requires a Charisma check by the warlock to bind the rune to the item being enchanted.

The enchantment can be anything the rune mark imagines; however, the more powerful the enchantment, the more difficult the DC for the rune to succeed. For common magic items, the DC to bind the rune is 20. For uncommon items, the DC is 25. For rare items, the DC is 30, and very rare items require a DC of 35. This rune cannot be used to legendary or artifact items, nor can it be used to create potions, scrolls or to create healing magic, which inexplicably resists this kind of enchantment.

In addition, for any magical power added, the rune mark must have an appropriate corresponding rune. To create a flame-tongued sword they must have the fire rune. To create a vorpal blade, they must have the unmaking rune.

FIRE (ROAN OT PLUM)

This rune allows the rune mark to create fire. The rune affects a single target or an 5'x5' area of effect +5' per caster level of the rune mark. If cast upon combustible material, the fire lasts as long as the material burns. If cast upon non-combustible material such as iron, stone, etc., it lasts one round per caster level of the rune caster, after which normal fuel is required to maintain the blaze. If a person is set ablaze in this manner, they suffer an additional 1d6 of fire damage for each round the fire continues to burn.

Fire ignites combustible items such as torches, wood, grass, clothing, etc. A rune mark can also place fire on non-combustible items such as a sword, control fires that are already burning, extinguish fire, or, when used in conjunction with other runes, create steam, etc. The rune does not create a magical fire, though it uses magic to fuel the fire for the duration of the casting; it essentially allows the rune mark to make or work with fire.

The rune mark can extinguish flames in the area of effect if so desired.

Unwilling victims of this rune may make a Dexterity save against the rune mark's spell save DC.

However, when affecting an area with this rune, the rune mark can choose specific areas to be targeted, and direct the effect in any direction desired. For example, if the rune mark wishes to light all of the torches in a hallway, they can inscribe the rune, direct it forward, and choose for it to affect only the torches along the walls.

Consult the following chart for maximum range, base fire damage to other individuals upon which the rune is cast directly, and area of effect. After 12th level, continue to expand range and area of effect, but the damage remains at 6d8. If the rune mark chooses, they may create a fire rune at a lesser level than their maximum, or combine effects—thus creating, for example, a rune that does 4d8 damage

Lvl	Dmg	Range (10 x lvl)	Area of Effect (5 x lvl in sq ft)
1	1d8	10	5x5
2	1d8	20	10x10
3	2d8	30	15x15
4	2d8	40	20x20
5	3d8	50	25x25
6	3d8	60	30x30
7	4d8	70	35x35
8	4d8	80	40x40
9	5d8	90	45x45
10	5d8	100	50x50
11	6d8	110	55x55
12+	6d8	120	60x60

EXAMPLE: Gregor, a 10th level rune mark, enters a long hallway. The hall is dark but he sees torch sconces upon the wall. Gregor is able to affect an area of 50'x50', so he inscribes the rune, casts it upon the floor and directs it forward; the torches for the first 50 feet of the hallway ignite.

OTHER ELEMENTAL RUNES

Other elemental runes certainly exist that function exactly as the fire rune does, but which deal thunder, lightning, or cold damage, respectively, as well as other associated effects.

The White Order and the Paths of Umbra, specifically, are known to wield the ice rune, which works as the fire rune, but which extinguishes flame instead of igniting it, and which deals cold damage.

RUNE OF UNMAKING (ROAN OT IRAKULUS)

Unmaking destroys items, kills people, lays waste to land, brings walls to dust, etc. The rune mark's level determines the area of effect and range. The rune's effect is immediate and has no duration.

The rune, once inscribed, invokes instant destruction, dealing necrotic damage to the target. The rune is difficult and fails more often than it succeeds. For this reason, unwilling victims of this rune gain advantage on saving throws to resist its effect.

If cast upon a mundane item, the item is destroyed decaying to nothingness unless it makes a standard death save. If cast upon any type of living creature, flora or fauna, the target takes damage as per the chart below.

In addition, the target suffers disadvantage on all attacks, strength, dexterity and Constitution checks and saves, and their maximum hit points are reduced by the total damage suffered, until the target completes a long rest. A successful Constitution saving throw halves the damage suffered and negates these additional effects.

Creatures who die from damage delivered by this rune are completely unmade and cannot be raised or resurrected in any way.

If inscribed upon a magical item, the item is entitled to a saving throw to resist destruction. Its bonus to save is +4 for common items, +6 for uncommon, +8 for rare, +10 for very rare. Legendary and Artifact items automatically save against this effect.

As with the fire rune, the rune mark can choose to cast this rune at a lesser level than maximum, or combine effects, and may direct it in any direction the rune mark chooses. Unlike the fire rune, the rune mark cannot choose to create pockets of safety within the area of effect when using this rune; it unmakes everything in its path.

Lvl	Dmg	Range in ft. (10 x lvl)	Area of Effect (5 x lvl in sq ft)
1	1d8	10	5x5
2	1d8	20	10x10
3	2d8	30	15x15
4	2d8	40	20x20
5	3d8	50	25x25
6	3d8	60	30x30
7	4d8	70	35x35
8	4d8	80	40x40
9	5d8	90	45x45
10	5d8	100	50x50
11	6d8	110	55x55
12+	6d8	120	60x60

Some creatures cannot be unmade; specific creatures will be designated by the CK. A god cannot be unmade, for instance.

THE WINTER RUNES

This set of runes allows the master to travel into the realms, those regions beyond the planes referred to as outer dimensions, other planes, the Void, and mystic worlds of the gods, and so on. These realms, often beyond the reach of the mundane, become rich fields of lore for the rune marks, and lead them to an ever greater knowledge of the runes and their translation.

The Winter Runes are not found within the Codex of the Initiate; they are forbidden to novice students. Each rune mark must find them and translate them on his own.

THE WINTER RUNES IN AIHRDE

In the Days before Days, the All Father set the Wall of Worlds about all of Aihrde; the Wall protected Aihrde from the ravages of the Void, from those creatures of his youth's imaginings that found comfort in Aihrde, for both good and evil. For countless ages the Wall of Worlds bound Aihrde in its protective embrace. All those beasts that dwelt upon the Void looked with envy upon Aihrde, but they would never know that world, unless someone brought them through the wall.

There was one such creature, spawned in the deeps of the Void at the very beginning of time, springing whole and seemingly self-made from the All Father. Called in later ages Unklar, he was in truth, the god's nightmare. In time a magi named Nulak, a rune mark of some power, discovered Unklar and set about opening the Wall of Worlds. Through mastering a set of runes, he opened a mirrored door into the Void and there sought him out. Unklar knew him and his black heart and he feigned to serve him; he needed only to be brought through the Wall. Nulak at first ignored him and plundered the planes through many portals, all tethered to him in one way or the other.

Ever in his mind, Unklar called to him, until at last he cast fire upon the bridge to the void and called to him; he doubted not that his bridge would hold the creature at bay until he could ensorcel him. Unklar, though, was no trifling creature of the Great Empty, but the greatest of the All Father's nightmares, and he swatted the mage aside and passed to the prime; using the nexus of portals he accessed the mirrored door that led to the throne room of Al Liosh, and so came war and death to the world.

Unklar destroyed the Wall of Worlds, devouring it from within and casting it back out, making it dark, and men named it the Shroud of Darkness. He locked the world in snow and ice. Thus it stood for a thousand years beneath the Winter Dark. Men called the runes of Nulak "the Winter Runes", for it is with them that he broke the Wall of Worlds and brought Unklar to Aihrde, who in turn brought on the Age of Winter Dark. Nulak, however, called them "the Paths of Umbra", for they led to the Void, and men afterward joined him and were called Umbrians.

In the end he was cast down and the Shroud scattered; the world knew peace. Men found the Wall of Worlds still held fast; though most of it was destroyed, some remained and this wall gave the men of Aihrde some protection and safety in the years that came after.

The Winter Runes remained, though, and men knew that if they mastered them, they too could breach the Wall of Worlds and travel to the Void and beyond. Those who do manage this are referred to as Travelers.

A true rune mark forever quests to become a Traveler and a Master of the Rune Lords, and to Walk the Paths. To do so brings the ultimate power of creation at one's fingertips.

BRIDGING (ROAN OT TULIUTH TALU)

Bridging creates a magical bridge between two physical points. The bridge is 10 feet wide and can span an area 10 feet long +1 per caster level. It lasts up to one minute, unless inscribed with a tethers rune; in this case containment lasts until that particular tethers is unmade.

The bridge is made of liquid fire (or other substance of the rune mark's choosing) and can be walked upon safely by the rune mark or anyone protected by a rune of shielding. Any other creatures attempting to use the bridge suffer 6d8 points of damage for each round of contact with the liquid fire; a successful Dexterity save halves this damage. The intense heat keeps the rune mark safe from attack, and prevents others from using his bridge to cross over.

DIMENSION SIGHT (ROAN OT RINCK-LAM)

Dimension sight opens a visual portal into any plane of existence of the rune mark's choosing. The rune lasts up to one minute, so long as the rune mark maintains concentration. It has no range; the rune mark can see as far as conditions on the target realm allow.

The rune creates a translucent, crystalline ball which serves as a focal point to look into the realm of choice. The ball is solid, and the rune mark can take it in hand, moving it with him. In order to see in different directions the rune mark moves the ball. He can only see into realms with which he has some familiarity; he must have traveled there, or seen it through some other magical device. The caster is able to see into the realm at the point of familiarity.

Attempting to see into an unfamiliar realm requires a DC 25 Charisma check. Conditions in the realm govern the distance and the clarity with which he can see.

FOLD SPACE (ROAN OT ERKLOSE)

Fold space allows the rune mark to travel great distances through any one realm. The gateway thus created lasts until the end of the rune mark's next turn, after which the folded space snaps back into its normal continuum. The rune mark is able to fold a circle of space with a diameter of 10 square feet +1 per caster level.

Fold space takes hold of a designated point in the realm where the rune mark is located and connects it with another space the that rune mark is able to see. The rune folds space by thrusting the rune mark through time, allowing him to step over onto the designated distant place.

Specifically designed to move quickly across the Void, the spell works anywhere that the user can actually see the desired point. Any means of seeing the point will allow passage: a painted image, a psychic vision, a scrying crystal, or any other method, so long as the vision or image is accurate, it will suffice for use of this rune. Intimate familiarity with a location which allows the ability to accurately visualize it in one's mind, also counts as being able to "see" the area.

There are no size and weight limits on crossing over, so long as the travelers do so during the duration of the rune and within

the area of effect, for the rune moves the "space" through "time" by folding the two points onto one another.

FOR EXAMPLE, Toltar, a tenth-level rune mark, wishes to take part in an ongoing battle across the continent. The library in the city where he currently resides has detailed information about the region, including artistic representations of the area where the battle rages. He is able to use these representations to cast a fold space rune to take him there.

EXAMPLE 2: Toltar and his party have run into trouble at a local inn, and the authorities are closing in. Fortunately for him, his companion is a wizard with a familiar and the telepathy spell. The wizard sends his familiar, a raven, to find a safe haven. The raven flies deep into the forest, at full speed, locating a clearing a few miles away. The wizard then casts telepathy, enabling him to share visions with Toltar, and chooses to see through the familiar's eyes. Toltar can now see what the familiar does, through the wizard, and casts fold space to allow himself and his companions to beat a hasty exit.

The rune runs a small risk, however, for the folded space briefly touches, and even as the rune mark steps over to the other space, other creatures can cross over to his point of embarkation.

Note: Fold space is a key rune of the Arc of Time runes, the Blood Runes. Despite the means by which it works, without the Blood Runes, fold space cannot be used to actually travel in time, only in space.

HIBERNATE (ROAN OT ARTHUL)

Hibernate holds the power to place the user or another into a state of deep, nigh-unbreakable sleep. The rune is inscribed upon the target and lasts as long as the rune mark remains alive. Unwilling targets are entitled to a Constitution save against the rune mark's Spell Save DC to resist the effect.

The rune causes the heart rate and breathing of the recipient to slow; their eye lids close, and all tension is removed as the recipient of the spell settles into a state of hibernation. The spell reduces the body's need for nourishment, including water and air. The recipient can survive without food or water for 90 days +1d4 days per caster level. He must have air; however, he can survive with 10% of the normal amount required, meaning that he can survive at very high altitudes without undo affect. When the rune is no longer able to keep the recipient alive, it expires.

The recipient is not wholly asleep and is dimly aware of what goes on around him as if he were in a deep echo chamber. Sounds, sights, and smells all seem to be at a great distance.

The user can be violently knocked out of the hibernation if he is stricken or otherwise attacked. Whenever someone attempts to wake the hibernating creature, they receive a Wisdom (perception) check to awaken; the DC is the spell save DC of the rune mark who cast the rune. If the passive perception score of the subject is greater than this DC, they automatically shake off the spell. In either a case, it takes 1d4 rounds to become functional again. If, however, the target suffers at least 1d6 damage, they are automatically wrenched from the rune's influence.

MINOR DIMENSIONS (ROAN OT CHARL)

Minor dimension creates a pocket dimension. The dimension is a 30-foot cube. It lasts until unmade by the rune mark or

destroyed by another entity. The rune mark can maintain only one pocket dimension of this kind at a time.

The rune is cast upon an item of the rune mark's choosing and uses the actual inscribed rune to access. The rune mark must have the item in hand to access his pocket dimension, and speak the rune to enter the pocket dimension. This requires using one of his daily rune slots. Exiting, however, can be done at will, without expending a rune slot. The rune mark may bring others into his dimension as he chooses, but if he leaves without taking them along, they remain trapped until the next time the door opens. Those currently trapped within, or unwilling to be left behind, are entitled to a Dexterity save against the rune mark's spell save DC to escape when the rune mark enters or leaves unless physically restrained in some way.

The dimension is utterly colorless, shaped in a cube, has breathable air. It can be used to store items, persons, etc.

If the item is stolen or lost, the rune mark cannot make another pocket dimension until the original is destroyed. Anyone who has the item and can speak (vocalize) the rune can access the dimension, even if they have not mastered the rune as a rune mark.

Note: It is conceivable that other creatures could access the rune mark's dimension, however unlikely. This could only be done through powerful magic, and knowledge of the realm and all other hurdles that plane travelers must overcome to cross into hidden realms.

MIRRORS (ROAN OT MEUR)

Mirrors creates a magical mirror that acts as a portal between the realms. The rune is permanent and can only be destroyed by a dispel magic or similar spell. The rune mark must have the rune of unmaking to destroy it himself. The mirror is not portable.

The rune is inscribed upon a place of the rune mark's choosing. Once successful, a mirror appears; the mirror grows from the point of inscription (usually the ground) to five feet tall and three feet wide. The rune mark must designate a prompt to activate the mirror. The prompt can be a word, a gesture, or an action. The prompt is permanent and is the only key needed to activate the magical mirror and thus open the portal to another realm. When inactive the magical mirror resembles a mirror in all forms, casting a reflection as normal.

To create an avenue to another realm or to a point on the same realm, the rune mark casts mirrors a second time, inscribing the rune on the mirror or some other object of his choosing, and designating the point to which the mirrored portal opens. This destination must be one with which the rune mark is familiar and to which they have physically been. This creates a second mirror, this time on the other realm or at the other location. The second mirror resembles the original and creates an avenue between the two realms or points on the same realm. The rune mark can now hear, see, and speak through the portal, or pass through to the other realm if desired, any time that the mirror is activated. The rune mark can do this as many times as he desires, creating as many portals to as many realms as his experience allows.

To create an avenue to another realm, the caster must be familiar with all the realms that the mirror can access.

Entering the mirror is much like entering water; the space is fluid, allowing the traveler to merge with it and pass over to the other realm. The fluid is very reactive and moves constantly, making travel between the realms difficult. Once anyone has entered the fluid space they have entered an extra-dimensional space between the realms. They are incapacitated, deafened and blinded.

If the mirrors are not bound (see tether, below) the rune mark must make a number of successful DC 20 Intelligence saves equal to the total mirrors they maintain, or become disoriented, losing their way in the fluid space. In Aihrde, this fluid space is the Wall of Worlds. Once lost between realms, they are lost until rescued or the original mirror is destroyed. If the original mirror is destroyed, all the mirrors are destroyed and the lost occupant is cast into one of the connecting realms, potentially the original, determined randomly.

It is possible to tie a rope to a traveler who enters the mirror, and though the traveler cannot manipulate the rope, someone on the outside of the mirror could pull them back to the plane of origin. The space within the Wall of Worlds does not count against the length of the rope; thus, a 100-foot length of rope anchored to one side of a mirror would allow the rune mark to move up to 100 feet on the other side, unless they untie the rope.

Mirrors is extraordinarily dangerous, especially when opening gateways to other planes of existence, for once activated there is a 5% chance per connecting realm that something on the other side will come through to the rune mark's home plane.

MYSTIC ORB (ROAN OT HEMELGEM)

Mystic orb creates a 10-foot +1 foot per caster level radius sphere, within which the rune mark can travel. It lasts 10 minutes per caster level of the rune mark.

The sphere surrounds the user upon activation, and in the following round it begins to move slowly. If not directed specifically, the sphere moves in a random direction. It picks up speed, beginning at about one foot per round; it gains speed quickly, adding about 10 feet per round until it maxes out at 80 feet per round.

The user can control the speed and direction by will. If the concentration of the user is broken the rune remains in effect, and the orb continues to hurdle on the course and speed as set by the rune mark when his concentration was broken. The orb does not stop until it meets a solid object or until the rune runs out. If it meets an object, it bounces off in a random direction and its speed is reduced by half.

RECALL (ROAN OT ALTHIP)

Recall teleports the rune mark back to a pre-determined place on a pre-determined plane. The rune is permanent until unmade by the rune mark or dispelled. It has no range limit.

The rune mark must inscribe the recall rune on the point where he wishes to return. Once done, any time he successfully inscribes the rune again, it instantly teleports him back to that pre-determined place. The recall allows him to cross planes of almost any size and description, unless there is a condition on that plane which prohibits it. In Aihrde, for example, unless the Wall of Worlds is breached, the recall cannot overcome the Judgment of Corthain.

SUMMON PLANAR (ROAN OT JMFORE)

Summon planar forces a planar creature to come to the rune mark. It can be directed at only one target. Planar creatures include celestials, dragons, elementals, fey, and fiends. The rune lasts for concentration, up to one hour.

The rune mark's plane must be connected to the target's plane, as in the mirrors rune. The rune mark must name the creature summoned. If the creature has a high or greater intelligence, it is able to resist the summons; it is allowed a Wisdom save against the rune mark's spell save DC. If it succeeds, nothing happens; the summons fails and the creature knows that something or someone attempted to summon it, who they are, and from where. It can also then choose of its own free will to go there and act independently.

If the creature fails its save, it is summoned. The summoning is instantaneous as the rune pulls the target through the portal or mirror. The rune mark must have encountered the creature at some point, or have gathered knowledge of it. They can summon up to half their level in HD, rounded down. For example: a 17th level rune mark can summon 8 HD worth of creatures.

Unlike a typical summon monster spell, summon planar does not wholly bind the summoned creature to the user. The creature is not charmed, is not automatically friendly to the rune mark or their allies, but is under a very limited control, forced to do simple tasks such as answer questions, cast minor magics, etc. The rune compels it to act honestly and in the best interest of the user. The creature is generally aware of what has happened and views the user as an enemy attempting to enthrall it. It attempts to break free whenever possible.

Any sign that the summoner is weakening or is pre-occupied with another task encourages the creature to break the connection. Doing so requires a successful Wisdom check against the rune mark's spell save DC. Failure causes the creature 10 HP of damage; success means freedom. Most intelligent creatures do not attempt to break free, as harming or killing the user leaves them stranded. Summoned creatures may wish to serve the rune master, assuming it serves their own purposes. Very powerful creatures may wish to break free and enslave the summoner.

When the rune expires, the creature immediately returns to its home plane, unless it has forcibly broken free of the caster's control, in which case it cannot return unless dismissed or banished by another creature, or has another ability that allows it to do so. Creatures that thus break free cannot be dismissed by the rune mark who summoned them.

TETHER (ROAN OT PIE-ET)

This spell binds two realms together with a tether that only the caster can see. The tether is generally used with mirrors and is permanent.

The rune does not open a gate between the realms, it instead creates a pathway that is easy for the user to follow, allowing other sorcery to open gates. Rune marks use them in order to keep track of where the various dimensions, realms or other realities lie. The rune mark may also use tether to bind himself to a particular plane. Tether is permanent until dispelled or canceled by the rune mark; however, the rune master can only have as many active tethers as he has levels.

The user must be aware of both realms as he moves through the inter-dimensional space between the borders of the realms, binding them together. A rune mark cannot become lost while crossing between two bound planes.

THE BLOOD CODEX

The Histum Roan, or the Blood Runes, are magical runes that allow one to see upon the Arc of Time, and for the very brave, and skilled, to travel upon the Arc of Time. They are highly prized by the powerful, for it is believed that the Val Eahrakun can act outside beyond the Arc of Time, and that their fates can be changed. For this reason alone the Paths of Umbra seek the Blood Runes, hoping that through them they might bring Unklar back to the plane of Aihilde and to his throne in Aufstrag.

THE NATURE OF TIME

Time is fluid. The Arc of Time flows through the Void like a river. The dwarves call it the River of Time, for though it appears as a vast road, its more like to flowing water than a cobbled way. It consists of an infinite number of strands, those thoughts of the All Father which are both governed and ungoverned.

The All Father saw the Void as a place unrelenting and he cast out upon it. A great wind rose about him and this was his second thought and he governed it, so that it stood like a vessel upon the Void, wide and open and from it all his thoughts flowed as a river into the Void. But the river of his mind was not wholly ordered and the thoughts flowed out from the beginning in many directions, in streams great and small. Some crossed over one the other, some gathered in deep pools, others wandered into the Void alone and without governance.

And he perceived that the streams of his mind would fray and split on their journey through the Void, some going wither they would. It was ever the All Father's desire to fashion his thoughts into form and to order them as he would for he knew that his thoughts would take on a life of their own and cause mishap to his design. And in this he was prescient, as is known. So he took care and made of himself a Shadow to watch over the streams of his thought.

The All Father's power was such that even his thoughts take on a life of their own. The Val Eahrakun, for instance, came to the Void as thoughts of his. The strands of time are different, yet the same. Each strand represents a living creature, or an event, or a series of events that involve a living creature or many living creatures. They also represent inanimate or nonliving creatures, and these strands weave in and out of events and the strands of living creatures. All the strands of time intermingle, making new strands, ending old strands or fundamentally changing others. This is the flow of time. These strands are more like water than thread and the Arc of Time more like a river than a tapestry.

But like any thoughts of the All Father, these strands may take on a life of their own, which is to say, they may go elsewhere than the All Father had originally designed, or they may fall out of recognition altogether, which is to say, that he is unaware of them. Though infinitely wise, his mind is such that he cannot perceive all that he has conceived.

Fearing that his thoughts might become disordered, the All Father set Toth to manage them and watch over them. Called the Shadow of the All Father, Toth governs the River and all its many courses. But Toth is not the All Father and his mind is but a shadow of the creators, so even Toth cannot govern all things on the Arc of Time and, occasionally a strand flows wild and empties into the Void whither none can find it. Furthermore, if Toth's governance can be set aside from a stand its flow might be governed by another. Thus the Blood Runes, for they are the runes that allow a mortal to distract Toth, govern strands upon the Arc of Time and chance the fate of things.

THE EVVALUK

Those who cross over to the Arc of Time are referred to as Evvaluk (singular), or Enevvaluk (plural), Travelers. These may or may not travel to the Arc of Time with the Blood Runes, as there are many spells to move between the planes of the worlds. But all Enevvaluk seek the Blood Runes, for with them they believe they can master their destiny.

ALTERING TIME

One cannot fundamentally alter the past. An Enevvaluk cannot simply travel back upon the Arc and kill the father of an evil child, hoping the child would not be born. The river has flowed on and the river is the thought of the All Father and no being, however great or small, may change the will and design of the All Father. Only Inzaa may contemplate such a thing, but she does not, for her will is other than the will of the All Father. An Evvaluk can, however, travel the River of Time into the past to see the echo of things have gone before, and through this echo, the greater truth of things is revealed. Also, they might see a strand and predict its direction and in this way foretell the future, though this is a dangerous occupation, for the river is filled with many currents, both seen and unseen and they may forever alter a strand's direction. Lastly, the Evvaluk may seek to master time and change the future by governing a strand they have come to know. This latter action is fraught with peril, for the depth of the River varies and the wildness of it as well, thus forcing any traveler to reconcile a single moment, a nearly impossible task. The traveler must understand the greater flow and predict its outcome by the flow itself.

In game terms, you can't time travel into the past, save to observe what happened. Time cannot be rewritten.

DANGERS OF TIME TRAVEL

The Arc is not a simple flowing strand of threads representative of the unfolding designs of the All Father. The Arc is a multifaceted, ever moving river of infinite streams that continually interact, influencing the flow and direction of the Arc. Entering the River is dangerous and only the most powerful can affect it.

Once upon the Arc of Time, an Evvaluk may be subject to rapid aging, madness or becoming lost.

Rapid Aging: Without the proper protections crossing over to the River of Time may force one to inadvertently interact with that strand or strands that make up the sum of their days. Any time one crosses from the material plane to the Arc of Time, they must make a DC 20 Charisma saving throw. If successful, nothing happens, if the Evvaluk fails, they automatically age 1-12 years.

Madness: The River of Time is ordered chaos and filled with an infinite number of events and with those figures who populate them. Plunging into this seeming chaos may cause the mortal mind to unhinge. Anytime an Evvaluk is upon the River and suffers a trauma, such as aging or a severe wound, they must make a DC 20 Wisdom saving throw against madness.

Furthermore, if they encounter shocking events in the time stream that are wholly unexpected, such as discovering that their mother was a murderer, they must save against madness, as above. Also, if they attempt to manipulate too many events they must make a saving throw against madness. Any saving throw made under these two circumstances is at disadvantage.

A failed saving throw results in the character going insane. The core rules for madness in the **Fifth Edition Player's Handbook** rules state that such a character can't take actions, can't comprehend other creatures, can't read, and can't speak except in gibberish. The CK takes control of such a character's movements, which are erratic. The first instance of such madness is temporary, lasting for 1d10 minutes. The second such instance lasts for 1d10x10 hours. The third and final instance is permanent, or at least indefinite, with any conditions for recovery being left to the Castle Keeper.

More detailed rules for madness, and those which are recommended, are found in the core **Fifth Edition Game Master's Guide**. If such rules are used, the first instance is temporary, the second is long-term, and the third lasts indefinitely.

Lost: At times an Evvaluk may wander too long upon the stream or attempt feats too great for their measure. At such times they risk becoming lost upon the Arc of Time. Attempting to manage a stream that affects a mortal is manageable, for the stream is short and the events it connects with are few. Attempting to manage the stream of a greater being, such as a Val Austerlich is far different, for it is long, broad and deep and interacts with countless others. Doing so requires a Wisdom check (DC 25). Failing the check the Evvaluk is lost upon the Arc. Though they may initially remember who they are and from where they came, they cannot find their way home, as they are caught up in some past events from which they cannot break free. These travelers sink into the Arc of Time and can only be recovered by a great effort of another Traveler.

THE BLOOD RUNES

ANCHOR

Anchor grounds the recipient in reality, reinforcing their own identity and place in the time stream. It is specifically designed to protect a Traveler against aging, madness or becoming lost on the time stream. Anchor affects a 10-foot diameter circle, +1 foot per caster level of the rune mark, and lasts for concentration, up to one hour.

Recipients of this rune effectively gain advantage on saving throws for aging or madness upon the Arc of Time. If the caster has used know ancestor while on the Arc of Time and after they cast anchor, they in addition gain an extra +1 to all saving throws while in the Arc.

BUROL'S ANCHOR

Stone giants are immortal creatures and immune to the time stream. Burol, the god of stone, can pass through time without

any affect one way or the other. It is his power that Burol's Anchor taps into. This spell gives the Traveler immunity to aging. It lasts for 24 hours. The user is susceptible to other forms of madness, however, and must roll accordingly.

CAPTURE MOMENT

With capture moment the caster is able to create a mental copy of a moment in time, past or present, and reveal it at a later date. The caster can copy 10 minutes per caster levels, so that a 10th level caster could capture 100 minutes of time. The captured moment can be revealed once at a date and time of the caster's choosing. To reveal the moment the caster must release the moment on a body of water. The moment is revealed in the water for any to watch.

CELERITY

Celerity allows the caster to move faster than normal through a moment in time. The caster can move forward any number of rounds they choose, up to 1 round for every five caster levels. For instance, a 1st through 5th level caster could move forward to the end of the round they cast the spell in; this allows them gain automatic initiative in the following round, and gain an extra action, reaction and bonus action that round (if they possess reactions or bonus actions to use).

Going beyond the present round, even 2 rounds or more, means the caster has gone into the future.

As the future is not wholly known, the rune mark steps into a haze where all things seem blurry and they cannot see any event or person, nor can they act upon them clearly. The caster can, however, cast a rune or spell upon themselves or the area, or designate a single action they will undertake, so that when time catches up to them, the spell or action is triggered, and they may do so for each round they jump over. Any actions they take have advantage, and any reactions or saving throws against their actions are at disadvantage.

They must designate exactly which actions they wish to take, when, and where, for each round over which they jump, at the time they cast this rune.

Upon casting this spell, the rune mark will appear to vanish from their position, only to reappear once more when time catches up. If they undertake multiple actions over multiple rounds, they will appear in each round just long enough to complete the stated action, before vanishing once again.

The caster cannot be attacked while moving forward in time other than by a familiar cast by Nulak's Temporal Familiar.

Traveling in time is dangerous; if the caster moves beyond one round they must make a save against madness, at disadvantage, as noted above.

DISPLACEMENT

This rune takes one full minute to cast. Upon casting, the rune mark is able to displace a strand of time. It acts in conjunction with the temporal immersion rune. It is directed toward a specific individual. An event in a person's life must be specifically located through a know event or similar rune before it may be displaced. Once located, the event is pulled from the time stream and set on a course into the Void. Once the strand is displaced, the individual in question is allowed a Charisma saving throw against the rune mark's spell save DC; if

they succeed the strand snaps back into the stream, if they fail, they are set adrift on the Void.

Those who are thus set adrift from the Arc of Time and directed into the Void become "other than." They fade from the world and eventually materialize on the Void. There they do not know who they are or what they were. Memories become jumbled pictures in an unrelated story. They will hunger for life and like most denizens of the Void, they seek it out, drifting toward it when they may (see the Codex of Aihrede).

The effect is not immediate. It takes anywhere from a few hours to days to fade from the material world.

The base amount of time it takes to face is 2d12 hours. Specific circumstances may alter this time, as follows:

- + 1d8 hours for persons with strong personal ties to the world, such as family or friends
- + 1d8 hours for clerics, paladins and druids
- + 1d4 hours for persons with a defined, unfulfilled mission
- + 1d4 hours for persons vital to a community (nobles, healers, clergy, etc.)
- + 1d4 hours for persons with a pet or familiar

Victims do not fade all at once. First, memory is affected. When the person has reached 50% of their remaining hours their memory begins to fade. They are required to make a Wisdom check against the rune mark's save DC for any event or person that they attempt to recall. When they reach 75% of their remaining time, they begin to physically fade. They can still pick up objects and move things but others see them as hazy, as if they cannot focus on them. Their voices become hollow or distant. At 90% they can no longer hold items and are nothing more than an ethereal ghost of the person they once were. At 100%, they vanish entirely, lost to the Void.

At each of these points, the subject is entitled to a new Charisma save; a success puts off the fading for another 1d12 hours. If they succeed at three such saves in a row, they end the effect upon themselves and return to the world. In addition, the effects of the rune can be counteracted with a heal spell, greater restoration, or wish. Likewise, another use of displacement may return the thread to its original place, restoring the victim entirely.

FIRST WIND

First wind summons a powerful wind that the caster may use to hurl at objects or other living creatures. It effects one creature and has a range of 10 ft. per caster level of the rune mark. The wind strikes for 1d6 points of damage per caster level of the rune mark. A successful Strength save halves the damage. Any living creature struck with first wind must also make an Intelligence saving throw. If they fail they are driven back along the time stream and lost in the midst of it. They are able to see where they were on the time stream, but they must focus on that moment to return to it.

Returning requires a series of wisdom (perception) tests against the rune mark's spell save DC; 1d4 of these saves must be successfully made to return to the moment on the Arc where they originally were. If any distractions occur, they must make a Concentration saving throw in order to retain focus. The DC for a damage-based save is 10 plus half the damage suffered. Otherwise, the DC is the same as the rune mark's spell save DC. A failed Concentration save negates the prior perception check.

After four consecutive Concentration failures, the person is lost on the Arc of Time.

Physically the person is not gone; they remain on the Arc of Time, and only believe they have been driven back in time. They must be cured with greater restoration or wish to bring them back. Otherwise, they eventually become one of the lost on the Arc of Time.

FLAME OF ORNDUHL

In the long ago Days before Days, Ornduhl the Red God took up an ember thrown from the forge of the All Father, and in rage he struck his creator's ankle. The embers of the blow shone in the darkness for all to see. They were a comfort to some and a nightmare to others. The flame of Ornduhl takes its name from that act, for it creates a flame in the darkness that is intensely bright and powerful. This flame reveals the truth of all things upon which it shines, both magical and mundane. Falsehoods are laid bare and the caster knows immediately the truth of those within the area of affect. In this respect it acts as a true seeing spell. Invisible creatures are visible, those under a shroud rune are exposed. Magical devices like a cloak of displacement are rendered harmless. Any falsehood is at risk.

The rune affects a 20 foot diameter circle, plus 2 feet per caster level, and lasts for concentration, up to one minute. Anything in the circle must make a successful Charisma save or be revealed in the light of the flame.

FORGET

This simple rune, once cast upon someone, erases their memory. The memory loss occurs in sensory, short-term and declarative memory, this includes immediate stimuli, events, conversations, and verbal components for spells and similar items. It never replaces procedural, reflex or muscle memory. A fighter's ability to fight, for example, would never be impaired. The extent of memory loss is dependent on the power of the caster.

If the rune is successful the target is allowed an Intelligence saving throw. If they fail a recent memory of the caster's choosing is destroyed. More powerful rune marks are able to cast forget in conjunction with know ancestor or capture moment and erase a particular moment. Spells that allow one to travel the Arc of Time, and which allow them to pinpoint moments can also be eradicated. Anyone with a Wisdom of 12 or higher generally regains the memory after 1-20 days. People with less than 12 wisdom never recover the memory.

FORETELLING

This rune allows one to see into the most likely future of a moment or event. Once a moment is located on the Arc, past or present, the rune mark may cast foretelling and attempt to determine what the consequences of a certain action may or may not be. The action must be specifically named and cannot be general. For instance, a character may want to know if killing a certain baron will end a war.

General questions with very broad applications, like, "What will the outcome be?" force the rune mark into attempting to read too much of the River of Time and they must make a Wisdom saving throw against their spell save DC or suffer insanity, while getting results that are muddled at best. Questions such

as, "Will I defeat this enemy in single combat?" may deliver an answer such as, "It's unlikely," or "there's a reasonable chance," while, "If I defeat this enemy, will his underlings surrender?" could be divined with more certainty.

For foretelling to work the caster must make a successful DC 15 Charisma check. The DC increases by 1 for each day out from the event for the first 20 days. After 20 days it increases 1 per each week out. Failing this check requires a madness save. If the foretelling is successful, the rune mark can determine the outcome of an event with a reasonable degree of certainty. Multiple divinations about the same topic by the same caster require separate attribute checks.

KNOW ANCESTOR

Know ancestor reveals the ancestor of the target. The caster must draw the rune upon the subject in question, usually on the forehead, but any exposed flesh serves. The target need not be alive. After the rune is drawn, the caster must make a successful Intelligence check to determine the target's ancestors. The rune reveals the names, description and general personalities of the target's ancestors for as many generations as can be determined in the time allotted.

The DC for this check is 15, and is increased by 2 for each generation removed. A check must be made for each generation; if successful all ancestors from that generation are known. An unsuccessful check for a generation does not mean that the spell is finished. The caster can attempt the next generation after. It takes 1d10 minutes to scribe a single generation. In any case, three successive failures ends the spell and requires a Wisdom saving throw against the rune mark's own save DC or they suffer madness. The rune mark can also choose to end the spell at any time, and if they choose to end the spell, they do not have to make a madness save.

FOR EXAMPLE: At 1st level Tolvar attempts to discover the names of Gunther's parents. The DC is 15. Tolvar must make an Intelligence check. He fails on his roll, but he may now attempt to learn Gunther's Grandparent's names. The DC is now 17. Upon a successful check, he learns the names of all four grandparents. If he again fails, he can attempt Gunther's great-grandparents at a DC of 19, but if he fails a third time in a row, the spell ends.

MOMENT

The caster uses moment to locate a specific event on the Arc of Time. With a successful Charisma check the rune mark is able to find a particular moment. How well the rune mark knows the event and how long ago the event occurred, determines their ability to locate it successfully. The base DC for this check is 15. For each century away from the time the caster presently occupies, the DC increases by 1. For instance an event that occurred 23 years in the past would have a DC 15; an event 900 years in the past would have a DC 24.

The DC is further modified based on the caster's knowledge of the event.

Event	DC Modifier
First Hand Knowledge	-10
Historical Knowledge	-3
Item Associated With	-3
With Person Associated With	-7

Bard's Legend Lores Event	-10
Being Lied to About Event	+5
Inaccurate Knowledge	+3

Once the event is found, the clarity of it may suffer due to the level of the rune mark. A second Charisma check must be made (DC 20). If successful the event is clearly seen, heard, and smelled. If the roll is unsuccessful the event is cloudy, no sounds or smells come through, and what is seen is in a haze; details such as writing and even facial expressions are blurred and cannot be determined with accuracy.

NULAK'S TEMPORAL FAMILIAR

A temporal familiar is creature that dwells upon the Arc of Time. Such creatures are fragments of thoughts of both the All Father and Toth as well as reflections of moments in time. They are rare and never found beyond the Arc unless summoned. Once the familiar appears, it serves the caster for the duration of the spell. The familiar explicitly obeys and never attacks the caster, even if someone else manages to usurp or gain control over the creature. The caster does not need to maintain mental control over the familiar, and can dismiss it at any time. The familiar may serve as a guide or similar servant if needed.

The power of the familiar depends upon the caster level. The creature appears as a small brownish fey, but attacks with an energy bolt. It has spell resistance and runic resistance, and is immune to all temporal related spells and runes, including time stop. The creature remains in the service of the caster for 1 hour, after which time it returns to the Arc of Time.

Level	HD (d8)	AC	Attacks
1-4	1	15	1d4
5-8	3	18	1d6
9-12	9	20	1d6x2
13-15	18	22	1d8x2

PERFECT RECOLLECTION

The subject is better able to recall distant memories and focus on mentally challenging tasks. The rune grants an enhancement bonus of 1d4+1 points to charisma and intelligence, adding the usual benefits of the higher ability. An increased Intelligence score may allow the subject to prepare more bonus spells. Furthermore the rune allows the caster to recall any one event perfectly. This may be an event they experience, or one they have found on the Arc of Time. This rune lasts for concentration up to one hour.

SENESCENT

Senescent can slow or even reverse aging for anyone traveling on the Arc of Time. The target of the rune must make a Constitution saving throw against the caster. If they fail the rune effectively slows the aging process, whether magical or mundane. Even willing targets must make a saving throw as the body naturally resists the power of the rune.

The aging process slows to 1/10th the normal or magical time for those who fail their save. If someone is magically aged for any reason, and the senescent rune is cast within 1 round, it reduces the aging amount. If it is cast upon someone who is aging normally, it slows the body's natural growth rate. The effect is permanent,

however the rune itself only works if both the rune mark and the subject are on the Arc of Time. Casting it elsewhere, such as upon the Material Plane, has no effect. In addition, no subject can receive the benefit of this rune more than once.

SHROUD

Shroud creates a cloak that blankets everything in the area of affect in a mirrored image of the time stream where it was cast. The rune affects a 20-foot diameter circle, +1 foot per caster level, on the Arc of Time. That area is mirrored, so that the caster stands between the Arc and its mirrored reflection. It essentially creates a looped bubble in time, which obscures and allows the caster to act without being seen. Any creature on the Arc, or watching the Arc, must make a successful Wisdom saving throw in order to see the caster and the area effected. If they fail, they see nothing but for the mirrored image.

Shroud is extremely powerful and though Toth, the god of knowledge who watches the time stream, cannot be fooled (and is never subject to the need for a saving throw), a powerful caster can blind the god to the effects of the spell. To blind Toth, the caster must make a successful DC 30 Charisma (deception) check. If successful the mirrored image temporarily blinds Toth to what is happening beneath. In this case the rune lasts 1d20 rounds. The Castle Keeper rolls both the check and the duration, for the caster has no idea how successful they were or were not. If spotted or if the duration runs out Toth sees all beneath the mirrored image.

TEARS IN RAIN

Tears in rain must be inscribed upon a sword. The sword must be silver from tip to pommel with two half-moon shapes carved from the blade itself just above the hand guards. Once the rune is cast upon the sword the blade becomes an enchanted double-edged long sword. This rune has a duration of concentration, up to 1 hour.

When drawn the blade's edge stands out, marked by a brilliant purplish light from which small tendrils of smoke seem to drift. The blade does, however, generate off enough light by which to see. The sword gains a +1 magical bonus to hit and damage, and when it strikes an opponent, the blade does not cut flesh, but rather drains memories. It deals normal damage for a weapon of its type, but the damage is psychic damage rather than slashing.

Each time a hit is scored with the blade the target must make a Charisma saving throw, suffering increasing loss of mental function on a failure as follows:

FIRST HIT: the target's ability to organize memories becomes strained. Speaking becomes erratic and jumbled. There is more of a stream of consciousness. The character suffers disadvantage on Intelligence-based saves and on saves against mind-affecting spells and magic.

SECOND HIT: the target's memories are now completely jumbled with the present. They are unable to plan or react to plans. Shouted commands are almost completely lost on them. The target must make a successful DC 15 Intelligence check in order to take any action or interaction that requires forethought or response to someone else.

THIRD HIT: the target's long term memories begin to be drained. Experiences that shaped the individual suffer the most. No forethought is possible and they can no longer react

to others around them unless being shown something directly (turn this way, turn that way) or being attacked. All Intelligence and Wisdom checks and saves are made at disadvantage.

FOURTH HIT: more long term memories are being drained. The effects are specific; early adult memories are lost. This affects procedural memories and the target makes all ability checks and saving throws at disadvantage.

FIFTH HIT: Procedural memories are eradicated. The subject can no longer take actions on their own; they must be guided. They are catatonic and incapacitated, unable to take actions, nor defend themselves. Attacks against them have advantage.

SIXTH HIT: the target falls unconscious, slumping into a coma. Before the sixth hit, victims of this weapon are entitled to a new saving throw each week, removing the effects of one hit on a success. After the seventh hit, the victim must begin to make death saves, one per day. Upon their third successful death save, they may begin to make weekly wisdom saves to recover. Upon their third failed death save, the effects are permanent and they will never awaken.

TEMPORAL GATE

This rune opens a temporary gate to the Arc of Time. Once etched, the rune must be spoken aloud. Once verbalized, a gateway opens from the plane the caster is on to the Arc of Time. If cast in conjunction with other runes the gate may be opened to a particular moment in time (past or present), otherwise the moment is completely random.

The gate is no larger than a small door, about 5 feet high and 2 feet wide. The caster can hold the gate open for a number of rounds equal to their level.

TEMPORAL IMMERSION

This rune allows one to enter into the actual time stream and see things as they were or are. Unlike normal travel upon the Arc, where the Arc appears as a dark road, the caster merges with the flow of time, slipping into or beneath the river of time. The affect is as if one entered a fast flowing river. Everything moves at a rapid pace, but little is distinguishable, a face, an creature, etc. Everything appears as points of light and dark, colors and motion.

If used in conjunction with other spells, such as know moment, temporal immersion allows the caster to seed that moment, or strand, with a thought, allowing that thought to become manifest in a living recipient and therefore govern what actions they will take in the future. For the target the seeded thought seems natural and they can/must act upon it unless they make their saving throw. Any target of a temporal immersion is allowed a Charisma saving throw. If successful the thought is seen as random and discarded by the target.

Any thought that goes against the target's nature, such as a lawful good person slaying an innocent, or a thought that goes directly against the personality traits, ideals, bonds or flaws of the individual, automatically negates the temporal immersion. Any thought that is questionable, but not entirely in opposition to a person's nature gives the target advantage to their saving throw. For example, forcing someone to favor a stranger over a friend, when either road might be reasonable but the stranger is dubious, would result in a saving throw at advantage.

The effect is permanent unless a saving throw is made.

However, the tampering is detectable by other Travelers. Any Traveler that comes into contact with the thought or its outcome is allowed a wisdom (perception) check against the caster's save DC to determine if they find a trace of temporal immersion.

TIME STOP

This rune acts identically to the spell of the same name.

TRAVELING

With traveling the caster moves from their present plane to the Arc of Time. The move is physical, meaning the whole body passes to the Arc. Upon the Arc, time has no meaning. There is no need for food or water, though rest is still required to recover from exertion or wounds.

The caster cannot cast the rune on another to banish them to the Arc; however, they can take along the body and gear of willing creatures, and objects not held by other creatures. All of these items can total no more than 50 pounds per caster level. If the caster is not using the rune moment then they appear in some random moment on the Arc.

The Arc itself appears as a road, path or dirt (as the caster would see it). It is surrounded by an infinite darkness.

Note: For travel on the Arc of Time and its physical characteristics see the *Codex of Aihrde*, *The Ordering of the Cosmos*.

NEW SPELLS

NEW BARD SPELLS

BARD CANTRIPS

Pain Ray

Subject suffers disadvantage on attacks, saves and checks.

Scribe

Animate writing tool to write and copy.

Shock Bolt

Electricity deals 1d10 damage.

1ST-LEVEL BARD SPELLS

Bagelton's Helpful Haversack

Increase the carrying capacity of an object.

Hand of Vengeance

Grants attack bonus to natural weaponry attacks.

Mimic Customs

Allows the recipient to mimic social norms and customs.

Rime Weapon

Hoar-frost coats weapon for bonus 1d6 dmg.

2ND-LEVEL BARD SPELLS

Braelick's Commanding Presence

Subject gains 1d4+1 charisma for 1 rd./level.

Debilitate

Subject loses 1d4+1 strength for 1 rd./level.

Exhaust

Subject loses 1d4+1 constitution for 1 rd./level.

Iron Doesn't Bite

Immunity to iron weapons.

Map Minion

Minor elemental that maps.

Perfect Recollection

Subject gains 1d4+1 intelligence for 1 rd./level.

Repulsive Presence

Subject loses 1d4+1 charisma for 1 rd./level.

Tanin's Blasphemous Taunt

Divine spellcaster suffers -1 to Intelligence checks.

Tolvar's Cloudy Memory

Subject loses 1d4+1 intelligence for 1 rd./level.

Tolvar's Keen Edge

Magical paste on weapon increases damage.

Wall Walk

Walk on walls as if they were level.

Worm's Grace

Walk on walls as if they were level.

3RD-LEVEL BARD SPELLS**Heimdal's Eyes and Ears**

Confers enhanced vision and hearing.

Illusory Guard Dog

Creates illusion of ferocious dog.

Impart

Passes information between caster and recipient.

Menace

Makes recipient seem larger than life.

4TH-LEVEL BARD SPELLS**Narrheit's Mist**

Causes blindness and confusion.

Toughened Bones

Protects from bludgeon attacks.

Voice of Tenek

Word of unmaking causing 5d8 damage to targets in a cone.

5TH-LEVEL BARD SPELLS**Counter-magic**

Negates enemy's magic attack or AC bonuses.

NEW CLERIC SPELLS**CLERIC CANTRIPS****Scribe**

Animate writing tool to write and copy.

1ST-LEVEL CLERIC SPELLS**Consecrate Weapon**

Confers attack bonus on cleric's weapon.

Hand of Vengeance

Grants attack bonus to natural weaponry attacks.

Mimic Customs

Allows the recipient to mimic social norms and customs.

Ordain

Sanctifies an item or place.

Rime Weapon

Hoar-frost coats weapon for bonus 1d6 dmg.

2ND-LEVEL CLERIC SPELLS**Braelick's Commanding Presence**

Subject gains 1d4+1 charisma for 1 rd./level.

Debilitate

Subject loses 1d4+1 strength for 1 rd./level.

Divine Wisdom

Subject gains 1d4+1 wisdom for 1rd./level.

Exhaust

Subject loses 1d4+1 constitution for 1 rd./level.

Gonhirriam's Fury

Stuns opponents around caster.

Loki's Spasm

Localized earthquake knock down opponents.

Loss of Hope

Subject loses 1d4+1 wisdom for 1 rd./level.

Map Minion

Minor elemental that maps.

Repulsive Presence

Subject loses 1d4+1 charisma for 1 rd./level.

3RD-LEVEL CLERIC SPELLS**Heimdal's Eyes and Ears**

Confers enhanced vision and hearing.

Holy Water Rain

Inflicts 2d4 damage to undead.

Menace

Makes recipient seem larger than life.

Summon Woodland Mount

Summons a creature able to carry the druid.

4TH-LEVEL CLERIC SPELLS**Cloak of Righteousness**

Creates shining raiment, blinding opponents and encouraging allies.

Divine Wings

Removes fallen target to safe area.

Frost Giant's Fist

One unarmed attack at 25 strength.

Holy Radiance

Allows multiple Turning checks against same creature.

Imbrisius's Kiss

Causes 6d8 damage and stuns.

Shield of Ore-Tsar

Rebounds ranged weapon against attacker.

Sustenance

Can live without food and water for 1 week.

5TH-LEVEL CLERIC SPELLS**Brothers in Arms**

Allies exchange hit points and strength between themselves.

Vigor of the Paladin

Continue fighting at 0 hit points.

NEW DRUID SPELLS**DRUID CANTRIPS****Shapero's Buckler of Thorns**

Creates a shield for use by caster.

Shock Bolt

Electricity deals 1d6 damage.

1ST-LEVEL DRUID SPELLS**Evan's Minor Guardianship**

Summons animal guardian to watch over sleeping caster.

Hand of Vengeance

Grants attack bonus to natural weaponry attacks.

Ordain

Sanctifies an item or place.

Rime Weapon

Hoar-frost coats weapon for bonus 1d6 dmg.

2ND-LEVEL DRUID SPELLS

Fenrir's Breath

Creates cold mist, 1d6 damage + 1d4/rd.

Gonhirriam's Fury

Stuns opponents around caster.

Loki's Spasm

Localized earthquake knock down opponents.

Map Minion

Minor elemental that maps.

3RD-LEVEL DRUID SPELLS

Menace

Makes recipient seem larger than life.

Tree Walk

Move through trees as if on ground.

Summon Woodland Mount

Summons a woodland creature you can ride.

4TH-LEVEL DRUID SPELLS

Frost Giant's Fist

One unarmed attack at 25 strength.

Shield of Ore-Tsar

Rebounds ranged weapon against attacker.

Sustenance

Can live without food and water for 1 week.

5TH-LEVEL DRUID SPELLS

Counter-magic

Negates enemy's magic attack or AC bonuses.

NEW PALADIN SPELLS

1ST-LEVEL PALADIN SPELLS

Consecrate Weapon

Confers attack bonus on cleric's weapon.

2ND-LEVEL PALADIN SPELLS

Gonhirriam's Fury

Stuns opponents around caster.

Tolvar's Keen Edge

Magical paste on weapon increases damage.

3RD-LEVEL PALADIN SPELLS

Summon Woodland Mount

Summons a woodland creature you can ride.

4TH-LEVEL PALADIN SPELLS

Cloak of Righteousness

Creates shining raiment, blinding opponents and encouraging allies.

Shield of Ore-Tsar

Rebounds ranged weapon against attacker.

5TH-LEVEL PALADIN SPELLS

Brothers in Arms

Allies exchange hit points and strength between themselves.

Vigor of the Paladin

Continue fighting at 0 hit points.

NEW RANGER SPELLS

1ST-LEVEL RANGER SPELLS

Evan's Minor Guardianship

Summons animal guardian to watch over sleeping caster.

2ND-LEVEL RANGER SPELLS

Tolvar's Keen Edge

Magical paste on weapon increases damage.

Toughened Bones

Protects from bludgeon attacks.

3RD-LEVEL RANGER SPELLS

Summon Woodland Mount

Summons a woodland creature you can ride.

4TH-LEVEL RANGER SPELLS

Frost Giant's Fist

One unarmed attack at 25 strength.

Shield of Ore-Tsar

Rebounds ranged weapon against attacker.

5TH-LEVEL RANGER SPELLS

Brothers in Arms

Allies exchange hit points and strength between themselves.

NEW SORCERER AND WIZARD SPELLS

SORCERER AND WIZARD CANTRIPS

Pain Ray

Subject suffers disadvantage on attacks, saves and checks.

Scribe

Animate writing tool to write and copy.

Shock Bolt

Arc of electricity deals 1d10 damage.

1ST-LEVEL SORCERER AND WIZARD SPELLS

Bagelton's Helpful Haversack

Increase the carrying capacity of an object.

Hand of Vengeance

Grants attack bonus to natural weaponry attacks.

Mimic Customs

Allows the recipient to mimic social norms and customs.

Rime Weapon

Hoar-frost coats weapon for bonus 1d6 dmg.

2ND-LEVEL SORCERER AND WIZARD SPELLS

Braelick's Commanding Presence

Subject gains 1d4+1 charisma for 1 rd./level.

Debilitate

Subject loses 1d4+1 strength for 1 rd./level.

Exhaust

Subject loses 1d4+1 constitution for 1 rd./level.

Fenrir's Breath

Creates cold mist, 1d6 damage + 1d4/rd.

Hypothermia

Target suffers -4 to initiative.

Iron Doesn't Bite

Immunity to iron weapons.

Loki's Spasm

Localized earthquake knock down opponents.

Map Minion

Minor elemental that maps.

Perfect Recollection

Subject gains 1d4+1 intelligence for 1 rd./level.

Repulsive Presence

Subject loses 1d4+1 charisma for 1 rd./level.

Tanin's Blasphemous Taunt

Divine spellcaster suffers -1 to Intelligence checks.

Tolvar's Cloudy Memory

Subject loses 1d4+1 intelligence for 1 rd./level.

Toughened Bones

Protects from bludgeon attacks.

Wall Walk

Subject loses 1d4+1 dexterity for 1 rd./level.

Worm's Grace

Walk on walls as if they were level.

3RD-LEVEL SORCERER AND WIZARD SPELLS

Heimdal's Eyes and Ears

Confers enhanced vision and hearing.

Illusory Guard Dog

Creates illusion of ferocious dog.

Impart

Passes information between caster and recipient.

Menace

Makes recipient seem larger than life.

Tree Walk

Move through trees as if on ground.

4TH-LEVEL SORCERER AND WIZARD SPELLS

Frost Giant's Fist

One unarmed attack at 29 strength.

Narrheit's Mist

Causes blindness and confusion.

Voice of Tenek

Word of unmaking causing 5d8 damage to targets in a cone.

5TH-LEVEL SORCERER AND WIZARD SPELLS

Counter-magic

Negates enemy's magic attack or AC bonuses.

Hollin's Magic Missile Enhancer

Removes maximum cap on magic missile spell.

6TH-LEVEL SORCERER AND WIZARD SPELLS

Angrim's Vessel

Creates magical boat that carries 15.

NEW WARLOCK SPELLS

WARLOCK CANTRIPS

Shock Bolt

Arc of electricity deals 1d10 damage.

1ST-LEVEL WARLOCK SPELLS

Rime Weapon

Hoar-frost coats weapon for bonus 1d6 dmg.

2ND-LEVEL WARLOCK SPELLS

Gonhirriam's Fury

Stuns opponents around caster.

3RD-LEVEL WARLOCK SPELLS

Menace

Makes recipient seem larger than life.

4TH-LEVEL WARLOCK SPELLS

Imbrisius's Kiss

Causes 6d8 damage and stuns.

Narrheit's Mist

Causes blindness and confusion.

Shield of Ore-Tsar

Rebounds ranged weapon against attacker.

Voice of Tenek

Word of unmaking causing 5d8 damage to targets in a cone.

5TH-LEVEL WARLOCK SPELLS

Counter-magic

Negates enemy's magic attack or AC bonuses.

TERMINOLOGY

CT: Casting Time **R:** Range **D:** Duration

SV: Saving Throw **SR:** Spell Resistance **Comp:** Components

SPELLS

ANGRIM'S VESSEL, LEVEL 6 CONJURATION (RITUAL)

Casting Time: 10 minutes

Range: Special (see below)

Saving Throw: None

Components: V,S,M

Duration: 24 hours

When this spell is cast, a phantom vessel appears. It travels on unseen waves and in the intended direction of the caster. The vessel goes to a defined destination that the caster has physically been to. It is large enough to carry 15 people at a speed of 10 mph. It is very difficult to see as it travels, requiring a DC 25 Wisdom (perception) check. There is a protective aura encircling it which acts as a minor globe of invulnerability.

The material component is gold/gems totaling 1000 gold pieces, which are consumed in the casting.

ATONEMENT, LEVEL 5 ABJURATION (RITUAL)

Casting Time: 1 hour

Range: Touch

Saving Throw: None

Components: V, S, M, F, DF

Duration: Instant

This spell removes the burden of evil acts or misdeeds from the subject. The creature seeking atonement must be truly repentant and desirous of setting right its misdeeds. If the atoning creature committed the evil act unwittingly or under some form of compulsion, atonement operates normally at no cost to you. However, in the case of a creature atoning for deliberate misdeeds and acts of a knowing and willful nature, you must intercede with your deity in order to expunge the subject's burden. Many casters first assign a subject of this sort a quest (see geas/quest) or similar penance to determine whether the creature is truly contrite before casting the atonement spell on its behalf.

Atonement may be cast for one of several purposes, depending on the version selected.

Reverse Magical Alignment Change. If a creature has had its alignment magically changed, atonement returns its alignment to its original status at no cost in experience points.

Restore Class. A paladin who has lost her class features due to committing an evil act may have her paladinhood restored to her by this spell.

Restore Cleric or Druid Spell Powers. A cleric or druid who has lost the ability to cast spells by incurring the anger of

his or her deity may regain that ability, by seeking atonement from another cleric of the same deity or another druid. If the transgression was intentional, the receiving cleric or druid must fail a Wisdom save or the spell fails. They must attempt this save and cannot choose to fail it.

Redemption or Temptation. You may cast this spell upon a creature of an opposing alignment in order to offer it a chance to change its alignment to match yours. The prospective subject must be present for the entire casting process. Upon completion of the spell, the subject freely chooses whether it retains its original alignment or acquiesces to your offer and changes to your alignment. No duress, compulsion, or magical influence can force the subject to take advantage of the opportunity offered if it is unwilling to abandon its old alignment. This use of the spell does not work on outsiders or on any creature incapable of changing its alignment naturally.

Though the spell description refers to evil acts, atonement can also be used on any creature that has performed acts against its alignment, whether those acts are evil, good, chaotic, or lawful.

Note: Normally, changing alignment is up to the player. This use of atonement simply offers a believable way for a character to change his or her alignment drastically, suddenly, and definitively.

The material component of this spell is burning incense.

Focus: In addition to your holy symbol or normal divine focus, you need a set of prayer beads (or other prayer device, such as a prayer wheel or prayer book) worth at least 500 gp.

BAGELTON'S HELPFUL HAVERSACK, LEVEL 1 TRANSMUTATION

Casting Time: 10 minutes

Range: Touch

Saving Throw: None

Components: V, M

Duration: 24 hours

With this spell, the caster is able to increase the size of any pack, satchel, or pouch. The caster must have the desired item in hand. When the spell is cast it creates a temporary, extra-dimensional space within the object that increases its holding capacity. The space created is equal to one cubic foot for every two caster levels. Items placed within the pack can be retrieved as if the pack were normal.

The spell does not increase the size of the object itself, so items that will not fit in the opening of the object will not suddenly fit. A suit of plate mail could not be put in a pouch, as it wouldn't fit in mouth of the pouch.

When the spell's duration ends any extra items above the object's normal holding capacity are ejected, falling out of the pack as if through a magic portal.

BRAELICK'S COMMANDING PRESENCE, LEVEL 2 TRANSMUTATION

Casting Time: 1

Range: Touch

Saving Throw: None

Components: V, S, M, DF

Duration: Concentration, Up to 1 hour

Braelick was well known for his proselytizing, always calling for the return of the Og Aust and reversal of the Judgment of Corthain. His presence was felt by many. The subject is better able to exert his will and personality. The spell grants

an enhancement bonus of 1d4+1 points to charisma, adding the usual benefits to ability and skill checks, as well as turning attempts, bardic inspiration uses, Save DCs of bard, sorcerer and warlock spells (where applicable), etc.

The material component for this spell is a small wooden token carved in the likeness of the sun or a lock of hair from a being with a Charisma score of 18 or higher.

BROTHERS IN ARMS, LEVEL 5 TRANSMUTATION

Casting Time: 1

Range: Self

Saving Throw: Wisdom

Components: V, S, M, DF

Duration: 1 minute

Any allies within a 50-foot radius and within the caster's line of sight may donate a number of hit points per round equal to the caster's level to other targets of the spell that are within the area of effect. The donator takes those hit points as damage, while the recipient receives the hit points first as healing and then as additional temporary hit points, up to a maximum of the caster's level. One point of strength may be similarly donated, with the donator taking a temporary loss of strength and the recipient gaining a +1 strength enhancement. Strength enhancements are cumulative, up to a maximum bonus of half the caster's level. Hit points are not returned to the donor when the spell expires, but strength returns to the donor. Temporary hit points are lost when the spell ends.

The spell requires a relic of a hero of the caster's faith; the hero must have died honorably. The hero must be dead, so using the relic of one who has been resurrected will not work.



CLOAK OF RIGHTEOUSNESS, LEVEL 4 EVOCATION

Casting Time: 1

Range: Personal

Saving Throw: Charisma

Components: V, S, DF

Duration: Concentration, up to 1 minute

As it was with the all the Val Eahrakun, it lies with the righteous to dominate the will of lesser creatures. When this spell is cast, a shining silver-white aura surrounds the caster like a cloak. All of the caster's foes who are within 25 feet and who can see the cloak must make Charisma saves or be blinded for the duration of the spell. Allies of the caster or those they are defending are automatically affected as if by a *bless* spell.

CONSECRATE WEAPON, LEVEL 1 EVOCATION

Casting Time: 1

Range: Touch

Saving Throw: None

Components: V, S, DF

Duration: Concentration, 1 minute

The spell bestows an attack bonus to the caster's non-magical weapon when used against an opponent whose alignment is opposed to the caster's own. The weapon gains a +1 magical attack bonus if either the moral or ethical axis of an opponent's alignment is directly opposed to the caster's (lawful good to lawful evil, or lawful good to chaotic good, for example). If both the moral and ethical axis are directly opposed (chaotic evil to lawful good, for example), the weapon is a +2 weapon for the duration.

If a true neutral caster uses this ability, the weapon is always a +1 weapon, regardless of the opponent's alignment (even against another true neutral), because they are not diametrically opposed to any other alignment but could, at any time, find themselves opposed to the stance of another.

The material component is a caster's weapon.

COUNTER-MAGIC, LEVEL 5 ABJURATION

Casting Time: 1

Range: Touch

Saving Throw: Wisdom

Components: V, S, M, DF

Duration: Concentration, up to 1 minute

This spell creates an aura around the recipient which negates certain magical enchantments and special abilities. There are three variations of the spell and the caster must choose one when the spell is cast. The counter-magic only suppresses the opponent's magic. It does not dispel it. Dispel magic can remove a counter-magic aura. Artifacts and divine creatures of demigod or higher status are unaffected.

Defensive: The creature touched is surrounded by a blue aura which negates magical attack bonuses up to +3 from magic weapons, spells, or supernatural or spell-like abilities while the caster engages them in melee combat. Thus, an enemy's +3 sword acts as a normal sword against a person protected by a defensive counter-magic spell. The spell has no effect on bonuses received from strength or similar natural ability, even if said abilities are magically augmented.

The material component is a small, palm-sized silver shield worth at least 50gp cost.

Offensive: The creature touched is surrounded by a red aura which negates an opponent's magical AC bonuses up to +3 from magic armor, items, spells, or supernatural or spell-like abilities while the caster engages them in melee combat. Thus, an enemy's +3 chainmail only confers protection as normal chainmail. The spell has no effect on bonuses received from dexterity or similar natural abilities, even if those abilities are magically augmented, but does stop spells from augmenting said abilities after this effect is placed. A spell touch attack is necessary to use this effect.

The material component is a small, palm-sized silver gauntlet worth at least 50gp.

Reduction Nullification: The creature touched is surrounded by an orange counter-magic aura which nullifies its resistance against nonmagical damage.

The material component is a small, palm-sized silver weapon worth at least 50gp.

DEBILITATE, LEVEL 2 NECROMANCY

Casting Time: 1

Range: 20 feet

Saving Throw: Wisdom

Components: V, S, M, DF

Duration: Concentration, up to 1 hour

The subject becomes weaker, suffering an enhancement penalty to Strength of 1d4+1 points. The subject must adjust melee attack rolls, melee damage rolls, and other uses of the strength modifier accordingly.

The material component is a few hairs from a small mammal.

DIVINE WINGS, LEVEL 4 CONJURATION

Casting Time: 1

Range: 300 feet

Saving Throw: None

Components: V,S,M

Duration: Instantaneous

Upon casting this spell, two large eagles are summoned. These are divine servants of the Stone Fields. Any friend of the caster or the caster himself who falls in battle and is not truly dead is lifted and carried from the field of battle to a nearby point of safety (within 1 mile) that is designated by the caster. There is a sanctuary spell placed on the creature carried by the eagles, and they are immediately stabilized if currently at 0 hit points. The fallen become invisible once picked up and until they are once again laid down, and can only be seen through magical means.

The material components for this spell are holy water and a turtle shell.

DIVINE WISDOM, LEVEL 2 TRANSMUTATION

Casting Time: 1

Range: Touch

Saving Throw: None

Components: V, S, DF

Duration: Concentration, up to 1 hour

The subject gains a greater sense of inner balance and mental strength as well as a tangible connection to their deity. The spell grants an enhancement bonus of 1d4+1 points to Wisdom, adding the usual benefits to ability and class checks, as well as Wisdom saves.

A creature cannot benefit from another casting of this spell for one week after receiving the spell.

EVAN'S MINOR GUARDIANSHIP, LEVEL 1 CONJURATION (RITUAL)

Casting Time: 1

Range: Personal

Saving Throw: None

Components: V, S, M

Duration: 8 hours

When the spell is cast, the caster summons a small animal in the vicinity to watch over them as they sleep. The type of animal summoned will be dependent upon the surrounding environment, although birds, snakes, toads, rabbits, and squirrels are common. It will take up to 10 minutes for the animal to reach the caster's location.

The caster has no control over the animal, and the animal may not reveal itself. Once the animal approaches within 100 feet, the caster becomes aware that it is nearby and acting under the spell.

The guardian animal will circle the caster's resting place for the duration of the spell. It will detect any animal or creature, from frogs to giants, that approach within 40 feet of the caster. If the caster is asleep when an animal or creature approaches, the guardian conveys a mental image of the spotted intruder into the caster's dreams. If the intruder is of a sort who would normally invoke a fight or flight reaction from the caster, then the caster will be awakened by the dream-vision.

The material component is a small amount of food that must be eaten by the caster while casting the spell.

EXHAUST, LEVEL 2 NECROMANCY

Casting Time: 1

Range: 20 feet

Saving Throw: Wisdom

Components: V, S, M, DF

Duration: Concentration, up to 1 hour

The subject loses vitality and endurance. The subject suffers an enhancement penalty to Constitution of 1d4+1 points, subtracting the usual benefits normally gained by her wisdom modifier. Hit points lost by a temporary decrease in constitution are only temporarily lost. They return to normal when the spell's duration ends.

The material component is a few hairs from a tired animal.

FENRIR'S BREATH, LEVEL 2 EVOCATION

Casting Time: 1

Range: Self

Saving Throw: Constitution half

Components: V, S

Duration: Concentration, up to 10 mins.

This spell emulates the breath of Fenrir, the bestial wolf that crossed over from the Void in the long gone Days before Days. The spell creates a knee-high mist of extreme cold around the caster, and spreads out to a 30 feet radius. The ground frosts over. The cold causes no damage to the caster, but it causes 2d6 points of cold damage to any creature entering the area or who starts its turn there. Creatures within the area of effect must succeed at a Constitution save every round or suffer full damage. A successful save halves the damage for that round.

Moderate winds (11+ mph) blow away the mist in 4 rounds, and strong winds (21+ mph) will do so in 1 round. The spell will not function underwater.

At higher levels. When you cast this spell using a spell slot higher than second level, the area of effect increases by 10 feet and the damage increase by 1d6 per spell level (3d6 at 3rd level, 4d6 at 4th level, etc.)

FROST GIANT'S FIST, LEVEL 4 EVOCATION

Casting Time: 1 bonus action

Range: Self

Saving Throw: See below

Components: V, S

Duration: 1 round

Known for their brute power and inexhaustible strength, frost giants are the bane of the winter storms. The caster projects a wave of energy from their fist, which deals 5d8 force damage to a single target, who must succeed at a Strength saving throw or be moved 10 feet away from you and be knocked prone. A successful save negates this movement, allows the opponent to remain standing, and halves damage.

At higher levels. When you cast this spell using a higher level spell slot, its duration increases by 1 round, and you may use the effect as a bonus action on each successive round, per spell slot above 5.

GONHIRRIAM'S FURY, LEVEL 2 EVOCATION

Casting Time: 1

Range: Self

Saving Throw: Charisma

Components: V, S

Duration: Instantaneous

When the warrior Gonhirriam fell in battle before the gates of Istal, he let out a powerful yell which stunned the enemies surrounding him, and allowed him to slay several before dying. This spell stuns any enemies within a 20 foot radius of the caster until the end of the target's next turn. A successful Constitution save negates the affect.

At higher levels. When you cast this spell using a higher level spell slot, the effective radius increases by 5 feet per level above 2.

HAND OF VENGEANCE, LEVEL 1 EVOCATION

Casting Time: 1

Range: Touch

Saving Throw: None

Components: V, S, M

Duration: Concentration, up to 1 minute

Grants an attack bonus to animals using natural weaponry such as the horns of a goat, a lion's fangs, an alligator's bite, a baboon's claws, or hands for unarmed attacks.

It does not affect humans, demi-humans, or humanoids, though it can affect a druid in wild shape.

For the duration, the attack gains a +1 bonus to hit and damage, increases the attack's damage by one die type (1d6 becomes 1d8, etc.) and counts as magical for the purpose of overcoming damage reduction.

The material component is clear spring, creek, or stream water, sprinkled over recipient.

HEIMDAL'S EYES AND EARS, LEVEL 3 DIVINATION

Casting Time: 1

Range: Personal

Saving Throw: None

Components: S

Duration: 1 hour

Heimdal guards the rainbow bridge to Asgard, never sleeping. He can see at night as well as in the day and can hear the wool growing on the back of sheep. The recipient of this spell gains enhanced vision and hearing. Vision becomes darkvision with a range of 120 feet, and the caster can see in magical darkness. Likewise, the recipient receives advantage on wisdom (perception) checks based on sight or hearing.

The recipient can also use the enhanced hearing to find invisible creatures, making a listen check as a bonus action each round against the invisible creature's stealth check, and able to pinpoint the exact location of the invisible creature on a success.

HOLLIN'S MAGIC MISSILE ENHANCER, LEVEL 5 EVOCATION

Casting Time: 1

Range: Personal

Saving Throw: None

Components: V, S

Duration: 24 hours

This spell increases the maximum number of magic missiles each magic missile spell evokes. The mage casts this spell upon herself, and any magic missile spell cast in the following 24 hours is treated as though the spell caster had spent a spell slot of two levels higher (3 darts at 1st level, 4 at 2nd, etc.). In addition, the base damage of the magic missile spell is raised from 1d4+1 to 1d6 for the duration.

HOLY RADIANCE, LEVEL 4 EVOCATION

Casting Time: 1

Range: 25 feet

Saving Throw: None

Components: V, S, DF

Duration: Concentration, up to 1 hour

Holy radiance creates a sphere of holy energy around the caster's holy symbol that repels or destroys undead or other creatures just as if the cleric were turning. The turning effect, however, lasts for the duration of the spell and does not require using channel divinity.

The cleric tosses their holy symbol in the air up to 25 feet away, where it hangs 5 feet off the ground. Once suspended, it cannot be moved and forms the center of the turning radius. As such, the cleric is free to move and attack under the safety of the spell, and the holy symbol counts as though the cleric had used channel divinity to turn undead at the beginning of each of the cleric's turns.

HOLY WATER RAIN, LEVEL 3 CONJURATION

Casting Time: 1

Range: 100 feet

Saving Throw: None

Components: V, S, M, DF

Duration: 1 round

This spell causes a brief rain of holy water. Any undead or fiends caught within the area suffer 3d6 points of damage. It

affects an area with a 20 foot radius and 20 feet high.

The material component is a vial of holy water.

At higher Levels. If you cast this spell using a spell slot higher than level 3, it inflicts an extra d6 damage per level of spell above 3rd.

HYPOTHERMIA, LEVEL 2 TRANSMUTATION

Casting Time: 1

Range: 25 feet

Saving Throw: Constitution

Components: V, S

Duration: Concentration, up to 1 minute

This spell causes a drastic drop of body temperature in a single target creature. The target's actions become slow and sluggish, imposing disadvantage on ability checks, attacks and saves unless it succeeds at a Constitution save. Those who have resistance to cold damage gain advantage on this save, and those who are immune to cold are unaffected by this spell. An affected creature may make another save at the end of each turn, ending the effect on itself with a success.

At higher levels. When you cast this spell using a spell slot of 3rd level or higher, you may affect one additional target per level of spell slot above 2nd.

ILLUSORY GUARD DOG, LEVEL 3 ILLUSION (RITUAL)

Casting Time: 1

Range: 150 feet

Saving Throw: Wisdom

Components: V, S, M

Duration: 8 hours

This spell creates an illusion of a dog of a ferocious breed. The illusion acts like a dog, and will move, make sound, smell, and emanate heat. The dog will stay within 10 feet of where the spell is cast, and the caster cannot move the illusion once it is cast. The dog will smell and sense anyone approaching within 200 feet, at which point it barks until they leave its sensory range. Any touch or successful attack against the dog dispels the illusion.

The material component is a few dog hairs wound in fleece.

IMBRISIUS'S KISS, LEVEL 4 NECROMANCY

Casting Time: 1

Range: 50 feet

Saving Throw: Constitution

Components: V, DF

Duration: Concentration, up to 1 minute

Imbrisius, the consort of Narrheit, lord of chaos, is the whispered pain of creation. It is her voice that pulls the dying through fields of agony before they cross to the Endless Pools, or whatever realm awaits them after they breathe their final breaths.

The area of affect is 10 square feet and any creature within the area of effect who fails their Constitution save suffers a crippling pain and an immediate 4d8 points of necrotic damage and is stunned for one full round. After that, all attribute checks and combat rolls suffer disadvantage for the duration of the spell. A successful save results in half damage and negates the stun effect.

Victims are allowed a Constitution save at the end of each of their turns, ending the effect on themselves with a success.

At higher levels. When you cast this spell using a spell slot higher than 4th, the area of effect increases by 10 feet, or the damage increases by 1d8 per level of spell slot above 4th.

IMPART, LEVEL 3 DIVINATION (RITUAL)**Casting Time:** 1**Range:** Touch**Saving Throw:** See below**Components:** V, S**Duration:** See below

With this spell you are able to impart information to another. You must touch the intended recipient of the information and upon uttering the incantation you are able to impart knowledge you have about a particular incident or item.

The information imparted must be true; however, you control how much knowledge is imparted. You may impart basic information, or can grant proficiency in any skill you know, which lasts until the recipient makes a check using the granted skill.

Only one skill can be imparted to another in this manner at a time, and another may not be imparted until it is used.

The recipient can accept the information willingly, or they can attempt to block message from coming through by making an Intelligence save. The transfer of information takes 1 round for simple incidents, if more information is desired it takes longer, up to several hours depending on the complexity.

IRON DOESN'T BITE, LEVEL 2 ABJURATION**Casting Time:** 1**Range:** Touch**Saving Throw:** None**Components:** V, S, M**Duration:** concentration, up to 1 minute

The recipient gains resistance to piercing and slashing damage from nonmagical weapons made of metal for the duration.

The material component is water from a smithy's shop.

LOKI'S SPASM, LEVEL 2 EVOCATION**Casting Time:** 1**Range:** 150 feet**Saving Throw:** See below**Components:** V, S**Duration:** Instantaneous

Odin imprisoned Loki at the center of the earth and placed the Midgard Serpent over him, venom dripping from its fangs. Loki's wife, Signe, stays at his side, catching the poison in a cup. When the cup fills, she empties it. When she does so, a single drop strikes Loki's exposed skin before Signe can once again catch the venom. Loki's pain causes a spasm powerful enough to shake the world.

When cast, this spell creates a very localized and violent upheaval of the earth within a 5-foot radius area that deals 1d8 bludgeoning damage, knocks any medium or smaller creature from its feet, and stuns them until the end of their next turn unless they succeed at a Strength saving throw.

The upheaval does not inflict any significant damage or long-term effect to the surrounding terrain. It does not break walls or open the ground.

At higher levels. When you cast this spell using a spell slot higher than second level, the radius increases by 5 feet or the damage increases by 1d8 per level above second, at the caster's option.

LOSS OF HOPE, LEVEL 2 NECROMANCY**Casting Time:** 1**Range:** 20 feet**Saving Throw:** Wisdom**Components:** V, S, DF**Duration:** Concentration, up to 1 hour.

The subject's mental strength becomes weaker, even causing a loss of connection with their deity. The subject suffers an enhancement penalty to Wisdom of 1d4+1 points, subtracting the usual benefits normally gained by her wisdom modifier.

MENACE, LEVEL 3 ILLUSION**Casting Time:** 1**Range:** Touch**Saving Throw:** Charisma**Components:** V, S, DF**Duration:** Concentration, up to 1 minute

Menace creates an aura of power in the recipient. The recipient seems to grow in stature and presence, becoming more commanding and charismatic. Their voice becomes laced with power. Their demeanor becomes more confident. It affects all creatures within 25 feet who can see and hear the target.

Any who view the caster must make a successful Charisma save or be either frightened of or charmed by the target for the duration. The target may choose which effect to impose on any given target each round. When the spell ends, creatures affected are aware they have been frightened or charmed by you via a spell. If a creature ends its turn in an area where they cannot see the target, they may make a new saving throw, ending the effect on themselves on a success.

MAP MINION, LEVEL 2 CONJURATION**Casting Time:** 1**Range:** 25 feet**Saving Throw:** None**Components:** V, S, M**Duration:** See below

The spell summons a minor air elemental that draws a map of the area in which the caster is traveling. The minion is invisible. The minion must be supplied tools to inscribe the map. The map that it draws will be accurate and will cover a 1-mile area centered upon the caster. Drawing a map can take hours or days, depending on the difficulty of the terrain being mapped, and the elemental's ability to properly and thoroughly explore.

Mapping an entire dungeon complex, for example, could take days, and the elemental may never return if it is somehow destroyed while exploring the dungeon.

Elementals summoned in this manner have no special immunities aside from immunity to thunder and lightning damage. They have 3d8 hit dice and AC 12, a fly speed of 90 feet, and a bash attack for 1d6 bludgeoning damage, but will only fight to defend themselves.

If the caster moves after casting the spell, the elemental can flawlessly track their current location to return and deliver the map. Once a map is delivered, the elemental returns to its home plane.

The material components of this spell are drawing tools such as quills, ink, and parchment.

MIMIC CUSTOMS, LEVEL 1 DIVINATION (RITUAL)**Casting Time:** 1**Range:** Touch**Saving Throw:** None**Components:** V, S**Duration:** 1 hour

There are many customs amongst the many peoples of Aihrde, and passing from one realm or culture to another can be a tricky business. An unintended slight to a noble, a gesture made that mimics an assassin's, and other errors can end with death or imprisonment. For this reason many spell casters master mimic customs.

With this spell the caster is able to mimic the customs and social norms of any society with which they have interacted. The interaction need only be superficial; simply walking down a crowded street suffices, or waiting in the ante-chamber of a throne room. Through this interaction the caster is able to cast mimic customs and mimic the necessary actions that allow them to pass as an accepted member of that culture in so far as social norms go.

It does not allow the recipient of the spell to speak the local language. It does not change alignment and will do nothing for a goblin reaver entering an orc stronghold or similar action.

NARRHEIT'S MIST, LEVEL 4 EVOCATION**Casting Time:** 1**Range:** See below**Saving Throw:** Intelligence**Components:** V, M**Duration:** Concentration, up to 1 minute

The Lord of Chaos fought the Horned God in the northern plains beyond Aenoch. There, they lay waste to the country. It is one of the few regions of Aihde where Narrheit's hand played a direct role in its making. The land is poisoned with salt and little grows there but stunted things. It is known that salt is the favored stone of Narrheit for it has ruined many a green field.

By placing salt in their open palm and blowing the incantation across it, the caster invokes a purplish mist which spreads out from the caster in a cone of chaos, confusing any and all within the spell's area of effect. Anyone in the area of effect, a cone 30 feet long, high and wide, must make an Intelligence save. If they fail they suffer 3d8 psychic damage, and are overcome with feelings of vertigo that leave them stunned and blinded until the end of their next turn. The battle seems to spin around them. They feel as if they have been physically moved.

After the stun and blind effects fade, victims still suffer disadvantage on attack rolls, saving throws and attribute checks for the duration, and they now mistake friend for foe and foe for friend. On each of their turns, the afflicted must make an additional Intelligence save, ending the effect on themselves with a success. On a failure, they instead attack a friend as though they were a deadly foe.

The material component for this spell is a pinch of salt.

ORDAIN, LEVEL 1 CLERIC, 1 DRUID,**Casting Time:** 1**Range:** 25 feet**Saving Throw:** None**Components:** V, S, M, DF**Duration:** Permanent

This spell is used to sanctify an item, investing it with ministerial or sacerdotal functions. Any item ordained gains a +2 on all saving throws (a person wearing an ordained item does not get the saving throw bonus, nor can these saving throws be 'stacked'). The spell is used for other priestly purposes as well, such as making holy water, consecrating a grave site or laying the dead to rest.

The item ordained cannot be larger than the priest casting the spell. It can only make one vial of holy water.

The material component of this spell is a 25 gp worth of silver, which is consumed in the casting.

At higher levels. When you cast this spell using a spell slot of higher than first level, the item's saving throw bonus increases by 1 per level, to a maximum of +5, or you can make an additional vial of holy water per level.

PAIN RAY, CANTRIP, NECROMANCY**Casting Time:** 1**Range:** 120 feet**Saving Throw:** Constitution**Components:** V, S**Duration:** Instantaneous

A yellow ray emanates from the caster's pointed finger to strike one creature. A targeted creature that fails a Constitution saving throw suffers intense pains. Until the end of their next turn, the creature suffers disadvantage to all attack rolls, attribute checks and saving throws.

PERFECT RECOLLECTION, LEVEL 2 EVOCATION**Casting Time:** 1**Range:** Touch**Saving Throw:** None**Components:** V, S, M**Duration:** Concentration, up to one hour

The subject is better able to recall distant memories and focus on mentally challenging tasks. The spell grants an enhancement bonus of 1d4+1 points to intelligence, adding the usual benefits to ability and skill checks.

The material component of this spell is a few feathers from an owl or a small figurine in the shape of an owl.

REPULSIVE PRESENCE, LEVEL 2 NECROMANCY**Casting Time:** 1**Range:** 20 feet**Saving Throw:** Wisdom**Components:** V, S, M, DF**Duration:** Concentration, up to one hour

The subject's personality, persuasiveness, attractiveness, and leadership ability becomes weaker. The subject suffers an enhancement penalty to Charisma of 1d4+1 points, subtracting the usual benefits normally gained by her charisma modifier.

The material component of this spell is a small token carved in the likeness of a goblin or a few hairs from a being with a Charisma score of 5 or lower.

RIME WEAPON, LEVEL 1 EVOCATION**Casting Time:** 1 bonus action**Range:** Touch**Saving Throw:** None**Components:** V, S, M

Duration: Concentration, up to 1 minute

The spell coats a weapon in a layer of hoar-frost. A successful attack with the covered weapon results in an extra 1d8 points of cold damage. This damage lasts until the end of the caster's next turn.

At higher levels. Casting this spell using a spell slot higher than first level increases the damage. For each spell slot above first, the weapon does an additional 1d8 cold damage on a successful attack.

SCRIBE, TRANSMUTATION CANTRIP

Casting Time: 1

Range: Touch

Saving Throw: None

Components: V, S, M

Duration: 10 minutes

Scribe allows the caster to animate a quill or similar writing device to enable it write on its own. The caster must have access to the writing implement and the surface to write upon. The caster must impart the information with an impart spell or dictate it.

SHAPERO'S BUCKLER OF THORNS, CONJURATION CANTRIP

Casting Time: 1

Range: Personal

Saving Throw: None

Components: V, S, M

Duration: 1 round

Upon uttering the spell, the caster's arm is woven about with a thick buckler made from coiling bramble vines. This buckler grants +1 to AC and lasts until the end of the caster's next turn. Its abilities increase as the caster's level increases, and the caster is always proficient with the shield. At fifth level, the shield becomes spiked and the druid can use it as a weapon, inflicting 1d6 points of piercing damage on a successful hit. At eleventh level, the spikes are coated with a weak paralyzing poison; those struck must succeed at a Constitution save against the druid's save DC or be paralyzed until the end of their next turn. This save is made at advantage. At seventeenth level, the shield's AC bonus increases to +2 and the shield deals 2d6 damage on a successful attack.

The material component of this spell is a length of bramble vine twisted in a loop that is worn as a bracelet prior to casting.

SHIELD OF ORE-TSAR, LEVEL 4 ABJURATION

Casting Time: 1

Range: Personal

Saving Throw: None

Components: V, S, M

Duration: Concentration, up to 1 minute

The spell creates a shimmering green cone around the caster, granting immunity to ranged attacks for the duration. In addition, when targeted by such an attack, the caster may use their reaction to redirect the missile back at the attacker, making a ranged spell attack to determine if the attacker is struck by his own weapon.

The material component for this spell is an emerald worth at least 100 gp.

SHOCK BOLT, EVOCATION CANTRIP

Casting Time: 1

Range: 120 feet

Saving Throw: Dexterity

Components: V, S

Duration: Instant

The caster channels energy into a bolt of electricity and casts it at a single target, making a ranged spell attack. On a successful hit, the shock bolt deals 1d10 points of lightning damage. It does not set fire to combustibles, nor damage objects in its path. This spell's damage increases by 1d10 when you reach 5th level, 11th level, and 17th level, to a maximum of 4d10.

SUMMON WOODLAND MOUNT, LEVEL 3 CONJURATION

Casting Time: 10 minutes

Range: see below

Saving Throw: Wisdom

Components: V, S, M, DF

Duration: 8 hours

You summon an animal large enough to carry you. The summoned animal arrives within 1-6 rounds. The creature can be any animal of up to Challenge 1 that is large enough for you to ride. The creature is friendly towards you and will follow your commands, even engaging in combat.

The caster is able to immediately mount and ride the creature without use of any type of harness. The creature will not let the caster fall off it under normal conditions. The caster can be forcibly dismounted in combat, however, as normal. The summoned creature instinctively knows the caster's basic desire, where they want to go and the fastest or most desired route to follow.

When the spell ends, the creature departs without incident.

SUSTENANCE, LEVEL 4 TRANSMUTATION (RITUAL)

Casting Time: 1 hour

Range: Touch

Saving Throw: None

Components: V, S,

Duration: 1 wk. or until discharged

The sustenance spell is a common, well known spell often employed during times of war or covert action. It is especially coveted by adventurers.

You focus and cast the spell upon an item you choose. Any person who carries that item with them at all times thereafter will have the ability to live without food and water. The magic lasts for one week or until food or drink touches or passes the gem carrier's lips. Even too much salivation, or perhaps rain, will break the spell.

The material component of this spell is a good meal (5 sp).

TANIN'S BLASPHEMOUS TAUNT, LEVEL 2 ENCHANTMENT

Casting Time: 1

Range: 50 feet

Saving Throw: Wisdom

Components: V

Duration: 1 round.

You enrage a divine spellcaster within range who can see and hear you by blaspheming their deity, forcing the target to make a Wisdom save. On a failure, the enraged divine spellcaster

suffers 3d8 psychic damage, and disadvantage on all Wisdom checks and saves until the end of your next turn. On a success, they suffer half damage and do not suffer disadvantage.

At higher levels. When you cast this spell using a spell slot higher than second level, the psychic damage you inflict increases by 1d8 per spell slot above second.

TOLVAR'S CLOUDY MEMORY, LEVEL 2 NECROMANCY

Casting Time: 1

Range: 20 feet

Saving Throw: Wisdom

Components: V, S, M

Duration: Concentration, up to 1 hour

The wizard Tolvar was known for his peculiar power to turn the thoughts of others against themselves. The subject's memory and ability to focus is weakened. The subject suffers an enhancement penalty to Intelligence of 1d4+1 points, subtracting the usual benefits normally gained by their intelligence modifier.

The material component for this spell is a piece of wool from a sheep.

TOLVAR'S KEEN EDGE, LEVEL 2 TRANSMUTATION

Casting Time: 1

Range: Touch

Saving Throw: None

Components: V, S, M

Duration: 1 minute

Tolvar's keen edge places a magical paste upon an edged weapon. The magic within the paste grants advantage on attacks against all non-magical, metal armor. In addition, the weapon used deals an extra 1d8 slashing damage for the duration of the spell. This spell can only be used on non-magical weapons, and will not affect magical or non-metal armor (does normal damage).

The material components for this spell are a small file and a flask of oil.

TOUGHENED BONES, LEVEL 2 TRANSMUTATION

Casting Time: 1

Range: Touch

Saving Throw: Wisdom

Components: V, S, M

Duration: Concentration, up to 1 hour

This spell increases the durability of bones, giving the warded creature resistance to all bludgeoning damage from nonmagical sources.

The material component of this spell is a bone from an ogre, gnoll, or giant wrapped in platinum wire, worth at least 50gp.

TREE WALK, LEVEL 3 TRANSMUTATION

Casting Time: 1

Range: Touch

Saving Throw: Wisdom

Components: V, S

Duration: Concentration, up to 1 hour

Tree walk allows the recipient to move freely along branches of trees as if moving on normal ground. Thin branches may bend and twigs will break, but otherwise, the caster gains a brachiation speed equal to their normal ground movement.

Consider the recipient's weight as far as effect on branches to be equivalent to a squirrel.

VIGOR OF THE PALADIN, LEVEL 5 ABJURATION

Casting Time: 1

Range: Touch

Saving Throw: Wisdom

Components: V, DF

Duration: Concentration, up to 1 minute

The spell's subject is overcome with a feeling of invincibility and vigor for combat. The subject's will becomes so strong that they can continue to fight even when they would normally be incapacitated. Whenever the target of this spell would be reduced to zero hit points by an attack or spell effect in combat, they are instead reduced to 1 hit point and gain 1 level of exhaustion. Levels of exhaustion do not manifest until the spell expires.

VOICE OF TENEK, LEVEL 4 EVOCATION

Casting Time: 1

Range: 25 feet

Saving Throw: See below

Components: V, S

Duration: Instant

Uttered in a barely audible whisper, this spell focuses a word of unmaking. It deals 5d8 points of force damage to everything within a 25ft cone radiating out from the caster. Each creature within the area of effect must make a Constitution saving throw, taking half damage on a success. On a failure, creatures affected are also stunned until the end of your next turn.

At higher levels. When you cast this spell using a spell slot higher than third level, the damage increases by 1d8 per spell slot above 3rd.

WALL WALK, LEVEL 2 TRANSMUTATION

Casting Time: 1

Range: Touch

Saving Throw: Wisdom

Components: V, S, M

Duration: Concentration, up to 1 hour

The spell allows the caster or recipient to walk on walls as if they were level. The recipient can walk, run, charge, or otherwise move across the surface as if it were normal ground. Their movement rate is normal.

WORM'S GRACE, LEVEL 2 NECROMANCY

Casting Time: 1

Range: 20 feet

Saving Throw: Wisdom

Components: V, S, M

Duration: Concentration, up to 1 hour

The subject becomes clumsy and less coordinated. The subject suffers an enhancement penalty to Dexterity of 1d4+1 points, subtracting the usual benefits normally gained by her dexterity modifier.

The material component of this spell is a live worm.

CHAPTER 5: OF THE ORDERS



here are three orders of gods in Aihilde. These are the named Val Eahrakun, the Val Austerlich and Val Tulumph. Val Eahrakun, sometimes called "Eternals," literally translates to "those who walk the Void" or "travelers on the void." The Val Eahrakun, therefore, are the greatest of the gods, and there are only twelve named. The Val Austerlich are sometimes called "Spirits". While there is no literal translation for these terms, in essence, they mean the "spirits of the eternals that travel". The term refers to the source of their creation, being gods created by the Val Eahrakun in the same manner that the Val Eahrakun were fashioned. That is, the substance of them is taken from the substance of their creator. The Val Austerlich are not bound by the Judgement of Corthain (see Codex of Aihilde). The third order of gods is the Val Tulumph, the "Immortals." These are beings that have shed their mortality, through magic, gifts of the gods, curses, blessings, or similar happenstance and are known to be immortals.

All these are seen as gods to some degree or the other. It should be noted, however, that there are many creatures and persons that belong to one or the other of the orders, but who are not considered gods. Many of the Val Eahrakun are small, immortal, weak creatures and are considered part of the order of the Val Eahrakun, but are not considered gods.

OF GODS & MORTALS

The gods are universal. All peoples believe in the gods, though they may not openly worship one or the other or even have a patron. People turn to the gods for any number of reasons: for aid in some endeavor, protection, wisdom, courage, etc. They do this through prayer, sacrifice or even in some shouted curse, hoping to bring attention to the plight or accomplishment.

For their part, the gods do not sit and watch all the creatures of the world. They have their own agendas and these rarely coincide with those of mortals. They are not omnipotent, though are far more powerful than any mortal, even the greatest of kings and wizards. They may take note of a mortal because they desire to, when their name is called, or when proper sacrifices are made. Once their attention is drawn, any number of things may happen. The god may take note, they may take note and act, or they may brush the prayer aside as if it were nothing.

Cursing a god has no effect on the god in question. They may take note, or not, as they desire. More often than not, they do nothing, for the plight of mortals is a small thing in the



machinations of the Val Eahrakun.

Prayers are most commonly made to the Val Austerlich or Val Tulumph, for they are not bound by the Judgement of Corthain as are the Val Eahrakun. That said, many turn to the Val Eahrakun for their aid, knowing that if it is granted, it will come through some other agent.

For these reasons, people call upon the gods all the time. People crossing a river almost always call upon Tefnut for her safety, hoping for some boon or advantage granted by her to them, usually through some instrument or through the Val Austerlich.

Some, such as clerics and paladins, have patrons. These are chosen deities whom the individual feels they have a special connection.

But even those who have such a connection may call upon the other gods from time to time.

OF DWARVES & THE GODS

Dwarves have a peculiar relationship with the gods. They recognize the gods but they rarely pay homage to them, even deities of their own people, such as Dolgan. They pay homage only to the All Father. Though it is commonly believed that the All Father was destroyed by Ondluche when that goblin unleashed sorcery into the world, no dwarf believes this. It is held by the dwarves that after their creation, the All Father gave them the purpose of continuing work in Aihilde and that he chose to leave the world to assume new forms and begin whatever tasks he had set himself. Their belief that they must continue the act of creation is the "Debt of Life" that all dwarves, with the exception of the most evil, believe they owe. It is the reason they are industrious.

To deny the debt of life is an aberration in the dwarf world. Those few who do are outcasts, driven from the community. These are evil dwarves.

What form the All Father took when he left Aihilde is not known to the dwarves, and they do not speculate on it for it serves little purpose. In recent times, however, with the fall of Unklar, some have come to believe that the Val Eaharakun, Corthain, Ornduhl and Unklar, have stymied the work of the All Father and corrupted it so that Aihilde is not what it should be. The paladin, Gunther Stonebreak, taught that the All Father had not died, nor had he left for other ventures, but was in fact the sum of all living things and his form was beyond the understanding of mortals. Gunther taught that the Dreaming Sea was no plane at all, but was the All Father himself and that his true purpose could not be known until the world was set

aright again, whether through the Gonfod, the end of days, or through some other machinations. Many took up Gunther's call and these dwarves are called XXX and they believe the Debt is paid upon the field of war and so they gird themselves with iron and bronze and have turned their wrath toward the Val Eaharakun. In this they are not unlike their ancestors; for ever have the Earegorth, the First Born, been resistant to the powers of the gods and the love of strife has ever been with that people.

Dwarves rarely turn to the three orders for aid. They see the gods as failed beings, creatures the All Father set aside as imperfect. This does not mean they don't respect, or even fear them, for they have learned, to their sorrow, the true power of the Val Eaharakun. For this reason, they do occasionally invoke their names.

PALADINS AND CLERICS: A dwarven cleric or paladin does not choose his profession, they are born into it. Within them is a deeper connection or understanding of the Debt of Life. This allows them to draw on powers that are only granted to others by the gods (i.e. divine spells, etc).

OF ELVES & THE GODS

The elves possess a peculiar history for their world was created by the All Father separate and apart from the world of Aihirde. The Land of Seven Rivers lays beyond the edge of the Void, and its peoples dwelt in the shadow of that emptiness until the All Father left the world. They were created in the same thought as was the Val Eaharakun Wenafar, whom they call the Faerie Queen. It is for this reason they have always held that goddess as their own, more so than any other of the gods. This includes the All Father, for the elves have had no traffic with him and see him as a greater god banished from the world and destroyed.

The elves are peculiarly aware of the power of the gods, for Wenafar's creations have suffered much change and devastation from the many wars and contests between them. For this reason, the elves are very loath to call for aid from the gods, even Wenafar. It is their belief that the world is set before them and they must order it as best they can to bring out the beauty and power of things.

Aside from Wenafar, the elves turn to the Val Tulimph created by her (Aenouth and Burasil) as their most common patrons. The twilight elves almost universally worship Utumno. This does not mean that the elves do not pay homage to or worship other gods. Elves, like all the peoples of Aihirde, are diverse peoples.

PALADINS AND CLERICS: Elven paladins of Shindolay generally turn to Wenafar as their patron; however, Fontenouq paladins more commonly worship Glorianna.

OF HALFLINGS & THE GODS

The halflings came to Aihirde as the All Father passed from it, and as such have no memory of his existence. They were gifted woodsman and hunters in their own right and their earliest forebears settled in the wilds, having little traffic with the other peoples of the world. They became stout and independent. They lived in small clans and families and ranged far and wide across the world. In all these meanderings they had little intercourse with the gods, knew no priests or clerics, nor did they worship in temples or create sanctuaries. Some of their number became

so skilled in the manner of the wilds that they were as druids, and members of clans of great renown were called up, but never in the traditional sense.

Things changed with the coming of the Dark, for the halflings were viciously hunted by the lords of Aufstrag. At that time, Wenafar sent the Val Austerlich Wulfad to the halflings to aid them and offer them succor. He did so with joy, for he hated the hunters of Aufstrag, who hunted with cruelty and malice, and Wulfad hunted only for need and never without mercy. So he walked among the halflings, and they learned the power of the gods. Many turned to Wulfad and called on him for aid and power in their war with Aufstrag.

In time, his worship spread far and wide and many built small sanctuaries to him and made sacrifices to gain his attention. This opened the gates to many other gods, but the halflings always chose those they called upon with care, so that to this day their worship is primarily for Wulfad and gods like Daladon, Wenafar, and Tefnut. Alone, but for the giants, the halflings do not call upon the gods for mundane things such as crossing a river, luck, or other inconsequential matters.

CLERICS & PALADINS: Traditionally, halflings did not choose the path of paladin or cleric, though that began to change during the Winter Dark. They generally worship Wulfad or Wenafar, but occasionally they pay homage to the other gods.

OF GNOMES & THE GODS

When the Breath of Life blew across the dwarves, the gnomes too came to life. Of all the creatures of the All Father's creation these were the closest to the dwarves, but their minds were closed to such spiritual thoughts, and they did not look upon the All Father as their creator. They wandered from his seat and did not hear his teachings, but rather learned of the world through trial and hardship. They wandered far and wide but learned the love of earth most of all, not for stone as the dwarves, but for dirt and soil, and in their love they gained the attention of Grotvedt, the black earth god.

OF HUMANS & THE GODS

INTERACTING WITH THE GODS

Below is a list of the gods as they appear in the Codex of Aihirde, with a section devoted to each deity, describing the attributes of worship, weapons, alignments, etc. The information presents each god in terms of basic facts about their sphere of influence, alignment, church, rituals and the like. For a more detailed look at the gods of Aihirde, including appearance, relations to other deities, history within the cosmos and more, see the Codex.

PREFERRED WEAPONS: These are weapons that clerics of the deity can use as if they were proficient.

ARMOR: Some deities are restricted to specific types of armor. If so, this section will outline such restrictions.

PROVINCE: That which the deity is most commonly associated with. Many provinces (spheres of influence) are not associated with standard domains. It is left to the player and CK to determine which domains are appropriate to a given deity.

ALIGNMENT: The alignment of the cleric or anyone who takes that deity as their patron.

TEMPLE: Where the god's areas of worship are most commonly found.

CEREMONY: The devotional used to contact, or keep contact with the deity.

SUPERSTITIONS: Things that worshipers or those seeking the god's aid must avoid.

GRANTED ABILITIES: Extra abilities that clerics or paladins gain through choosing that deity as their patron. Some of these (stated in the ability) require completing the devotional ceremony. Unless otherwise stated, an ability may be used once, after which a cleric must complete a long rest before using it again. Spell-like abilities that mimic spell effects are always used at base level of effect.

If a spell is added to the cleric spell list for you, you still must prepare it as normal unless stated otherwise, and you may not cast it until you could normally cast spells of that level (fly, for example, is a third level spell, requiring the cleric to be 5th level before being able to prepare it).

Likewise, spells that are clerical domain spells for you are granted at the level you would normally be able to cast them (a third-level spell listed as a clerical domain spell for you, for example, is granted when you reach 5th level, and is in addition to other clerical domain spells you get at that level). As with other domain spells, these are always prepared.

THE VAL-EAHRAKUN

AMENUT, THE FROG GOD

Preferred Weapon(s):	Mace
Province:	Water, Earth, Nature, Knowledge
Alignment:	Neutral Good
Temple:	Rock pedestals built in cypress groves
Ceremony:	Require touching fresh water, whether a body of water, or a draught poured on the ground
Superstition:	Salt
Granted Abilities:	<i>Speak with animals</i> is a clerical domain spell for you, regardless of your normal domain.

BUROL, THE STONE GOD

Preferred Weapon(s):	Club
Province:	Stone, Mountains, High Places, Open Air, Nature
Alignment:	Neutral
Temple:	Tops of large rock pillars
Ceremony:	Must be conducted holding a smooth stone, clear of dirt and growths
Superstition:	Trolls are an abomination
Granted Abilities:	<i>Stoneskin</i> and <i>stone shape</i> are clerical domain spells for you, regardless of your normal domain.

CORTHAIN, THE JUSTICE MAKER, Slayer of Gods, and Shatterer of Worlds

Preferred Weapon(s):	Spear
Province:	Fire, Good, Law, Strength, Sun, War
Alignment:	Lawful Good
Temple:	Remote, magically guarded complexes
Ceremony:	Seven days of fasting and meditation after each new moon
Superstition:	Can never kill by surprise
Granted Abilities:	<i>Enhance Ability</i> is a cleric domain spell for you, regardless of your normal clerical domain.

EA-LOR, LORD OF SEAS, the Deep Quiet, Guardian of Shadows, Master of the Green Halls

Preferred Weapon(s):	Trident
Province:	Oceans, Seas, Bodies of Saltwater
Alignment:	Chaotic Good
Temple:	Large columned temples near the sea
Ceremony:	Meditation while in the water. Swimming whenever possible.
Superstition:	Gates to the Shadow Realm
Granted Abilities:	<i>Water breathing</i> and <i>control water</i> are clerical domain spells for you, regardless of your normal clerical domain.

EA-RAENA, THE MOON, Dunareu, Mailahm, Twin Sister of Ea-Vette

Preferred Weapon(s):	A bow and arrows
Province:	The Moon, The Hunt
Alignment:	Neutral
Temple:	In the open country by day or night, on mountainsides
Ceremony:	Self proclamations of what is to come, boastful tales of hunting conquest
Superstition:	Must trust premonitions, beliefs, and the telling of oracles
Granted Abilities:	When you cast a divination spell, you immediately regain the expended spell slot (1/long rest)

EA-VETTE, THE SUN, HAYDAREU, MAILUHM

Preferred Weapon(s):	A quiver of javelins
Province:	The Sun
Alignment:	Neutral
Temple:	In the open country by day or night, on mountainsides
Ceremony:	Walking on a trough of fire at least 6 feet long
Superstition:	Fetters of all sorts
Granted Abilities:	After performing the ceremony, you gain resistance to radiant damage for 8 hours.

FIRTHNACH, MORIDAIN, THE COBBLER

Preferred Weapon(s):	Any magic
Province:	Beginnings, Foundations, Adventure, Travel, Dangerous Journeys, Risky Endeavors, Chance
Alignment:	Chaotic Neutral
Temple:	Anywhere you feel like praying
Ceremony:	Cleaning and repairing the boots of another traveler
Superstition:	The fearful
Granted Abilities:	You know the mending cantrip. In addition, when you fail a saving throw, ability check or attack roll, you may reroll, but you must keep the result of the second roll. After using this ability, you must complete a long rest before using it again.

FRAFNOG, LORD OF DRAGONS, the First, Earth Lord, the Great Wyrn

Preferred Weapon(s):	None (standard class weapons)
Armor:	Must wear only hide, leather, splint, or scale armor
Province:	Command, Fire, Magic
Alignment:	Neutral/Chaotic Evil
Temple:	Caves and deep forests

Ceremony:	None
Superstition:	Cannot kill dragonkind
Granted Abilities:	You gain draconic ancestry and a breath weapon as a Dragonborn (see core Fifth Edition Player's Handbook).
GROTVEDT, GOD OF GNOMES, Clan Lord, Black-Earth God	
Preferred Weapon(s):	Hammer and crowbill
Province:	Earth, Luck, Protection, Wealth
Alignment:	Neutral Good
Temple:	None
Ceremony:	None
Superstition:	None
Granted Abilities:	You gain proficiency and advantage on Intelligence checks to appraise the value of an item.

HETH, THE CROW GOD

Preferred Weapon(s):	Bows
Province:	Air, Afterlife
Alignment:	Neutral
Temple:	None
Ceremony:	Leave an item for the dead upon a grave
Superstition:	Noose
Granted Abilities:	You may <i>speak with animals</i> (crows only) as a spell-like ability. After using this ability, you must complete a long rest before using it again. At 10th level, you may use this ability again after completing a short or long rest. In addition, you gain <i>speak with dead</i> and <i>true seeing</i> as clerical domain spells, regardless of your normal clerical domain.

HROTH, THE EARTH MOTHER, ROOTED MAIDEN

Preferred Weapon(s):	Mace, club, flail
Province:	Earth, soil, roots
Alignment:	Neutral
Temple:	An area cleared of all stones and vegetation
Ceremony:	Nutrients set upon the roots of a tree
Superstition:	Waves
Granted Abilities:	<i>Speak with plants</i> and <i>barkskin</i> are clerical domain spells for you, regardless of your normal clerical domain.

IMBRISIUS, THE MISTRESS OF OUR PAIN, She Who Wears the World

Preferred Weapon(s):	Knife, dagger, short sword, whip
Armor:	Padded, leather, studded, laminar (AC as leather), cuir bouille (AC as scale)
Province:	Chaos, Evil, Death, Pain, Torture
Alignment:	Chaotic Evil
Temple:	A dark candlelit chamber
Ceremony:	Torture of an individual, a follower if none other can be found
Superstition:	To show fear of or scream in pain; cutting your hair
Granted Abilities:	You are proficient in all whips and the cat o nine tails. A cat o nine tails is a whip that does not have reach and deals 1d6 damage. When fighting with such a weapon, you deal 1d6 damage with a whip, and 1d8 with a cat o nine tails.

KAMAT, THE WOLF GOD

Preferred Weapon(s):	Long sword
Province:	Age, disease, death
Alignment:	Chaotic Neutral
Temple:	A round wooden chamber
Ceremony:	None
Superstition:	Daylight
Granted Abilities:	Contagion and cure disease are clerical domain spells for you, regardless of your normal clerical domain.

KEKKI, THE SNAKE GOD

Preferred Weapon(s):	Dagger
Province:	Evil, Poison, Time, Wasting Away
Alignment:	Chaotic Evil
Temple:	Pyramid
Ceremony:	Fasting for three days, followed by a sacrificial feast
Superstition:	Circles
Granted Abilities:	After a sacrifice, you have resistance to poison damage and are immune to the poisoned condition for 8 hours.

LET, THE HART

Preferred Weapon(s):	Bow
Province:	Hope, Last Gasp, New Beginnings
Alignment:	Neutral
Temple:	Open Glade or Meadow
Ceremony:	A treasure item is left behind or given to someone in need
Superstition:	Fork in the road
Granted Abilities:	Your Charisma score increases by 1. You also gain 1d8 temporary hit points after completing a long rest, provided that you have expended any temporary hit points you already had.

LYTHE, THE FARSIGHTED HANDMAIDEN OF MORDIUS

Preferred Weapon(s):	Poleaxe
Province:	Noon, Quiet, Stillness
Alignment:	Neutral
Temple:	Upon a hill open to the sun
Ceremony:	Lythe's name is called a single time at the moment of sacrificing a bull
Superstition:	Shadows
Granted Abilities:	You gain advantage on a single saving throw. After using this ability, you must complete a long rest before using it again.

MORDIUS, MORDIUS THE GREEN, OUR LADY OF THE LAKE

Preferred Weapon(s):	By class selection
Province:	Air, Animal, Earth, Healing, Knowledge, Plant, Protection, Water
Alignment:	Neutral
Temple:	A circular grove of silver oak trees (Mordius Trees)
Ceremony:	Must recount the fathers of the Thirteen Tribes of Men
Superstition:	None
Granted Abilities:	<i>Barkskin</i> is a cleric spell for you.

NARRHEIT, THE ABYSSAL LORD, THE UNBURDENED ONE, THE ALL-SEEING

Preferred Weapon(s):	Scythe, Ever-Changing Sword
Province:	Chaos, Destruction, Misery, Magic, Trickery, Wrath
Alignment:	Chaotic Evil
Temple:	Anywhere blood is spilled (slaughterhouse, hospital, battlefield)
Ceremony:	Sacrifice a live bull
Superstition:	Cannot make attachments (oaths of loyalty, friendships, etc)
Granted Abilities:	<i>Hellish rebuke</i> is a cleric spell for you.

NUNT, THE FISH GOD

Preferred Weapon(s):	Axe
Province:	Underworld, Water, Lakes
Alignment:	Neutral Evil
Temple:	Caverns with Water
Ceremony:	The worshipper must stand in a pool of still water
Superstition:	Flowering trees
Granted Abilities:	You gain advantage on Strength (Athletics) checks to swim. <i>Speak with fish</i> and <i>Speak with dead</i> are clerical domain spells for you, regardless of your normal clerical domain.

ORNDUHL, THE RED GOD, the Bull-Hound, the Red Duke, Lord of Chaos, the Bull, Rot of the Dwarves

Preferred Weapon(s):	Two-handed sword, hammer
Province:	Chaos, Command, Death, Destruction, Evil, Magic, Trickery
Alignment:	Chaotic Evil
Temple:	Deep caves or caverns, and among the elder eldritch goblins
Ceremony:	Dancing upon blood and leaves, must be during spring or summer
Superstition:	Must trust no one, must despise all things (plants, etc) that grow naturally
Granted Abilities:	<i>Animate dead</i> is a clerical domain spell for you, regardless of your normal clerical domain.

PE-BESAT, THE BOAR GOD

Preferred Weapon(s):	Mace or hammer
Province:	Contest, War
Alignment:	Chaotic Good
Temple:	Large stone building
Ceremony:	Smearing the blood of a fallen or wounded friend on one's face
Superstition:	Dice and games of chance
Granted Abilities:	After completing the ceremony, you may rage as a barbarian. After using this ability, you must complete a long rest before you can use it again.

TEFNUT, HAND MAIDEN OF THE ALL FATHER

Preferred Weapon(s):	Khopesh sword
Province:	Earth, Travel, Water
Alignment:	Lawful Neutral
Temple:	Alongside inland water sources (lakes, rivers, streams, ponds)

Ceremony:	Meditation while in the water, sacrifice or replenishing of water creatures
Superstition:	Must not reside or remain for any length of time in any unclean area
Granted Abilities:	<i>Fly</i> , <i>water walk</i> , and <i>water breathing</i> are clerical domain spells for you, regardless of your normal clerical domain.

TOTH, MASTER OF THE PATH, DEATH, SHADOW OF THE ALL FATHER

Preferred Weapon(s):	Khopesh sword, spear
Armor:	Metal armor only (ornate), chain mail shirt or better
Province:	Death, Knowledge, Magic
Alignment:	Neutral
Temple:	Centers of learning, among the dead (graveyards, tombs, etc)
Ceremony:	Must have a book, and when possible an orchid or ashes of the deceased
Superstition:	Will not abide the use of false knowledge, must respect and honor the dead
Granted Abilities:	<i>Discern lies</i> and <i>legend lore</i> are clerical domain spells for you regardless of your normal clerical domain.

TUATHEAL, THE VOICE, Handmaiden of Mordius, Sword Maiden

Preferred Weapon(s):	Long sword
Province:	Song, Youth, Morning
Alignment:	Neutral
Temple:	Open air at the mouth of a spring
Ceremony:	One must sing an ode upon waking every morning
Superstition:	Any who refuse to sing
Granted Abilities:	<i>Charm person</i> is a clerical domain spell for you, regardless of your normal clerical domain.

UNKLAR, THE HORNED GOD, The Dark God, Darkness, The Marsh Lord, Lord of the Winter Dark

Preferred Weapon(s):	Mace, maul, morningstar
Armor:	Metal armor – scale or better, no chain mail
Province:	Command, Evil, Law, War, Iron, Swamps
Alignment:	Lawful Evil
Temple:	Dark forest groves, swamps, deep caves, cathedrals
Ceremony:	Obeisance to the crescent moon, always at night
Superstition:	Cannot respectfully mention any other deity
Granted Abilities:	<i>Scrying</i> is a clerical domain spell for you, regardless of your normal clerical domain.

WENAFAR, THE FAERIE QUEEN, MOTHER

Preferred Weapon(s):	Staff
Armor:	No metal armor
Province:	Nature, Animals, the Elements, Woods and Trees
Alignment:	Good
Temple:	Anywhere away from civilization
Ceremony:	Must incorporate the use of a lily
Superstition:	Cannot remain within a large town or city for more than 1 week

Granted Abilities:	You may <i>wild shape</i> as a druid of the same level (1/long rest).
YNUL, HANDMAIDEN OF MORDIUS	
Preferred Weapon(s):	Spear
Province:	Early evening, twilight
Alignment:	Neutral
Temple:	Upon flat, rocky outcroppings
Ceremony:	Something silver is left upon a flat, rocky surface.
Superstition:	None
Granted Abilities:	You gain darkvision 60 ft, if you do not have it already. You learn the <i>light</i> cantrip, in addition to any other cantrips you normally know.

THE VAL-AUSTLICH

ADRIUS/ZERNIUS, TODA/VIRDA, THE HOLY TWINS

Preferred Weapon(s):	Any sword
Province:	Strength, Protection
Alignment:	Lawful Good
Temple:	Large cities and towns, castles, keeps, noblemen's halls
Ceremony:	Must involve a test of arms, preferably with swords
Superstition:	None
Granted Abilities:	You gain advantage on a Strength saving throw or ability check. After using this ability, you must complete a short rest before using it again.

AENOUTH, LORD OF THE HIGH ELVES, Mistbane, Willow Wind

Preferred Weapon(s):	Long bow
Province:	Air, Knowledge, Magic
Alignment:	Lawful Good
Temple:	Eaves of forests, areas of fog, mist
Ceremony:	Capturing fog and mist and blessing the vials
Superstition:	Revealing the holy symbol outside of ceremonies
Granted Abilities:	<i>Fly</i> is a clerical domain spell for you, regardless of your normal clerical domain.

AMENEXL, LORD OF THE DARK FEY, The Red Thorn

Preferred Weapon(s):	Rope (treat as whip, but bludgeoning)
Province:	Trickery
Alignment:	Evil
Temple:	Under the exposed roots of trees, briar patches
Ceremony:	Must perform a malevolent prank
Superstition:	Exposing a fraud or deception
Granted Abilities:	You learn the <i>minor illusion</i> cantrip, in addition to your normal clerical cantrips. <i>Disguise self</i> and <i>invisibility</i> are clerical domain spells for you, regardless of your normal clerical domain.

ATHRIA, THE BIRTH MOTHER, THE FATES

Preferred Weapon(s):	None. Normal class weapons.
Province:	Good, Healing, Protection, Birth, Death
Alignment:	Lawful Neutral

Temple:	At birth sites, and within villages, towns, cities
Ceremony:	Birth, life, and death are celebrated in conjunction with the three face of Athria
Superstition:	Death by hanging
Granted Abilities:	<i>Divination</i> is a clerical domain spell for you, regardless of your normal clerical domain.

BURASIL, THE FIRE OF WRATH

Preferred Weapon(s):	Bastard sword and dagger
Province:	Fire, Strength, War
Alignment:	Chaotic Good
Temple:	In the presence of large fires, battlefields
Ceremony:	Purifying your sword and dagger within the flame
Superstition:	None
Granted Abilities:	<i>Fireball</i> is a clerical domain spell for you, regardless of your normal clerical domain.

CRATEUS, The Sword Ruler, Beast God

Preferred Weapon(s):	Long sword
Province:	Chaos, Destruction, Murder
Alignment:	Chaotic Evil
Temple:	Dark, windowless rooms
Ceremony:	Binding followers, calling upon Crateus, and then cutting the bonds with a sword.
Superstition:	None.
Granted Abilities:	When you damage an enemy with an attack or a spell, you deal an extra 1d8 acid damage. After using this ability, you must complete a long rest before using it again. <i>Destructive wave</i> is a clerical domain spell for you, regardless of your normal clerical domain.

DURENDALE, THE AVENGER

Preferred Weapon(s):	Longsword
Armor:	Chain and plate armor
Province:	Good, Law, Strength, Sun, Holy War, Justice
Alignment:	Lawful Good
Temple:	Grove of trees, stone buildings
Ceremony:	Drop to a knee, incant the name of Durendal, and pray aloud
Superstition:	Nightmares have to be purged through penance
Granted Abilities:	<i>Compelled duel</i> and <i>heroism</i> are clerical domain spells for you, regardless of your normal clerical domain. You speak the Holy Tongue (see Appendix B: Languages of Aihrde)

GLORIANNA, MISTRESS OF WAR AND BATTLE, Lady of the Stone Fields

Preferred Weapon(s):	Longsword
Armor:	Chain and plate armor
Province:	Destruction, Law, War
Alignment:	Lawful Neutral
Temple:	Villages, towns, cities, castles, warrior campsites
Ceremony:	Will cut hand on sword and draw an arrow of law in blood on forehead
Superstition:	Not striking a blow during battle

Granted Abilities: You are proficient in all weapons and armor. You may choose a fighting style from the fighter list.

OGOLTAY, MOTHER OF GOBLINS, The Fat One, Our Mother, The Moulder

Preferred Weapon(s):	Spiked ball and chain
Province:	Goblins, Hatred
Alignment:	Chaotic Evil
Temple:	Underground, water and stone
Ceremony:	None
Superstition:	Must not bear the color red
Granted Abilities:	You learn the <i>eldritch blast</i> cantrip, in addition to any other cantrips you normally know. <i>Witch bolt</i> and <i>crown of madness</i> are clerical domain spells for you, regardless of your normal domain.

ORE-TSAR, THE HORSE LORD, DAIMATAR

Preferred Weapon(s):	Club, staff, anything wooden
Armor:	Leather, studded, laminar (as leather), cuir bouille (as scale)
Province:	Peace, Nature, Agriculture, Home, and Revelry
Alignment:	Neutral or Neutral Good
Temple:	Villages, towns, cities, stables and pastures
Ceremony:	Feasting and dancing
Superstition:	Sand
Granted Abilities:	<i>Commune with nature</i> and <i>hallow</i> are clerical domain spells for you, regardless of your normal clerical domain.

RHEALTH, BLACKHEART, SCOURGE OF THE DEAD

Preferred Weapon(s):	Scythe
Province:	Pirates, Rogues, Thieves
Alignment:	Neutral Evil
Temple:	None
Ceremony:	A sword dance in flickering candlelight, calling for the spirits of the dead
Superstition:	None
Granted Abilities:	<i>Animate dead</i> is a clerical domain spell for you, regardless of your normal clerical domain.

WULFAD, FATHER OF HALFLINGS, FIRST WALKER

Preferred Weapon(s):	Short bow, short sword and knife
Armor:	Padded, leather, laminar (as leather), studded leather
Province:	Halflings, Shadows and Trails, The Hunt, Pursuit
Alignment:	Chaotic Good
Temple:	Flat rocks in the open
Ceremony:	Having breakfast in the morning sunlight
Superstition:	Not performing the ceremony
Granted Abilities:	<i>Conjure animals</i> and <i>hunter's mark</i> are cleric domain spells for you, regardless of your normal clerical domain.

THE VAL-TULMIPH (DEMIGODS)

ANGRIM THE BLACK, THE BLACK DWARF, Keeper of the Keys

Preferred Weapon(s):	Battle axe
Armor:	Lacquered black metal armor
Province:	Chaos, War
Alignment:	Chaotic, Evil
Temple:	The deepest of caves and tunnels
Ceremony:	An elixir is imbibed that enrages them, many times ending in a pitched melee
Superstition:	Granting mercy to a defeated foe
Granted Abilities:	All spells with <i>smite</i> in their name are cleric spells for you.

ARISTOBULUS, THE COUNSELOR, The White Mage, Ar-Drauk (Dwarven for “The White Dragon”)

Preferred Weapon(s):	Staff, dagger
Armor:	None
Province:	Destruction, Luck, Magic
Alignment:	Chaotic Neutral
Temple:	A secluded room (In an inn, castle, keep, etc)
Ceremony:	None
Superstition:	Cannot be too reserved, must be spontaneous

Granted Abilities: You learn the *blade ward* cantrip in addition to other cantrips you know. *Stoneskin* is a clerical domain spell for you, regardless of your clerical domain. *Globe of invulnerability* is a cleric spell for you. Like a domain spell, starting at 11th level you always have it prepared and it does not count against the number of spells you prepare.

AUGUSTUS, THE WARLORD

Preferred Weapon(s):	Any sword
Province:	War, Strength, Contest, Battle
Alignment:	Lawful Neutral
Temple:	An open field inside a wall
Ceremony:	Unsheath and kiss their sword, pray for courage and prowess
Superstition:	Treachery

Granted Abilities: You may use *bless* as a spell-like ability. You may do this a number of times equal to your Charisma modifier (minimum 1 time). You regain all expended uses after completing a long rest. *Crusader's mantle* is a clerical domain spell for you, regardless of your normal clerical domain.

DALADON LOTHIAN, Lord Protector of the Forest, Keeper of the Great Oak

Preferred Weapon(s):	Greatsword, battle axe
Province:	Forests, Wilderness, The Lost, Homeless, Hapless
Alignment:	Chaotic Good
Temple:	Grove of trees
Ceremony:	Festive dancing, eating and drinking unto exhaustion
Superstition:	Tree blight
Granted Abilities:	<i>Stone shape</i> and <i>move earth</i> are clerical domain spells for you, regardless of your normal clerical domain.

DOLGAN, THE FORGE KING, The Undaunted, First Born of Dwarves

Preferred Weapon(s):	Battle axe
Province:	Forge, Iron Working, Unbending Strength
Alignment:	Chaotic Neutral
Temple:	A forge
Ceremony:	Rhythmic clanging of a hammers upon weapons or armor
Superstition:	Breaking a weapon
Granted Abilities:	<i>Identify</i> and <i>dream</i> are clerical domain spells for you, regardless of your normal clerical domain. <i>Mind blank</i> and <i>foresight</i> are cleric spells for you.

FALKENJAGGER, THE HANGING GOD

Preferred Weapon(s):	Unarmed combat
Province:	Revenge, Justice, Knowledge
Alignment:	Lawful Good
Temple:	Small, blank, plastered room with a khopesh sword on the wall.
Ceremony:	Followers will hang from the wrists, and compete in hand to hand combat
Superstition:	Spikes
Granted Abilities:	You gain an armor class bonus and unarmed fighting ability as a monk of your level. To use these abilities, you cannot use armor.

KAIN, THE ABYSSAL DUKE, The Red Duke, Duke of Altenground

Preferred Weapon(s):	Broadsword, battle axe
Province:	War, Chaos
Alignment:	Chaotic Evil
Temple:	Red stone, open air
Ceremony:	None
Superstition:	Sleep
Granted Abilities:	<i>Confusion</i> is a cleric domain spell for you, regardless of your normal clerical domain. In addition, you gain the elven “trance” ability, even if you are not an elf.

NULUK-KIZ-DIN, MONGROUL, The Troll Lord, The Walker

Preferred Weapon(s):	Staff
Province:	Magic, Power, Evil, Mastery, Law
Alignment:	Lawful Evil
Temple:	Five-roomed complex in the shape of a paw
Ceremony:	Sounding of the chimes
Superstition:	None
Granted Abilities:	You may use <i>misty step</i> as a spell-like ability (1/ long rest). Starting at 4th level, you may use this ability a number of times equal to your wisdom bonus. You regain all expended uses after you complete a long rest. <i>Teleportation circle</i> , <i>teleport</i> , <i>plane shift</i> , <i>gate</i> and <i>word of recall</i> are cleric spells for you.

SETIVA, THE REDEEMER

Preferred Weapon(s):	Any sword
Province:	Redemption
Alignment:	Neutral
Temple:	Large colonnaded hall
Ceremony:	Reflection for one's sins and acts of desperation, followed by confession
Superstition:	Broken swords
Granted Abilities:	<i>Speak with dead</i> is a clerical domain spell for you, regardless of your normal clerical domain

ST. LUTHER, THE GALLANT, the Confessor, Dreaming Paladin, Lord of Dreams

Preferred Weapon(s):	Long sword
Province:	Confession, Dreaming
Alignment:	Lawful Good
Temple:	Round, columned complex with domed roof
Ceremony:	Confessing wrongdoings or shortcomings, and setting goals of penance
Superstition:	Wooden clubs
Granted Abilities:	You learn the <i>compelled duel</i> cantrip. Detect thoughts and geas are clerical domain spells for you, regardless of your normal clerical domain. You speak the Holy Tongue (see Appendix B: Languages of Aihilde)

UTUMNO, HORSE LORD OF NIGHTMARES, Lord of Twilight Elves, The Dreaming God

Preferred Weapon(s):	Long bow
Province:	Nightmares, Twisted Paths, Trickery
Alignment:	Neutral
Temple:	Hollowed out space beneath a tree, formed of dirt
Ceremony:	None
Superstition:	Clerics must pray at sunrise every day
Granted Abilities:	<i>Fly</i> and <i>dream</i> are clerical domain spells for you, regardless of your normal clerical domain.

URNUS GREGARIA, THE MINSTREL

Preferred Weapon(s):	Longsword, spear
Province:	Music, Poetry, Storytelling
Alignment:	Lawful Neutral
Temple:	A tavern
Ceremony:	Recanting tales and songs while enjoying food and drink
Superstition:	None
Granted Abilities:	You learn the <i>friends</i> cantrip, in addition to any other cantrips you normally know. <i>Shatter</i> and <i>legend lore</i> are clerical domain spells for you, regardless of your normal clerical domain.

CHAPTER 6: THE WORLD OF AIHRDE



he world of Aihilde spins upon an earth-like axis, a world of comparable size and physics, and a world of ancient civilizations where good and evil have struggled for countless years. It is a world that bears the markings of its past; where ancient evils slumber, stained with the power of eldritch wizardry; where gods dwell in bejeweled halls of wonderment, worshiped by men and women of all creeds; where dragons live in great dens of heaped treasure; where the new stands upon the ruins of the old, in beds of ancient glory. Here, kingdoms have risen and fallen, ground to dust by war, famine, plague or time. Aihilde is a world reborn, and in the After Winter Dark heroes tread in iron-shod boots and wizards lean on crooked staffs, seeking to plunder the buried wealth and power of the ages. Here, the eternal struggle goes on, age after age, for Aihilde is a world of adventure, of undaunted heroes, untainted by the decadent philosophies of those meek who suffer in the shadows of lesser men. For here the stone columns of history are wiped clean, awaiting bold heroes to carve their mark and gain entry to the halls of immortality.

This chapter is designed as a primer for the world of Aihilde. Within its pages lies a wealth of information from the mundane to the fantastic, from the mythologies of the people of Aihilde to the long history of the world. Aihilde is unique amongst settings in that it is specifically designed to allow participants to build and shape the world to fit their style and mode of play. The foundations for an epic world are solidly built into the cosmology and history of the world, but new players enter a world reborn after a millennia of the Winter Dark. The kingdoms are young, the people newly liberated from slavery and despotism and the world is ripe for development.

This chapter is designed to give you an overview of the geography and culture of Aihilde. Geography is an overview of the world, with brief notations made on all of Aihilde's continents and oceans as well as climate, the Wall of Worlds and the Four Corners. Geography also includes more detailed information on the "The Cradle of the World." This region consists of the countries and peoples around the Inner Sea where the focus of the setting, adventures and other material for Aihilde are generally located. In the Culture section, you will find an overview of the peoples, languages and calendars, along with details supplied on those nations and peoples in the Cradle of the World.

For much more detailed information on the world of Aihilde, including a complete breakdown of the world, its kingdoms

and lands, climates, its cosmology, deities, and history, see The Codex of Aihilde.

GEOGRAPHY

Aihilde: Aihilde was created by the All Father in the deeps of the Void, and made to rest upon the firmament of the Maelstrom. In its beginning it was flat and sat upon the back of Inzae, the dragon goddess of the Maelstrom. A great fence, the Wall of Worlds, was made to surround the world, and this wall rested upon the far edges of creation, here the waters of the oceans collided with great tumult upon the fog of the Wall. It was built to protect the world from the emptiness and the denizens of the Void. Too, it bound the creatures of Aihilde

to the world. During the Winter Dark, Unklar bent the world and shaped it into a sphere, binding it at the Four Corners. This served to imprison Inzae in what became the Inner World. He reshaped the Wall of Worlds and made it into the Shroud of Darkness.

THE FOUR CORNERS: When Unklar rose to power, the world was flat. He reshaped it. Here Unklar bound together the four corners of Aihilde. Using magic and force he drove a giant spike shaped of bronze metal into each of the corners and fused the world into a rough sphere and made it round. But the Four Corners showed the strain of his labors and keeping it required his constant attention. He placed Yas-d'Kramn, an Aenochian magician and engineer, the greatest of his age, upon the Four Corners to keep it secure. He gave him an army of slaves. These slaves work tirelessly to keep the bronze spike in place and the world held together. Unklar gave him power as well and taught him the Empty Riddle, prophesying that when one came with the answer to the Riddle, only then would the spike break and the world return to its original, natural shape.

The Four Corners lie in the very center of the Dulzdine Ocean upon a huge island of bronze. The waters around the island are ferocious, deep and have never been passed by ship or beast. The air around the island has a massive updraft that draws even the strongest of dragons up into the airless reaches of the atmosphere. Magic does not work around the island, failing utterly. A host of dark skinned, misshapen people dwell here, slaves to the engineer that keeps the Corners. The island is devoid of anything but one large, square pyramid.

THE WALL OF WORLDS: The Wall of Worlds is not a plane in and of itself, but rather a magic barrier that lies between the Void and Creation. It was crafted of pure magic and its nature reflected this. Its size was stupefying for the Void stretches from



horizon to horizon, rising from bottomless depths and reaching limitless heights. It stood as a giant wall of fog and mist.

Now the Wall of Worlds is little more than a shell of what the All Father created. Unklar, the horned god, devoured the Wall and cast it back out as the Shroud of Darkness, the very ensorcellments he used to blanket the world and create the Winter's Dark. The Wall was not, however, completely destroyed and enough of it remains that breaching it is still a horrible and difficult task. At times it is calm, with the white mists quiet and serene. At other times, the Wall rages in mindless anger, hurling great bolts of electrical energy through its swirling clouds.

It cannot be seen from Aihilde with the naked eye, except on moonless nights, when it appears as a distant haze of milky lights in the sky.

SHROUD OF DARKNESS: With his great might Unklar devoured the fog of the Wall of Worlds and blew it forth again as a breath of chill air. Great clouds settled far and wide across Aihilde, blanketing all in a world of Winter and Dark. The legends of those days tell of a great fog rising in the heavens, of the dampening of the light of the sun. The fog, they called the Shroud of Darkness or the Cold Mist for it brought a terrible cold. Sheets of snow and sleet blanketed the northern lands in ice, and much of the south as well. The Shroud hung over Aihilde for 800 years, and in time the warmth of the sun and the pure, unfiltered light of day, became legends to the people and they spoke of these things as if faerie tales.

In the latter years of the Winter Dark Wars the Shroud began to wane, even as Unklar's power faded and he struggled to keep his throne. In the end Wenafar the Queen of Fey drove the Shroud from the skies and it fell to Aihilde as so much mist and dew.

THE CLIMATE: Aihilde is a very wet and warm world. Precipitation is heavy in most regions through the early spring and late fall. Warm springs and summers keep a constant flow of melt water from the highlands which adds to the overall prosperity of agriculture. The thousand years, called the Long Centuries or Long Years, of the Winter Dark left tremendous reservoirs of glacial waters throughout the world. The sudden collapse of the Shroud allowed these to melt off quickly. Regional climate various. There are five types of climate in Aihilde: tropical, dry, temperate, cold and polar.

Climate	Annual Average Precipitation	Annual Average Temperature (°F)
Tropical	65in.	65
Dry	.3in.	60
Temperate	35in.	56
Cold	21in.	12
Polar	16in.	-2

OF THE LAND & WATER

THE CONTINENTS

AATUCK

Climate: The climate varies from dry to polar.

Landmass: Aatuck lies in the northern hemisphere. This is a land of great contrasts. In the south are deep conifer forests, where the ancient Ean Trees dwell, huge poled monstrous trees

that tower hundreds of feet into the air. These forests stand upon deep firths and inlets, countless bays and estuaries. Further north, beyond the forests, are frozen tundras, stark rocky hills, deep valleys and gulches. There are two great mountain chains, both of which sport active volcanoes. The slumbering magma beneath the lands of Aatuck give rise to hundreds of hot springs and lakes making much of the land hospitable, despite its northern latitude.

Populace: Some dwarven settlements created inroads for almost all the peoples of the world. Of the humans the Aathuk and Engale dwell here. There are scattered tribes of orcs, some few elves and other peoples. But the land is inhabited by monsters of all calibers.

Mythology: It is a land rife with adventure.

History: Home of one of the most ancient human civilizations in Aihilde. Here the Aathuk settled and plied the skies with their flying ships, studied the stars and built wondrous cities. They eventually declined and many of them died out. After the decline of the Aathians many people came and went from Aatuck: orcs, elves, other humans and more besides. During the Winter Dark the land was mostly ignored and its people retreated into the hinterlands. It is a wilderness area now.

AENOCHIA

Climate: The continent of Aenochia is huge and its climate varies from tropical to cold, though it is largely temperate.

Landmass: The majority of Aenochia lies in the northern hemisphere and is the greatest landmass in Aihilde. It extends from the Inner Sea in the west to Ikem's Horn in the east, from the frozen tundras of the northlands to the jungles of Zuala in the south. It comprises massive mountain chains, the great Channel Lakes, several large inner seas, the temperate forests of the central belt and great southern deserts.

Populace: Hosts of people of all races make their home in Aenochia including three of the tribes of men the Aenochians, Zuala and Madrui. The orcs dwell in the eastern wilderness as do many of the elves.

Mythology: It is here that the gods first took refuge, fleeing from the fires of the All Father's forge that lay further west. The dragons first came from the White Mountains north of those lakes and still infest those high peaks in tremendous numbers.

History: Aenochia has seen peoples rise and fall and the ruins of ancient civilizations are found throughout the whole continent. The dwarves made little penetration of the lands beyond the Crenthul Mountains, though they did settle on the far coasts around Ikem's Horn. Their decline saw the rise of man and the Aenochians extended their power into the Marl where they were halted by the iron fortresses of the orcs. During the Winter Dark the orcs of the Marl rose to power over most of the eastern countries. Since the fall of Unklar their power has waned and other regional powers are on the rise.

ETHRUM

Climate: Its climate varies from tropical to cold, though it is largely temperate.

Landmass: The lands of Ethrum are those that lie west of the Inner Sea and include the Gorthurag mountains where lies First Home, the huge Coral Bay, the sprawling forests of the hinterland and much of the Inner Sea region.

Populace: The dwarves were the first to settle these lands and are still found there in many parts. Of the tribes of men, most of them are Ethrum though some Aenochian immigrants live around the Inner Sea. Large tribes of the Engale have settled throughout the lands. Giants dwell here in abundance.

Mythology: Ethrum is considered the cradle of life for here the All Father dwelt upon the slopes of Mount Thangondrim and fashioned the world. From those heights he saw the first fires of the distant mountains, created the Maidens and pounded the molds of the dwarves.

History: This land is truly a part of the greater landmass of Aenochia, and many do not separate the two. But the dwarves first came to power in these lands and their first and greatest kingdoms were here. It has played host to the world's greatest wars and suffered like no other from the Winter Dark. Of all the lands of Aihilde Ethrum is ripe with ruins, dungeons, old cities and the like for the dwarves and goblins had their beginnings here and left much in ruin or abandoned it after the many wars.

IANUK

Climate: The climate varies from temperate to cool.

Landmass: Southern Ianuk is temperate and seasonal, whereas the northern reaches of the land are gripped in long, harsh winters. Many indigenous hardwoods grow along the southern slopes of the mountains with conifers further north. Ianuk has a great chain of mountains for its spine, and as with much of the mountains in the north, there are many volcanoes here.

Populace: There are some few dwarves, halflings, gnomes and the like. The land is dominated by the Nia peoples and elves. Legendary creatures stalk the highlands and forest paths, ever praying upon the Nia who dwell here. There are many orcs, ogres and giants in Ianuk as well as hob-goblins and gnolls.

Mythology: The land is filled with great and ancient magics for it was these cold lands that the first humans made war upon the gods for the peoples who settled these lands were minions of Mordius.

History: The dwarves almost never ventured this far north and across the seas, though some few colonies of Alanti were founded along the coasts and in protected harbors. These vanished with that kingdom and left only a remnant of its people. The Nia dominated the land for many centuries so much so much so that these First Born absorbed the customs and manners of these humans. The Winter Dark left all in ruin and the peoples have not recovered significantly from them.

INKLU-NAID

Climate: Its climate is tropical with cold climates in the highest reaches of the mountains.

Landmass: This great island continent consists of deep jungles and a great plateau of mountains. It is separated from the Aenochian mainland by the Dwarven Anvil, the violent straits that divide the Wilston and Amber Seas.

Populace: For the most part this landmass is occupied by men. The Inklu dominate but the Naid and some scattered remnants of Aenochians and Ethrumians dwell here. There are almost no dwarves and halflings, but elves and gnomes are found throughout the jungles. There are humanoids, some wild orc tribes and many lizard men and troglodytes here, some dwelling in large kingdoms.

Mythology: Wild and strange monsters dwell here, exotic and beyond the reckoning of the men of the north.

History: Inklu-Naid has a long history of habitation, starting with the great tribe of Inklu and the lesser tribes of Naid. The Aenochians and Ethrum built colonies, waged war, and thrived upon the northern coasts. In times past the dwarves of Alanti built colonies and trade centers here. But the Winter dark left much of these lands in ruin and now the island societies are shadows of their former selves. Jungle covered ruins mark the place where great cities once stood and if some of the peoples retain the knowledge and wealth of their ancestors they have hidden themselves in the deep jungles.

SURNE

Climate: The climate varies from temperate to cool.

Landmass: Surne is a huge land mass located in the northern hemisphere. It includes the frozen tundras of the north, the archipelago of Chianuk in the south and the large island of Ephar. This is a harsh land of frozen wastes, high mountains, deep and forbidding forests, were narrow firths cut gashes into the land and stark cliffs hold back a violent sea.

Populace: Here the folk of fey gather in great numbers and build cities upon the edge of the world. There are powers in Surne, avatars and demons who, from time to time, rise and build kingdoms of their own. They fight the Nia, the elves and other folk who dwell in and around these unforgiving lands. Only in the southern islands of Ephar did the early dwarves make their homes and there are a remnant of their people still dwell.

Mythology: It is the land of the faerie.

History: Surne is a land of tremendous magic, filled with monsters great and small for it was to these forbidding lands that the greater host of creatures fled in the Days before Days, even before light came to Aihilde. They came here after the All Father made the land and the sea but they hid from him in fear of being banished to the Void. But even after, during the war of the gods many stayed here and have dwelt in secret for countless eons.

OTHER LANDMASSES

ALANTI

Climate: The climate in Alanti is tropical.

Landmass: These series of islands stretch between the mainland of eastern Aenochia and the land of Aroyo. There are hundreds of them, great and small. The waters around them are always choppy, so much so, that many sailors prefer taking the long voyage south of Aroyo rather than risking the dangerous waters about the islands. The islands themselves offer a variety of vistas, from soft sandy beaches to high rocky cliffs. Many of the islands are covered in beautiful tropical jungles. There is plenty of fresh water on almost all of them. Monsters from the dawn of time crawl and creep through the jungles, great hydras, manticore and the like.

Populace: Here the Zuala dwell in some few numbers, as do some of Rykaard stock. A few scattered groups of elves and other demi-humans can also be found in Alanti.

Mythology: Fabled lands of Alanti lie somewhere in these islands.

History: The fabled dwarf kingdom of Alanti is said to have resided throughout these islands with her streets of cobbled gems, high alabaster halls, and sea walls built of pearls. But Alanti is no more, destroyed by the Dragon Riders, swallowed by the seas, and wasted by time.

AROYO & ELIS

Climate: The climate here is tropical.

Landmass: These islands are the two largest landmasses in the southern Oddine Ocean. The northern of the two, Aroyo is covered in dense jungles, low lying hills, and some few active volcanoes. The southern and larger of the two, Elis, has sparse jungles along the beaches and inland valleys, but is dominated by highly active volcanoes.

Populace: Rykaard are the only humans who dwell here in any numbers, some very small communities of Aenochians still thrive, remnants of ancient trading posts.

Mythology: The warm climes and the updrafts in the atmosphere attract many dragons who come to these islands to mate and fight one another.

History: Both islands were settled by the dwarves of Alanti and their human allies the Rykaard. Early on the dwarves left the islands to the humans, concentrating on the huge megalopolis that was Alanti. The civilization of the Rykaard thrived for several thousand years, but the fall of Alanti and the course of time has greatly degraded the civilization. It is now much diminished, all but forgotten. The ruins of their red-brick towns are reputed to be filled with the magics and lore of the ancient dwarves who befriended those who settled there. The islands themselves are wilderness areas much visited by dragons and other strange monsters. Their distance from the greater landmass of Aenochia has shielded them from many of the devastating wars of the northerners.

GAL-LAND

Climate: The climate is cold, dry and polar.

Landmass: Gal-land is a mountainous cold land with short seasons as is to be expected in the northern climes, but is well blessed with many warm springs, ponds, creeks, and small lakes. It has a generous supply of both hardwood and conifers. The Engale live mostly on the southern or northern coasts, or along the rivers where they have a plentiful supply of wood.

Populace: This land is home to the Northmen, the Engale.

Mythology: The Northmen have their origins here.

History: They migrated here long before written history and thrived in the harsh mountains and cold. Later their numbers and power grew and they spread to the Aenochian landmass and Ethrum as well.

KATH

Climate: The climate here is tropical or temperate.

Landmass: The twin lands of Katha are covered in dense jungles and high mountains. Rivers and streams crisscross the country, massive waterfalls dot the landscape, and the countryside is scarred by deep gulches and ravines filled with all manner of tangled vegetation. The skies are very blue here and the weather generally warm. Gentle plains end in stark, high mountain ranges and cliffs in this land where active volcanoes sweat upon the earth's continued creation.

Populace: The Katha dwell here, though they are much reduced in number and power. No dwarf ever built a colony here, though orcs and other humanoids came during the Winter Dark Years. Other monsters, some strange, some commonly found elsewhere, dwell in the terrible jungles of this land on the far side of the world.

Mythology: The Dragon Cult of the Kath have their origins here and their dragon god, Lamul, dwells here still.

History: The Katha rose and fell in these islands, but since their time none have come to the fabled land and many have ceased even to believe it ever existed. It is reputed to have many lost treasures.

WODONHOHLE

Climate: The climate here is polar.

Landmass: An island locked in the frozen snows much of the year, it is dominated by one huge mountain and its low lying hills. The Engale call this Wodon Hohle, and believe it to be the home of Mordius and others of the gods. Few dwell here, but some venture forth to explore it and seek out its legends. There are strange monsters here, many beyond the reckoning of northern scholars and unrecorded.

Populace: None.

Mythology: Here stands the Hall of Harlking, Mordius's Hall. Here the greatest of trees were planted and all the land made to blossom, but the Red God came and slew Mordius and stole the warmth of the land. After that, ice settled upon the land and everything froze. It is a land of giants and where the Val Eahrakun dwell.

History: In the dawn of time Mordius first heard the call of the world ash, the Eahrtaut, or Yggdrasil as the Engale call it. She took of it some hardy seedlings and planted them here, and they grew and blossomed so long as she lived. She built the Harlking Hall of these trees. Much was lost when she died, though her hall stands there still.

THE OCEANS

Iuldine (The Windy Sea): The waters of the far north are little explored. Sheets of ice break from the Northern Ice Shelf and float through these choppy waters, and unnamed ridges jut to within feet of the surface making navigation difficult and dangerous. A constant wind blows across these water, whipping up the fury of the waves. This is a frigid realm, and boats that venture here are often coated in ice.

Dulzdine (Deep Waters): The great ocean that spans the world the Dulzdine is deep and stretches from the Wilston Sea to Ikem's Horn and from the land of Surne to the Southern Ice Sheet. The water warms in the summer months and possesses currents like rivers that ships use to traverse great distances. These waters are rich in sea monsters and lap up upon the shores of a thousand islands.

Oddine (Green Water): This ocean extends from the continent of Inku-Naid to Koth and from Aenochia to the Southern Ice Shelf. Here Ea-Lor makes his home in the Green Halls and rules over all the world's bodies of water. The ocean is deep and wide, and dotted with hosts of small, many unnamed, islands. Though subject to massive and violent storms, which kick up the sea bed making the waters possess a greenish tint, it is normally a calm body of water and has served the world as a nautical highway for centuries. Here the dwarves plied their

great ships in times past before the sea swallowed Alanti and through it the fleets of Unklar created their dominion across the world. Now it is quiet, for few nations are great enough to afford the ships and fill the lanes with traffic.

OTHER BODIES OF WATER

The Amber Sea: The great southern ocean, famous for violent storms and unpredictable weather.

The Misty Sea: This sea is a shallow body of water, where reefs and islands abound. Active volcanoes drive the very ocean floor to the surface with great tumult. There is always vast amounts of steam and smoke rising from the water. It is a dangerous region, but one reputed to be the dwelling place of many of the mermen and their kind.

The Seas of Austun (god): This sea is tumultuous, deep and filled with all manner of strange creatures. The waters are dangerous and only the most skilled sailors risk their crafts in these deep blue waters. The Sea of God is reputed to be where the All Father came to wash the toils of his labors from his hands and body. The stuff of his being sank into the waters giving birth to strange creatures.

Wilston Sea: The waters which lie between the coasts of Ethrum and Inklunaid are calm, colored a light blue for the many reefs of coral, rock or sand that lie scattered throughout the region.

THE CRADLE OF THE WORLD

In the center of the Cradle of the World lies the Inner Sea, fashioned from the thrashing of Inzaa's mighty tail; indeed the broken ridges of the Bergrucken Mountains are reputed to be the scales of her thorny spine thrusting up and into the world of Aihirde from the depths of the Maelstrom, the roots of the underworld of Inzae itself.

EASTERN ETHRUM

These are the lands where the tribe of men called Ethrum have their origins and from whence their greatest kingdoms rose and fell. It is the center of great power, for here the Knights of Kayomar and the Magi of the White Order dwell.

FORESTS

Darkenfold: A sea of green, the Darkenfold thrives where few men dare tread. Beneath her great black-barked oak trees exists a world of wonder. The light of day, absorbed, some say, by the bark of the trees, rarely penetrates the forest depths. Twisted paths to nowhere lead through deep meadows and past brooks babbling enchantments. And where the light of the sun falls, flowers grow purple, blue and yellow, contrasting with the mortality of green which is the Darkenfold.

The Eldwood: Of all the forests in the world, the Eldwood is the oldest. Its ancient oaks stand like monuments in time. Their massive tower-like boles line the forest like pillars of stone and are capped by arching branches and leafy canopies. Beneath the forest vault lies a land of ancient mystery. Deep pools in hidden places are fed by cold streams that trickle through lost valleys. Glades of wondrous beauty hide the homes of dryads and faeries. Deep within live the wood elves of King Nigold. These seldom seen elves are ever diligent for the forest. Their feasts, while seldom seen, are often heard. The elves work

with the Watchers in the Wood, Rangers who serve the demigod Daladon the Protector. Together they insure the safety of the Great Oak, father of all trees that lies hidden and lost, somewhere in the depths of the Eldwood.

Elithian Wood: This forest once stretched from the Straits of Ursal in the East to the Massif in the south and to the Inner Sea in the north. The forest's trees are numbered amongst the strongest conifers in the world. Their strength is ideal for shipmaking, their pliability ideal for the construction of bows and lances, and their sheer numbers feed the need for fuel and building materials in the burgeoning populations of Angouleme, Avignon, The Hanse Cities, Cleves, Sienne, and Karilia. This region has shrunk since the days of old.

Great Northern Forest: In the trackless wastes north of the Moravan Plains lay vast stretches of virgin pine forest. These unexplored lands are wild and are home to large prehistoric animals and tribes of men.

The Greenwood: Also known as the King's wood, this realm is hotly contested between the Kings of Angouleme and the Lords of the Hanse.

Mithlon Eves: This forest of hardwood trees lies nestled at the feet of the Rodope Mountains. Here the wild elves live and other creatures of faerie besides. It is rumored that many undead stalk the forest paths. Mithlon the High Elf fell here, battling orcs and goblins. The wood has borne his name ever since.

Twilight Wood: Under the Winter Dark the forest evolved anew into something altogether different. Here, twisted branches of perverted elm and oak grasp the night air like fingers of death. The peculiar leaves, black, with white veins, absorb the light of the moon, growing thick and long. In the forest heights they intertwine with leafy vines, blocking the light of the sun such that the forest is in perpetual twilight. The wood is home to all manner of fell beast and undead creature. Twilight elves walk these woods. These elves, the perverted offspring of high elves who remained behind when their kin departed Aihirde, are as evil as they are good. Utumno, the dreaming god, is said to wander forgotten paths of this haunted place.

PLAINS

Great Wall: The wall is several hundred miles long, and varies in both height and width. The average width is 100 feet and the average height about 200 feet. A broad road spanned much of it, with many forts and castles built upon its heights. Barracks and dungeons, with corridors to connect them, ran throughout the complex structure. It is much in ruins now, and the host of dungeons the home of many strange creatures.

The Wilds: Beneath the Bleached Hills and far from the settled lands of Kayomar are The Wilds, a large untrammelled forest in the middle of Ethrumania. This forest is a mixture of pines and hardwoods. The northern tracks are thickly covered in tall aged pines. The forest floor is littered with their dying husks. In the south are large hardwoods such as beech, oak, elm, hickory, and locust. The lands roll with gentle and wooded hills and are cut by many clear flowing streams and creeks. Small ponds and lakes are fed by deep clear springs. The headwaters of the Ardeen River are found within this wood but none have yet found their exact location. All manner of exotic beasts dwell here.

MOUNTAINS AND HILLS

Bergrucken (the Saddleback Range): These mountains stand between the lands of Kayomor and the east like a great stone wall. Thin and long, the range runs south to north. Several roads cross the tall rusty colored mountains. The dwarves of Norgorad-Kam patrol the range, jealously guarding her secrets. It is rumored that a great tunnel exists underneath the mountains allowing travelers to cross beneath, as opposed to over, the mountains.

Bleached Hills: These jagged upland hills marked the furthest reaches of Nulak-Kiz-Din's dominions during the Winter Dark. The large battles fought there and their many fallen, most of whom were never buried, give the region its name.

Coal Range: These low lying hills rise north of the Bergrucken. Deep gulches, rocky precipices, and steep cliffs make travel in the Coal Range an adventure in itself. Tall thin loblolly pines grow throughout the hills, harboring small bands of kobolds. The local folk, the Coal Burners, mine coal and sell it to the neighboring countries of Maine and Angouleme.

Hollmgrad: This is a low range of mountains that creep out of the great northern wastes and edge up to the Inner Sea. The mountains are thickly forested in evergreen. Winter lasts throughout much of the year and snow can fall at any time. In the short summers many creeks and streams of frigid water wash through frosty vales and across wide plateaus. The mountains are not high and are gently sloped, having been scraped raw by the glaciation during the Winter Dark.

Kleberock Pass: This pass lies between the north end of the Shadow Mountains and the west end of the Hollmgrads. It is a very low valley that cuts all the way through these two mountain ranges. Towers and fortresses are sprinkled throughout the valley floor as tribes of trolls and orcs move back and forth battling for supremacy. Many slaves work the land for food and it is a horrible fate to befall any of those who are cast into slavery in this land. The once great Troll Kingdom ruled by the Troll Lords lies upon the valley's southern flanks.

The Massif: The Massif dominates central Ethrumania. Its towering cliffs are broken by washes and a few roads. Lake Orion lies in the central part of the Massif, making the lands on the heights bountiful.

Mount Norlling: This is a range of tumbling time-worn mountains of sandstone and granite. It abuts the Massif but has no relation to it. Mount Norlling is not a single mountain as the name suggests. Rather, it is a series of ridges and peaks. These mountains have been worn smooth with the passage of years and its structure is neither very high nor strenuous. It is a gentle range. With few natural caverns and open accessible valleys, the Mount has never been used as a hiding for those less than estimable denizens of Aihrde, rather it has attracted giants of a not altogether evil bent who enjoy its peaceful valleys and easily worked stone.

Rodope Mountains: These towering mountains ring in the lands of Ethrumania and Aenocia. The tall wicked peaks of these inhospitable heights are best known for dragon aeries. They also harbor the home of Aristobolus the Archmage. He built Turm Gewir, the Tower of Chaos, here during the Age of Heroes. The location of the tower is unknown.

Shadow Mountains: This sprawling mountain range dominates northern Ethrumania. The scarred peaks of the Shadow mountains stretch from the North Sea to the distant west. Here, rumbling volcanoes cause constant minor quakes and send rocks and slate crashing to the earth. The ridges are jagged and perilous to cross. The land encircles the Moravan Plains, once home to some of Unklar's fiercest minions. Orcs guard the passes and dragons nest in the many caves and old lava tubes.

The Shelves of the Mist: These gently rolling, forested hills, north of the Darkenfold, are home to all manner of fantastic creatures. The many creeks and small lakes provide moisture to the banks of mist which seem to forever hang over the shelves. 'Tis said that these hills harbor the gates of Vakhund, doorways to other worlds.

LAKES, RIVERS

Ardeen River: Another of the massive rivers in central Ethrumania, the Ardeen river collects runoff from the Bergrucken Range and the plains to its immediate west. It is a healthy, though muddy river, home to many fishes and water fowl. As it dumps into the Amber Sea, it loses its strength and spreads out into a vast swampy, though not uninhabitable, region with many courses and breaks. The delta is home to the White Order (see chapter 7).

Danau River: This mighty river collects the runoff from the southern Rhodopes and the plains of far western Ethrumania. It begins small far to the north of Kayomar, collecting both water and power as it courses south. It bends and turns in great arcs through the plains of Kayomar changing its course constantly. The river flows through the Soup Marsh and maintains its course to the sea.

Deeps: The Deeps are a small stretch of ocean located several hundred miles off the southern coasts of Eloria. They are distinguished by their unusually calm seas.

The Drab Sinks: These fetid swamps lie upon the southern reaches of Gottland. Foul, slime-covered water from the Ingtan River trickles into the bog and mingles with mud-filled sinkholes, oxbow lakes and silted pools. Thick vegetation clouds the water ways and the few hillocks which mark the Sinks.

Ingtan River: Originating in the Shadow Mountains, this slow-moving river gathers slime and debris from Gottland on its way south. It vanishes as a broad shallow river in the Drab Sinks.

The Inner Sea: The great depths of the Inner Sea serve as sea-roads for the northern raiders from the barbarian kingdoms. A great deal of traffic crosses the sea, and the Hanse cities field small and affective navies that patrol for pirates and raiders.

Lake Orion: The waters of Lake Orion are cool and deep. Fisherman from all the surrounding lands make their home upon the banks of the lake. Pirates ply their trade here just as they do on the open sea. No nation dominates the lake, though territorial disputes do erupt from time to time.

Lithanian River: Fed by mountain springs, the frigid Lithanian river divides the County of Cleves from the southern kingdoms.

Saline River: Lake Orion dumps over the Massif at the Thorgrim Falls. From here the waters course fast and plentiful

to the Amber Sea. This is the Saline River and it passes through the Kingdom of Maine.

Sea of Shenal: When the cool waters of the Inner Sea spill through the Straits of Ursal they collide with those warm currents from the Amber Ocean creating the turbulent waters of what fisher-folk call the Sea of Shenal.

Sorgon River (Slag): A broad shallow river originating in the Shadow Mountains. It winds its way across northern Gottland until it spills into the Inner Sea. It is generally filthy as many Orcs and Trolls make their home upon its banks.

The Soup Marsh: These fetid bogs dominate the lands south of the Darkenfold. The region is a morass of mud and muck, and almost impassable. Tales of lost dwarf mines bring many foolhardy adventurers, but few return.

Straits of Ungara: This is a very shallow and rocky passing between Eloria and the mainland.

The Straits of Ursal: The straits connect the Inner Sea with the southern oceans, and officially divides Ethrumania and Aenocia. The straights, though not wide, are very tumultuous and difficult to cross. The remnants of pylons from an ancient bridge spanning the straits still dot the waters from Hallbridge in Aenocia to Avignon in Ethrumania.

WESTERN AENOCHIA

Here the early Aenochians settled and made their home, along the coasts of the Amber Sea. They spread north and their homes become the center of the world's greatest empire.

FORESTS

Aenochian Forest: Another of the great forests of old, this forest is a seemingly harmless and innocuous place, where fantastic beech, birch, oak, and hickory grow straight and tall. It is a haunted forest whose depths are said to house the bones of the old Imperial family. Some say the crown, the Cuna Mundus Usquam, is lost there still.

The Detmold: The Detmold is an old and dark forest whose short thick trees grow close together and crowd the northern road. It is a magical wood where the Unicorn dwells, and rumors abound that heret Queen Ephremere of Aachen became one with the Unicorn.

Elithian Wood: The oaks of the Elithian supply many of the neighboring countries with their timber. The forest is home to a few bandits.

Grossewald, (the Great Forest): This mass of old growth timber dominates the central plains. Here goblins of old still live alongside creeping monsters from Aufstrag. The forests are also home to battle-hardened halflings of various clans.

The Kellerwald: A sprawling forest upon the borders of Aenoch.

Rilthwood: Here, slender, stark white trees rise high above the numerous ponds and streams like spires of bone. In the fall, the normally shiny, broad green leaves of the Rilthwood trees turn a brilliant red. When viewed from the Grundliche Mountains to the east, the trees appear to be columns of white coated and red helmed giants marching across the landscape.

The Red March: The settlements of the Red March sit in the wilderness like small mounds of stone in a beautiful thicket. The people possess a legendary friendliness and willingness to accept strangers into their communities. No lord rules over

the Red March nor impresses taxes upon its people. Thus, adventurers seeking respite in the hearty food and drink and comfortable beds of the March's taverns and inns can obtain it at a reasonable price.

The Wilds: The Wilds are loosely forested hills and dales where some few hardy folk have settled.

PLAINS

Aenoch Valley: This deep and ancient valley rests in the nook of the Red Hills and the Voralberg Mountains. It houses the Aenochian Forest. The Mundus and Olgdon Rivers flow through it before cutting a path through the mountains to the Amber Sea. The valley's rim is sparsely forested and covered in great sandstone boulders while its central region is covered by the consuming Aenochian Forest. The southern uplands of the valley are wild and untamed, with roots stretching into the ancient past.

Frozen Salt Flats: North of the Kingdom of Punj and beyond the Grundliche Mountains are the Frozen Salt Flats. This great glacier is one of the few remaining signs of the horrid Winter Dark and Unklar's rule. A barren waste where few travel, it is said that many of Unklar's minions fled to the Flats at the end of his epoch.

Illumbrian Plains/Coast: This area of poorly watered land extend from the Kolkrab Mountains in the West to the Red Hills in the north, and to the edges of the Kellerwald in the east. To the south lies the Illumbrian Coast. The plains are dry, receiving little runoff from the mountains and even less rainfall than those heights to the north and west.

Red March: The Red March comprises that region around the Rilthwood. It refers to a wilderness area that is claimed by no king, but is distinct for its stone mounds and friendly thickets. The land is fresh, the ground fertile, the winters mild, and the trees abundant. What truly distinguishes this land most, though, are its people. Hospitable beyond words, these sturdy farmers offer home and hearth to stranger and friend alike.

Toten Fields (Alpa, Fields of the Dead): A blasted plain, once fertile and green, where the forces of the Young Kingdoms and Unklar met in battle. The whole plain was destroyed and covered in the dead. It is now a wasteland of haunted morasses and evil spirits.

MOUNTAINS AND HILLS

The Flintlock: The jagged hills of the Flintlock are home to the 47 gnome clans. Once part of the Kingdom of Grundliche Hohle the Flintlock has since become a dangerous place to travel.

Grundliche Mountains: These white capped burgs are the tallest in Aihrde. Mount Grimfang is the highest of the peaks, its rocky spires reaching beyond the clouds. The Grundliche range is an inhospitable place rumored to hold riches beyond compare. The dwarven home, Grundliche Hohle, lies in these mountains, as does the goblin kingdom of Ngorondoro.

Kolkrab (Raven Heights): These tall mountains dominate the southern coasts of Aenocia, the Red Hills and the Aenochian Forest. Ravens, the oldest and most intelligent of all birds, are found only in the Kolkrab.

Nicoleigh Hills: These stark hills were once the hunting grounds of the royal houses of ancient Aenoch. The water in the

many streams and creeks runs clean and pure. Copses of forests grow here and there, slowly spreading across the otherwise stark mounds.

The Red Hills: The gently rolling slopes of the Red Hills are home to many human and gnome settlers. The region is well known for its pottery. With little in the way of government the villages have become prey to many bandits, human and otherwise.

Voralberg Mountains: The Voralbergs are a huge, towering range of mountains that stretch many hundreds of miles north and south. Volcanos are active in this chain but eruptions are infrequent. The peaks are high enough to have glaciers tucked between them and are covered in snow the year round. Deep troughs and narrow defiles and crumbling ridges make up the bulk of the mountains. Its upper reaches are bare except in the south where the range is more broad and vast. Upland plateaus can be found there, and are famous for their colorful summer flowers. The lower portions are covered in all manner of tree depending on the elevation. Crooked creeks and streams pour off the mountain in abundance, feeding the lands to the east and west with fresh water.

LAKES, RIVERS

Romia River: This muddy river tumbles out of the northern Red Hills into the Aenoch Valley and thence into the Mundus River.

Grausamland, the Fell Swamp: The swamps around Aufstrag consist of fetid bogs of putrid water-logged ground. They sit atop the ruins of the city of Al-Liosh and have seeped into the deeps of that place making foot travel very dangerous. Mud and muck yields to pits deeper than one can imagine. Untold wealth lies in dungeons covered by the marsh.

Mundus River: The Mundus flows through the heart of the Aenochian Forest. It is possessed of tremendous currents, eddies and underwater whirlpools, largely fed by the fury of the Fromia and the Nostian, the two mountain streams which feed the river.

Nostian River: The Nostian River is actually two twin rivers of the Fromia, which twist and turn through the northern slopes of the Red Hills, crashing through valleys and cascading down cliffs and through narrow canyons.

Olgdon River: The greatest of the eastern rivers, the Olgdon flows from its headwaters in the Grundliche Mountains through the plains and forests, emptying in the sea. The river ranges from 2000 to 5000 feet wide and is impassable absent boat or bridge. Other than a few fords in the distant north, the river is bridged only twice, both in Augsburg, where great castles sit, ever diligent of the distant east.

Ondavar River: Fed by the snows, glaciers, rivers, streams and springs of the Grundliche Mountains, this river flows fast and furious into Aenochia. It is a turbulent river, only calming as it approaches the northern reaches of the Grossewald.

Rot-Tor: This river tumbles madly out of the Grundliche Mountains in the north to the Inner Sea.

Straits of Ligon: These straits lie between Onwaltig and the mainland. It is a bountiful area. The sea is fed huge amounts of fresh water by the run off, and with it comes nutrients to feed the teeming hordes of fish that live here.

Udunilay: This is one of the two great rivers which flow past Aufstrag, through the Toten fields, and into the Grausamland. Around the confines of Aufstrag it picks up all manner of debris and ichor, and runs black with filth.

II THE CULTURAL LANDSCAPE

DATES AND CHRONOLOGY

THE CALENDARS

There are 367 days in the Aihrdian year. The year is divided into twelve months and one week of celebration and holiday, the Feast of the Unmaking. Each month has thirty days and the Feast seven. Though there are many local and religious holidays, the Feast of the Unmaking is celebrated universally throughout the Cradle of the World as a time of thanksgiving for the destruction of Unklar.

Calendar reckoning: The standard calendar year is that of the Millennial Age (as begun by the Dark God Unklar), also called by men the Modern Age. The current year is 1097md. There are, however, four calendars of reckoning: Dwarf, Elf, Aenochian (Olden Year) and Millennial. All campaign dates are given in md.

CONVERSION CHART

Millennial Age (md):	1
Aenochian (Ae):	800
Dwarf Year (df):	12188
Elven Year (ey):	3452

To arrive at the Aenochian Year, add 800 to the present md. For Dwarf year add 12188, and for Elven year 3452. A History will read: In 1029md (13217df; 1729oy; 4252ey) the Dwarves of Grundliche Hohle made peace with the 47 clans of Gnomes.

MONTHS

Erstdain (First Month)	Spring
Regnerisch (Rain)	Spring
Lothian (named for the god Daladon)	Spring
Uthdain (named for the god Luther)	Spring
Feast of the Unmaking	(7 days)
Falkhyn (named for Jaren Falkynjager)	Summer (low)
Trocken (Hot)	Summer (high)
Frostig (End of heat)	Autumn
Erstfthro (First Frost)	Autumn
Lexlicht (Last Light)	Autumn
Nochturn (Evening)	Winter
Winterdark	Winter
Arist (named for the god Aristobulus)	Winter

THE PEOPLES OF AIHRDE

FAULERDE (PEOPLE OF THE ALL FATHER)

A whole different classification is given to those mortal creatures, created upon the forge of the All Father. These are called the Faulerde, the people of the All Father: dwarves, goblins, humans, sentients, giants, trolls, and other such creatures. They are wholly different than the Three Orders of the gods. Many of them consider themselves greater than



(not more powerful than) any of the Three Orders. This is why, in the Days before Days, dwarven kings stood up to any number of the Val Eahrakun, demanding they leave their halls, and so forth. They knew they could not destroy these creatures of the Void, but they instinctively knew the All Father had made the creatures, the Val Eahrakun, and set them aside as flawed.

DWARVES

Language: Mountain Dwarf, Oceanic Dwarf, Vulgate.

Religion: Worship the All Father, ancestry, house gods and heroes. Their fallen merge with the firmament. By calling on various heroes and house gods they summon one back from the firmament to gain strength, wisdom, and power.

Lands: Grunlich Hohle, Norgorad-Kam, Hoheisenhole and some few scattered kingdoms about the world.

Longevity: On average dwarves live about 600 years. Some dwarves live to very old ages, ranging upwards to 900 years.

Dwarves were many and varied in the Days before Days, tall and stalwart, thin and limber. But now, the majority of them are short of stature, stout and strong. Their skin is thick and tough, built for extremes of temperature. They sport thick beards, smaller eyes and full, round faces. They are thick-limbed and have wide hands and large feet. They favor deep, full colors such as reds, blues, greens or yellows. They are skilled craftsmen, even in these latter days of the world. They live in patriarchal societies, but the women (the beardless) are not subservient,

but rather often play a commanding role as the mothers of kings and great warriors. Dwarves believe that the race's collective memory is contained the minds of their women, and these stalwart lasses are consulted often on deeds that would reflect honor and nobility.

The Dwarves were created from the All Father's rage and frustration. He tried to create the creatures of his mind's eye and could not and he destroyed his hammer upon the anvil in the attempt. In rage he shaped the raw stuff of creation with his hands and thus the first dwarves came to be. They were called "The First Born" for they were the first peoples of the All Father to be cast in his image. They scattered across the world and unlike all those who had come before, such as the giants and trolls, they set to mimicking the All Father and shaping the world to their own desires. In time they grew numerous and built kingdoms far and wide across Aihilde. There were a dozen great kingdoms and these spawned a host of lesser Kingdoms. They mostly settled in far western lands of Ethrum, but also in Aenoch and the island kingdoms of Alanti. Their greatest kingdoms were Gorthurag (First Home) and Grausumhart (Grimjaw). Since the end of the Age of Dwarves the dwarves have become scattered. Only a few of the great kingdoms of old remain and only a few of the lesser. They are found most anywhere, but are not common to most lands, living rather in small enclaves, towns and villages. Only in the kingdoms of Grunliche Hohle and Norgorad-Kam are there dwarves in great numbers.

GIANTS

Language: Vulgate, most can speak and understand Dwarf.

Religion: They have no religion generally, being animistic and worshiping house deities and the like.

Lands: Everywhere.

Longevity: Different giants have different life spans, but most live 200-400 years.

Giants range in appearance as much as any humans. They are largish in stature, two, three sometimes four times greater than the average human. Some are crafty such as the fire giants, and more dwarf like, while others are simple such as the hill and swamp giants.

When dwarves were first fashioned, there were many who were tall and stout. These giants soon split from their kin and moved into distant lands. Most of these did not revere the All Father and as such they were always an impoverished people. In time the giants evolved into different peoples, with different languages, codes and beliefs. Only a few retained the ability to shape the world, and none but the Trotigen giants remembered any of the Language of Creation. And these last were enslaved by Inzae and hauled to that inner world. The giants became numerous and of many breeds. Frost giants settled in the far north, fire giants in the mountain deeps, cloud giants into the islands of air fashioned from their knowledge of the Language or Creation; not far removed from their kind were the storm giants. The greater number of giants settled in the hills and mountains of stone, in caves, swamps and the like and their breeds have become so great that they are too numerous to count. Most grew to dislike their distant kin and made war upon them when they could so that there has ever been an enmity between dwarf and giant.

GNOMES

Language: Vulgate, Gnome, Halfling, Dwarf, Elf, Fey, Lawful Evil (amongst the older gnomes)

Religion: All Father, Aihrdian.

Lands: Primarily Grundliche Mountains and Flintlock, but scattered throughout Aihrde.

Longevity: Average 400-500 years

They range from 3 1/2 to a little over 4 1/2 feet in height, and weigh 70-90 lb. on the average.

Gnomes are an offshoot of the dwarven family tree. They are the third oldest of the peoples of Aihrde, coming after the dwarves and goblins. Somewhere in their history, the Gnomes became distinctly different from their dwarven cousins. They lived above ground, and became smaller in stature. They are very adaptive to new terrains and environments.

The gnomish population suffered greatly during the Age of Winter Dark. Tolerated, they lived on the fringes of society and established a soon-to-be thriving trade with the powers of the dark. This adaptation led to Gnomish society evolving into tightknit clans. Eventually, the strongest clans settled in the Grundliche Mountains and the Flintlock, and made war upon the Dark. The Gnomish clans now number forty-seven, and they are spreading to other regions.

GOBLINS

Language: Vulgate, Goblin and most Dwarf tongues.

Religion: Queen Mother Ogoltay.

Lands: Anywhere, generally underground.

Longevity: Eldritch Goblins are immortal. Common Goblins live about 50-60 years.

The Goblins came to Aihrde early in the world's history. Many whispered of Dwarves turned evil, corrupted by the dark of deep places and greed. There is truth in this tale. As is told, the Dwarves were plentiful and tunneled beneath the world. They became scattered far and wide, so much so, that many lost contact with their fellows, living out their days in solitude far from their Kingdom's Halls. They became removed from the discoveries of other Dwarves, lingering in the past as their cousins moved into the future. Ornduhl found them thus, and made easy prey of them. He twisted them and breathed words of sorcery into them so that they changed and evolved. In time they too became plentiful and they spread beneath the world. They chose a King and Queen and their Queen became a horrible beast of corrupted evil that laid living eggs by the hundreds. In short order the goblins were spreading across Aihrde.

Goblins live in underground caverns, only rarely building above ground. They take great pleasure in all things to do with water, often building channels and underground aqueducts to move water to fountains, waterfalls and the like. There are two notable breeds of goblins, the eldritch goblins and the common goblins. The former are rare, powerful creatures of tremendous magic. The latter are plentiful and simple creatures.

Eldritch Goblins: The goblin queen lays many eggs in the course of her pregnancies. Some few of these are powerful, immortal goblins possessed of great magic. They cannot be killed but for through some peculiar circumstance, and each eldritch goblin is different from the next. They are wise, cautious and possessed of great philosophy and understanding. Though evil, they do not act upon their desires unless it is to their benefit.

Some of the oldest are upwards to 9000 years old, outlived only by some of the ancient drakes, trolls and sentients. They always command the instant obedience of common goblins. These creatures are quite rare, but found in almost every clime and corner of the world.

Common Goblins: The great horde of common goblins exist throughout Aihrde. Short, generally hairless, goblins have skin color far more diverse than humans ranging from green, blue, red, yellow, and, on rare occasions, orange. They are crafty creatures, able craftsmen and possessed of some metallurgy. Goblins are evil, vicious and always filled with some rage. They hate dwarves of any stripe and almost always attack them.

HUMANS

Language: Vulgate.

Religion: Any and all gods

Lands: Everywhere.

Longevity: The average life span is 70 years, though some tribes may have longer life spans (see below).

In the early days of the dwarves, when that diverse people began to build kingdoms underground, a great part of them remained beneath the open skies. These peoples, called the Muen, did not take to the teaching of the All Father, but rather invested themselves in the worship of Mordius. They were generally taller, though not as great as their giant kin, nor as stout as their dwarven cousins. They migrated to all corners of the world. Eventually these peoples became numerous and distant from their ancestors and few, if any, realize their origins.

The humans lived in far more climes than the dwarves, almost as many as the giants. They were hearty and versatile, adapting to their new homes wherever they lay. Early in their history they divided, moving to different locales and have ever since been associated with thirteen tribes, or divisions, of Men, six greater and seven lesser, each very different from the other. They all speak their own languages and worship a diverse number of local deities, many of which are creatures of extraordinary power that came to Aihrde in the beginning. It should be noted that many worship the same deities, but the names, faces and religious symbols are different. Further, humans have walked the world almost as long as the dwarves. Each of the Divisions of Men listed below, except the Katha, has had a long history, replete with a variety of different civilizations that have risen and fallen, countless numbers of political entities, that have warred with each other and others. Of all the humans only the Aenochians have created an Empire so great that it consumed much of the world, but even their empire never touched all the tribes.

These are the thirteen Divisions of Men, which are classified by their race, but this does not mean that those people of a racial group refer to themselves as such. In fact, it would be rare for an Aenochian to call himself an Aenochian, rather they would refer to themselves from their political or religious entities, such as Rhunelander. A native of the Inklu race would call himself by his tribal name or that of his kingdom, not as an Inklu. These classifications, though generally known, are left to the scholars. All the Divisions of Men should be treated this way.

Greater Divisions: The Greater Divisions of men are Aenoch, Ethrum, Inklu, Niada, Aathuk and Chianuk. They adopted many of the practices of the dwarves, in craftsmanship, society and language.

Aenoch: The Aenochians originated in the far north where they paid homage to Mordius and served the early dwarf kings. They migrated during harsh times to the south and settled mostly in the lands east and north of the Inner Sea, as far as the Channel Lakes. They are pale skinned peoples, on average 6 feet tall with light colored or red hair. They have interbred with the Ethrum for many hundreds of years. The Aenochians were the greatest of all the tribes of men, in power, numbers and conquests due in large part to the meddling of the greater deity Ornduhl. They conquered the Inklu and Niada to the south, the Madriu to the east and the Ethrums to the west. They served Unklar during the Winter Dark.

Ethrum: The Ethrum were close kin to the Aenochians in the beginning. They lived in the north lands and came south shortly after the Aenochians. These people settled mostly south and west of the Inner Sea along the coasts of the lands that later became Ethrum. They were much enslaved by the Dwarves during the Kinship Wars and they adopted many dwarf customs and practices in those days. They became skilled practitioners of the arts and created some of the world's most wondrous magics. The Ethrum resisted Unklar's rule throughout the Winter Dark, much to the destruction of their people.

Inklu: The Inklu were the greatest of the southern tribes. They crossed the Anvil in the early days and settled in the lands now known as Inklu-Naid. They are a tall people, with dusky red skin, broad faces and broad noses. Their hair is generally dark and they sport little facial hair. The Inklu are numerous, dwelling in the jungles and mountains of their native lands. A scarcity of natural resources, combined with little interaction with the dwarves left the Inklu without the skills to create iron weapons. They craft most of their items from bronze or lesser metals. They have highly sophisticated societies, built around the worship of local deities, monsters and animals. Much of the northern continent was conquered by Aenochia during the Age of Man, but with very little impact. During the Winter Dark worship of the Snake God prevailed and the Inklu defied the worship of Unklar (the Snake God was a manifestation of the wizard Aristobulus), but as a result much of their civilizations was destroyed and their populations greatly reduced.

Rykaard: Deep in the world's history a great host of dwarves set themselves to conquering the seas. They eventually settled in the southern climes. They took with them a hearty race of Muen and these settled in lands not far from Alanti, upon the great island of Aroya and later explored and built settlements on the land of Elis. The Rykaard are tall and thin of limb, with dark brown or black hair. They have narrow features with wide eyes. At one time they were the world's greatest mariners, and their vessels were seen in almost all the harbors of the world. They served their friends of Alanti in the great goblin-dwarf wars with distinction, but suffered grievous losses. When the oceans consumed Alanti many of Rykaard's lords and wizards were in the megalopolis and were drowned with their allies. After that they dwindled as a people. They left behind a host of ruins, strange cities of red stone, lost now in the islands of the south. A very few of these kingdoms survived and some few retain the knowledge of the ancients. They did little to resist the coming of the Winter Dark and they served their appointed overlord with little love or violence. Since those days some of them, particularly in the far south, have gained some strength of arms and even now have

begun to uncover the magic and power of their forefathers. They are a people with great love for the dwarves.

Aathuk: The Aathians were early wanderers and in their long lives studied the heavens and the All Father. They plotted points in the Void and charted the planes for the dwarven seers. They were never numerous but held in great council with the dwarven kings. They are tall and limber folk with long arms and legs. They are generally quite thin, with elongated faces with narrow, thin noses and shallow cheeks. Their eyes are deep pools of calm, and belie a hidden wisdom, all this decked in long silver, white, copper or golden hair. They dress in ornate clothing and armaments. They are kin to the Oanthuil. They settled in the far north in the lands of Aatuck. There they built cities of alabaster in the high mountains, often rising above the very clouds. They studied the world and the Void and their sages mastered all manner of travel long before the Wall of Worlds. They used sky ships and strange beasts of flight to cross the world and even beyond. When that dubious barrier was constructed the Aathians lost much of their powers and with that their ambitions. They dwindled then in numbers and their cities fell to ruin. Some few still thrive, hidden with magics and sorceries at the top of the world.

Lesser Divisions of Men: The seven lesser Divisions of Men are the Madriu, Niada, Engale, Zuala, Katha, Oanthuil and Ustracan. These are the people who shunned the Dwarves and walked their own paths.

Nehian: The Nia are a numerous people who followed the paths of Mordius into the distant east. They settled upon the lands of Ianuk and lived there for several thousand years undisturbed by the troubles in the far west. They spread further, settling in the archipelago of Surne as far south as the land of Dur. They are small of stature, and have a light tint to the skin with narrow eyes and high cheeks. They have dark hair and brown eyes. They are skilled craftsmen in their own right. The Nia thrived for many years, building kingdoms, warring one with the other and battling the forces of the minor gods and demons of Surne who ever taunted them with war and conquest. They alone of all the peoples of the world have had almost no traffic with the dwarves, and therefore their customs and practices are wholly different than the rest of the world's. The Winter Dark took them utterly by surprise; Unklar gave his strength to the armies of Surne, and the Nia were overwhelmed and enslaved to the master of Auftrag. Many fought on into the depths of the Millennial Dark, and their heroes are recounted in song and poem. At the end of the war, when Unklar's hold began to break the Nia threw off their masters and plundered much of southern Surne. They are somewhat recovered now, but their peoples are diminished.

Madriu: The Madriu have dwelt in the plains and deserts of southern Aenochia for time without count. They are a shorter people, with dark hair and thick beards. Their skin is darker but they are built more like the Aenochians than all other peoples. The Madruin are fiercely independent and war with each other constantly. They are largely tribal and dwell in large semi-permanent settlements, rarely building cities or towns. Though some have, from time to time, settled and built cities in the deserts. They were conquered by the Aenochians for many long years, and passed into the services of the horned god during the

Winter Dark. They served as foot soldiers and cavalry in many western battle fields. They have since thrown off that yoke and have returned to their old ways.

Naida: The Naid dwell in the southern reaches of the continent Inku-Naid. They are shorter than the Inku, with darker red skin, black hair and large, dark eyes. They have wide faces and high cheek bones. The Nia are numerous and their history is replete with kingdoms that have risen and fallen without notice in the northern realms. They are primitive peoples with little metallurgy, but they are spiritual and well connected to the gods of the forest, the spirit of Mordius and other druidic deities. During the Winter Dark they too worshiped the Snake God but were much wasted by the wars that followed. They have since recovered some and dwell, as they always have beneath the eaves of the southern jungle.

Engale: These folk moved into the far north and dwelt under the aegis of the early Aenohians for many years, only when those folk migrated south did the Engale begin to thrive. They are tall, fair-skinned, with blond, red or light brown hair. They are a hardy folk and dwell in the harsh climes like no other. The Engale are very warlike, skilled sailors and have settled in much of the lands south, even to the edges of the Inner Sea. They never submitted to Unklar and call those years "The Long Winter without Light." They worship Odin, Thor and other gods that dwell in the high places of the world.

Zuala: The Zuala have dwelt in the deep forests of their lands for eons. They are the most diverse of the human tribes. They are a numerous, if widely divided people scattered in many different tribal areas or small kingdoms. They range in height from about 4 to 6 feet or more. They are dark skinned with curly black hair and dark eyes. Throughout their long history the Zuala have had contact with almost all the peoples of the world from the dwarves of Alanti to the elves of fey. They have trafficked with most of the other human tribes at one time or the other and their lands reflect this. Some of their folk are very primitive, others mastering metallurgy and stone craft. All manner of new and old towns and cities dot the landscape, many of them long abandoned and left to ruin, lost now in the jungles or forests or in ruins upon the slopes of mountains. Some kingdoms still thrive however, especially in the forest deeps of the continent. They dealt with Unklar's folk as they deal with most outsiders, that is, with suspicion and later war. The bulk of them fought long wars against the Dark, forgotten now by most of the western scholars, that were both brutal and ruinous. Collectively they call this the Cloud War, and it is one of the few times in recorded Zuala history that inter-tribal warfare was set aside to allow a united front. They were defeated in the Cloud War and their peoples scattered. They have made some recovery since those distant days, but the lands are filled with ancient ruins, dungeons and the like. They pay homage to animistic gods, Mordius and other such divine creatures.

Katha: These minor peoples, the smallest of all the Divisions of Men began their long trek from the Inner Sea in the very early days of their evolution, long before the arrival of the Aenochians and Ethrum. The Kaath are divided into the High Kaath and the Low Kaath. The High Kaath are thin, tall, almost long people, stygian colored with little hair, small mouths and deep eyes. Long association with the Waters of Life have left

many of them almost translucent. The Low Kaath are shorter, robust people and have for ages supplied the Kaath with their warriors and the like. Few of these chose to take of the Waters of Life and they did not suffer the affects. They settled for a time along the southern banks of the Inner Sea, but eventually were displaced by the Dwarves and they moved south through the great deserts. They built settlements there, even before the Madrui made those lands their homes, but grew weary of that place as well. In the deep forests south of the Channel Lakes they built new homes, and they took the patronage of the goddess Athria and they worshiped her. In turn she taught them many things about the world's magic and the Language of Creation as she understood it. The Kaath became a wise people, though their numbers remained small. When the goblins came, the rumor of war preceded them and Athria gave them visions of wondrous lands across the seas, where the Waters of Life flowed.

They built ships and set sail across the Oddine Ocean and came at last to two great islands and there they made their homes. They settled and built wondrous cities and towns along the coasts. They discovered the Waters of Life in pools and fountains and by many long, fresh droughts they gained immortality. They built temples to Athria and worshiped her many aspects. All manner of magics and wondrous things they constructed, they learned the secrets of the deeps of the world and they traded with the dwarves of Alanti and the men of Aathuk. At their height they built colonies on the Aenochian mainland, this even as the Aenochians themselves rose to power, and in the islands of the Rykaard. The world spoke of them in hushed tones as legendary men of great power and wealth. In Katha lived peace and contentment, or so it was said. But the Kaath were never a numerous people and their long decline accelerated in the latter years. The High Kaath became addicted to the sacred Waters, and took them too often, and needed them for life; they fell to worshiping the Dragon God and many turned to dark sorceries. In time they faded and became shadows of themselves, only visible in the brightest parts of the day. When the Winter Dark came the Kaath were almost driven to extinction by great armies of orcs and Ungern that invaded their homeland. Some of the High Kaath were enslaved to the Dark and the Low Kaath took to the mountains and hills of the island kingdoms. They have never recovered. Some few live in their high towers, shadows from a forgotten world, wise but empty. Some few have fled to the wider world, and with dark sorcery spread the rage of the Dragon Cult. Some of the Low Kaath have come forth and dwell now in the open in the wilderness of their lands.

Oanthuil (Dopplegangers): The strangest of all the humans are the Oanthuil. As a young people they took up the worship of Ornduhl and followed the path set for them by his dark sorceries. These consumed them utterly. They were not wise enough, nor possessed of the strengths that later forged the goblins and they were corrupted. The Oanthuil are blue of skin with no noses, long fingers and toes, thin ungainly legs and arms. They are hairless but have wide brows and narrow craniums. Their eyes are yellow. They have few trappings, using their sorcery to clothe themselves in warmth or bathe themselves in cool air. Most of their women died out and they bred only with

a few. Soon they forgot themselves and evolved into shape-shifters possessed only of a great hunger for memories and identity. They hid themselves in the high mountains and in time came to worship their own women as gods, for these beastly creatures spawned more Oanthuil. From time to time they come into the lands of men and dwarf and take shapes of those they see, and live hollow lives without meaning. They are found throughout Aihilde as their lonely wandering brings them on long paths. The Oanthuil are the longest lived of all the Muen, living upwards to a thousand years before their bodies give out and die. They were unknown to the Lords of the Winter Dark.

Ustracan: The Ustracan are cavemen, wild and close to the beasts they hunt. The largest of all men, the Ustracan average about six and a half feet in height, have massive barrels chests, thick arms and muscular if short legs. They are hairy and primitive, living in tribal groups of not more than a hundred. Usually the women and children live separately from the men. They are found in most any climate or terrain in Aihilde, but never close to civilization, be it man, dwarf, elf, orc or other. They worship the Twin Sisters, have no written languages, and possess only a simple spoken language to communicate with each other.

THE TRUVL, THE SPLINTERED

Those creatures who came of the splintered mind of the All Father, after the sorceries of Ondluche, are called the Truvl, or the “splintered.” These include all the creatures of the Seven Rivers, some of the fey and elementals, the elves, gnomes, halflings, and orcs.

ELVES

Language: Vulgare, Elf, Fey.

Religion: Mordius, Aihildian deities.

Lands: They are spread through Aenochia and Ethrum. Few organized kingdoms but in Shindolay.

Longevity: Immortal. Cursed so that their spirits go the Shadow Realm.

Long after the Dwarven kingdoms were founded the All Father ceased to be and his mind opened upon the world of Aihilde. His wildest imaginings were made real. Thus were born the host of the people of the fey and with them the elves. They came to Aihilde, a handful of them, slender, gentle creatures with eyes wide with innocence. They came of the same thoughts and design that had created Wenafar in the deeps of the Void long before the world came to be. So when they came to Aihilde Wenafar knew of them and sought them out. She took the fledgling people under her wing and nurtured them. For many long years, in the hidden vales of the great forests of the distant east, the elves thrived. Their people grew in numbers and their wisdom too as the goddess, the Faerie Queen, taught them all they would need to know. They developed a deep understanding of the world and befriended many of the sentients who still remained. They took other deities too and in those forgotten lands lay the foundations of a great people.

In those early days they had little dealings with men and only met those dwarves that dwelt in the mountains east of the Channel Lakes. Through these dwarves they learned metallurgy and the skills needed to shape things of wondrous beauty. They built gardens of power and planted the Great Oaks, nurtured



by Wenafar and Mordius. They bent themselves toward making their dwellings of these trees and constructing wondrous towns in their high branches. In these latter days, about the 900th after their coming to Aihilde they wandered into the west and some became embroiled in the Stone Wars and saw the brutality of the hatred of goblins and dwarves. They armed themselves with weapons of steel and iron.

The Stone Wars marked the first involvement of the elves in the affairs of other people and they found themselves as often as not pulled into the wars of men, orcs, goblins and dwarves. Their affinity for the ancient trees earned them the hatred of the trolls so that those folk always hunted them out and slew them when they could. In turn elves learned to hate the trollkin and in the lost years of their youth they waged a number of wars against those tusked monsters. In these years Wenafar removed herself from them for she was bound by the Judgement of Corthain so they chose for themselves a Queen, and so it was that a Queen forever sat in governance of the elven people.

In time the elves grew numerous and fractured and small bands settled throughout the wide world and became involved in local affairs. Their greatest colony settled upon the feet of the Rhodope Mountains (ef 2000) and were there when the Ethrum began to build their kingdoms. As wars embroiled the Inner Sea region and the greatest tribes of men fought over those lands the elves were drawn in and more of them left the ancient groves and traveled to that area. With them came the Court and the Queen. As the ages passed, there were no great kingdoms of elves, only scattered princedoms, tribes and bands.

Thus it was when the Winter Dark began. The elves foresaw what was coming, the Unklar and they dreaded the evil that it would bring for the Trolls were grown mighty in dread

anticipation of the coming darkness and hunted elves in many quarters. The dwarves had waned and men were bound to their strange codes and bent on unleashing the evil upon the world. Some refused to believe that others would do this and sought to talk to them and dissuade them, but the elves knew that to talk with madness is folly so they gathered in a great council to decide the fate of their people.

There it was determined to gather those folk of their own that they could and leave Aihrde and travel back into the wilds of the Multiverse to the undying lands of Shindolay. And so, after many years of council and debate a call was sent out and those elves that actually heard it and chose to heed it, left Aihrde by magical paths to the realm of fey. So the elves were not there to strengthen the armies of men who stood against the horned god. Many remained behind, lost in hidden woods throughout the world and some others refused to go, vowing to fight on. Londea, daughter of the Queen was one such.

From distant spheres they watched the world fall into darkness and many recanted, calling upon their lords to take up arms and defend the world that was their home for 3000 years. But the lords would not and the Queen forbade it. In defiance many took up their weapons and with powerful magics opened the paths that would lead to Aihrde. They left then and walked the Void to the gates of Aihrde. But Unklar was young and filled with the mirth of his youth and closed the gate to them. They raged against the gate but could not break it. Too proud to return home they set themselves the task of passing back to Aihrde, no matter the cost. And so they waited and struggled in the poverty of their power for a thousand years. They called themselves the Fontenouq, that is, "the abandoned." Their hatred was aimed at Unklar but not reserved to him and in time the Fontenouq came to hate their kindred in Shindolay.

Soon thereafter, as is recorded by the Elven Scrolls, the folk of Shindolay found an entrance to Aihrde and sent out the Quest Knights. These Lords had two purposes: to find Londea, the daughter of the Queen, and to locate the elves of Fontenouq. Though they hunted for many centuries, they failed in both tasks, many suffering death, many suffering a fate far worse. Only one returned, and he brought reports of a despondent evil and of a world in strictest order.

In despair, Melius the Wise, their greatest wizard, bared the gates of Faerie to all, forever closing out the possibility of any Fontenouq elves returning. He bound all the gates in a ring, fashioned after one of the Brass Rings. Within it stood the gates of Faerie, Aihrde, and, unknown to Melius, Fontenouq. The ring he placed in a stone and set many knights and magic to guard it in the Castle of Spires, buried in the planes, but linked to Aihrde by the Twilight Wood.

Many centuries later Daladon Half Elven came upon the Castle of Spires and found its guardians slain by his own half-brother, Meltowg. That elf, long a servant of Londea, had raged upon his kin for he hated them all, driven by a dark curse, the Curse of Daladon. But it was the Half Elven that opened the gates and allowed the armies of the elves to return. They scattered after the long Winter Dark Wars, ever seeking their lost kin and the places of ancient legend where they lived in the youth of the world.

High Elves: High Elves average 5 1/2 to 6 feet in height. They weigh between 160 to 185 lbs. Their skin is fair, their hair is

light, and their eyes bright. They have no facial hair or body hair. They move with grace and purpose, no motion being wasted.

The High Elves of Aihrde are a melancholy race whose past is clouded by guilt for abandoning the world in its darkest hour. Unlike their ancient ancestors and kin, the High Elves have turned from carefree spirits into brooding philosophers, content to indulge themselves in the pursuit of music, poetry, and other arts. Their independent lives have led to a slowly declining population, with little concern among the young for propagation.

Shindolay Elves: High Elves descending from Shindolay tend to be more colorful in dress. They prefer to employ spells in conjunction with swords, and when arming themselves, they utilize light to medium armors, bows, and swords. They most closely resemble their ancient forefathers, and some see them as arrogant. Still, good remains in their heart, and they will stand back-to-back with any that would eradicate evil.

Fontenouq: High Elves of Fontenouq ancestry rarely leave the safety of their family's towers, and their books, art and music. Instead of talking philosophy and debating the sins of history, they seek to live in the present and honor the memory of their ancient forefathers, those proud elven warriors that combated evil before their descendants fled the world.

Blood Elves: Blood elves are the offspring of a lost army of elves that marched upon Aufstrag during the Winter's Dark, and were utterly defeated. Over at least a century they were tortured, twisted and corrupted by the black energies of that place, and by Unklar's own vile magical experiments. When the Millennia Dark ended, they emerged, a separate and distinct race of elves.

In appearance, blood elves have skin tones ranging from midnight blue to hues of dark violet, and hair that ranges from crimson to blue or white in hue. Their eyes tend towards violet, amber or crystal blue. They are possessed of an unearthly beauty surpassing that of other elves, and are regarded by those who see them as among the most physically ideal races to walk the world. They are taller than other elves, with some topping six feet in eight, but averaging around 5'6" to 5'9" in height. They are lithe and slender, but curvaceous and their movements tend towards serpentine or feline. They have a disconcerting tendency to purr or whisper when they talk.

Even the language of the Blood Elves is different than that of their kin, being a guttural mixture of high elven and ungern. They practice the dark sorcery known as soul magic, and are xenophobic to the extreme. Outcasts from the rest of the world, and even mistrusting of their own people, many Blood Elves wander the world, lone adventurers, seeking any number of paths. Some seek redemption, some acceptance. Some are out for power and domination. Others look for revenge against those races that they blame for their own corruption, for not supporting the Lost Army so many centuries past.

Blood Elves are rare, and when seen are both revered and feared at the same time. They are the subjects of tales told to frighten children in the night, by young adventurers around campfires. Yet for all of this, at heart, they are still elves, and they are as good as they are evil.

Mist Elves: Mist elves are found only in the lands that comprise the Shelves of the Mist, those broken hills to the west of Kayomar and upon the slopes of the Rhodope Mountains

which they refer to as the Forest of Ohd, after the ancient elven name for those regions. They are shorter than their high elven kin, with stouter arms and legs. Their faces are wider too, with eyes that are oval. They have pale skin, blue and gray eyes and silver or white colored hair. They are related to the high elves, and the telltale signs of that ancestry is apparent in their proud bearing. They never look down, always looking friend and foe full on and they stand straight, appearing taller than they actually are. The mist elves are the survivors of the long Winter's Dark and the horrible wars that Unklar's minions waged upon the high elves of those hills. Only those who could adapt to the cold wastes survived.

Twilight Elves: Twilight Elves are the smallest of all the elves, standing between 4 to 5 feet tall on average. Their skin tends to a deep brown, with hair being almost any color. Most compelling are their eyes, which are typically violet, blue, or orange. They have no facial hair.

The Twilight Elves are the offspring of the High Elves who chose to remain in the world rather than leave with the coming of Unklar. Unlike the Wild Elves, they chose to remain isolationist. The Twilight Elves have lost their connection to the Realm of Faerie. They tend to be serious, with mirth reserved for holidays among their own kind and for intimate relations.

Wood Elves: Wood Elves are the largest elven race, with some equaling humans in proportion. Their skin ranges from fair to pink, and their hair shades blonde to brown. Eyes are rarely anything other than deep green or blue. Unlike other elves, some elder Wood Elf males develop facial hair.

Wood Elves originate in the Realm of Faerie. When the All Father's mind was splintered, the Realm of the Fey became part of the multiverse. For a brief time, the Faerie Queen allowed open travel between her realm and Aihilde. In those days, some fey passed into Aihilde, never to return to their homeland. Over many generations, those fey became Wood Elves. Thus, the Wood Elves are a sister race to the High Elves, rather than their descendants.

Wild Elves: Wild Elves stand and weigh as typical among elves, but their skin tends toward deep tan to light brown. They are dark-haired, with eyes ranging from deep green to hazel. They have no facial hair, but they do have light body hair. Their ears resemble those of a Half-elf.

Wild Elves also descend from the High Elves. They chose to spread across the lands during the Age of Winter Dark, fighting Unklar's forces whenever and wherever they could. In doing so, they developed trust with the other peoples of the world, especially the halflings and barbarians living at the fringes of civilization. Aspects of halfling and barbarian culture help form the foundation of Wild Elf tribal society. Very few remnants of high elven culture remains among the Wild Elves.

HALFLINGS

Language: Vulgate, Halfling, tribal tongues, versions of Cant.

Religion: Aihrdian, Animistic.

Lands: No organized kingdoms, they live in small villages, townships etc.

Longevity: Average 150 years.

Larger than their civilized cousins, nomadic Halflings average 3 1/2 to 4 1/2 feet tall and weigh 50-70 lbs. Their skin is tanned,

and their eyes are typically brown or black, but sometimes green. They wear their dark hair long, sometimes in braids or tails. Facial hair is very rare. They tend toward light dress of simple and practical design, and prefer not to wear footwear.

The first record of the halflings comes in the year 614 AE when they were hired to work wagons for the city fathers of Avignon, but it is known that they have dwelt in Aihilde for many centuries before that. When the All Father fell they came to Aihilde by the many gates that opened up upon his splintered mind. Where they came from even they could not say, but they took to the wilds with ease. Living in small family groups and clans they traveled to the far reaches of Aenochia and Ethrum. They settled in mostly temperate zones where the weather was mild, wet and the ground good for a variety of crops. By and large, halflings have always kept to themselves and avoided all traffic with the other peoples. They quickly mastered many crafts including animal husbandry, carpentry, metal smithy and others. Thus they lived without history, avoiding almost all the folk of the world until the Age of Heroes.

By that time their clans had become more numerous and they took their rightful place at the table of the free peoples of the world, settling in cities and towns and creating their own. Soon halflings were as common as any of the other peoples. They never founded their own kingdoms but lived in the midst of others, or dwelt in small towns and communities of towns on the edges of human lands. During the Winter Dark they were hunted mercilessly by the agents of the horned god, mostly for sport. So great was the genocide that few survived into the new era and they became an oddity, fierce and battle hardened. They have since recovered and some few have settled again in the cities of man, reverting to their old habits of comfort and ease, but many have taken an suspicious stance to the other peoples and interact only when they must.

ORCS

Language: Orc.

Religion: Unklar, House gods like Agrol.

Lands: The Marl, Red Hills, Gelderland, scattered throughout.

Longevity: Average 60 years.

The orcs of Aihilde came to the world when the All Father fell. They were many and they fled into the shadows upon their arrival. They lay hidden from the world and watched it for many years until at last one of their number, Agrol, took courage and ventured forth into the world. He was a huge beast and slew some men with a rock and took their plows. These he battered into shapes more usable and returned to his people. They flocked to him and he guided them into the wilds of the far east, beyond the Channel Lakes, into the deep mountains that men call the Marl, and there he settled into a wild and broken country. The orcs scattered over the wide empty land and built crude houses and forts and they lived thus for many centuries, coming into contact only rarely with others. Their songs speak of wars with giants and other creature but little of them is reported in the histories of the dwarves or men. For a time Agrol and his descendants ruled over a large kingdom of orcs, called Agrol after its founder. They built cities of stone, roads and conducted commerce. But they never left their roots where small family groups held sway. Eventually the kingdom dissolved and the small family groups divided into tribes and

they began to outgrow their land. Constant internecine wars led them to migrate into the west and north. In time they came to the lands of the Empire of Aenoch and made war upon their eastern frontiers. They scattered beyond when the empire fell so that as the ages passed they came to be found far and wide in Aihirde. They flocked to the banners of the horned god and served him as faithful servants for the whole of the Winter Dark. Since his fall they have lamented his demise and long for the years when they ruled Aihirde at his behest.

Aside from the Kingdom of Agrol, the orcs have only organized once in their long history. Under the banners of the Hlobane, a fierce and young tribe of orcs from Aufstrag who served the horned god in his personal legions. The Hlobane Kingdom lies upon the northern borders of the United Kingdoms. They serve the Prince of that land in some capacities but are ruled by the Warlord Iurs who rules from the town of Ruk that rests at the feet of the Kolkraab Mountains.

Beyond this there are many tribes through Ethrum and Aenocia and they vary in size from several dozen to many thousands. The orcs are fierce, predatory people who have no love for men or elves, dwarves or goblins. They worship their own ancestors, Agrol most of all, but pay heed to Unklar as well. The afterlife is given to those who are mighty in battle and they are blessed with a chair at the feet of their First King in the Shadow Realm where they plot their return and the overthrow of the world.

OTHERS (BUGBEARS, HOBGOBLINS ETC)

Many creatures have found their way to Aihirde, some came with the demise of the All Father. Some others, such as the Hobgoblins, traveled the length of the Rings of Brass and came to Aihirde from the dark lands of Inzae. Still others, such as the Bugbears, have evolved from other creatures (bovines in their case). The gods have created creatures and happenstance, but whatever their origins or endings, there are many creatures great and small throughout all the lands of the wide world.

TROLLS

Language: Vulgate; Speak with Animals/Nature, Language of Creation (very old and powerful trolls only)

Religion: They have no gods but call upon Nuluk-kiz-din, their long time master, from time to time.

Lands: From many diverse small tribal lands and a few scattered kingdoms, they are found on almost all continents and in all climes. Their greatest kingdom lies on the edge of the Gottland in the Kleberock Pass.

Longevity: Immortal

Trolls are huge hulking beasts. Fat and ungainly, their legs seem too small to bear their weight. They have long arms, are thickly muscled and have giant, wide fingers. They have large tusks sprouting from their maws, shorter on the top and longer at the bottoms of their wide mouths. The tusks on the lower jaw continue to grow as a troll gets older and often grow into the creature's face. They are shaped, cut and sometimes decorated with carvings. Very old trolls have very large, often bent and chipped tusks. They use these tusks in battles against one another, roaring at each other with mouths agape. Between their battle cries and attempts to gore each other, a battle usually ends with the troll with a wider yawn



and larger tusks victorious. They are ferocious creatures, bent upon destruction.

The trolls of Aihirde evolved from the sentients of old and are the first peoples to walk the world. Trees, bent and evil, whose hearts were twisted long ago were driven from their forests and into the wilds by their kin. These trees evolved over the millennia and were common enough when the first of the All Father's children walked the world. In time they became creatures altogether different than their ancestors and they bred and built lands of their own and many forgot their ancestry and cared not for what came before.

All trolls share a common longing for the quiet of the deep woods and the gentle sounds of brooks and creeks linger in their minds and can, at times, charm them. When trolls die they return to stone, or some, who are very old root to the world. These latter are called Gottland trees.

UNKLAREGERN

These are the peoples fashioned by Unklar and are of his make. They are the ungern, the black spawn of Unklar.

UNGERN

Language: Lawful Evil, Vulgate.

Religion: Unklar.

Lands: None, Aufstrag.

Longevity: Average 120 years.

Before the forges of Klarglich were made, before the hounds of darkness issued forth from Austrag and long before the mogrl were crafted in the Pits of Woe, Unklar fashioned the ungern. When first he came through the portal, Unklar slew the high priest Nectanebo. After that, he fell upon the Emperor's Guard and the God-Emperor himself. All fell to the Horned God with an ease that made that beastly creature forever after hold great disdain for the folk of the All Father's fashioning. So immediately he gathered to him the substance of the Void and with the languages of his Father, he crafted the ungern, the "black spawn." Some say that they were born of a union between the dark fey and wild evil men enslaved in Unklar's service. But this is not so; they are of the Val-Austlich, those creatures forged from the Language of Creation and the Val-Eahrakun, of which Unklar was the greatest. The Judgement of Corthain does not bind them and the ungern move freely about the planes as few other creatures can.

In the black days of the Winter Dark when the Horned God, Unklar, ruled the land, the ungern issued forth from the fortress of Aufstrag. They served Unklar as soldiers and captains, and spread his evil throughout the lands. They were the battle lords that destroyed Kayomar, drove the elves of the Shelves of the Mist into ruin and plundered the dwarf halls. Their numbers were great and they led the armies in countless battles, ever in the service of their dark master. They filled the holds of Aufstrag with their evil, and their numbers grew beyond scope. But during the Winter Dark Wars they suffered greatly. In the great battle of Logn-Kor where the Lord of Sorrow led over 90,000 of his folk, many of them ungern, into the Valley of the Sun, they met their first great calamity. The floods destroyed them all, with only the Lord of Sorrow and a few servants escaping that calamity. Later that year, at Gokstead Deep several tens of thousands more were destroyed by the ravages of the Northmen. And beyond in a myriad number of battles their numbers were wasted away. When at last Unklar was driven from the plane, they fell into disarray and fled to distant parts.

Since those days, they have recovered some. They live now in scattered holds all about the world of Aihilde, but most frequently in the east near the Grunliche Mountains, Aufstrag and the Grausumlands. In the west they are found in the Darkenfold and the wilds north of Kayomar and south of the Gottland where they contend with the fierce hobgoblins of those lands.

OF THE LANDS, THEIR KINGDOMS, PEOPLES AND RULERS

AACHEN (THE LANDS OF)

Capital: Castle Aachen

Government: Limited Monarchy

Ruler: King Baldwin III

Populace: Human, some elves

In the waning days of the Winter Dark the mercenary knight Baldwin saw the Unicorn. He believed it a gift from the realm of Faerie sent to lead him away from the dark paths of war and slaughter. He deserted the evil god's empire he served, taking with him a small army of like minded men. He wandered the lands of Ethrum and Aenoch in search of the legendary beast to no avail. In time he settled in the Harz, a war torn region of

the Aenochia. There he built the great castle of Aachen. The knight conquered the Detmold and Heristat from the dwindling Imperial forces, and in 1027md, proclaimed himself King of the lands of Aachen.

In Baldwin's failing years he was befriended by the Ranger Lord Daladon who waged a bitter war against the Dark. With Baldwin's passing, his daughter Ephremere became Queen. A warrior queen of great renown she led her father's knights and many barbarian mercenaries from Eisenheim into battle. She too saw the Unicorn, and through the ensorcellements of Daladon, the stallion bound itself to her line and the two lived on in her son, Baldwin II. Aachen is the only human land where worship of the goddess is sanctified by the state.

Aachen consists of the three provinces of the Harz, Detmold and Heristat. These lands are thickly forested, with valleys and meadows sprinkled throughout. Little remains of the old imperial roads but for tracks. Baldwin III rules with a benevolent hand. Many small castles dot the landscape, supporting the knights and their families and protecting Aachen's many villages. The close ties established with the barbarian lands of Eisenheim are the source of continual migrations of barbarians into Aachen. The proud and warlike traditions of those people have intermingled with the subdued personality of the local populace. The mixture of knights and barbarians enables Baldwin to field a formidable army. In battle he commands heavy cavalry, his knights, and barbarian infantry.

Baldwin I (1027md-1028md)

Ephremere (1028md-1070md)

Baldwin II (1070md-1079md)

John (1079md-1083md)

Baldwin III (1083md-present)

NEW AENOCH, (THE FAR KINGDOMS, THE NEW EMPIRE)

Capital: Ascalon

Government: Limited Monarchy

Ruler: Empress Pryzmira

Populace: Human, elves, dwarves, halflings, gnomes

We have thrown off the yoke of one autocrat; we will not except the yoke of another. Know that we Free Cities of Aenoch have signed a pact to elect the Empress to her throne. She has been in contact with us, as you very well know, for several years and we had some inclination of your coming from her.

~ Desmond of Ascalon to Jaren Falkynjager of the Council

Heimstadt, Trier, Dundador, Ascalon, Aesperdi, Thuringia, and Westlichia rebelled against the tumbling might of the Empire in 1030md. These cities lived under the shadow of Aufstrag for a thousand years. They grew wealthy through control of the overseas trade routes and they suffered little from the hand of Unklar. In consequence, a powerful, educated merchant class came to rule these cities. When war came to the Empire, the lords of Aenoch banded together in a loose confederation and prepared to rebel. Pryzmira, last daughter of the House of the Old Empire of Aenoch, came to them and promised the wealth and power of the Council if they would support her claim to the ancient lineage. She bore the dagger mark on her shoulder, and they believed her. They agreed to league with Pryzmira under the stipulation that each of the seven lands, the Duchies

of Aesperdi, Eichstatt, Kourland, Thuringia and Westlichia and the city states of Heimstadt and Trier, be given the rights to elect the Empress and her heirs to the throne. In turn, she demanded that their borders be permanently fixed, that they give her the city of Ascalon to rule from, and that they grant her wide privileges of taxation and expansion. In 1040md, the 30 year old Pryzmira became Empress of Aenoch.

The Empress then turned to the western lands and called for a crusade promising land and wealth. The summons generated wide enthusiasm in the west and hosts of men came to carve holdings for themselves. Though the coming years saw many victories and some expansion, the Empire failed to expand much beyond its original borders. The worship of Demeter, however, came with the crusaders and the seven lands became powerful supporters of the new religion. Heimstadt is ruled by a Bishop in the church of Demeter.

Pryzmira still rules in Aenoch. She is the last of the rulers who emerged from the wars of the Winter Dark. The last two decades of her rule have seen little in the way of military expansion. She struggles with increasing the commercial power of Ascalon in the face of the seven lands, maintaining the worship of the elder gods in the face of the church of Demeter, and ensuring her daughter Neratite's elevation to the throne.

Aenoch promises high adventure and quick wealth. The political and religious unrest cause constant feuds between the seven lands and the Empress, between the old and new gods. The continuous calls for crusaders to rid the lands to the north of wild orcs and remnants of the horrors of Aufstrag make Aenoch a beacon for would be glory hunters.

ANGOULEME (KINGDOM OF)

Capital: Angouleme

Government: Monarchy

Ruler: King William III

Populace: Human, some elves, dwarves, halflings, gnomes

When the Winter Dark Wars began, Unklar's generals stripped the central lands of Ethrum of their garrisons. William, the provincial governor of Angouleme, seized the opportunity to revolt and separate himself from Aufstrag. Rallying the local lords, he drove out the few Imperial garrisons left and established himself within the halls of Castle Angouleme. His revolt spread rapidly to the provinces of Enois, Aquitaine, Blois, Limousine, Orange and Sienna. With the Empire helpless in the provinces, the Imperial bureaucracy joined the revolt and the peasants shortly thereafter. Within a few short years the provincial nobles recognized William as their King in the feudal realm of Angouleme. The lords of the provinces paid homage to William and received duchies in return. William proved a benevolent ruler. He converted to the religion of Demeter and supported the creation of a host of churches.

Due to the efficient union of imperial bureaucracy, powerful merchant families and a wealthy peasantry Angouleme prospers. Several walled cities and towns dot the landscape and merchants travel in large caravans, trading the local textile goods for foreign iron, coal and steel. In the west, the realm commands a deciding voice in the young kingdoms and is the major pillar of the Church of Demeter. The Bishop of Angouleme vies for control of the church with the Bishop of Avignon. The greatest threat to travelers are robber barons and lordless knights who

prey on the weak. The King attempts to quell these actions, but his realm is large. Beneath the surface are many unresolved tensions. The merchant guilds are struggling to assert their power in the towns. Thus, tensions are growing between the noble and mercantile classes. There is religious strife as well, for a sect of the followers of Demeter have broken off and created their own church; these struggle with the existing church for power and converts. Angouleme fields an impressive array of mounted Knights in battle, these are supported by a large peasant levy.

William I (1027md-1042md)

William II (1042md-1061md)

Phillip William (1061md-1072md)

William III (1072md-present)

AUFSTRAG

Capital: Castle Aufstrag

Government: Absolute

Ruler: Coburg the Undying, Lord of the Tower

Populace: Human, orc, ungern

Fell Unklar, brooding in fear, roused himself and fortified his Keep. Rending the earth with his great axe he cleaved huge rifts about the Imperial castle of old Aenoch, and with sorceries created great pools of water and pestilence to cover the rent lands. And all of Aenoch between the rivers Udunilay and Uphrates was made a swamp of fell death. Lifting the ground on high, a mountain of slag was built amidst the marshes and his high citadel set atop, surrounded by mighty buttresses and fell towers. And his new abode was named Festung Aufstrag, the citadel of Command.

~Leopold of Passou

In the days of the Winter Dark, Unklar reigned over the world from the stone halls of Al-Liosh, the capital of Aenoch. From there he delivered evil into the world. As ages passed the place became a cesspool of all things vile. Tunnels, great and small, fanned out beneath the halls into the rock of the world, towers and buttresses rose into the sky, and the city sprawled out over the hills. After the initial defeats in the Winter Dark Wars, Unklar refashioned the halls of Al-Liosh. He destroyed the city, churned the earth into great heaps and let the waters of the great rivers Udunilay and Uphrates pour into the mangled ground. He created a great swamp where the city once stood and it surrounded his new fortress, Festung Aufstrag, the Citadel of Command. The fortress he fashioned in the shape of a tree thousands of feet high, a grim mockery of the Great Oak. The ruins of Al-Liosh sprawl underneath Aufstrag and into the swamps around.

When the wars ended and Unklar was driven from Aihilde, the halls of Aufstrag fell into decay. It became a grim testament to a bygone age. Some Imperial generals ruled from Aufstrag for awhile without success. After many years, the foul place fell into the mire of decay.

Aufstrag now stands in the midst of the the Grausamland, the Fell Swamp, abandoned and forgotten. Few tread into those lands for evil still lurks there. Foul ghosts and devils, and other evils are said to crawl the vast empty halls, living in a nightmare of the past. It is rumored that several of the mogrl still dwell in the deeps, waiting for the return of their dark master. Coburg

the Undying, Unklar's lieutenant, rules the throne room and dreams of greater conquest, evil ever on his mind.

Aufstrag is a vast citadel fortress towering over 3000 feet. It dominates the horizon of the Grausamland for miles around. It is a city with tunnels and halls for roads, rooms for houses, and a whole network of fountains and waterways built by the slaves of the horned god. All are wrapped in walls and battlements.

AUGSBERG (KINGDOM OF)

Capital: Eichstatt

Government: Monarchy

Ruler: King Aetherfred II

Populace: Human, dwarves, some halflings and gnomes

At the outset of the Winter Dark Wars the Imperial Sanjak Albrecht made a pact with the Council of light wherein he agreed to turn against Unklar in exchange for a Kingdom for himself and his heirs. He took with him the 67th legion, the flower of the Imperial cavalry. In the subsequent wars with Auftrag, his men proved loyal. He established himself along the length of the Olgdon River at Castle Augsburg. At the age of 61, in 1026md Albrecht declared himself King. In the early years, his Kingdom forged a fast friendship with the Dwarf King Dolgan and his folk of Grundliche Hohle.

At Olensk in 1029md, Albrecht fought and won the most decisive battle in the war against Unklar. With him stood three thousand dwarves from the Hohle and several thousand men from Aachen and Eisenheim. Three Imperial legions were destroyed, and Albrecht's troops suffered severe losses. Albrecht lost two of his four sons in the battle. The Dwarves left 1600 comrades on the field. This battle established a lasting friendship between the Dwarves and men of Augsburg and Aachen.

With Unklar's fall in 1030md, Augsburg emerged as the most powerful force in the eastern nations. Their lands extend along the length of the Olgdon river and give them control of all land-born traffic from east to west. Augsburg flourishes on this trade and its folk have grown wealthy. Small villages abound throughout the realm where people farm the rich black earth and cut wood in the numerous forests. A close trade exists with Grundliche Hohle, the humans exchanging wood and foodstuffs for armor and weapons.

Here, the knightly ideal never materialized as it did further west in Angouleme. Warfare in the neighboring Luneburg plains is a deadly business and there is little room for chivalry, particularly when it crosses the river into Augsburg. A heightened state of military preparedness exists, allowing King Aethelred II command of an impressive force of heavy and light cavalry with some auxiliary infantry.

King Albrecht I "the River King" (1026-1051)

King Alfred (1046-1072)

King Aethelred I (1072-1089)

King Aethelred II (1089-present)

AVIGNON (CITY OF)

Capital: Avignon

Government: Oligarchy

Ruler: Governor Milo and His Imminence Bishop Honorius II

Populace: Human, dwarves, gnomes, halflings, some elves
Avignon is perhaps the greatest city in all of Aihirde. In the

Days Before Days, an unknown hand built a great bridge across the Straits of Ursal. Later, the Aenochian Emperors built a fortress on the western end of the bridge to safeguard their lands in Ethrum. A city began to grow around the fortress. During the Wars of Liberation, the rebels destroyed the bridge, but the city lived on and grew. Under the Winter Dark, it became a sprawling fortress complex. Concentric walls sprang up around the landward side of the city and sea walls in the bays of the Straights. The city, judged impregnable, survived several brutal sieges but never fell to storm. In the waning days of the Winter Dark, the city fell into ruin, many citizens deserting to the west.

The city remained, however, the greatest port in Aihirde and it dominated trade from east to west. In 1028md, Philip the Guileless and Demeter's disciples began the construction of a magnificent church in Old Avignon. They built upon the foundations of the Governor's Palace, and named the cleric Sixtus Bishop of that Prelacy. Sixtus used the position of the city to enrich the church, tithing barges and caravans that passed through. He rebuilt the cities' walls and towers, and soon thereafter, Avignon flourished as merchants, traders and all manner of people came to live within the safety of its impregnable walls. It has flourished ever since.

The present Bishop of Avignon, Honorius II, shares his rule with the city Governor, Milo. The two are often at odds. The Governor remembers the days that his office held power. The Bishop struggles to maintain the religious fervor which fed new life into the old city. In general, the foreign population (which is very large), the merchants, and the guilds support the Governors. The bulk of the working populace support the Bishops. Recently, the Captain of the Guard, Castus, a Brindisium gladiator and mercenary, has risen to great popularity and caused both Bishop Honorius II and Governor Milo to look nervously in his direction.

Honorius II also struggles to elevate the Prelacy of Avignon to that of the highest in the church. His greatest foe is the church and various Bishops in Angouleme.

BRINDISIUM, (REPUBLIC OF)

Capital: Brindisium

Government: Oligarchial Republic

Ruler: The Consulate

Populace: Human, halflings

Brindisium traces her roots to the Age of Heroes. The Catalyst War (771oy-800oy) ended with the defeat of the Kingdom of Kayomar and the triumph of Unklar. Many of the folk of that proud land, driven to exile into the distant west, continued to resist. They founded the Solarium Empire, the Empire of the Sun, where paladins ruled as emperors. They continued the war against Unklar for a thousand years. Solarium became powerful in wealth and magic, and it used this knowledge to fell intent.

When the Winter Dark Wars began the greater part of these folk migrated back to their homelands. The shape of the world had changed however, and the cultures of ancient Kayomar reflected it. The Kayomarese who remained under the tyranny of Unklar did not welcome them, forcing them to move on. They split into two groups. Some moved to the island of Tagea, while others settled in far western Ethrumania. Here, beneath the hot tropical sun, the folk founded the city of Brindisium.

They quickly subdued the surrounding lands and established a powerful network of client states. The families overthrew the ruling imperial paladins soon after founding Brindisium, and formed a republic.

Brindisium is ruled by the senate, which is in turn presided over by the consulate. Only men who trace their heritage to the days before the Dark are given citizenship. Some exceptions, however, have recently been made because the race is slowly dying. They have begun to grant citizenship to those who they have conquered.

The most organized of all the Young Kingdoms, Brindisium sports good roads, large towns where citizens live in relative opulence, and a large merchant class. Her people traffic in all manner of commerce and possess a sizable merchant fleet which trades with lands far and wide. They pay homage to the Old Gods and to family deities. They are the last to possess mastery of the ancient arts. The city is rife with corruption and intrigue. Families feud, and senators conduct secret wars against paladins who are forever trying to regain dominance. The Republic fields four legions of 5000 men apiece and can call upon many auxiliary troops.

BURNEVITSE

Capital: Luxor

Government: Tribal Monarchy

Ruler: Vistenodge the Mad

Populace: Hobgoblins, bugbears, some orcs

In this far distant corner of the Empire, the frontier legions of hobgoblins and orcs, found themselves isolated and deserted. The rebellions in the central provinces permanently separated them from their masters in the east. War passed them by and the empire forgot them. In time, the legions disintegrated, their remnants developing into a broken patchwork of tribal units and Kells. Their proud status as Imperial Legionnaires forgotten by all but a few, the hobgoblin Kells began warring with one another. The land became wild and dangerous, and Kayomar to the south, and Angouleme and Maine to the east have encouraged and plotted to ensure that the humanoids continue to war amongst themselves. Even so, they have been forcibly united under Vistenodge, a hobgoblin, who sends armed forays into the surrounding lands.

Burnevitse has become a conglomeration of independent Kells of Hobgoblins. The area in which the hobgoblins live is very mountainous with many isolated valleys. Each valley or series of valleys has its own ruler. Culturally, the hobgoblins live in a very martial society with definite, inescapable class boundaries. The class system consists of an elite warrior class, the Vouts; a large army of warriors; the Kells; the workers; and slaves. Women are separate and highly prized for they are very rare. Only the Vouts breed and they spawn hundreds of children. Slavery of all races, including their own, is very common. They mostly farm dairy products, mine for ores, and work wood and stone. The Kells are actively involved in the ore trade throughout the lands and they guard their merchants with great care. Hobgoblin engineers are known to ply their trade in surrounding kingdoms.

CLEVES (COUNTY)

Capital: Olmutz

Government: Limited Monarchy

Ruler: Count Eurich Gunshoff IV

Populace: Human

Cleves is nestled against the eastern slopes of Mount Norling on the north bank of the wide Lithanian river. The small province won her freedom from Unklar with little effort. When rebellion swept the central plains from Angouleme to the Lechfield, Cleve's geography saved the province from the ravages of war. Her line of rulers, the Barons Gunshoff, are kindly and value the honor of their ancient house above all else. Like much of the western lands knightly traditions are strong and Cleve's lords revel in tournament and war. Small villages of thatched houses are found throughout the rolling valleys and along the river. The wealth brought by the river and mining in the mountains generates a great deal of castle building. The Baron rules from the walled town of Olmutz and defends his land with a stout troop of knights and squires.

EISENHEIM, (KINGDOM OF)

Capital: Lund

Government: Monarchy

Ruler: King Thorismund

Populace: Human, dwarves

Throughout the long years of Unklar's Winter Dark, the Northmen maintained their freedom. The scattered tribes of Ostrogoths and Visigoths thrived in the snowbound mountains and along ice locked seas. With the outset of the Winter Dark Wars, the snow began to recede and the southern lands became lost in internecine war. In 1022md, the first Northmen ships began plundering the coast lands. The Imperial response was rapid. A great fleet was dispatched to destroy the barbarians. They sailed north to the sprawling city-encampment of Gokstad. But the Northmen set out in a host of long boats under King Thorismund and met them at sea. In the ensuing battle, Thorismund destroyed the Imperial fleet and the entire 58th legion. This victory left the southern lands open to raids and migrations which continue to the present.

In 1025md, Theodohad, son of King Thuidemere, son of Thorismund, gathered a host of Visigoths, some Ostrogoths and many freed slaves, and set out to forge a kingdom in the wealthy south. His sister Fjorgyn joined him.

Along the coasts of the Inner Sea they forged the Kingdom of Eisenheim. Within two years Theodohad's folk became involved in the Winter Dark Wars, many serving as mercenaries in the armies of Aachen and Augsburg. Theodohad led them, alongside the armies of King Albrecht, at the Battle of Olensk in 1029md. In the waning years of the Wars, the Northmen joined Aachen in their battles with the orcs of Iogol. Here Fjorgyn and Ephremere, Queen of Aachen, formed a lasting friendship with each other and with Daladon of the Council of Light.

In the intervening years, Eisenheim has expanded little. Close ties with Aachen and Augsburg have kept peace in the region. The gothic tribes who make up Eisenheim have, for the most part, settled in peaceful farming communities throughout the rolling hills and valleys of the land. However, the lands are not wholly tamed and the folk have not given up all their warlike traditions. On occasion, young Thralls gather small armies and take to the sea to raid the lands in the west.

Eisenheim commands a notable force of irregular infantry. In addition, they are some of the most skilled sailors of all Aihride.

Theodohad (1027md-1040md)
Eurich son of Fyjorgan (1040md-1051md)
Braga (1051md-1076md)
Theodohad II (1076md-1090md)
Thorismund (1090md-present)

ELORIA (LATZEN BASTEI “THE LAST BASTION”)

Capital: Elorisia
Government: Principate
Ruler: Morgeld
Populace: Human, elves

During the Age of Heroes, before the Millennial Dark, King Luther of Kayomar (later Saint Luther), waged continual war upon the Lords of the Abyss. In the heat of battle he was ensorcelled by the succubus Tetstiana. Eighteen months later, Tetstiana gave birth to Luther’s bastard son, Prince Morgeld.

As a boy, Morgeld waged war upon his father at every turn. But after the coming of Unklar, he fled to the distant west where he built a great castle on the Edge of Forever. There, he hounded the last remnants of Kayomar and languished in drug induced exile.

After a thousand years his father returned and the two made peace. Morgeld gathered his host and sailed the length of the world to the Elorian Islands off the coast of the Gelderland. He built a castle and a kingdom, and named his new home Letzen Bastei, which in the vulgate tongue, is the Last Bastion. He joined his father and the Council in the war against Unklar.

After the war, the Immortal Prince opened the island kingdom to commerce and free religious worship. Most religions have built temples there and the place is much visited by those who search for divine aid. The islands sit upon the east-west trade routes and have become fabulously wealthy. The rolling hills bear huge manors and spired castles. The people of Eloria are indolent and revel in the wealth which their master spreads around. Many of these lords are powerful in their own right and have traveled with the demon prince for eons.

Prince Morgeld still rules in the capital halls of Elorisia. He commands a strong naval task force and several thousand mercenary knights, many of whom traveled with the Prince in the Age of Heroes. In times of need, he hires mercenaries with his immense wealth.

FONTENOUC

Capital: None
Government: Families ruled by Prince
Ruler: Manifold
Populace: Elves, human serfs

Those elven kindred who longed to avenge the shame of their flight came to Aihrde and made war on all things evil. When the wars ended the wandered, homeless for many years, until they eventually settled on the southern borders of the Twilight Wood. There they blended into the rolling, tree covered hills.

The Elves of Fontenouq have no rulers. They live independently in tall spired castles nestled in the foothills and forests of their adopted homeland, rarely leaving their abodes. Instead they indulge in internal pursuits such as the study of philosophy, music and poetry. Even so, they retain a fierce nature and skill in armory, weapons and magic. Fontenouq is not adverse to aiding travelers, or gathering under arms to help the kingdoms of man and dwarf defend themselves against the

evils of the world. They keep a loose connection with each other, communicated through magical means.

GELDERLAND

Capital: None
Government: Orc tribal lands
Ruler: **Dominat** Tribe ruled by Unk Oalbone (Ulgars) and Mordun and Grauschvoll (Othines)
Populace: Human, some elves

In days of old the Gelderland stood as part of the Kingdom of Kayomar. With the rise of Unklar, the trade routes shifted north to Angouleme and the region’s prosperity declined rapidly. It became a refuge for criminals and those who sought to escape the horror of Unklar’s rule. Orc tribes and other evil things settled in the land, the Ulgars and Othines orcs being the most notable.

After the Winter Dark Wars, Kayomar, exhausted from war, failed to muster the strength to drive out the brigands and orcs to reclaim the land. It became embroiled in sporadic warfare to its north and south, and left the Gelderland to its fate. Despite its relative proximity to the sea borne trade routes, the Gelderland continues to languish as a backwater amidst the Young Kingdoms. Settlements and trading posts have been established in a few places along the coast, and some townships (often founded by brigand chieftains) have sprung up in the interior, but these suffer constant raids from powerful orc tribes.

The Gelderland is a fierce country of broken hills, deep valleys, bogs, and peat swamps, where, rumor reports, fabulous wealth of the old world lies buried in forgotten tombs and long buried cathedrals. It is a hard land of high adventure and many who enter its borders are lost to the evil therein.

GOTTLAND

Capital: Castle Nacht, or Night
Government: Troll Lordship
Ruler: Varucks
Populace: Trolls, human slaves, orcs, hobgoblins

A broken land of winding hills and dark forests, Gottland is as inhospitable a place as the world has ever known. Nulak-Kiz-Din established his great spired castle north in the Moravan Plains beyond the Shadow Mountains. The Gottland, “the land without gods”, served as the gateway to this realm and reflected the evil of its dark master.

Upon the mouth of the overland trail that led into the heart of his domain, Nulak built the stone fortress of Nacht. One of his greater troll lords ruled there and commanded a force of humanoids. Other orcs and hobgoblins settled in the surrounding country, building villages and squalid moat and bailey castles. With Nulak’s passing from the eyes of man, the Troll Kings of Nacht conquered the greater part of Gottland. They ruled for some time, but civil strife and a war with the gnomes and stone giants left their King dead and the region in chaos. Only recently have the trolls begun to gather again under a new lord, Varucks. The rising kingdoms have left the desolate country to its own strife.

The country is not safe for overland travel for trolls and orcs attack all. But even these foul folk need goods, and at times, the very brave or desperate bring caravans into the hinterland. Two towns have sprung up upon the coast, and they have become gateways for hordes of luckless adventurers who come

to the Gottland to plunder the wealth of the ancient wizard and his minions. Some few score fabulous prizes at the end of long roads, but many more leave their bones on the lonely highlands.

Varucks, a King, commands a powerful, but small troop of trolls in battle. When needed, he forces local tribes to give warriors and material to raise a sizable, if disorganized, army of orcs and hobgoblins. In the far west country, the Olgrack Orcs rule from their fortress of Rackenburg. They resist the Troll Lords whenever possible.

GRUNDLICHE HOHLE

Capital: Grundliche Hohle

Government: Monarchy

Ruler: King Angrod II

Populace: Dwarves, some gnomes, halflings

As other dwarven realms fell in the Goblin Wars or vanished in time, Grundlich Hohle, or Deep Halls in the tongues of men, delved ever deeper into the earth. Ruled by the kin of old King Angrod, they plundered the deep places of the earth for their forges and made mighty things of great renown. Human Kingdoms came and went, yet the Dwarves took little heed. But in time the folk of Angrod declined. When the wars began, wherein Unklar overran Aihrde, the King, old and bitter, closed his halls and buried them under mountain and stone. And the people under the mountain fell into decline. Even then, the Dark One came and unearthed them. He unmade the doors and opened the deeps, and slew the whole of Angrod's kin but a few.

The remaining fierce and hardy dwarves fled into the surrounding mountains and swore vengeance and eternal hatred on all of the Dark One's Folk. In the high wastes was Dolgan born, the son of prophecy and the last of the line of Angrod. Rumor of this came to the Dark, and ever fearful, he plotted to take the yearling Dwarf to bend to his ill purpose or slay him outright. By guile and sorcery, Unklar's minions dragged Dolgan, a child still by dwarf reckoning, to the grim holes beneath The Dark One's Halls. There he worked at the dark forge, Klarglich, and fashioned all manner of war machine. He aided in the construction of Aufstrag, and stood by the bellows fanning Unklar's fire of hatred which gave birth to the mogrl.

Dolgan remained vigilant for rebellion and when rumors of the Winter Dark Wars came to the deeps, he gathered a host of imprisoned dwarves and eldritch goblins and rose in revolt. The bitter four-year Trench Wars left him scarred, but gained him freedom. Soon after he joined the Council, rebuilt Grundliche Hohle and called to the refugees who still lived to come home again. The bitter years of the Winter Dark Wars are another tale, but needless to say, the dwarves suffered untold horrors and losses. When the wars ended, Dolgan yielded his throne to his infant son, Angrod II.

The realm now dominates the southern Grundliche Mountains. The wide valley which leads to the mountain kingdom is populated by gnomes and halflings. Its deep halls offer inns, taverns and market squares. The best beer in all of the Young Kingdoms originates here. Grundliche Hohle thrives on trade with the west, particularly with Augsburg, trading armaments for food and wood. All of this endows Grundliche Hohle a wide cultural diversity and makes the realm a lively place. The kingdom is powerful in the councils of men, and attracts hearty adventurers in hopes of glory and service to one of the elder lines of Aihrde.

HANSE CITY STATES

Capital: None

Government: Merchant Oligarchs

Ruler: City Mayors

Populace: Human, halfling, gnome, some few dwarf

When the lords of Angouleme rebelled against Unklar the fiercely independent cities along the Hanse river followed suit. After the war, they avoided absorption into Angouleme by combining into a defensive league. This league expanded to include commercial interests, and the Hanse City States grew wealthy through trade. They came to dominate the commerce on the Inner Sea and the straights. They conquered the coastal regions of the North Sea, but shortly thereafter, commenced warring upon each other. They frequently suffer raids from the Northmen of Holmgald and Eisenheim.

The city states are powerful and independent, and are ruled by commercial oligarchies representing the trading guilds. The greater cities, Fiume, Capidistria, and Arbel, dominate the sparsely forested grasslands militarily and commercially. The constant shifting of political and commercial alliances have made the region a hotbed of small wars, and home to hosts of mercenaries as the guilds vie for commercial control. Many folk find refuge in the Hanse area, for here money buys freedom and security.

HALTLAND

Capital: Borgundullum

Government: Monarchy

Ruler: King Odovakar

Populace: Human

One of the more prominent barbarian kingdoms, Haltland lies in the mountains of the far northern climes. Several tribes of Ostrogoths make up this loose confederation. Their king is chosen by test of arms and rules until challenged and slain. The Ostrogoths are a fierce tribal people who glory in battle and war. They live communally in great stone and thatch halls nestled in the bays and estuaries of their land. They are forever warring on their neighbors and crossing the Inner Sea to plunder the Young Kingdoms.

HOLMGALD

Capital: Gokstad

Government: Monarchy

Ruler: King Thorismuch IV

Populace: Human

Holmgald is the sister Kingdom of Haltland. Thorismund the Conqueror united the Visigoth tribes and some of the Ostrogoths and Tervengi under the Amal clan. The Amals dominate this frozen kingdom. Much like the Ostrogoths, the Visigoths revel in raiding and war. They are not adverse to plundering the coasts of their foundling kingdom, Eisenheim. Like their neighbors, the people of Holmgald gather in small villages built around great halls and are famous for their skills as sailors and privateers. King Thorismund IV rules from the capital of Gokstad.

KARILIA (COUNTY OF)

Capital: Khemi

Government: Feudal

Ruler: Count Joseph Oblrich

Populace: Human

As with the other provinces in this region, Karilia rose in rebellion against Unklar when the Imperial garrisons withdrew. The nobles of Karilia, sitting astride the east-west trade route, found themselves hard pressed until the Battle of Olensk in 1029md. Augsburg's victory in the east shattered the ability of the Empire to maintain any control in the west. With the threat of Imperial intervention removed, the nobility established a firm grip on the country and chose one of their own to rule them. They resisted Angouleme's efforts to annex them.

The powerful house of Olbrich continues to rule in Karilia from the Dragon Throne (named thus for an ancestor's slaying of a great wyrm). Here, as elsewhere, the knightly tradition is upheld through tournament and war. Castles and fortified townships dominate the County. The fierce spirit of independence in Karilia is supported by close relations with the County of Sienna. Intermittent warfare with the Kingdoms of Angouleme and beyond offer employment to all manner of adventurers.

KAYOMAR, (KINGDOM OF)

Capital: Du Guesillon

Government: Religious Monarchy

Ruler: King Eadore

Populace: Human, elves, dwarves, gnomes, halflings

The oldest of all the Ethrum kingdoms, Kayomar's origins predate the Age of Heroes. Her most notable King was Luther of Istal, who abdicated in favor of his son and retired to the Dreaming Sea.

During the Millennial Darkness, the Knights of Kayomar continued the war against Unklar. Driven into hiding the refugees survived due to the protection of their patron, Saint Luther. The Lords of Kayomar were the first to rise in arms against Unklar's Empire. Morgan, Lord of the paladins of the Holy Defenders of the Flame, led the Kayomarese in battle. During the Winter Dark Wars, the Lords of Kayomar forged a deep bond with the folk of the Eldwood.

They have since forged a powerful Kingdom in the far west upon the borders of the wild. Morgan accepted the crown from Saint Luther and his family has ruled Kayomar since 1029md. The politics of the Kingdom are determined by eighteen aristocratic families, all of whom trace their ancestry to the days before the Winter Dark. Eadore, descendent of Morgan, is the present King. He is a boy of 14, and because of his youth the first king who is not a Paladin.

Kayomar is synonymous with knightly virtues and the rule of law and order. Large castles overlook the countryside, where small villages abound. The people lead a simple, prosperous life, content in the protection their lords offer them. The region is well known for its taverns and drink. Due to its proximity to the wilds, however, the Darkenfold in particular, Kayomar's borders are constantly threatened by creatures of evil intent.

Though the worship of Demeter is common, most of Kayomar pays homage to Saint Luther, Durendale and the Paladins of the Dreaming. Kayomar is defended by two relics, the Holy Flame and the Durendale, a holy sword. The former, said to be a spark of the All Father's Soul, burns in a sacred dish within the temple complex of the Paladin's Grove. The latter, though its whereabouts are unknown, is so bound to the Grove that most believe it to be buried under the monument of St. Luther.

Palatine King St. Luther I: 1026-1029 (House Pendegranze)

King Morgan I: 1029-1045 (House Dawin)

King Morgan II: 1045-85

King Luther II: 1085-1087

King Eadore: 1087-present

LUNEBERG PLAINS

Capital: None

Government: None

Ruler: Various Warlords

Populace: Human, orcs, ungern

A vast savannah of rolling hills and wild grass, the Luneberg is home to a host of abandoned castles, ruined towns, and dungeons. The country once flourished, even under the Winter Dark, but that ended when war came. The Dwarves, Augsburg, and Aachen, met the legions of Unklar on the plains of the Luneberg and there fought countless battles. In the end, after the Imperial defeat at Olensk, the Sanjak Kain laid waste to the country, putting many of its folk to flight or death. He ransacked the towns, poisoned the waterways, and tore up the roads. He left the country a desolate place.

After the wars, few ventured into the Luneberg, leaving it to the ghosts of the dead. In consequence, the country has become a wild place, refuge to a host of brigands, wild orcs and evil creatures. Only two cities thrive there, Magdeburg and Unsp. Both places are dirty disreputable townships, where small winding streets, and old, dilapidated buildings are jumbled together, crammed behind ancient crumbling walls. They are ruled by the local mayors and the city guard, who are controlled by the thieves' guilds. They are notorious gathering points for all manner of thieves, brigands, cutthroats, ne'er-do-wells and people on the run for one reason or the other.

MAINE (KINGDOM OF)

Capital: Chinon

Government: Monarchy

Ruler: King Louis

Populace: Human, gnomes, halfling, some elves

As with Angouleme to the northeast and Kayomar to the west, Maine rebelled against the Empire after the Council won its first victories. At the battle of Redhill in 1024md, Lord Pius, an Imperial General, established firm control over Maine, the Lechfield, and Artois. In 1028md, Pius gained the recognition of Palatine King, St. Luther of Kayomar, and crowned himself King of Maine. This peculiar incident led some to believe that the Kings of Maine owe their crown, and homage, to the Kings in Kayomar. Pius, though personally cruel, ruled benevolently. His descendants followed suit.

Despite numerous border wars with the Dwarves of Norgorad-Kam, her northern neighbors, and Kayomar, Maine flourishes. It attracts merchants, adventurers, and mercenaries. The Kings of Maine are not adverse to rewarding loyal service with patents of nobility and land. The country is well known for its fine grape, and taverns selling all manner of wines dot the countryside. The wine trade is Maine's greatest commercial asset. The western borders are always torn with strife as the Gelderland is a land filled with brigands and orcs. Many a would be adventurer and mercenary finds his daily bread in that country.

Pius: 1028md-1040md

Aenor: 1040md-1058md
Pius II the White: 1058md-1061md
Louis I: 1061md-1069md
Louis II: 1069md-1087md
Louis III: 1087md-present

MORAVAN PLAINS

Capital: Graugusse (abandoned)
Government: None
Ruler: None

Populace: Trolls, orcs, other humanoids

Graugusse, the Grey Tower, dominates the Moravan plains. From those dark halls the Arch-Magi Nulak-Kiz-Din, the Troll Lord, ruled over a vast network of holdings including the Shadow Mountains and Gottland. During the Winter Dark, the Troll Lord's evil power attracted all manner of fell beasts, orcs, and trolls to the Moravan. He ruled there for 600 years. The mage's disappearance in 1030md left the region leaderless. In his absence, the Moravan reverted to a wild country where local tribes of orcs vied for power with trolls and giants.

The dark stain of Nulak's magic remains on the Moravan Plains. The skies are poisoned and dark, and little of worth grows in the barren soil. The blasted plains of broken slate are home to bands of vicious trolls, several small orc tribes, and other evil creatures. Graugusse's abandoned halls watch over the wild wastes of the Moravan. The tower purportedly holds vast treasures in gold and magic and attracts all manner of adventurers. Few return, and those who do report terrors beyond imagining.

NGORONDORO

Capital: Ngorondoro
Government: Tribal
Ruler: Uandlich, Eldritch Goblin
Populace: Goblins

The Goblin Kingdom of Ngorondoro rose from the ashes of history in the midst of the Winter Dark Wars, when the last of the eldritch goblins found themselves bound in servitude to Unklar with Dolgan and the dwarves of Grundliche Hohle. Together, they fought the bitter battles of the Trench Wars and forged a kindred alliance. The goblins under Uandlich retook the caves of Ichlin-Yor during the last years of the Millennial Dark, and forged a goblin kingdom in the shadow of Grundliche Hohle. The deep halls and holes are filled with all manner of water passages, as goblins have a great love of water. They have built canals, channels, aqueducts, water gardens and fountains throughout their realm. They bear the imprint of their makers however, for all their fashionings are twisted things, dark and nightmarish in design.

Ngorondoro is a foul place of ancient evil and vile sorcery. Though the goblins have nominally made an uneasy peace with the dwarves, they are ever an evil race and their fell deeds are etched in the stones of history. Few are allowed access to the deeps of this, the only goblin realm, and much of it remains a mystery. Many goblins would unmake the alliance with the dwarves, chief amongst these are the brothers, Ixius and Sonixius. In time of war, Uandlich commands an army of several hundred eldritch goblins and several thousand drone goblin warriors.

NORGOROD-KAM

Capital: Norgorad-Kam
Government: Monarchy
Ruler: King Dagmar IV
Populace: Dwarves

The Dwarves of Norgorod-Kam survived the Millennial Dark hidden in the fastness of their mountain kingdom. Unlike their kindred in Grundliche Hohle and Rosenheim, Norgorod-Kam flourished and grew strong underground. Old King Dagnir fashioned the Impregnable Doors to keep out the dark. When the Winter Dark War came, the dwarves unleashed the pent fury of centuries and delivered stunning defeats upon the enemy. They rewarded themselves with lands in the highlands north of their country.

Aside from the occasional dispute with the Kingdom of Maine, the dwarves of Norgorod-Kam dwell in peace with their neighbors. They trade manufactured goods for raw materials. The dwarves keep Bergrucken, the road over the Saddleback Mountains, safe for travel and welcome folk in their halls of stone. The taverns are famous for the fine beer and good music. They draw all manner of patrons to the kingdom.

There are no communities of peoples living in and around Norgorad-Kam however; visitors are restricted to the Door Level only, and there are the merchants and caravan masters kept to enjoy the comforts of the Dwarf Hole. King Dagmar IV rules in his golden halls and commands a powerful army of dwarven shields.

ONWALTIG, ORC

Capital: Carteris
Government: Military Dictatorship
Ruler: The Sanjak Mordinang
Populace: Orcs

The island of Onwaltig represents the last of Unklar's Empire. Here, the tattered remnants of a dozen orc legions gathered after the Winter Dark Wars. In the aftermath, no nations had navies of any power, and the orcs were left to their own designs. Under the Orc Sanjak Issa, they fortified the island with monstrous slag heap castles and numerous underground warrens. Later attempts at dislodging the orcs proved futile and costly and were soon abandoned. Issa used the old Imperial chain of command to ensure the survival of the country, and his predecessors have adhered to the his ideal.

The Sanjaks of Onwaltig command with absolute authority, and the country is strictly controlled. The wizard priests of the Paths of Umbra practice their craft openly and serve the legionnaires. Rumors abound that the Archmage Nulak-Kiz-Din resides here, plotting alongside the orcs for the return of Unklar.

Onwaltig is a dangerous place to travel and few interlopers are tolerated. The tales of vast treasures which were carted there after the war abound, however, and attract all manner of thieves and erstwhile adventurers. The Sanjak Mordinang commands four thousand heavy orc infantry, several hundred cavalry. They have a dozen large warships, and numerous troops of light infantry. They maintain the discipline learned while serving the Empire's armies, both for their own army and their government.

They worship Unklar and statues and holy places abound throughout the islands.

PUNJ (KINGDOM OF)

Capital: Ivangorod

Government: Monarchy

Ruler: King Feodor III

Populace: Human, orc, ungern

The Lords of Punj continued the Winter Dark War even after the Council banished Unklar. The Imperial Sanjak Paskevitch delivered the single greatest defeat on the western alliances in 1030md in the Flintlock, routing the dwarves of Grundliche Hohle and driving the men of Augsburg from the Luneburg plains. When Paskevitch overran Havok castle he ended the dwarven rule of the Flintlock. The castle, renamed Unklarglich, became a place of dread evil when a mogrl from Aufstrag settled there. Paskevitch, his western borders free, turned to reforming his province. Using the priests of Unklar he raised himself to the throne of Punj. He ruled there until his death in 1051md. After the fall of the Paskevitch family and the rise of the Godunovs, the Punj developed in unison with the other realms of Aihrde.

The king rules from his capital-fortress, Ivangorod. The wizard priests of Unklar pay heed to their dark god and their temples are in every major city. Yet they do not inflict evil upon the populace as in the days of old. The countryside is ruled by a noble class of ancient lineage, remnants of the Aenochians of old. Orc lords and even a few eldritch goblins, once a powerful contingent in the Imperial legions, still remain in Punj, and serve the King and his offices. Punj wars upon her southern neighbors, but more often her energies are spent staving off barbarian attacks from the north and east.

The Punj is a country of deep forests and valleys. The people cultivate vast stretches of the region and grow crops of rye and barley. The realm flourishes in trade, and has of late even attempted to bring the dwarves into commercial alliances. The dwarven memory is long, however, and the loss of Havok Castle remembered.

The Punj is a civilized land. Her cities are ripe with court intrigue where powerful merchant and thieves' guilds vie for control with the nobles and the crown. The borders on the unknown east offer the bold a chance for glory and adventure.

Feodor Paskevitch: 1031md-1051md

Mikhail: 1051md-1058md

Feodor II Godunov: 1058md-1064md

Yuri: 1064md-1087md

Feodor III: 1087md-present

RHUNELAND

Capital: None

Government: None

Ruler: None

Populace: Human, gnomes, some few elves and halflings

The vast, sprawling Rhuneland served as the heart of the Imperial domains under the rule of Unklar. Its wealth in agriculture made the land the bread basket of Aihrde and in turn made its people powerful and wealthy. During the Winter Dark Wars the region escaped despoilment, but the Empire used up its vast wealth financing the war. The fall of Unklar led to rebellion and civil war throughout the Rhuneland as lords and wealthy merchants vied for power. The region sunk into a long morass of internecine warfare from which it has only recently begun to recover.

Presently, the Rhuneland consists of several dozen townships which play host to mercenary bands that alternately war with

one another for control over the smaller independent villages and settlements. The Red March lies within the Rhuneland's borders.

ROHEISEN HOHLE, (THE IRON KINGDOM) DWARF

Capital: Roheisen Hohle

Government: Monarchy

Ruler: King Ondorog Helgostohl XIV

Populace: Dwarves

Roheisen Hohle, beneath Mount Tur, is one of the oldest of the Dwarf Homes. Here, in days of yore, great stores of metal were mined and fashioned into articles of war.

In the 89th century, as Dwarves reckon time, during the height of the Goblin-Dwarf wars, King Helgostohl IX closed the gates to Roheisen Hohle and sealed all entrances to Mount Tur. The Dwarves lived out their days apart from the world above. They were ruled by the kings of the line of Helgostohl, the Underfathers. The years have greatly diminished the folk, and they fell victim to the plague of the Stone Curse. If touched by the light of the day, a dwarf from Roheisen is turned to stone.

During the Winter Dark wars, King Ondorog Helgostohl XIV made alliances with the Dwarven King of Grundliche Hohle, Dolgan. Though the stone dwarves did not come out of their kingdom to fight, they made weapons of war for their cousins and allies. To this day, they struggle with the Stone Curse, trying to find a cure to the dreadful disease. They travel in huge iron bound wagons drawn by fierce bears and served by mercenary Northmen.

Roheisen Hohle dwarves are the last dwarves of the old world, having never intermingled with later races. Few in number and often bitter, their wealth lies in metals and weaponry. Under the ground, they have no equal. The human town of Haven lies at the foot of Mount Tur, and the pilgrims to Demeter who flock here every year marvel at the occasional wagon train lumbering up from underneath the earth.

SIENNA (THE COUNTY)

Capital: Capua

Government: Feudal

Ruler: Count Jean de Artemai

Populace: Human, halflings

The small County of Sienna lies upon the southern confines of the Kingdoms of Angouleme. The province won its freedom during Angouleme's rebellion at the outset of the Winter Dark Wars. Due to the power of her local nobility, Sienna managed to maintain its independence. As with her neighbors, Sienna thrives on the knightly tradition and small castles and fortified towns can be found throughout the countryside. There are, however, many small villages where people make their daily bread through hard work and toil. The region is known for its excellent warhorses.

TAGEA

Capital: Tagea

Government: Limited Monarchy

Ruler: Kings Leonidas and Demosthenes

Populace: Human, halfling

When the migrants of the Solarium Empire failed to find a home in Kayomar, they split into two factions, the Brindi and Tageans. The smaller faction traveled west, settling on the island of Tagea. There, they found a good home astride a

growing trade route. A fiercely militaristic society, the Tageans proved apt at defending themselves and seizing the surrounding isles. They grew wealthy on waterborne trade and established close ties with Eloria. The Tageans dwell in sprawling open air villas and revel in building great colonnaded temples to the ocean god Poseidon.

The Tageans are ruled by two kings who each serve for one year. The kings are elected by the warrior citizens, the Hoplites. The enserfed population, which includes many halflings, supports the Hoplite armies in the field with light infantry. The Tageans are heralded as some of the best warriors in the world.

THE TOTEN FIELDS (FIELDS OF DEAD)

Capital: None

Government: None

Ruler: None

Populace: None

Here, the final battle in the Winter Dark Wars was fought. Unklar, banished from the plane some years previous, left a powerful empire around Aufstrag. The allies of the north and west proved determined to extinguish this power. For months, men, dwarves, and elves gathered in the wilds of the Luneburg, and in the high summer of 1037md, the allied host crossed the Udunilay River to attack Aufstrag. But the Imperial forces had not been idle. They had gathered the flower of the empire and called on those dragons who still lived. Several of the foul mogrl joined them, as did many wizards. The Battle of the Tree shook the world to its foundations and left the whole land about Aufstrag a desolate wasteland. So great was the carnage that men left their brothers on the field, and even the dwarves' stout hearts failed to pull the fallen from the calamity of the Toten Fields.

In time, the place became a stinking morass of silted pools and poisoned earth. The magic which was wielded in the battle scarred the land beyond healing. Even the druids failed to break the horror which hangs over the land.

Untold wealth and magic lies buried in the Toten Fields, sunk deep into the earth, but the ghosts of the fallen wander the hills calling out their pain. Necromancers thus frequent the land in search of the power of the dead.

TRONDHEIM

Capital: Aggersholm

Government: Monarchy

Ruler: King Karl the Bear

Populace: Human

A northern barbarian kingdom which benefitted from the battle of Gokstad, Trondheim is home to the powerful Gruetungi and Alanni tribes. These wild Northmen, like their cousins to the west, lived for years off of plunder gathered in the southern lands. The Gruetungi are usually at war with their immediate neighbors, the Visigoths, in Haltland. They are led by their King, Karl the Bear, who makes his home in Trondelag, though the capital is some miles off in Aggersholm.

CONFEDERATION OF TORRICH

Capital: Torrich

Government: Principate of Oligarchs

Ruler: King Innocent III

Populace: Human, orc, gnome, halfling

During the waning days of the Winter Dark Wars, the lands south of Aufstrag groped for leadership. Prince Innocent, a lord with shadowy origins, marshaled these remnants of the Empire under a sprawling Confederation of Kingdoms and city states using guile and the remnants of the Imperial bureaucracy. Ihlsa, parts of Unduliland, Rleuland, the orc nation of Hlobane, and a dozen cities entered into a compact with the Prince. He established the rule of the Principate in the city of Torrich. The Confederation of Torrich are rarely united, however, and wage continual war on their neighbors and one another.

Humans dominate the Confederation of Torrich and the old imperial bureaucracy holds it together. But constant warfare has led to the country being fortified. Towns are walled and few villages survive without defensive protection. Strong castles and towers dominate the landscape. Whereas in the west gallant knights battle one another for glory as much as for land, here, war is much more deadly. Honor and nobility rarely enter a contest of arms, making warfare vicious.

The ruling Prince, Innocent III, is beautiful above all men. His youthful appearance resembles that of his father and grandfather so much that rumors abound of his origins. Some say that he is the same man, an undead creature, who changes his guise and name to stave off suspicions. The Prince holds tentative control over the desperate realms through magic and assassination. In the latter, he utilizes the skills of the assassin guild, Crna Ruk, the Black Hand.

ZEITZ, THE MARCH

Capital: None

Government: None

Ruler: Tribal Lords vie for power

Populace: Human, gnomes, halfling, some dwarves and elves

The March of Zeitz consists of Saarbrucke, Umbria and the Sav. Here vast plains intermingle with dense forests and wide rivers. During the Winter Dark Wars the region served as a crossroads for the warring parties. Imperial legions plundered the local towns and villages on their way to the west, barbarian goths raided the coastal regions and rivers on their way to the south, and the folk of Aachen and Augsburg used the March for recruiting grounds. This devastation lasted for half-again a decade, fifteen years that embittered the local population and allowed the land to become the home of many deserters, bandits, errant knights, and general riff raff. Brigands were attracted by the route of the pilgrims of Demeter, which led from the southern lands across the March to the Mount Tur and the town of Haven. To counteract this the Knights of Haven were founded to protect the pilgrims. They built a number of castles in the March to this end.

The March attracts wild adventurers, desperate fugitives and erstwhile wizards. The locals war and intrigue against each other and raid the lands to the south. The several powerful castles of the Knights of Haven, sitting astride the main north-south road, only add to the chaos and unbalance in the region.

CHAPTER 7: GUILDS & ORDERS

GUILDS AND ORDERS



There are many guilds and orders in the world of Aihrde. They range from the very small, such as the Protectors of the Flame, to the extraordinarily large, such as the Cult of the Sword. Though most of these are detailed in the Codex of Aihrde, below are powerful guilds with a far-reaching influence on the world, either publicly or behind the scenes. Each of these guilds is further detailed in **Chapter 2: Class Options**, regarding player character members (or former members) and the abilities they gain. Some information from Chapter 2 is reprinted here for completeness, but this chapter focuses on background information, operations, location, and general membership, where Chapter 2 provides information on how to play a member of one of these guilds, or at least, how to play a character whose abilities are substantially similar.

Again, Castle Keepers should not necessarily view these guilds as the only path to the abilities granted to character archetypes named for the guilds in Chapter 2. If, for example, a character wishes to play a heroic character who happens to have the same abilities as an Umbrian, the Castle Keeper should work to come up with a way to make it happen. Perhaps there is a rogue offshoot of the Umbrians which seeks to redeem their dark past. Maybe there's an entirely different group whose members simply have similar abilities. In the end, it's up to you, but it's always best to work to allow your players to run the kinds of characters they desire.

For more on these guilds, and the areas of the world in which they live, see **Chapter 6** of this work, and **The Codex of Aihrde**.

CONFESSOR KNIGHTS OR THE KNIGHTS OF THE DREAMING

At the height of the Winter Dark Wars, in the year 1128md, St. Luther broke the blade Durendale upon the crown of the High Priestess Nectanebo. The blow ended her days forever and she passed from the world, but in her death she also drove St. Luther back to the Dreaming Sea. There, he labored upon his sorrows and grieved at the loss of Durendale, the shards of which he took to the Paladin's Grove for safekeeping and to await the coming of the next bearer of the sword. He wove himself a mantle to wear in humility. Imbued with the gifts of Corthain, this mantle became the article of confession which marked Luther's latter days in Aihrde. He became Luther the Confessor, and when at last he mustered the strength to return to the world of men, he returned as an agent of good with the duty to cleanse souls.

In that year, 1129md, he founded an order of knights to do his bidding and serve the world in a similar fashion. They were chosen from the most lawful and honorable of men, be they peasant or lord, and were dubbed knights by St. Luther. They were given mantles of azure blue to mark their station and rank. These great cloaks were pinned around their shoulders with clasps of Corthain's symbol.

Armored in plate of steel, seated upon great destriers, and armed with lances and swords, these knights left the Isle of



Blight and the Sea of Dreams to explore the world and confess the deeds of men, for good or ill. They numbered 32 in their beginning, but four fell in the intervening years. The order has grown little since then, for to join it one must gain the attention of St. Luther and be given residence upon the Dreaming Sea, a thing the Paladin Lord is seldom inclined to do.

Guild Leader: St. Luther of the Val Tulumph

Guild-Hall Location: The Isle of Blight, upon the Dreaming Sea

Becoming a Confessor Knight: The Paladin Lord must choose one to become a Confessor Knight. The summons comes through a dream.

When Luther summons the worthy to the Dreaming to become a Confessor Knight, he bids them leave their worldly possessions behind, taking with them only the clothes upon their backs. They are told to lay in state for four days and contemplate the misdeeds of their lives. Each must fast during this time, eating only some little bread in the morning with a

draught of water. They may have two more draughts of water: one at noon, and a third in the evening.

When the initiate feels their mind is open to confession, they call to the Brothers in Arms for transport to St. Luther. They cast themselves before him, and await his confession. When he deems they are ready, he holds them aloft and confesses them. If they live through the experience, they are deemed able to bear the burden of men's souls. The inductees are returned to their cells to prepare for the test of arms.

For a month they will languish so, as armor and arms are made for them. When this is done, they are placed in their mail and brought before the Dreaming Lord. There Luther knights them with his blade, and the Brothers in Arms place the azure mantle upon their shoulders. Once one becomes a Confessor Knight, the power of confession flows into them, and it may be used over man, woman, or monster.

REQUIREMENTS

Deity: Corthain, St. Luther
Class: Knight, Paladin, Cleric
Race: Human
Alignment: Lawful Good
Special: Must be chosen

CRNA RUK

The Crna Ruk (pronounced “kerna-rook”), in the Vulgate, “those whose hands pass through the dark,” are predatory assassins who lust for the rebirth of the horned god. They worship the rule of Law as symbolized in the Winter's Dark. They pay homage to Unklar, the horned god Unklar who ruled by keeping the world in a continual winter and who brooked no rebellion. The Crna Ruk served as his cohort of assassins, rogues, and spies.

The wizard Nulak-Kiz-Din founded the order in the early years of the Winter Dark to serve him and the horned god. Nulak used them primarily to control the minions of the horned god--to gather information on their activities and report back to him. Led by two known as the Grand Inquisitor and He Who Wears the Shroud, the Crna Ruk rose to great prominence as Nulak gained power and were instrumental in helping his rise. The information they supplied him served him well. After the trolls of Gottland, the Crna Ruk were Nulak's most powerful allies and servants.

After the fall of the horned god, they attempted to bolster the power of the arch-mage in the power vacuum that followed. In doing so, however, they ran afoul of Coburg the Undying, the Lord of the Halls. Coburg himself was in the process of consolidating his own power over Aufstrag and set about a ruthless campaign of exterminating the Crna Ruk (along with many others). He put many of them to death, bound others in Klarglich, and chained others to the walls of Aufstrag itself. Coburg slew He Who Wears the Shroud by choking him to death upon the dais of the throne, then fashioned a drinking cup from the skull, which he called the Shrouded Vessel, for drinking, and it made him hallucinate. Michael Bagelton, a rogue of great renown, later stole the Shrouded Vessel from Coburg, and it was subsequently lost.

Few now know the order's true origins, only that they thrived during the Winter Dark and practiced an eldritch sorcery. Since

the Winter Dark Wars, they have lived on as legends, as demons to haunt the nightmares of the people of the world. For this reason, the Crna Ruk are universally feared.

In recent years however, the Crna Ruk have grown in power. They have formed small, independent units in towns and cities, paying homage to the wizard and the horned god. There is a new, powerful Grand Inquisitor, and a new He Who Wears the Shroud, both of whom were servants during the waning days of the Winter Dark. Their one great quest is to find the missing spells of the Blood Rune sorcery. This sorcery, they believe, offers the Crna Ruk the greatest opportunity to return Unklar to this plane. They detest Coburg and consider him a mortal enemy and a heretic. Their main guild hall is in the Punj where they have found staunch allies. They have begun spreading throughout the Lands of Ursal however, searching for the pieces of the missing horn, or any other device that they feel will aid them in their mission and bring back the Winter Dark.

The Crna Ruk are comprised of human and demi-human members, but within them boils a twisted malevolence. They serve a higher order, and work toward the domination or destruction of anything that opposes them or their dark religion. They walk among the kingdoms of men as would any normal person, disguised as merchants, soldiers, peasants, nobles, priests, etc. The only distinguishing mark they bear is a tattoo of geometric symbols upon the inner left wrist. It is the symbol of the wizard-god they serve. The brand is magical (see Illusory Mark below for the nature of the brand and the effects of reading it.)

All Crna Ruk are lawful evil. They believe that the only way to return their idea of peace to the world is through order and control. They can only attain and maintain control through terrorizing the world. The Crna Ruk know little life beyond the guild and the evil worship of their dark deities. There are no members of their guild who believe in a different path. They are irredeemably evil.

The guild itself is highly structured and follows a strict hierarchy. Those chosen for the guild become Initiates. Those Initiates who are gifted and highly skilled become Crna Ruk Scholars. A very few of the Scholars possess the necessary skills and abilities to become Inquisitors. The Inquisitors are few in number, very powerful, and rule the order with an iron discipline. To break with the guild or defy or even question its law is a death sentence for any member. Such actions are rare, however, for they are all dedicated to the rule of law and the order it brings.

Crna Ruk never do anything for personal gain and never work with or for others without strict instructions to do so from the order. If the order does find such a reason, it is with the express purpose of finding a particular item or destroying a particular enemy. They never wander without purpose as they must follow the strict guidelines of the guild and hierarchy.

Note: To be captured or revealed as a Crna Ruk in any of the kingdoms of the Ursal is an automatic sentence of death, usually by ritual burning. Some few kingdoms may spare the soul for political reasons. These would be the Confederation of Torrich and the Punj. In Aufstrag, it depends on who captures the assassin.

Guild Leader: The Shadow of the Magi Rensenab Khet. She is a pure blood of the Ethrum peoples.

Guild Hall Location: The Hall of the Shroud is located in Kertzen in the Confederation of Torrich.

Becoming a Crna Ruk: Few openly join or actively seek to join the Crna Ruk. The order is very secretive and often kills those who attempt such a feat. It has ever been the practice of the guild to take the sons and daughters of men at an early age and raise them under the direct guidance of the guild. They choose these children for a variety of reasons; some, because they seem to possess an evil nature, others because particular guild members have “dreamed” of them, still others for their bloodlines.

Initiates kidnap these children from the houses of the wealthy or the shanties of the very poor. Some they discover in the slave markets, are purchased, and brought to the order houses. Those taken are always very young, toddlers or even infants. No matter the age or background, all these children carry an affinity for evil; they are “touched”. The victims were predisposed at birth for evil, marked by the gods.

The order simply encourages and channels their natural inclinations, and they spend the rest of their lives in the order. Once considered humans, or demi-humans, these Initiates become twisted by their service to evil that they have lost all ability to empathize with suffering, or to feel remorse or sympathy. The Crna Ruk are the incarnation of evil and tyranny.

REQUIREMENTS

- Deity:** Nulak-Kiz-Din
- Class:** Assassin
- Race:** Human, Half-Orc
- Alignment:** Lawful Evil
- Special:** You cannot openly join the guild.

RANK & TITLES

The order consists of chapter houses. Each house commands a city, town, district, duchy, or any other number of political regions. Each House is different in size, some very small and others very large. Each house consists of a Deacon, an Executioner, several Scholars, and an indeterminate number of Initiates.

These ranks should not be confused with the Bard College and Roguish archetypes presented in Chapter 2. These refer to the titles one is granted within their order.

TABLE 1: THE CRNA RUK HIERARCHY

Rank/Order
Initiate
Scholar†
Inquisitor††

† There are 10 ranks of Scholars. They are ranked from the weakest to strongest: Quill, Rune, Scholar, Master, Philosoph, Purger, Blood Letter, Waylayer, Assassin, and Herzlos (the soulless). Each serves the order in his own capacity. They have no particular task but the ranking usually denotes time and experience.

†† There are 5 orders of Inquisitors: Executioner, Deacon, Inquisitor, Grand Inquisitor, and He Who Wears the Shroud. A Deacon and Executioner are appointed to a House. The Inquisitor has no chapter house association, but serves the order as a Judge, traveling from one house to the next, investigating infractions by guild members, and meting out punishment.

The Grand Inquisitor is the temporal leader of the Crna Ruk. He organizes his own chapter house, always the most powerful, as well as all the other chapter houses. There is only one Grand

Inquisitor. He Who Wears the Shroud is the spiritual leader of the order, the one who speaks to the wizard-god. He is the conduit between the other world and this. There is only one and he always dwells in the main temple usually not far from the Grand Inquisitor.

Crna Ruk use stealth, guile, sorcery, and deception to destroy the enemies of their master. Though they can fight if cornered, they do not wear armor and are not skilled in general combat, relying upon daggers, garrotes, poison, and the like to achieve their means. Their general abilities can be found in Chapter Two.

Illusory Mark: A Scholar brands each initiate of the Crna Ruk using illusory script. This magical illusion places a tattoo of the order’s symbol, the sickle and wolf paw, upon the inner left wrist of the initiate. The tattoo is magically hidden however, appearing as a simple, common tattoo of geometric symbols to anyone outside the order. Anyone who attempts to decipher the tattoo, or looks at it very long, must make a successful intelligence check with a DC equal to 8 plus the wearer’s charisma bonus, plus their proficiency bonus, or succumb to a suggestion that commands them to leave the assassin alone. Any member of the Crna Ruk is able to see it for what it is. Each assassin’s illusory mark is unique to him, though the actual mark, of course, is the symbol of the order. A true seeing spell or read magic unveils the nature of the script.

SCHOLAR TITLE AND RANKS

A Scholar is granted a rank that roughly corresponds to the character level. In general, unless otherwise noted in play, due to some sleight committed by the character, they can go by a rank title for their current level.

TABLE 1-1: CRNA RUK (ASSASSINS)

Level	Rank	Level	Rank
3	Initiate	8.	Serpent
4	Clipper	9.	Blood Letter
5	Guerilla	10.	Slayer
6.	Soldier	11.	Assassin
7.	Enforcer	12.	Shadow

TABLE 1-2: CRNA RUK (SCHOLARS)

Level	Rank	Level	Rank
3	Quill	8	Purger
4	Rune	9	Blood Letter
5	Scholar	10	Waylayer
6	Master	11	Assassin
7	Philosoph	12	Herzlos

INQUISITOR RANK AND TITLES

An Inquisitor is a Crna Ruk who has surpassed twelfth level. Whether an Assassin or Scholar, they gain the same title as they advance in levels, as indicated below. Gaining the title of Inquisitor, or higher, however, means assassinating one who already holds the title, and taking over their holdings. Note that it is still possible to be a 15th-level Crna Ruk, with all of the associated class abilities, and not hold the title of Inquisitor (or higher).

TABLE 1-3: CRNA RUK (INQUISITORS)

Level	Rank
13	Deacon
14	Executioner
15	Inquisitor
16	Grand Inquisitor
17	Shroud “The Shadow of the Magi”
18	Shroud, Second Circle
19	Shroud, Third Circle
20	Grand Shadow

While the Grand Inquisitor is the temporal leader of the Crna Ruk, the overseer of chapel houses and day-to-day operations of the organization, there are four individuals that rank higher: The Grand Shadow is the chief assassin that sits in the shadows at the head of the organization, and the four Shrouds enforce the will of the Grand Shadow. No one knows the true identity of the Grand Shadow, and none can claim to have seen their face. The Grand Shadow is identifiable only by their signet ring, which is used to seal all communications.

A 20th-level Crna Ruk can only gain the title of Grand Shadow by successfully assassinating the Guild Master and sending the previous Grand Shadow’s head, along with their signet ring, and a sealed letter containing the new Grand Shadow’s signature seal declaring that the role has changed hands. Most Crna Ruk, upon reaching 20th level, simply choose to remain members of the Shroud, Third Circle, and do not pursue this avenue.

Alternately, upon their retirement or natural death, a Grand Shadow may pass their personal signet ring onto a chosen successor, who continues the legacy uninterrupted. The current signet ring has been used for centuries, indicating either an immortal Grand Shadow, an unbroken chain for all that time, or a succession of successful assassinations whereupon the assassin chose not to reveal that the title had changed hands.

CULT OF THE SWORD

Founded just after the Winter Dark Wars, the Cult of the Sword is a mercenary band whose founder, Tiberious Claudious, was driven into exile after his master Agrippa failed to overthrow the ruling consuls of the Republic of Brindisium. Tiberious called to his ancestors for guidance, and was granted a vision of Augustus, a great warrior from the Age of Heroes. Tiberious learned in this vision that his own heirloom sword, was the very sword that Augustus wielded so many millennia past. Through this vision, Tiberious learned that the power of kings lay in military might.

Following his vision, Tiberious began working towards the founding of an order, loosely bound by a simple code. This was the beginning of the Cult of the Sword, which has since then spread far and wide. Its code is simple: members must identify themselves to one another, and state their current cause and opponent. Any member who finds his opponent to be a fellow cult member may refuse to fight his brother without loss of honor or face.

The cult is very powerful, with mercenaries, pirates and freebooters the world over claiming membership. In fact, quite often members come together en masse to sell their souls in

blocks, meaning there are entire mercenary companies and armies made up of cult members.

IDENTIFYING MARK

Those who join the cult wear its mark, a simple gladius sword, as a tattoo on their upper left forearm, with the name Tiberious Augustus surrounding it.

HEADQUARTERS

The cult headquarters is located in Piselberg. It is a large castle standing upon an island off the coast of the Twilight Wood.

BECOMING A MEMBER

Becoming a member of the cult of the sword is as simple as finding a member and stating one’s desire to join. A contest of skill at arms and tactical knowledge follows, after which the member is permitted to wear the cult’s mark, provided that they follow the code.

HIERARCHY

The Cult is administered by a very loose hierarchy; its leader is known by the title “Tiberious” followed by their given name. This leader is chosen by two feats of arms, personal combat or strategic knowledge.

HOLY DEFENDERS OF THE FLAME

In the Age of Heroes, a knight named Gerard of Kayomar changed the course of history. He found a tongue of flame burning on a slab of stone. The flame, or so the tales relate, was the last spark of the Language of Creation and as such a powerful source of magic. He took this fire, placing it in a dish of silver and platinum, and bore it aloft amongst humankind. He called for the holy and the righteous to join him in a brotherhood of arms. Soon after, he founded the knightly order of the Holy Defenders of the Flame.

The order thrived for many years but achieved its apogee under the guidance of Luther Pendegrantz. As king of Kayomar, he combined the might of the crown with that of the order, creating the Peace of Pendegrantz throughout all the valleys of Kayomar, a state of affairs that lasted 30 years.

During the long years of the Winter Dark, the order was forced to hide in the hills and forests of Ethrum, yet it lived on. One of their masters, his name lost to history, took the Flame from its hiding place and moved it to the Tower of Hope in the ruins of Du Guesilon. There he hoped it would serve as a signal for Luther’s return from the Dreaming Sea. A singular knight remained in the snowbound ruins of the castle to keep watch, and to bear word when the paladin should return.

This vigil they kept for six centuries until Luther’s return was realized. The master at the time of Winter Dark Wars was Morgan of Dawin. He called his knights together and they, first of all the peoples of Ethrum, rose in rebellion against the Horned God.

The Holy Defenders possess a code and a stringent hierarchy which all members must abide. The order is very militant, and its members all paladins, knights, clerics, bards, or lawful good fighters. The master of the order serves until he is slain, dies, or deemed unfit to command by his comrades. The Defenders are commanded by marshals, and knight’s marshals by knight’s captains. Knight’s captains command a battle of knights, usually

10-50 knights and an Order of the Flame. They possess castles throughout the Lands of Ursal, even though the Holy Flame resides in the Paladin's Grove in Kayomar.

THE PALADIN'S GROVE, OR PALLADIUM GROVE

The most holy shrine of the order is found in the Palladium Grove. Once the family lands of St. Luther, it holds the greatest relics of the order, including the Holy Flame and, sometimes, the sword Durendale. The grove lies north and east of the Nordmark in Kayomar, between the Bergrucken Mountains and the Ardeen River. In 1129md, King Morgan of Kayomar established the grove in honor of St. Luther. He ordered a shrine built to serve both the Holy Defenders of the Flame and one dedicated to the worship of St. Luther and Durendale. For the site of the shrine Morgan chose the ancient family holdings of Pendegrantz.

The grove encompasses 300 acres of wooded land surrounded on all sides by a low wall. A temple building stands in the center of it, along with a few smaller buildings for travelers to stay in and one villa for the king of Kayomar. The Holy Flame, in its dish of platinum, rests in the altar chamber of the temple. In further honor of St. Luther, the druids of the Order of the Oak came to the grove at the behest of Daladon Lothian and planted there a crop of silver birches and elms, said to be the offspring of the trees of Mordius from the dawn of time.

The temple honors St. Luther, promoting his worship as well as that of Durendale. It is a place where people come for peace and to learn of themselves by spiritually traveling the Dreaming Sea, learning what they may from the Lord of Dreams. Others come on pilgrimage to learn what truth the Holy Flame can reveal. All who approach the Flame must be bare of foot. It is said that the sword Durendale lies hidden in the grove.

The temple is guarded by a knight's marshal appointed by the Order of the Holy Defenders of the Flame. He always commands one battle of knights. It is serviced by clerics of Durendale and St. Luther who are in turn serviced by the Protectors of the Flame.

The grove is maintained by generous gifts from various lords (reference Kleaves) and through donations. The Protectors of the Flame (reference Orders and Guilds), maintain the grove and serve the Holy Defenders.

Guild Leader: Knight's Marshal Michael Rizen

Guild Hall Location: The Paladin's Grove in the Kingdom of Kayomar

KNIGHTS OF HAVEN

Founded near the end of the Winter Dark, as worship of the god Ore-Tsar spread across the land, pilgrims began to flock to the town of Haven. The journey was long and dangerous for many, requiring passage across the treacherous and pirate-infested Inner Sea, or overland through Zeitz and Trondheim. Many became lost upon the road, their journey ending in tragedy. Heartsore at this, a paladin called Francis the Blessed founded an order dedicated to protecting pilgrims on their way.

The order grew, attracting warriors from all over the Lands of Ursal, and as they grew, so did the worship of Ore-Tsar. Through the patronage of the Church of Avignon and the kingdom of Ausberg, the Knights have established a line of castles along the pilgrimage. Their order continued to spread, until in the

modern day they have castles and houses throughout the Ursal lands. They maintain a fleet of several dozen naval vessels, scattered far and wide in the order's service.

They live by a very strict code of conduct and under a rigid hierarchy, and maintain their headquarters in the coastal castle of Hafunich in the March of Zeitz. The current master of the guild is Eurich von Mager-Falkenheim of Aachen.

Today, the Knights still maintain their primary mission, to protect pilgrims traveling to Haven, but there are those who wander the world, protecting all travelers on important journeys, be they holy or deeply personal. Their castles are generally occupied by three to four knights with a dozen or more sergeants and attendants, but in time of need the Grand Commander may call all available knights to muster at a point and time of the Commander's determination. The lion's share of sergeants and knights travel alone, protecting those in need where they can.

HIERARCHY OF THE KNIGHTS OF HAVEN

Grand Commander: head of the order and of the Armed Wing

Knight's Marshal: There are five Marshals, each commanding up to a battalion of knights.

Exchequer: Collector of tithes and financial administrator

Horse Marshal: Commander of cavalry

Marshal of Arms: Provider of weapons, armor and equipment.

Admiral: Naval fleet commander

Knight's Commander: Commands up to 10 knights. Minimum 10th level

Knight: Mid-level paladins (5-8) who have at least one squire

Sergeant: Not considered a true knight—Paladins of levels 3-6

Armiger: Squire or servant. May be a low-level Paladin.

TENETS OF THE KNIGHTS OF HAVEN

Protection and Sanctuary. The first rule of the order, a Knight, no matter their station, must give protection, refuge and sanctuary to pilgrims of Ore-Tsar. They must house them behind safe walls and see to their defense.

Heal the Afflicted. The second rule of the order, a Knight must always heal those wounded, ill or otherwise afflicted, whether in noble battle, by evil accident, or by tragic circumstance.

Aid the Poor. The third rule of the order, a knight must aid the poor and downtrodden with food, water and coin as necessary, unless the afflicted are those who choose a life of sloth or beggary. Those who choose such a life should be subjected to whatever punishment the law allows.

Dignity in Conduct. The fourth rule of the order, all knights must conduct themselves with dignity and follow the creeds and customs of the lands through which they pass. A Knight may not suffer grievances to himself, the order, pilgrims, or Ore-Tsar unless such grievances have no recourse but death. In this case, the knight must inform their Master.

Diplomacy. The fifth rule of the order, knights should be permitted to conduct business through diplomacy in many foreign lands. Grievances must be met with firm resolve, and

those that cannot be reconciled may be met with a gathering of Knights of the Order with fire and sword.

Grooming. The sixth rule of the order, knights must always be properly armed and their arms and armor kept in immaculate repair and cleaned daily, as should their mounts be kept groomed, fed and healthy.

Knowledge of the Sea. The seventh rule, knights must be well-versed in the operation of naval craft, both ocean and river

Obedience. The eighth rule, all knights must obey their Commander and remain loyal to the Order above all else, and may never swear fealty to any other worldly Lord, nor serve another without special dispensation from the Order.

Retribution. The ninth rule, all knights must punish those who interfere with followers of Ore-Tsar. Knights are given the powers of judge, jury and executioner and absolute authority to punish as they see fit.

BECOMING A KNIGHT OF HAVEN

Base of Operations: Primary, Haven. Secondary, a line of strongholds throughout Ursal

Requirements: Swear an oath to protect the weak and defend those on pilgrimages. Knights are expected to tithe 10% of their income to the order.

Deity: Ore-Tsar

Class: Paladin or fighter

NEBIAN MAGI

The Nebians are a paradox, an enigma, and a riddle. A seeming contradiction in terms, these mysterious and dark magi are an order of clerical wizards, who take a religious approach to the study of the arcane arts. In the early years of his rule, Unklar ordered his realm as he deemed necessary. Chief amongst these necessities were the religious orders. Many had already turned to his worship and called him their god. They gathered in the valleys of Al-Liosh before the making of Aufstrag and they built temples to him and sacrificed in his honor. They were wild, with a lust for him that drove them to terrible deeds.

As Unklar brewed upon thoughts of Aufstrag, he thought that some must be set to manage it. So he walked amongst the proselytes and of them all chose a woman to lead them. She was a fell and beautiful enchantress and necromancer, filled with a power that lay all low before her. He gave her the name Nectanebo and she joined him willingly. All those who followed her were given station and rank and when others saw this, they flocked to join her. Some she joined; others she cast out.

These are accounted the first priests among those who were called in later days, the Nebians, and their high priestess ever after bore the name Nectanebo. As Aufstrag rose from the ruins of Al-Liosh, so did the Nebians. Nectanebo took up quarters in the Citadel, but the greater body of the order she established in the Horned Acre, the Second Level of the First Ward. Here they governed all who came and went from Aufstrag and they wielded a power greater than all others.

When Unklar fell, so did the Nebians. Their ranks were thinned by war and strife, for civil war consumed the powers of Aufstrag, as one power sought to dominate another. Nectanebo XIX set herself against this blasphemy and struggled to maintain control of Aufstrag, and to rally all to the cause of Unklar, but she was unseated, and the Nebians wasted in the strife that followed.

Today, the Nebians are a shadow of their former selves with enclaves scattered throughout Aufstrag and the lands beyond. They are all bent on the worship of Unklar, but weakened for his absence. They are dark and obsessive cults of the Horned God, festering in the corners of the world, seeking a way to tear open the walls between the worlds to allow their master to once again return.

NEBIANS WITHIN AUFSTRAG

As an Order, the Nebians include clerics, bards, wizards, sorcerers and warlocks, in the service of Unklar. Most of the ordained priesthood, however, are wizards or multi-class wizard/clerics. They are most powerful within the confines of Aufstrag, for within that dread tower they possess not only their wizardly knowledge, but additional spell casting ability equivalent to that of a cleric of the same level, but still based on Intelligence.

FORMER NEBIANS

There do exist those in the world who were of the Nebian order, who fled and renounced their allegiance after the fall of Unklar. Since their Arcane Tradition is academic, focusing on the mastery of travel and enchantment, these rogue Nebians do not lose their ability, and may in rare instances pass on their knowledge to apprentices. This opens the door for PCs to play Nebian magi who are not in the service of Aufstrag.

Guild Leader: High Priestess Nectanebo

Base of Operations: Aufstrag

Requirements: Sworn fealty and loyalty to Unklar, ability to cast at least first level spells.

Deity: Unklar

Class: Any spellcasting classes.

PATHS OF UMBRA

The members of this order are called Umbrians, also known as Ice Wizards, for their relation to the Winter Dark. The "Paths" reflect a dual meaning. On the one hand they are a series of spells and magical incantations which Nulak-Kiz-Din mastered and used to summon the Horned God to the world of Aihrde. Later, they became indicative of the wizard-priests of Unklar and Nulak, for it was said that a wizard-priest who served either of the two must first follow the Path of Umbra to know his dark lord. Today, as the spells themselves are reputedly lost in the deep treasure labyrinths of Aufstrag, the "Paths" refer to the guild of wizard-priests who serve the memory of the Horned God and worship Nulak.

The Umbrians are one of two sects within the religious hierarchy of Aufstrag. The Nebians, descendants of the priests of Unklar, dwell largely in Aufstrag and are rarely seen beyond her walls. For all practical purposes the Umbrians are the religious face of Unklar's people outside of Aufstrag. Since the Winter Dark Wars, the guild has broken apart into many smaller units. Only in the Confederation of Torrich and Punj does it exercise any real power.

In the Confederation, the guild rules at the right hand of Prince Innocent and frequently works with the Crna Ruk, whose main guild hall also lies in the Confederation. There the mages move about the cities with some anonymity as a sort of open secret: many may know what the Umbrians are, but it is not discussed, and they are not open about advertising themselves.

The primary guild hall however, lies in the Punj, where it enjoys the protection of the nobility as well as the king. Here the magi move about with impunity, for they are respected and venerated by the nobles and the king of that distant land. The Temple of Ides houses well over a hundred of the mages of various levels.

In other lands, the order has gone underground, building temples in old dungeons or abandoned castles. In those lands the is outlawed and is considered a dark cult of witches and warlocks.

Those who follow the Paths of Umbra are altogether evil, seeking the destruction of the new world and a return to the order of the Winter Dark. They forever seek the Blood Runes, those incantations which allow one to travel time, in order to bring back the Horned God and Winter's Dark.

NOTE: Umbrians are under a sentence of death in almost every realm.

Guild Leader: Oksana Radoslava. She is a high level mage who heralds from the Punj.

Guild Hall Location: Maerg, Punj. The Temple of Ides is a massive fortress complex that stands within the inner city. It is walled and home to many magi.

Becoming an Umbrian: The Umbrians openly recruit in the Punj, taking in those who seem able and willing. These recruits include both locals who join or are sold by their families to the guild, and foreigners who travel to Maerg. Beyond the borders of the Punj recruiting is done in secret, through small enclaves that have sprung up in cities and in the country.

REQUIREMENTS

Deity: Nulak-Kiz-Din, Unklar

Class: Wizard, Illusionist, Cleric or combination of them all

Race: Human

Alignment: Lawful Evil

Special: Membership is open in the Punj, but one must be sought out beyond the borders of that land. Candidates are chosen for their cleverness and guile as well as for any magical abilities.

RANK & TITLES	
Level	Title
1	Celibate
2	Suffragan
3	Parishioner
4	Brother
5	Lector
6	Brother Initiate (to the Sacred Path)
7	Initiate
8	Elder
9	Apostolic Delegate
10	Apostle
11	Elder
12	Prophet
13-14	Wizard
15-17	Magus
18	Arch Mage

WARRIOR POETS OF THE BROTHERHOOD

The Brotherhood is an order of bards founded by Christian of Harls, a survivor of the devastating Battle of Goztenburg Keep during the Winter Dark. So brutal and devastating was the battle that few survived and Harls carried the scars he earned that day for the rest of his life. That none would ever forget the heroism and tragedy of that day, he wrote the song and history of the battle as he stood upon the blood-soaked field...and found his calling.

Harls called others to him, to tell their tales of heroism and loss in battles large and small, and the Brotherhood was born, lasting down to the current day. The Brotherhood is one of the largest bardic colleges in the Lands of Ursal and beyond. It has neither house nor hall to call its own, no tithing or formal organizational structure, for it believes that the duty of a bard is to travel far and wide, spreading tales of wonder and woe, knowledge and tragedy, that all might find enlightenment in the lessons learned of the past.

The basic hierarchy of the Brotherhood is experience-based; the most experienced have the right to perform before those of lesser practice, while novitiates are expected to observe and learn from their mentors. The Brotherhood does not charge a fee for performances, but expects payment in practical gifts; those who fail to provide such gifts are blackballed and no Brotherhood bard will ever perform in the venue again.

REQUIREMENTS

To become a member of the Brotherhood, a warrior poet must first carry the scars of their adventures. They value practical experience as much as art, and no bard who has not seen the pain and loss of battle may claim membership. Because of this, the tales they spin are filled with danger, romance, glory, heroism, death, and tragedy. They are highly sought after by courts all over the world.

VALE KNIGHTS

Meltowg Lothian led an order of mercenaries during the Long Centuries of the Winter Dark. They were comprised of fierce elves and humans and they waged a tireless and brutal war against the enemy. They were destroyed in the Battle for the Castle of Spires in 1122md when Meltowg attempted to open the gates to the Three Realms. The Vale Knights succeeded in overthrowing the castle, but all were slain save one single elf: Elysian of the Red March.

Overwhelmed with grief for his fallen master, Elysian left the battlefield and sequestered himself away from the world. He remained in hiding for many years, until eventually he ventured forth with a clear mind and a new mission: to pay homage to the legacy of his fallen lord by re-forming the Knights. He set about gathering a small following of elves, humans and others who sought the wisdom to defeat the lingering minions of the dark.

Thus the Vale Knights were re-established under his guidance and today the order, though small, thrives throughout the Lands of Ursal.

Vale Knights swear no oath other than to pay honor to the memory of Meltowg Lothian and the sword Noxmorus which Meltowg wielded in his final battle. They are fierce enemies of the minions of Unklar and those who would fly the banner of Aufstrag, be it openly or insidiously. They call all servants

of Unklar, be they ungern, Umbrans, Nebians, the Crna Ruk assassins, or others, as blood enemies, and seek to root out and destroy them wherever they may be found. As these minions become scarcer and more relegated to the region of Aufstrag itself, many Vale Knights have turned their ire to the dark cults of other evil deities as well, seeking to stop the rise of another Winter Dark by whatever means necessary.

BECOMING A VALE KNIGHT

One does not generally seek out the Vale Knights for membership, though this has occurred in the past. Since the Knights are so loosely affiliated, all one really needs to become a knight is a deep and abiding enmity for Aufstrag and its followers, and a desire to stamp out the rise of evil gods and cults. When one displays such an enmity, bordering on obsession, they are sure to draw the attention of the Knights, who will approach them and offer membership.

The Knights are something of an open secret society. That is, many throughout the Lands of Ursal have heard the tale and legend of the Vale Knights, but few can claim to have openly known one; some believe them to be active to this day, while others consider them an heroic fairy tale told to entertain children. Certainly, mentioning the Vale Knights in open conversation is sure to gain the attention of the sect. Still, this tactic offers an equal risk of being targeted as a threat as it does the potential of being offered membership.

BASE OF OPERATIONS

As a very loosely affiliated sect, the Knights have no established base of operations. Rather, they fight from the shadows, without identifying themselves and without seeking great renown.

HIERARCHY

The Knights of the Vale have no formal hierarchy. The elf Elysian is their undisputed leader, and if he were ever to put out a call for the Knights to muster and march, all would do so without question, or face expulsion from the order. Other than that, the Knights pay informal respect, homage, and fealty to those of greater experience, wisdom and prowess than themselves, but they carry no formal ranks or circles within the greater order itself.

WATCHERS IN THE WOOD

This guild of rangers is dedicated to the worship of the Great Oak and bound to the protection of the ancient forests. The order is, perhaps, the oldest of associations in Aihilde, being founded even before the Age of Heroes. Its greatest member, Daladon Lothian, rose to prominence during the Age of Winter Dark. Though he himself fell afoul of Nulak-Kiz-Din, the order struggled on throughout the long years of the Horned God's rule. They lived in hiding, particularly in the Eldwood and the Darkenfold. Though their numbers were never very great, they came to play a major role in the wars in the west.

Daladon Lothian once more assumed leadership of the order when he returned in 1119md. He led it for many decades and expanded its power across the Lands of Ursal. He planted watchers and druids from the Order of the Oak in all the forests of the world. There, they enlisted the aid of the fey and initiated others into the guild.

Today, the guild is extremely strong and widespread. Reputed to be the best rangers in the world, the watchers find close allies in a variety of states, particularly Aachen and Kayomar. In the former, where the Winter Rose grows, the rangers are treated with the utmost respect.

Their guildhall, the Ranger's Knot, is in the Eldwood. There, the towering oaks of yesteryear hold the houses and lofts of the rangers in their high branches. Though Daladon abdicated the guild leadership years ago and disappeared into retirement, all the members in the guild pay him homage. The main task of the Watchers is to aid the Order of the Oak in safeguarding the Great Oak of the Eldwood, but, they continue to keep the forests of the world safe from the depredations of evil.

Guild Leader: Lord of Rangers Merick Santheous

Guild Hall Location: Ranger's Knot in the Eldwood

Becoming a Watcher: Many join the Watchers at an early age, or are selected by other members of the order. Other rangers or druids join through a series of rituals in which they must prove their loyalty. All rangers are inducted at the feet of the Great Oak where they must sacrifice blood and commune with the tree in the Eldwood.

REQUIREMENTS

Deity: Mordius, Wenafar, Tefnut, or Daladon

Class: Ranger, Druid

Race: Human, Elf, Half-Elf, Halfling, Gnome

Alignment: Chaotic Good or Chaotic Neutral

Special: The Watchers keep a close eye on rangers operating in the lands who show the potential to become a member of the order. Only those invited and who pass a test of strength, mind, and will may become a Watcher in the Wood. Such a test is always tailored specifically to the individual.

RANK & TITLES

Level	Rank
1	Deerstalker
2	Huntsman
3	Scout
4	Pathfinder
5	Woodsman
6	Oaksman
7	Guardian of the Oak
8	Keeper of the Oak
9	Knight of the Oak
10-11	Ranger of the Order
12-18	Ranger Lord
19-20	Lord Marshal
21-24	Lord of Rangers

THE WHITE ORDER

This guild is spread throughout almost all the known kingdoms. In many cases, they built their libraries and halls, which are generally referred to as schools, upon the very foundations of their predecessors, the Paths of Umbra. There is no particular guildmaster or hierarchic command structure. There is, however, a system of ranks to which the magi adhere. These ranks mark both the power and acquired knowledge of a guild member and are delineated by color and title.



The greatest school of the White Order is Aranowl. It lies upon the Isle of Eleriath, the southernmost island which covers the approaches to the delta along the Ardeen River, between the kingdoms of Kayomar and Maine. This massive complex sits atop a high cliff overlooking the seas to the south. During the Winter Dark, this edifice served the lords of Aufstrag as their fortress to oversee the sea and river beyond. Soon after the war, the king of Kayomar seized the castle and decried using it as a fortress, for its walls were too wasted. Eventually, he granted the right of occupation to the White Order. They have occupied it ever since, rebuilding its holds and halls, the outbuildings, and eventually the walls. It is not used in a warlike capacity at all. In fact, the White Order has made a gesture to the king of their peaceful intentions by removing the gates in the main wall.

Aranowl is a university, filled with libraries, laboratories, school rooms, dormitories, and the like. There are usually 150-450 magi and scholars there at any time, most of whom are first or second level rune marks, wizards, or illusionists. Their teachers however, range in level from 5th to the accredited Lords of the White Order, who are 12th level or higher. There are three branches of the Order: the Academy, the Library and the Curia. The Academy is in charge of training and testing new candidates. The Library is in charge of the all the knowledge of the Order, from acquisition to cataloging. The Curia is in charge of the order and controls all administrative aspects, from governing and judicial, to revenue acquisition, daily operations, and beyond.

Much of the collected wisdom of the world is gathered in this place, for the guild-masters here keep in constant contact by both letter and magical means, with other lore masters from all walks of life, good and evil alike. Many visit Aranowl for knowledge, in which case they much pay for the services. A day's worth of research usually costs 50gp in coin or gem, but the knowledge revealed is frequently worth the price. How long it requires to research particular questions on history, language, customs, arcana, religion, or other knowledge, depends upon the complexity of the question asked. As a guideline, roll 1d8 for the number of days of research required, +1 for simple, +3 for complex, and +5 for complicated. Not all questions are answered, in which case the fee is 50%. The Castle Keeper must adjudicate the complexity and availability of the information sought.

Guild Leader: There are 3 Lords of the White Order. They each oversea one of the three branches, the Academy, the Library, and the Curia. The Academy is overseen by the Rithlun El. The Library by Lyssa Okey. The Curia is run by the very venerable Illario Giacento.

Guild Hall Location: In the Citadel of Aranowl on the Isle of Eleriath.

Becoming a member of the White Order: Generally, gifted and very intelligent people enter the order at a very young age. These candidates are either sent there by their families, choose to go there on their own, or the Order itself approaches a potential candidate.

REQUIREMENTS

- Deity:** Any, but generally Toth
Class: Wizards, Illusionists, Rune Marks
Race: Any
Alignment: Any
Special: Must have a 15 intelligence or higher.

RANKS & TITLES

Guild Titles

Rank is designated by an Alb, a tunic, usually worn only during formal occasions*

Level	Rank
1	Token (gray alb, sleeveless)
2	Ward (gray alb with sleeves)
3	Candidate (gray alb, sleeves, waist olive length chasuble)
4	Pensioner (blue alb, sleeves, chasuble with blue cap)
5	Keeper (blue alb, blue berretta "square" cap)
6	Benefactor (blue alb, wide brim added to the blue cap)
7	Tutor (lawn sleeves added to the blue alb)
8	Seminarian (white Amice added, chasuble becomes white)
9	Pedagogue (Mitre staff)
10	Mark of the White Order (white alb, over all, no sleeves)
11	Knight of the White Order (white alb, with sleeves)
12	Lord of the White Order (all above, a pale white color)

* There are guild members who do not follow the recommended hierarchy. These are generally called Proselytes and are usually found alone in their travels. They are revered by the rest of the order. Proselytes are ideal for characters.

APPENDIX A: ECONOMY OF AIHRDE

COINS AND MONEY



During the Winter Dark the standard monetary unit was the “gold imperial.” The coins were carefully minted and were as uniform as the coin presses could make them. Millions of these coins were produced.

With the end of the Winter Dark, there was an explosion of local coinage which eventually debased and eroded international trade. Chaos ensued as coins took on wildly divergent sizes, weights, and values. The gold imperials were still in service but no new ones were being minted. The chaos was corrected in the 1154 when the first of the Kayoish coins came on the scene, called a crown. These coins were precisely measured, weighed and stamped with the king’s seal, hence the name “crown”. The crown, or simply the gold piece, spread rapidly through the west and into the south east (New Aenoch) and has since become the standard coin used by most merchants. Merchants often refuse to take anything other than the crown or the imperial, though the imperial sees its numbers dwindle every year.

Many other countries have continued to mint their own coin, though the majority try to adhere to the standard set by the imperial and the crown. These generic coins are called generally called “marks.” A mark, imperial or crown are all roughly the same value, one gold piece.

TABLE: COIN NOMENCLATURE

Base Metal	Kayomar, Imperial, Other
Platinum Piece	White Mark, Gulder
Gold Piece	Crown, Gold Imperial, Mark
Electrum Piece	Half Mark (only coined in Kayomar)
Silver Piece	10th Mark, Shilling
Copper Piece	Penny, Pence

THE ECONOMY OF AIHRDE

The economy of Airhde is well-developed. The thousand year reign of the horned god, Unklar, established an orderly world with land and sea trade routes that were monitored and managed by the efficient imperial bureaucracy. When Unklar’s reign ended much of the efficiency was lost, but nevertheless, the Young Kingdoms adopted some of the commercial sophistication that developed in the age of the Winter Dark.

Free men do most of the work in Airhde, though slavery is common in the east and along the southern coasts of all the Lands of Ursal. Airhde is in a pre-industrial stage with craftsman producing most goods. Trade is generally shifting from the southern climes to the more northerly regions. The countries in the north such as the Hanse City States, Avignon, and Aachen, are changing the nature of commerce by producing large quantities of manufactured or luxury items.

Airhde possesses basic market economies based upon barter and monetary exchange. The monetary exchange can be very chaotic as there are multiple countries making coins. In this regard, merchants govern a coin’s value by its weight and “cut” them in order to achieve proper weight when traded on the open market. Each country in Airhde belongs to one of five

tiers that label its level of trade or commercial development indicating the state of its economy and industry, the extent of its long distance trade, and its average taxation. The tiers range from one to five, with each tier being cumulative. Thus, the descriptions of tiers one to four would be applicable to a tier four country. These tiers operate on a state as well as a village level. For example, a tier four country may very well have many tier two villages.

TIER ONE: This indicates production of foodstuffs, clothing, and essentials; it is usually limited to local trade. For the most part, trade within the countries of Airhde consists of local trade of bare essentials such as foodstuffs, clothing, simple furnishings, and tools. Much of the trade occurs as barter, being confined to a local level. Virtually every country is capable of feeding and clothing itself. Taxes are paid in commodities, not money. Most peasants thus pay their taxes in livestock, bales of hay, or sacks of foodstuffs. In tier one areas, adventurers will find simple weapons, light armors, leather helmets, wood shields, adventuring gear costing 5gp or less, and mounts costing 30gp or less.

TIER TWO: This indicates production of luxury items and raw industrial material; it is usually limited to short to medium distance trade. Merchants and middlemen become involved in the long distance trade of raw materials such as timber, metals (iron, copper, tin), oils, coal, salt, and foodstuffs. It also includes slaves. The trade routes for these items are usually short, with several rare exceptions, due to the high cost of transportation and its necessary substructure of armies for protection, buildings for storage, and general infrastructure. Finished goods are subject to moderate taxation, with traders typically paying in coin or barter. In tier two areas, adventurers will find simple weapons, light to medium armors, wood helmets and shields, adventuring gear costing 10gp or less, and mounts costing 75gp or less. Other goods are rare and generally 10% more expensive than the normal price.

TIER THREE: This indicates production of processed goods and trade goods; it is capable of long distance trade. This tier generates trade goods, and their trade generates the greatest wealth for the coffers of tier three countries. Trade goods include spices; fine cloth such as silk, wool, cotton, and linen; rare food stuffs (exotic fruits); wines; beers; and finished goods such as weapons, furniture, rope, and fittings for ships.

Because these items are relatively easy to transport compared to raw materials the return on investment is potentially high. Hence, these items are traded across the known world and merchants brave dangerous lands to gather them. The high profit margins induce high taxation. The taxing authorities, however, typically accept payment by barter as they are always in need of many of the tier three processed goods. In tier three areas, adventurers will find martial, exotic (such as 9-ring broadsword) and renaissance weapons costing 100gp or less, medium to heavy armors, steel helmets and shields, adventuring gear costing 100gp or less, mounts costing 200gp or less, and special and superior items costing 150gp or less. More refined goods are rare and generally 10% more expensive than the normal price.

TIER FOUR: This indicates production of specialty and rare items. Tier four encompasses specialty and rare items such as artwork, gold, finely-smithed goods, tapestries, rare animals, books, paper, and large items such as ships, wagons, or elaborate stonework. These valuable items fetch quite a sum, usually being made to order. Vast sums of wealth may be exchanged for these items, and of course, be highly taxed. Taxes on these items are almost exclusively paid in coin. In tier four areas, adventurers will find all weapons, armors, gear, mounts, special items, and siege weapons.

TIER FIVE: This indicates production of magic items & services. The final tier includes those countries where the traffic of magic items and specialty services occurs. Specialty services include divinations, healing, resurrections, and other spells, or the practice of sages. Although the sale of magic items or specialty services might occur on an infrequent basis in tier two to tier four countries, only in tier five countries is an active marketplace dedicated such trade be found. Magic item sales attract high taxation. Specialty services are taxed moderately, but religious specialty services, such as healing, are not taxed at all.

APPENDIX B: THE AIHRDIAN WEEK

In the Codex of Aihrde, the Aihrdian calendar is discussed, but the days of the week were unfortunately omitted. While there are many different names for the days of the week across

Aihrde, with each race having their own numbering and naming scheme (and indeed, the dwarves measuring time in 15-day periods), the calendar adopted during the Winter Dark used a standard 7-day week based around the solar-lunar cycle.

During the reign of Unklar, the days were named simply by numbers (Oneday, Twoday, etc.), but secretly, the resistance, seeking to bring hope back to the people, renamed each day of the week in honor of a divine figure, with the first days awarded to the sisters of the sun and moon, respectively. After the fall of Aufstrag, the deific names stuck, and are used across Aihrde today.

The days of the week that are universally recognized under the Aihrdian calendar are, thus, as follows (listed with their Earth counterparts for ease of reference):

Sunday: Vettesday, after Ea-Vette

Monday: Raensday, after Ea-Raena

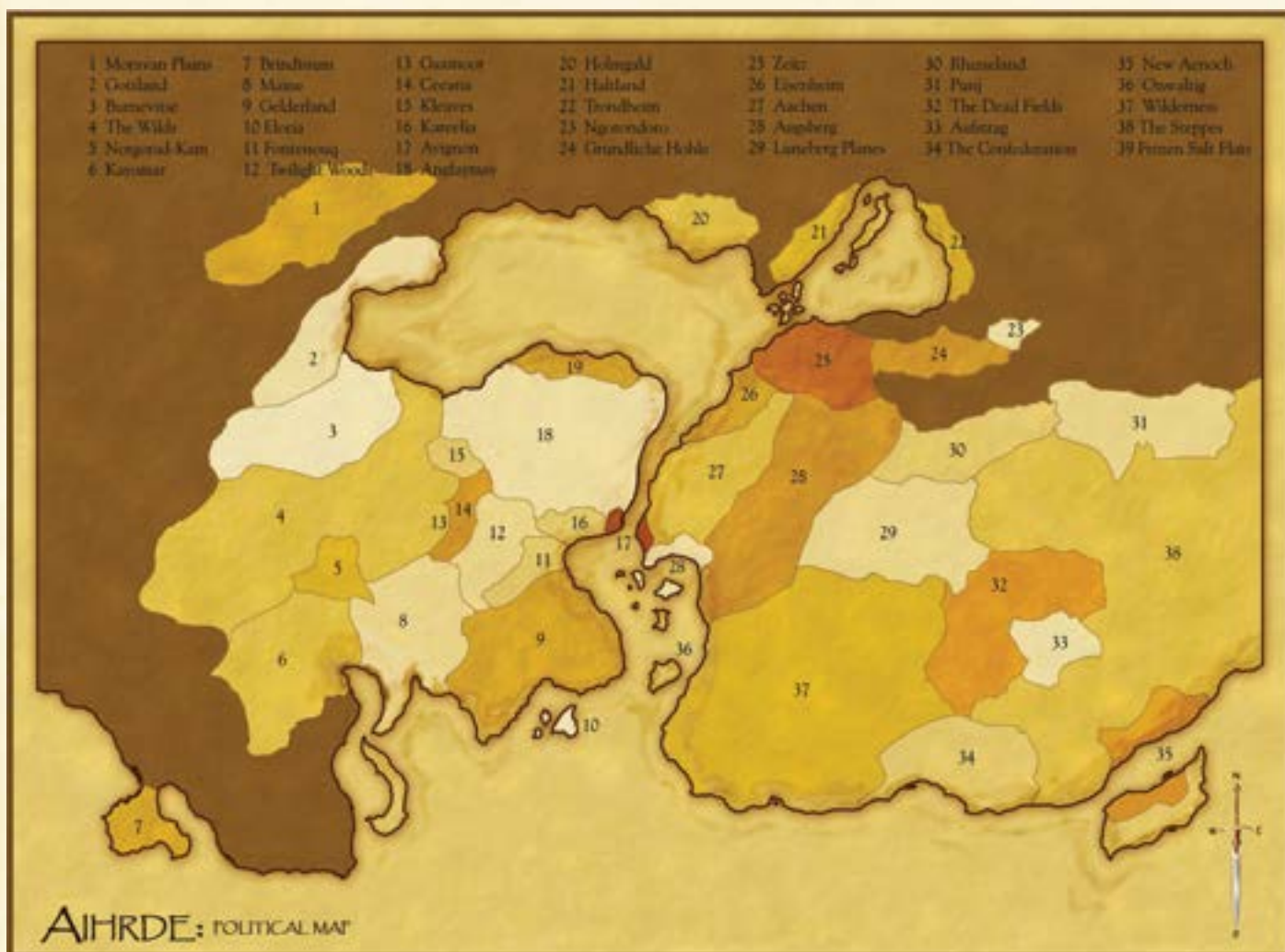
Tuesday: Corsday, after Corthain

Wednesday: Erdesday, after Erde, the All-Father

Thursday: Durensday, after Durendale

Friday: Farsday, after Wenafar

Saturday: Luthersday, after St. Luther



APPENDIX C: LANGUAGES OF AIHRDE



Most of the languages of Aihilde find their origins in the ancient dwarf language. This is true for modern dwarf, Goblin, gnome, Halfling, giant, and human languages apart from the holy and runic tongues. Knowledge in one, however, does not necessarily mean knowledge in all, for there are racial, socio-historical and cultural characteristics which make each language unique. The languages spoken by Elves, humanoids, and Ungern do not originate in ancient Dwarven and are altogether different.

AIHRDE AND STANDARD 5E FANTASY LANGUAGES

Except as noted in this section, all of the standard 5e fantasy languages remain in effect in Aihilde. Where there seems to be a discrepancy, the information listed here takes precedence over the language information listed in the core 5e Fantasy Player's Handbook.

In addition, please consult the information below to determine any bonus languages your PCs may speak. In the core 5e rules, for example, Halflings speak common and Halfling, while Aihildian Halflings will also speak Dwarven, as will gnomes and Goblins.

DWARVEN ROOT LANGUAGES

Aenochian, "Old Imperial": This was the dominant language during the age of the Empire of Aenoch. It is now spoken mostly by the aristocracy of the east, the Punj, the United Kingdom, Ausberg, Onwaltig, and the Hlobane Nation (reference the Confederation). The cult of the Paths of Umbra uses the language in their everyday speech.

Dwarven: Dwarven is the base root of all human, Goblin,

gnome and Halfling tongues. This is the reason that many place names seem similar to ancient Dwarven. It is a simple language based around solid descriptions. For example, in describing a decisive person, a dwarf would say, "His mind is as certain as stone." These types of language constructs make Dwarven extremely verbose. Many dwarves, most famously Dolgan, are long-winded, even when speaking other languages, because they translate from Dwarven into the other tongue. An advantage lies in the language structure, which allows most non-dwarves to master it within just a few short years of study.

Dwarven is spoken in the Dwarven Hohles, by Goblins, gnomes and Halflings.

Ethrum, "Kayomarese," or "The Western Tongue": This was and is the dominant language in the western nations and regions of the world. The descendants of the tribe of Ethrum have maintained their native tongue quite well over the centuries, even during the Winter Dark. It is associated with the struggle against the Aenochians, and also against Unklar. Ethrum is the common tongue in Kayomar, Eloria, and Maine and is the only tongue in which the aristocracy of those two lands speak or write. Like Aenochian, the language is a complicated one, and difficult to learn.

All characters who hail from Kayomar, Eloria, or Maine speak Ethrum in addition to other languages they might know from their race, class and background.

Giant: The giant tongues also share the Dwarven root language, but the Stone Giant tongue is markedly different, having more in common with Gnomish. Most giants can understand the Vulgate, Dwarven and Gnomish.

Gnomish: This language is exceptionally similar to

Dwarven, its mother tongue. A dwarf and gnome attempting to communicate, each in their native tongue, can do so with a DC 12 Intelligence check.

Goblin: Much like the Goblins themselves, this language is a twisted representation of the Dwarven tongue. Where Dwarven is easy to learn, Goblin is difficult. Sentences are convoluted, filled with many phrases and pauses that are seemingly pointless. The language is not, however, for Goblins are by nature devious and their language is as well. The Goblin language is used to force a person to respond and thereby expose his own emotive desires. For this reason, linguists who understand Goblins are frequently found sitting motionless for hours while Goblins ramble on, speaking only when they are certain the Goblin has finished its own speech.

Halfling: The Halfling tongue, also derived from Dwarven, is nevertheless far enough removed and evolved along its own path that it is wholly different from any other language.

Vulgate, the Common Tongue: The common tongue of men, the language used by merchants the world over, is known as the Vulgate. It is spoken all over the world by tradesmen, nobles, adventurers and peasants alike. It originated in the early days of the Aenochian empire and is a bastardized pidgin tongue comprised of a blending of of Ethrum and Aenochian. During the Age of Winter Dark, the Imperial bureaucracy adopted the tongue to better integrate the rule of Unklar with the common folk, and for this reason, it became the most pervasive language in Aihilde. Most of the Young Kingdoms, from Eisenheim to Cleves, speak the Vulgate even in courtly circles.

In game terms, all characters, monsters and NPCs who speak common in the base 5e fantasy rules, in Aihilde instead speak the Vulgate.

DISTINCT LANGUAGES

Elven Language Family: The Elven languages distinctly involve a great deal of body language, as the Elves communicate not just through speech but by emotive expressions which are expressed through the way they stand and sit, their facial expressions, body movements and so on. Learning any of the Elven tongues is quite difficult and takes years of practice to achieve a baseline proficiency. The Age of Winter Dark further exaggerated the differences in the Elven races, making some variant dialects almost as diverse as entirely separate languages.

Player Character Elves will speak the language of their specific subrace, and one of the two high Elven dialects (choose based on the origin location of the PC, or PC's choice). When two Elves communicate using different dialects of Elven, they must succeed at a DC 12 Intelligence check to understand and communicate with one another. For this reason, most Elves switch to Shindolay high Elven when speaking with one of a different subrace.

Fontenouq High Elves: Their lust for war has given the Fontenouq Elves a militaristic worldview. Their language, as such, is sharp and clear, with few references to those things beyond the physical plane.

Shindolay High Elves: The high Elves of the Seven Rivers (Shindolay) speak a sing-song, melodic version of Elven which remains the root of all Elven dialects.

Twilight Elves: The Elves native to the Twilight Wood, a place which thrived during the Winter Dark, did so by feeding

off of the light of the moon. The twilight Elves adapted to the peculiar nature of the forest, and their language reflects it. The tone is quiet, almost secretive. They identify things and places through metaphor as much as through nouns.

Wild & Mist Elves: These Elves remained on Aihilde during the Winter Dark, surviving by migrating from one area to the next. Both speak the wild Elf dialect, a smooth, flowing, high-pitched language, with sentences frequently laced with double entendres, for they lived in the open during the Dark and were hunted far and wide.

Wood Elves: Much like the wild Elves, these Elves hid themselves in deep forests and fought for freedom during the Winter Dark while avoiding the hunters of Aufstrag. Their tongue is thickly accented, almost guttural, and is the most difficult for other Elves to comprehend, save possibly that of the Blood Elves. An Elf that speaks another dialect of Elven must succeed at a DC 15 Intelligence check to understand the wood Elf dialect, and vice-versa.

Blood Elves: If there is one language that is more alien to the rest of the Elves than wood Elven it's the language of the Blood Elves. Tortured for centuries within the depths of Aufstrag and twisted into their eventual, ethereally haunting form, the Blood Elves developed a dialect of Elven that is tainted with Ungern, resulting in a guttural, yet strangely melodic language whose words are sharp and steeped with power. Blood Elves speak in circles, their words hypnotic and tinged with double meanings at all times. As with wood Elves, other Elves attempting to comprehend the Blood Elves dialect must succeed at a DC 15 Intelligence check, unless they speak both Shindolay and Ungern, in which case the Intelligence check is DC 12.

Languages of the Humanoids: Orcs, dragonmen, kobolds and other humanoids speak their own languages which are generally unique to each individual race. Humanoids who commune with these races or who descended from such a race, will often also share bits and pieces of language, creating new, regional dialects of each. In general, these languages are as presented in the core Fifth Edition Player's Handbook.

Thieves' Cant and Druidic: These two specialized languages are spoken by thieves and druids the world over, respectively, and involve hand gestures as well as key words with double meanings. In the case of druidic, it is a fully developed language that makes use of its own runic alphabet, vocabulary and syntax. It is possible, at the Castle Keeper's option, for other guilds and organizations to have specialized languages that are also unique to them. In such a case, any player character members of such organizations should also gain the language of their guild or order as a bonus language.

Troll: Troll is unique amongst languages of Aihilde. Its root language is that of the original trees, and as such is wholly different from other spoken languages. It relies on touch as much as sound, and while most trolls speak a degree of Vulgate, effectively communicating with them generally requires magic.

Ungern: The Ungern are the children of Unklar, and even after the fall of the Horned God and the end of the Winter Dark, still remain a plague on the world of Aihilde. They speak their own tongue, derived from Old Aenochian, but possessed of a hidden power born of Unklar's knowledge of the Language

of Creation, a power that other languages do not possess. Only those with a minimum Intelligence score of 16 or fighters with the the Vale Knights Martial Archetype may master the Ungern language.

MAGICAL LANGUAGES

The Holy Tongue, “The Words of Law”: Spoken by by groups such as the Holy Defenders of the Flame and the Confessor Knights, as well as priests of Durendale and St. Luther, this language is that of law and good, and evolved over thousands of years. It involves emotive responses and intuition.

The Runic Tongue: This language predates most of the wars of Aenoch and Ethrum, coming from, so scholars believe, the Age of the God Emperors. It is exceedingly complex and few on Aihilde can speak it with any fluency. The priests and wizards of the old gods are adept at the language and frequently use it as their holy tongue. Those who are fluent can generally understand and speak both Ethrum and Aenochian.

The Runic tongue is available to be chosen as a language to any PCs of the cleric, druid, warlock, sorcerer, or wizard classes, in addition to any other languages offered by their race, class, or background. It is not a bonus language, but is available to be chosen if the PC has options to choose additional languages.

THE ALENDERDE-UT-PILT (LANGUAGE OF CREATION)

This language is that of life itself. It is the language with which the All Father spoke the world into being, fashioning it from the Void. From his voice, the language, its parts, its tone, the nuances of inflection and their order sprang all that is or ever shall be. It is said that the All Father used the language to spin the magic of his being into the world of Aihilde, and those who heard the sound of it knew power beyond any other.

It is a powerful language, the root of all things, and the greatest source of magic in the multiverse, and as such it is almost impossible to master. Very few have even come close; even the goddess of the inner world, the dragon Inzae, could not understand it when the All Father tried to teach it. He wrote it for her in the Obsidian Book, but her efforts tainted the language, turning it to a force of chaos and evil.

The trees of old in the Days before Days, the sentients, learned it, as did the dragon Frafnog, from the All Father’s teaching. The sentients, however, had no interest in it, and the dragon folded the language into his mind, and none know whether he still knows it or has forgotten.

The dwarves were taught, but few managed to truly comprehend it, and even then were only able to do so as a collective endeavor, and the understanding of the Greater Dwarves of Inzae eventually led to the Rings of Brass, and in some small measure to the Mammoth Scrolls the chronicle the history of the world. Even these, however, were too great for any one person to translate and understand, and the scrolls have been scattered and lost for many thousands of years.

Some clever men sought out the Dwarven runes and taught themselves to use those they found, growing powerful besides. It is said that the Archmage Nulak-Kiz-Din mastered much of the

language when he found the Paths of Umbra, and that Daladon was able to use it to bind a Unicorn to Ephemere, Queen of Aachen. Aristobulus One Eye also came to know parts of the language.

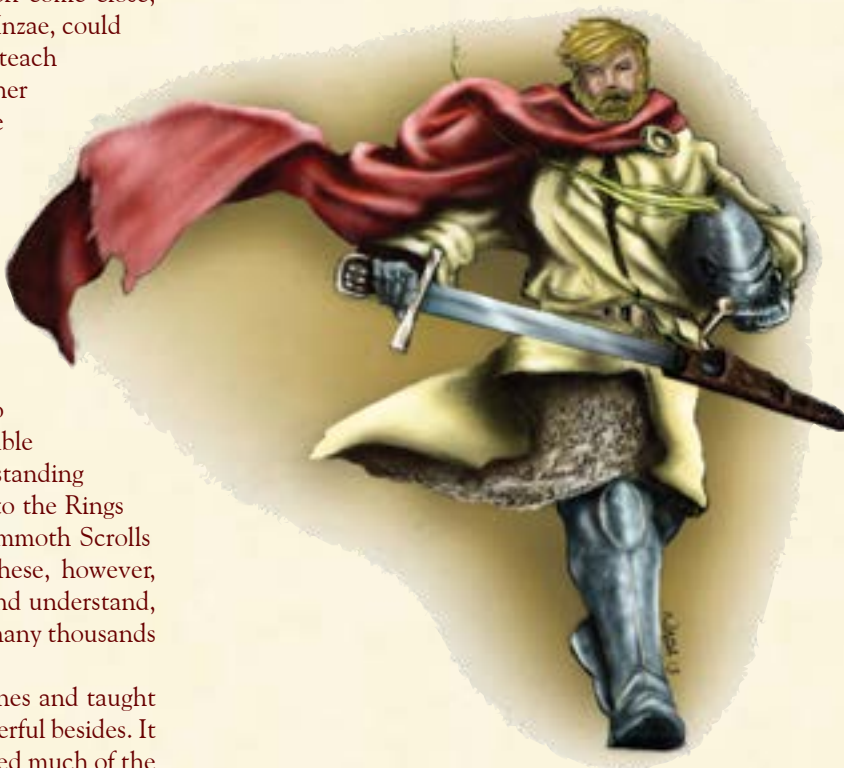
Eventually, in what would become one of the darkest days in history, the great eldritch Goblin king and mage Ondluche, mastered the language and grew to such power that he eventually brought it all to bear against the All Father himself, destroying the creator god and casting his thought into the newly-born multiverse, which tore open gates in the very fabric of reality, ravaging Aihilde and all the worlds beyond.

Nulak and the Birth of the Rune Mark

Many millennia later, a human mage, also named Nulak, sought the secrets of the Language, casting far and wide and delving deep into the depths of the dead Dwarven kingdom of Norgorad-Kam to uncover the Mammoth Scrolls and seek the Paths of Umbra. His quest was not entirely successful; he found neither the full Mammoth Scrolls, nor the Obsidian Book, he eventually came upon the history of the runes, and was able to gather the fabled Rune Sheets containing the schools, the Four Pillars, the Arcs of Time, the Paths of Umbra, the Blood Runes and others.

Whether it was the Red God, the lingering consciousness of the All Father, or the Spirit of Ondluche, or his own deep intuition, some being gave him the understanding he needed to turn these symbols into keys of great power. What Ondluche had guarded with care, Nulak brought into the world, and became the first Rune Mark warlock.

Every spell ever written, spoken, evoked or invoked uses a small portion of the Language of Creation. For more on the Language of Creation and the stories of those who sought its mastery, see The Codex of Aihilde.



APPENDIX D: GUNPOWDER



lack powder exists in Aihrde, largely by the dwarves, who are the only society that has mastered its creation and who have the craftsmanship to manufacture the weapons that make use of it: muskets, cannons and grenades.

Because not every game may find it appropriate to include black powder, we are including this information in the Appendix instead of in the core text. Should you wish to incorporate these weapons in your game, the rules are here.

Black powder weapons are, as you might expect, different from modern firearms. They were exceptionally primitive, but they can be quite intimidating in battle. The biggest drawback to these weapons is that they are exceptionally slow to load. With a flintlock, this process involves pouring powder into the barrel of the weapon, placing the ball onto a patch of fabric, using a rod to tamp the ball down tightly into the barrel, pouring a different kind of powder into a pan on the size of the weapon (called the “frizzen”), then cocking the gun, aiming and firing (while hoping that the spark from your flint and steel ignites the priming powder, causing it to in turn light the powder in the barrel, which leads to the gun firing, sometimes a second or two later.

With a matchlock (earlier than a flintlock) the process was similar, but also required lighting a fuse (the match), which would fall onto the priming pan when the trigger was pulled, lighting the powder.

With a percussion cap weapon, caps much like those used in modern cap guns were used to spark the powder and cause the weapon to fire.

Later flintlock and percussion cap weapons used conical shaped bullets instead of balls, which threaded into the rifled barrel and didn’t require the use of a patch. Even still, the basic process was similar. These guns were not fast to reload once discharged. This is why many people during the era of these guns also carried swords, knives, hatchets and other implements of destruction.

SPECIAL RULES FOR BLACK POWDER WEAPONS

FIREARMS

Black powder weapons, unfortunately, are much easier fouled than more modern firearms and can jam and even, in some cases, explode. They are very dangerous weapons in this respect. When using a black powder weapon, on a roll of natural 1, the gun does not fire due to being jammed or the powder simply not igniting. In addition, roll an extra 2d6. On a result of 2-11, the result indicates the number of rounds it will take to clear the fouled weapon before it can be used again. On a result of 12, the weapon explodes from the jam, dealing normal damage to the user.

On the up side, black powder weapons are exceptionally effective against armored metal plates. Against such weapons, the effective AC of breastplates, half plate, or plate armor is reduced by 3.

CANNONS

Cannons range in size depending upon the weight of the ball they hurl, from 1 lb. to 120 lbs. Other than the swivel gun, all

cannons must be maneuvered into firing position. It takes one full round to change the firing position of a cannon. It takes a movement action to rotate a swivel gun. A minimum range of 1/2 the range increment is required, except for the Swivel Gun.

Firing a cannon requires a crew of at least two to fire swivel and 12-pound canon, a crew of 3 to fire a 60-pound canon and a crew of 4 to fire the 120-pound canon. This allows for one shot every two rounds. The firing time is doubled for each missing crew member. For example, it requires a crew of 3 to fire a 60-pound canon every two rounds. If only one individual is firing the canon it would take 6 rounds per shot.

Damage indicated corresponds to a direct hit. Those within a 10-foot blast radius suffer the damage indicated. Damage from the explosion is reduced by 2d10 out to 20 feet, and by an additional 2d10 to 30 feet. Calculate this by removing the highest value dice from the total with each increment (ex. A 120 lbs. cannon scores 10d10 on a direct hit, 8d10 from 10-20 feet, and 6d10 at 20-30 feet). Beyond 30 feet, no damage is dealt. Swivel guns do no damage beyond a 20 feet blast radius.

A miss requires a roll for deviation. Roll 1d8 for direction of deviation, and 1d6x10 in feet. On a roll of natural 1, apply the same rules as a misfire with a black powder pistol or rifle.

GRENADES

Grenades require an action to light, but may then be hurled as a bonus action. They deal 3d6 damage in a 10 feet blast radius, and 1d6 to 20 feet. A miss requires a roll for deviation. Roll 1d8 for direction of deviation, and 1d4x5 in feet. Yes, this makes it possible to drop a grenade behind you. On a roll of natural 1, there is a 10% chance the grenade explodes in the hand of the wielder, inflicting double damage and causing the loss of the limb.

GUNPOWDER

While gunpowder burns (with an ounce consuming itself in 1 round and illuminating as much as an oil lamp) or even explodes in the right conditions, it is chiefly used to propel a bullet out of the barrel of a pistol or a rifle, or it is formed into a grenade. An ounce of gunpowder is needed to propel a bullet. Gunpowder is sold in small kegs (15-pound capacity and 20 pounds total weight, 250 gp each) and in water-resistant powder horns (2-pound capacity and total weight, 35 gp for a full powder horn). If gunpowder gets wet, it cannot be used to fire a bullet.

WEAPON PROFICIENCIES

Regarding weapon proficiencies, in general, black powder weapons are exotic weapons, and no character class is assumed to have proficiency with their use. Any character can, however, sacrifice a tool proficiency they gain in order to become proficient with a type of black powder weapon (pistols or long arms), with the approval of the Castle Keeper.

Cannons do not require proficiency to use; when properly crewed, proficiency bonus can always be added.

Grenades are considered simple weapons.

READING THE TABLE

There are several new fields in this table with which readers

may be unfamiliar.

“Caliber” is largely for reference of the player and Castle Keeper, and relates to the size of the bullet.

“Range” is the range increment, after which all shots are at Disadvantage.

“Dmg” is the damage the weapon inflicts. All firearms inflict

piercing damage.

“Acc” represents the bonus or penalty applied to each shot based on the accuracy of the weapon.

“Rel” describes the number of rounds, sometimes with a die value, that it takes to reload the weapon. Reloading primitive firearms was an involved process that generally took longer than the few seconds or so it takes to swap out a magazine or thumb a few rounds into the chamber of a modern weapon.

TABLE: BLACK POWDER WEAPONS

Weapon	Caliber	Rng.	Dmg.	Acc.	Cap	Rel.	Cost
Pistols							
Wheel-lock	Var.	15'	D10	-2	1	2	215gp
Flintlock (Short)	Var.	20'	D10	-1	1	2	225gp
Flintlock (Long)	Var.	25'	D10	0	1	2	225gp
Percussion (Short)	Var.	25'	D12	+1	1	1	250gp
Percussion (Long)	Var.	30'	D12	+2	1	1	250gp
Pepper Box	Var.	10'	D8	-2	4-6	1d4	300gp
Long Arms							
Arquebus	.60-.90	75'	2d8	-3	1	d4+1	400gp
Matchlock	.38	75'	2d8	-2	1	2	450gp
Flintlock	.38	100'	2d8+2	-1	1	2	500gp
Scattergun	Shot	30'	D8	+1	1	d4+1	400gp
Long Rifle	.40	125'	2d8+2	+2	1	2	550gp
Cannons							
Cannon, 12 lb. †	12lb.	150ft.	5d10††	0	1	2	1000gp
Cannon, 60 lb. †	60lb.	150ft.	8d10††	0	1	2	2500gp
Cannon, 120 lb. †	120lb.	200ft.	10d10††	0	1	2	5000gp
Cannon, Swivel Gun (1 lb.) †	1lb.	200ft.	3d10††	0	1	2	750gp
Grenades							
Grenade	n/a	10ft.	3d6/1d6‡	0	n/a	n/a	50gp

† Requires a crew of at least two to fire swivel and 12 lbs cannon, a crew of 3 to fire 60 lbs. cannon and a crew of 4 to fire the 120 lbs. cannon. This allows for one shot every two rounds.

†† Damage indicated corresponds to a direct hit, out to a 10-foot radius. Total blast radius is 30 ft., and damage is reduced by 2d10 per 10 feet beyond the initial 10. If this reduces damage to zero, the effective blast radius is likewise reduced. A swivel gun, then, has a total blast radius of 20 feet, dealing 3d10 out to 10 feet, and 1d10 to 20 feet.

‡ 3d6 damage in a 10 foot blast radius, and 1d6 from 15 to 20 feet.



APPENDIX E: PSIONICS



sionics are mysterious powers that come from the mind and force of will of the individual. Unlike magic, which is an external force, the mystical powers formed from the Language of Creation uttered by the All Father in the Days Before Days, psionics are intuitive powers that draw on the sheer will of the user.

Very few people have the capacity for true psionic power, though there are many that possess a very low level of intuitive senses which allow them to sense when danger is coming, to feel when something is out of place, or to have a sense of déjà-vu about a certain situation.

Psionics in Aihrde come in two forms: wild talents and mentalists. The Mentalist is a full psionic, a person with the rare gift to achieve great feats of mysticism using only the power of their mind. This is represented in the brand new Mentalist core class. The Wild Talent is the minor psionic who has a basic level of psychic sensitivity and can occasionally achieve great feats of prowess. In game terms, this is represented by the Wild Talent Feat.

NEW SKILL: PSIONICS

Psionics is the skill proficiency used by mentalists to focus their psychic powers. While nominally tied to the Wisdom Ability Score, psionics is an unusual skill in that it is used equally between Intelligence, Charisma or Wisdom, depending on the psychic power being used. See the Mentalist character class and the Psionics rules, below, for more information.

NEW FEAT: WILD TALENT

You have a touch of the psychic in you. This grants you certain abilities above and beyond those of normal people. When you take this feat, you gain the following:

- **Basic Psychic Senses:** You gain advantage on Wisdom (Perception) checks to sense danger, spot hidden things, or intuit something unusual.
- **Iron Will:** You gain advantage on Wisdom saves against mind-altering effects and the charmed condition.
- **Basic Psionic Power:** Choose one basic psionic power from among the following: Combat Awareness, Empathy, Psychic Defense, Psychometry, Telepathic Probe. You may use this power as standard, including Psychic Backlash on failed checks. You are not proficient with the Psionics skill. See Psionics for more information.

THE MENTALIST

The last sentry spun on her when she accidentally stumbled over a loose rock, and spat, "Who goes there?" Alishya hated it when her natural stealth failed her. Still, she had other abilities.

She focused her mental energies on the area, feeling every inch of her body become one with the castle and sensing her opponent, the tension in his limbs, the quick beat of his heart, the beads of sweat on his forehead. Somehow, she knew exactly what his next move would be.

She slid her rapier from its scabbard and used it knock aside the clumsy thrust of his own khopesh, then neatly stepped inside his personal space before he could bring it to bear, sinking her dagger



smoothly into his chest. She lifted her mask and kissed him as his last breath escaped, then whispered. "They call me the Fox, my love. Sleep well."

As his lifeless form slid to the ground, Alishya shrugged. "They always die of a broken heart," she muttered, then moved to signal her companions. They still had a long way to go, and the duke's treasures beckoned from within...

Not all mystical power arises from alien forces or from the arcane energies that permeate the lands. Some men and women have the ability to call upon special inner reserves of Strength and ability, reserves that manifest as a power commonly known as mentalism, or psionics.

With a colorful assortment of psychic abilities at her disposal, the mentalist leads the way in matters of the occult, but this power comes with an exacting toll. Mainstream society tends to distance itself from the mentalist out of fear and mistrust for a type of power they neither have nor can understand. Arcanists,

too, shy away from the mentalist, perhaps bitter towards the mentalist's ability to naturally call forth powers that arcanists must work long and hard to achieve.

Many mentalists revel in the dark perception society holds of them, using it to reinforce their own mystique, while others seek to break down these barriers and gain acceptance amongst mainstream society. It is difficult, however; few are likely to trust someone who can read your feelings or thoughts, or even control the same.

Because of the fear and mistrust associated with their abilities, and because of the more focused nature of their power, psychic adventurers must learn certain combat skills to survive in the shadows and seedy underbelly of the world.

CLASS FEATURES

As a Mentalist, you have the following class features.

HIT POINTS

Hit Dice: d8 per mentalist level

Hit Points at 1st Level: 8 + your Constitution modifier

Hit Points at Higher Levels: 1d8 (or 5) + your Constitution modifier

PROFICIENCIES

Weapons: Simple weapons, hand crossbows, longswords, rapiers, shortswords

Armor: Light armor

Tools: None.

Saving Throws: Wisdom, Charisma

Skills: Choose two from Athletics, Insight, Medicine, Persuasion, Perception, and Stealth

EQUIPMENT

You start with the following equipment, in addition to the equipment granted by your background:

- (a) a rapier, (b) a longsword, or (c) any simple weapon
- (a) a light crossbow and quiver of 20 bolts or (b) any simple weapon
- (a) a dungeoneer's pack, or (b) an explorer's pack
- (a) Leather armor and two daggers

TABLE: THE MENTALIST

Level	Proficiency Bonus	AC	Features
1st	+2	10	Psychic Powers, Psionic Insight (d6)
2nd	+2	10	Psychic Nature, Psychic Senses
3rd	+2	10	Basic Psionic Power
4th	+2	11	Ability Score Improvement
5th	+3	11	Mental Resistance; Basic Psionic Power, Psionic Insight (d8)
6th	+3	11	Psychic Nature Feature
7th	+3	12	Basic Psionic Power
8th	+3	12	Ability Score Improvement
9th	+4	12	Basic or Advanced Psionic Power
10th	+4	13	Psychic Nature Feature, Psionic Insight (d10)
11th	+4	13	Basic or Advanced Psionic Power

12th	+4	13	Ability Score Improvement
13th	+5	14	Basic or Advanced Psionic Power
14th	+5	14	Psychic Nature Feature
15th	+5	14	Basic or Advanced Psionic Power, Psionic Insight (d12)
16th	+5	15	Ability Score Improvement
17th	+6	15	Basic or Advanced Psionic Power
18th	+6	15	Mystical Psionics
19th	+6	16	Ability Score Improvement; Basic or Advanced Psionic Power
20th	+6	16	Superior Insight

PSIONIC POWERS

At levels one, three, five, and seven, the character may choose one new psychic power from the “basic” list. Beginning at level nine and at every odd-numbered level thereafter, the character may choose new powers from either the “basic,” or “advanced” powers lists. Advanced powers have prerequisites that must be met before they can be chosen. In addition, at first level, the Mentalist gains additional basic powers equal to her Wisdom bonus. Thus, if a Mentalist has Wisdom of 18, she gains five basic powers at first level (one, plus four for your Wisdom bonus of +4). If your Wisdom bonus increases at any time, you gain an additional basic psionic power; likewise, if your Wisdom bonus decreases, you lose one basic power, though you can never have less than 1 basic psionic power.

Using Psionic Powers. You may use your psionic powers as often as you like, but unless otherwise stated in the power's description, using a psionic power is a standard action. You gain a special, “Psionics” skill. You are proficient in this skill, which is not based on any specific ability score. To use a psychic power, you must succeed at a psionics check using the ability score associated with the psionic power in question. This check is DC 13 for basic powers, or DC 15 for Advanced powers.

Psychic Burn. Whenever you a psionics check to use a power, you lose access to that psychic power until you complete a long rest. In addition, if you roll a natural 1 on any psionic check, you also suffer 1d4 points of psychic damage from “psychic burn” if the power is a basic power, or 1d6 points of psychic damage if the power is an Advanced power.

Some powers have specific DCs to activate; for these powers, you only suffer psychic burn if you fail to achieve a DC 13 (basic) or 15 (advanced) on your check; achieving over DC 13 or 15 but under the activation DC for the power means the power fails to function, but you do not suffer burn. For example, attempting to use *mesmerism* on a creature to achieve the *hypnotic pattern* effect is a Charisma (psionics) check at DC 16. If you roll your check and achieve DC 15, you do not succeed in activating the power, but you also do not lose access to it until the end of your next long rest.

Even if the target gets a saving throw, you must still make the psionics check to activate the power, as the potential for psychic burn arises from your success or failure to activate, not from the opponent's success at saving against your power.

For powers requiring a psionic attack roll (see below), the attack roll replaces your activation check, and if the attack roll

is below DC 13 for basic or DC 15 for advanced powers, you suffer psychic burn, though the attack may still strike if it beats the opponent's AC or saving throw before fizzling out.

Psionic Ability. Though each of your powers may use a different mental ability check, Wisdom is your ability for your psychic powers, since they come from your force of will. You always use your Wisdom modifier when setting the saving throw DC of a psionic power you use, and when making an attack roll with one:

Psionic Save DC = 8 + your Wisdom bonus + your proficiency bonus.

Psionic Attack Modifier = Your proficiency bonus + your Wisdom modifier.

PSIONIC INSIGHT

Your psionic nature gives you an intuitive insight into the world around you. You can use this insight to benefit yourself or others. To do so, use a bonus action on your turn and choose yourself or another creature that you can see within 60 feet of you. That creature gains one Psionic Insight die, a d6.

Once within the next 10 minutes, that creature can roll the die and add the number rolled to one ability check, attack roll or saving throw it makes. The creature may wait until after it rolls the d20 before using the psionic insight die, but must decide before the CK says whether the roll succeeds or failed. Once the psionic insight die is rolled, it is lost. A creature can have only one psionic insight die at a time.

You can use this feature a number of times equal to your Wisdom modifier (a minimum of once). You regain all expended uses when you finish a long rest. Your psionic insight die changes when you reach certain levels in this class. The die becomes a d8 at 5th level, a d10 at 10th level, and a d12 at 15th level.

PSIONIC NATURE

At second level, all mentalists discover their psionic nature – that is, the major focus of their psychic powers. Upon reaching second level, choose from Psychokinetic, Psy-Ghost or Sensitive. This choice provides additional abilities at second level, and again at 6th, 10th, and 14th level.

PSYCHIC SENSES

At level 2, your psychic senses are highly attuned to the world around you, providing a “sixth sense” about people, places and things. They represent the psychic’s ability to perceive the world around him in ways different than others. You may, as a bonus action, use *detect evil and good*, *detect magic*, *detect psionics*, or *detect poison and disease* as a spell-like ability. Alternately, you gain advantage on any Wisdom (Perception) check.

After using this ability, you must complete a long rest before using it again. At level nine, you may use this ability a number of times equal to your Wisdom bonus. You regain expended uses at the end of a long rest.

In addition, whenever you encounter another psychically active, magically active, or otherwise supernatural person or creature, you may recognize its nature as such, using your passive Wisdom (psionics) score. If the creature is not attempting to hide its nature, the DC is 15. If the creature is attempting to hide its nature, the DC is equal to its psionic, spell, or power save DC.

You may also use a bonus action to attempt to actively sense

any person or creature’s nature in this manner. A successful Wisdom (psionics) check yields one of three results: psychic, mystic, or supernatural creature:

- Psychic creatures are other mentalists or creatures with powers which deal psychic damage, or whose powers are expressly designated as psychic or psionic.
- Mystic creatures are those that use magical abilities (cast spells or have spell-like abilities). Arcanists, Hallowed and Occultists would register as mystic in nature.
- Supernatural creatures are any creatures that are not entirely natural—that is, creatures which are not of the humanoid, giant, beast, or plant type. However, at the CK’s option, certain creatures of the giant and plant type may register as supernatural—after all, plants that walk around and most humanoids over 12 feet tall are certainly not part of the normal, natural world!

ABILITY SCORE IMPROVEMENT

When you reach 4th level, and again at 8th, 12th, 16th, and 19th level, you can increase one ability score of your choice by 2, or you can increase two ability scores of your choice by 1. As normal, you can’t increase an ability score above 20 using this feature.

MENTAL RESISTANCE

At level five, Mentalists gain an extraordinary mental and emotional resilience. You gain proficiency with Intelligence saving throws. At level ten, choose one mental save. You gain expertise with saving throws of that type, adding double your proficiency bonus.

MYSTICAL PSIONICS

At level 18, you may choose any one spell, which you may use as a psychic power. This ability counts as an Advanced psionic power, but does not require a psionics check to activate. If the spell is level 8 or 9, you may use this ability once, after which you must complete a long rest before you may use it again. If the spell is level 4-7, you may use it a number of times equal to half your Wisdom modifier, regaining expended uses after completing a long rest. If the spell is levels 1-3, you may use it a number of times equal to your Wisdom modifier, regaining expended uses after completing a long rest. If you choose a cantrip, you may use the ability at will, as a bonus action.

SUPERIOR INSIGHT

At level 20, when you roll initiative and have no uses of psionic insight left, you regain one use.

PSIONIC NATURES

Your character’s psionic nature reflects the natural bent of their psychic abilities. Some focus on affecting the physical world with their mind. Others focus on their own bodies and their abilities to move unseen in the normal world. Still others have a strange, expanded sixth sense, an extrasensory perception which gives them an extraordinary insight into the souls of other people, as well as the ability to affect the minds and hearts of those people.

Though most mentalists choose powers that are in line with their psionic nature, it is not a requirement. There are, for

example, psychokinetics who possess the abilities of obfuscation and clairvoyance. There are, likewise, psy-ghosts who possess combat awareness, and sensitives who have the ability of telekinesis.

You choose your psychic nature at level 2, and it grants you special abilities related to your psychic nature at levels 2, 6, 10 and 14.

PSYCHOKINETIC

Psychokinetics are those psionics with a talent for affecting the physical world with their minds. They can move objects, create energy from thin air, harm and heal with the power of the mind, and even auCKent their own physical abilities. From creating fire to taking control of machines and demonstrating great feats of physical prowess, they can be among the most overtly deadly of psychics.

IMPROVED PSYCHOKINESIS

Beginning at level 2 when you select this nature, you may expend one use of Psychic Insight to roll your Insight die, adding the result to the damage you inflict with a psychokinetic power. This additional damage is of the same type as the power would normally inflict (bludgeoning for hurling an object at a foe, fire for using pyrokinesis, etc.)

TELEKINETIC STRIKE

Also at level 2, whenever you deal damage with a melee attack, you may expend one use of Psychic Insight to roll your insight die and add the result to the damage you inflict, as you boost your attack with telekinetic force. This damage is of the same type your weapon normally inflicts.

PSYCHIC ATTACK

When you reach sixth level, you have honed your psychic powers to the point where you can inflict minor damaging effects at will. Choose any damage-dealing cantrip. You may use this ability at will as a psychic power, substituting your psychic attack roll and psionic save DC for the magical attack and spell save DC where appropriate. This power does not require a psionics check to activate (though any required attack roll or saving throw remains in place).

DISCERNING POWER

At level 10, Whenever you use a psychokinetic power to create an area of effect (such as an explosion), you may expend one use of psionic insight to create safe areas that are not affected. Choose any number of creatures within the area of effect up to your Wisdom modifier; these creatures take no damage from the power and are not affected by it in any way.

OVERWHELMING POWER

At level 14, whenever you use a psychic power that deals direct damage and allows a saving throw, you may expend a use of psychic insight to impose disadvantage on one creature making a save against that effect.

PSY-GHOST

The Psy-Ghost is the master or mistress of affecting the minds of others. Their major talent lies in passing unseen through crowds, in infiltration and control. These are the psychics who are able to convince you they're not there, who

can convince you to take actions against your own interest, who can charm you or even generate stark, irrational terror. Subtle and devious, they can be the most quietly dangerous among psychics.

PSYCHIC STEALTH

At level 2 when you choose this nature, you gain expertise with the Stealth skill, adding double your proficiency bonus whenever you make an ability check using this skill.

MESMERIZING GAZE

Also starting at second level, your gaze and words have the ability to enchant and mesmerize others. As an action, you may expend one use of psychic insight to force another creature to make a Charisma saving throw against your psychic save DC. If the creature fails, it is charmed by you. Roll your psychic insight die; the result indicates the number of rounds the effect lasts, ending at the end of your turn on the indicated round. The creature is entitled to a new saving throw at the end of each of its turns, ending the effect on itself with a success. A creature charmed in this way is incapacitated and clearly dazed, and when the effect ends, they do not remember you being there.

DISTRACTING STEALTH

Beginning at sixth level, whenever a creature you can see targets you or an ally with an attack, you may use your natural psychic abilities to convince them that their target is somewhere else. Expend one use of Psychic Insight and roll your Psychic Insight Die; that opponent takes a penalty on their next attack roll equal to the result on the die as they target a space five feet from the actual intended target.

NATURAL STEALTH

Beginning at tenth level, unless you choose to be seen, you are always moving with stealth, affected by a psychic field that distracts others and making it hard to discern your existence. You are constantly under the use of a passive Dexterity (stealth) check, using your psychic stealth expertise, unless you choose to turn it off, which you can do on a selective basis, allowing either all to see you, or a number of individual creatures up to your Wisdom modifier.

OVERWHELMING PERSONALITY

At 14th level, whenever you use a mind-affecting or stealth-related psychic power, or you attempt a Dexterity (stealth) roll, you may expend one use of Psychic Insight to impose disadvantage on all saving throws against the power, or Wisdom (perception) checks to detect you. This effect lasts for a number of rounds indicated by rolling your Psychic Insight die, but only affects the specific power or Dexterity (stealth) roll indicated when you activated this ability.

SENSITIVE

The Sensitive is a specialist in information gathering. They can see into a room across the world, gathering secrets of foreign nations. They can hear the thoughts of another person, picking out lies and half-truths. They can communicate with someone miles away through the power of their mind. They're the ones that see into the hearts of men, knowing what evils

lurk there, and exploiting them to ends that are sometimes heroic, sometimes nefarious. No secret is safe when a psychic sensitive is present.

COMBAT INTUITION

When you choose this psionic nature at second level, you always have an intuitive sense about when a dangerous situation is about to erupt into combat. Whenever you make an initiative check, you add your proficiency bonus to the check. Starting at level 10, you add double your proficiency bonus to the check.

IMPROVED INSIGHT

Also at second level, after completing a long rest, roll one psychic insight die. You do not have to expend a use of psychic insight to roll this die. You may add the result of this roll to any ability check, attack roll, or saving throw you make until the end of your next long rest. You may choose to wait until after you roll the d20 to add this bonus to the roll, but it must be before the CK reveals the result of the roll.

PSIONIC GUIDANCE

At sixth level, choose either the *guidance* or *true strike* cantrip. You may use this cantrip as a psionic power. It counts as a Basic Psionic power for you, but does not count against your normal number of powers known, and does not require a psionic power check to use.

PSIONIC SIGHT

Beginning at 10th level, you may improve your senses beyond those of a normal person. You gain darkvision. In addition, you may expend one use of Psionic Insight to use See Invisibility, as per the spell. You do not need to make a Psionic Power check to use this ability, which in all other ways functions exactly as the second-level spell.

GREATER INSIGHT

Starting at 14th level, you get an even greater insight into the events that will befall you during the course of the day. After completing a long rest, you roll two psychic insight dice instead of one, for your Improved Insight ability, and you may apply both results to attack rolls, ability checks or saving throws before your next long rest. However, you may only apply one result to any given check. You do not have to expend a use of Psionic Insight to roll these dice.

PSIONIC POWERS

Psionic powers are abilities that impart great and broad power, but are far more focused than the magic wielded by that of Arcanists. Mentalists may have far more control over one or two areas of power, but will never have the diversity of effects available to them that their more traditional magic-using counterparts have. Even still, psionics is a gateway to vast power that creates suspicion and jealousy in more traditional magic users.

Many games use psionics as not much more than another form of magic; psionic power accomplishes many of the same things that magic does, is broken down into spell-like lists of effects, and Mentalists resemble little more than Arcanists or magi with a different flavor. Worse, systems that do this fail to present psychic powers that ring true of those we read about in many

science fiction novels, and those that fall into the realm of what we grudgingly (and for lack of a better term) call “believability.” We’ve all heard of clairvoyance, of E.S.P., of telekinesis, even of pyrokinesis. Outside of systems that are trying to do little more than simulate a different kind of magic, whoever heard of psychic teleportation, or psychic time travel? This system attempts to present a psychic powers system that not only is very different from magic, but that remains in the realm of “familiar” insofar as what psychic power is and what it can do.

USING PSIONIC POWERS

Psionic powers work off of an attribute check using the Psionics skill. Unlike most other skills in the rules set, Psionics is not tied to a specific ability score, but is combined with Intelligence, Wisdom or Charisma, based upon the power in question. Mentalists exhibit a range of powers dedicated across their mental attributes. Unless otherwise noted, any psychic powers that can be used on others have a range of “line of sight.”

The basic DC for a psionic power is 13 for a Basic power, and 15 for an Advanced power.

Each psionic power represents a broad range of potential effects. Pyrokinesis, for example, can do a lot of different things with fire. Since the range of effects possible with many psionic powers is broad and varied, CKs and players are encouraged to invent new effects and manifestations of their powers, using those listed as examples.

The final DC to use these effects, as well as whether the power is activated by a simple Attribute check or a Psychic attack roll (see below) is always at the discretion of the CK. More complex effects may see a higher DC than basic applications of a power, though mimicking the effects of a spell usually carries a DC equal to the base DC of the power, plus 1 per level of the spell being mimicked (see “Psionics and Magic,” below). This can act as a solid guideline for the CK to set the DC of an unique application of a power—roughly what spell level does it match in terms of raw power?

PSYCHIC BACKLASH

Any time a mentalist attempts to use an ability beyond their current expertise, there is a chance of suffering psychic backlash, a sort of burnout for pushing their limits. If at any time a mentalist fails her roll to activate a psionic power, she loses access to that power until she completes a short rest. If, on the other hand, she rolls a natural 1, she instead suffers 1d4 points of psychic damage if the power is a Basic power, and 1d6 if it is an Advanced power, and may not access that particular ability until completing a long rest.

Psychic backlash only applies if the psychic fails to achieve at least a DC 13 roll for basic powers, or DC 15 for advanced powers. In the case of powers that require special DCs higher than the base, if the psychic rolls above the base DC, but under the DC required for the specific effect she is trying to create, the power does not activate, but she does not suffer backlash.

For Example: Clara, a third-level mentalist with 18 Wisdom, attempts to activate her pyrokinesis power to mimic a fireball spell as cast at third level effectiveness. The DC for this use of the power is set at 16 by the CK. She makes a Wisdom (psionics) check (pyrokinesis is a Wisdom-associated ability)

and gets a final total of only 11. The power fizzles, and Clara cannot use pyrokinesis until she finishes a short rest.

Since pyrokinesis is a basic power, if Clara had rolled at least a 13, the power would've failed, but she would not have lost access to it, since she made the base DC for a basic power.

If Clara had rolled a natural "1" on her check, regardless of the final result of the check, she would not only lose access to the ability until she completes a long rest, but she would also suffer 1d4 points of psychic damage. This means that psychics must consider very carefully their choice of effects when calling upon their abilities.

In addition, certain psychic powers may rebound upon the mentalist if the roll to use them is failed. Pyrokinesis, for example, is particularly dangerous to a mentalist, for fire is hard to control. Likewise, biokinetic harm can sometimes rebound if the psychic attempts particularly powerful or deadly uses of this power. This is because pushing psychic powers too far takes a toll on the mentalist, who must carefully weigh her power against the consequences of its use. A psychic may have the ability to induce a heart attack with biokinetic harm, for example, but attempting that level of biokinetic manipulation could result in the psychic themselves suffering an embolism that ends their own life!

PSIONICS AND MAGIC

In general, psionics and magic should be distinct and separate, but there are inevitably areas where the two will overlap (in the example above, pyrokinesis is used to create flame effects similar to fireball.) In some cases—the aforementioned pyrokinesis in particular, spell effects will often be used to mimic or to model what a player wishes to accomplish with their abilities.

In general, a power that mimics an existing spell increases the power's DC by the level of the spell being attempted. The power's effect then functions identically to the spell it is mimicking.

Since *fireball* is at its basis a third level spell, and *pyrokinesis* is a basic psionic power, the total DC to create a *fireball* with psionics would be DC 16 (base DC of 13 for a basic power, plus 3 for a third-level spell effect). If the psychic wanted to cast it as though using a fifth level spell slot, the DC would then be 18.

Finally, unless otherwise expressly stated within the description of an individual power, Basic psionic powers cannot mimic spell effects more powerful than half the level of the mentalist, rounded up. That is, a fifth-level mentalist could not create effects higher than third level spells, an eighth-level mentalist up to fifth level spells, etc.

This is especially true in the case of powers that have Advanced versions, such as the case of *mesmerism* and *mind control*. An Advanced power may be used for lesser effects, but at a commensurate higher DC (it still has a minimum DC 15 to activate). This allows for a mentalist who has suffered psychic burn, but has an appropriate Advanced power to still attempt the same effect, with a greater degree of difficulty.

PSYCHIC ATTACK ROLLS

In some cases, usually when a psychic power causes direct, physical harm to an opponent (such as hurling an object with telekinesis, or using pyrokinesis to cast a fire bolt against a living opponent) a power will indicate the necessity for a psychic

attack roll. In this case, instead of an activation check, the psychic will simply make a psionic attack roll using their psionic attack modifier (see the Mentalist character class, above). If the power uses any other ability score, the psychic must first make a standard attribute check to activate the power, and then make a psionic attack roll to strike the target. If the attack succeeds, but the attack roll is below 13 (for basic powers) or 15 (for advanced), the power works, but the psychic still suffers backlash.

AC vs. PSYCHIC ATTACKS

The AC of the target of a psionic attack, for attacks that create physical effects, such as telekinetic attacks, is standard, unless the effect mimics a spell, in which case the effect is subject to the same restrictions as the spell it is mimicking (fireball, for example, doesn't require a roll vs. AC to activate; it goes off based on the spell CL and is then subject to the same restrictions and effects as the spell, and in fact wouldn't require a psychic attack roll; fire bolt, on the other hand, does require a psionic attack roll which substitutes for the activation check).

For effects such as Biokinetic Harm, which deals damage by manipulating the victim's biological processes, AC is determined by adding the victim's Wisdom saving throw bonus to 10 (essentially, this is a Passive Wisdom Save); physical armor bonuses do not apply. As always, the CK is the final arbiter of the target's AC.

RESISTING PSIONIC POWERS

In most cases, an unwilling victim of a psychic power resists with a Wisdom-based saving throw against your psionic save DC. In cases where a psionic power mimics a magic spell effect, the power (once successfully activated via the appropriate Attribute check or Psychic Attack Roll) is subject to the same restrictions, limitations, and resistances as the spell, including associated saving throws.

BASIC PSIONIC POWERS

Listed below are descriptions of the Basic Psionic Powers. These abilities have no prerequisite, and a psionic character can select them any time a new power is available.

BIOKINETIC HEALING (CHA)

Biokinetic healing allows a psychic, with a successful Charisma check, to heal injury or disease in another. So long as the patient is conscious and mobile (i.e. hit points are still above zero) this Charisma check is a standard Attribute check. The amount of damage that may be healed by this ability is 1d4 per every 2 Mentalist levels.

For patients who have been reduced below zero hit points, two Charisma checks must be made; the first stabilizes the patient, and the DC for this check is increased by 2 for each Death Save the patient has failed. Thus, if the patient is currently at 0 hit points and failed 2 Death Saves, the Charisma check to stabilize is at DC 17 (base 13, plus 4 for the two failed saves).

The second is a standard Charisma (psionics) that restores hit points as standard. Once a patient is stabilized, no further stabilization checks need be made to heal additional hit points; all checks heal hit points as standard.

In addition, this ability can restore 1d4 points of attribute

damage if the psychic makes a Charisma check; in this case, the DC is increased by the amount of attribute damage suffered; if a patient has suffered 4 points of attribute damage, the Charisma check to attempt to restore is at DC 17 (Base 13 plus 4 for damage).

Finally, Biokinetic Healing can cure diseases and purge the body of poisons in the same manner as the cure disease and remove poison spells, though the psionic version requires a Charisma (psionics) check as though mimicking the effects of the spell (see “Psionics and Magic,” above).

This ability requires a “laying on of hands”; in other words, the psychic must touch the patient to be healed. Note that Biokinetic healing only works on others, not on the psychic.

CLAIRAUDIENCE (Wis)

Clairaudience is an ability that allows the psychic to hear things far away. Unlike most psychic powers, this ability and its cousin, clairvoyance, are designed to transcend normal senses and step outside of “line of sight.” To use this ability, the psychic must know exactly where his target is, or be intimately familiar with the target (family member, lover, very close friend, etc.), or must have some personal item of the target’s to use as a psychic focus.

This ability is focused upon a living creature, not upon a place, unless used in conjunction with a successful clairvoyance attempt (see below). Using this ability requires an Intelligence (psionics) check with a DC equal to 13 plus 1 per 5 miles of the target. If successful, the psychic can hear as though she were in the room with the subject.

CLAIRVOYANCE (Wis)

Also known as “remote viewing,” clairvoyance allows the psychic to see people, places, and things far from his current location. The DC to use this ability is the same as clairsaudience (see above) but clairvoyance may be focused upon a location or object as well as a person; the rules of familiarity still apply, however, just as with clairsaudience, however. If a psychic makes a successful clairvoyance check, he may use any psychic powers he possesses as though his target were in direct line of sight (including clairsaudience, which requires only a basic DC 13 Intelligence (psionics) check to activate in this case).

Clairvoyance has another use as well, however; the psychic can use it to gain visions of the future. This ability works exactly as a divination or commune spell, but the answers come from within the Arcanist, and require an Intelligence check to activate; simulating a divination spell is DC 17; simulating a commune spell is DC 18.

COMBAT AWARENESS (INT)

In many ways, combat awareness is an extension of the psychic’s basic psionic insight, but geared specifically towards the dangers involved in battle. Activating the ability requires an Intelligence (psionics) check. While this power is active, the psychic uses their psionic attack bonus instead of any normal proficiency and ability score bonuses during combat, for the purposes of attack and defense only.

Put succinctly, instead of adding Strength or Dexterity and Proficiency bonus to attack rolls, the mentalist adds their psionic attack bonus. When determining damage, the mentalist

deals damage equal to the weapon’s damage plus their highest mental ability score bonus. When calculating Armor Class, the Mentalist adds their full psionic attack bonus, plus any armor bonus to 10.

This ability does not affect skill checks, ability checks, or saving throws. Once activated, this power lasts for up to 1 minute, so long as the Mentalist maintains concentration.

Finally, any time a creature attempts to surprise or perform a sneak attack against the psychic while this power is active, the psychic may make a Wisdom saving throw against the attack roll; if the psychic wins, he is not caught off guard and is thus immune to the extra damage from the sneak attack (but may still be struck as a regular attack, if the attack is otherwise successful).

EMPATHIC TRANSMISSION (Cha)

Empathic Transmission lets you project an emotion at an opponent and cause them to feel it. For example, you could cause someone to feel afraid or hopeless, giving you an advantage in combat; alternately, you could cause that suspicious town guardsman to suddenly sympathize with your plight.

Use of this ability requires a full round; it cannot be used while the psychic engages in combat, as it requires focused concentration. Once successfully invoked, the power lasts as long as the psychic concentrates on the victim, who resists with a Wisdom Save.

Emotions that can be invoked with this power are generally divided into the groupings of Easy, Medium, and Hard. Unless otherwise noted, easy emotions have a DC 13 to invoke; medium emotions have a DC 15, and hard emotions have a DC 18. Some possible emotions are listed below; others may be devised by the player or CK as the game goes on. Alternately, the psychic can evoke spell effects (one such effect, confusion, is listed below).

Note that the CK should always roll uses of this power in secret; unless he possesses the Empathy power (see below) the psychic has no way of knowing if he was successful in the use of this power until he observes the target’s behavior.

Easy Emotions:

Suspicion: the target’s attitude is worsened by one step.

Good Will: the target’s attitude is improved by one step.

Trepidation: the target is shaken, suffering a disadvantage on attack rolls, damage rolls, and saving throws.

Medium Emotions:

Amiability: the target’s attitude is improved by two steps.

Discord: the target’s attitude is worsened by two steps.

Fright: the target is frightened, fleeing as well as it can. If unable to flee, the target will attempt to flee at the first opportunity.

Love/Lust: the target is charmed.

Rage: The target enters a blind rage and attacks the nearest creature immediately.

Weariness: the target feels fatigued, suffering 1 level of exhaustion.

Hard Emotions:

Antipathy/Sympathy: per the spell.

Confusion: The target is affected as per the confusion spell. This effect is DC 19.

Hopelessness: The target loses all hope and submits to

simple demands from opponents, such as to surrender or get out. If no foes are present to make demands, there is a 25% chance that the hopeless creature is incapacitated with despair. If the creature remains free to act, there is a 25% chance that it retreats at normal speed.

Nausea: The target is unable to attack, cast spells, concentrate, or do anything else requiring attention or concentration. The target can do nothing on his turn except move at standard speed.

Panic: The target becomes panicked and suffers a -2 morale penalty on all attack rolls, damage rolls, and saving throws, and must flee at the first opportunity. If cornered, the victim will simply cower. Generally, panic involves crying, screaming, begging, and other noisy factors.

EMPATHY (CHA)

Empathy allows you to detect the emotional state of a single creature, gaining insight into the target's mood and attitude. To perform this ability, you must spend an entire round concentrating on the target and make a Charisma (psionics) Check. The target can resist with a Wisdom saving throw. If the roll succeeds, you receive a general description of the target's emotional state. This ability grants the user advantage on all attempts to bluff, intimidate, persuade, or otherwise non-psychically influence the target (this bonus does not apply to the use of empathic transmission.)

MENTAL STUN (WIS)

Activation of this ability is accomplished by making a psychic attack roll. The character fires a blast of psychic energy at his opponent, causing nonlethal damage and potentially stunning his opponent. This ability deals 1d4 points of psychic damage and requires the opponent to make a Wisdom saving throw or be stunned and incapacitated for 1d4 rounds. Victims incapacitated in this manner may attempt a new Wisdom save at the end of each of their turns, ending the effect on themselves with a success.

Repeated uses of this ability against the same victim deal additional damage and increase the amount of time the victim remains incapacitated. Victims incapacitated in this manner may attempt a new Wisdom save at the end of each of their turns, ending the effect on themselves with a success.

MESMERISM (CHA)

Mesmerism requires a Charisma (psionics) check resisted by the target's Wisdom Save. If successful, the psychic can create the effect of any of the following spells: command (DC 14), sleep (DC 14 and affects one creature only, but is not restricted by HD), suggestion (DC 15), hypnotic pattern (DC 16), or other spells and effects which, at the CK's discretion, fall within the overall umbrella of mesmerism; the psychic must declare which effect they are trying to invoke before using this power, and CKs should take care to maintain a difference between mesmerism and empathic transmission in terms of what each can accomplish.

METABOLIC CONTROL (WIS)

The basic use of metabolic control works in an identical fashion to biokinetic heal but works on the psychic rather than on another.

A secondary, albeit just as important, use of this power is the classic "mind over matter." Any time a character with metabolic control is required to make a Constitution saving throw, they may as a reaction activate metabolic control with a Wisdom (psionics) check. If successful, they gain advantage on the Constitution save.

OBFUSCATION (CHA)

Obfuscation is an ability that allows a psychic to move undetected, even when in plain sight or in the middle of a crowd. The psychic makes a Charisma (psionics) check to activate the ability; any who might spot the psychic may attempt a Wisdom saving throw to resist the effect.

While this ability is active, the psychic is able to move completely undetected unless she does something to give herself away (such as attacking an opponent, moving an object in plain sight, etc.)

Note that this power does not actually render targets invisible; it just telepathically convinces anyone looking at the target that it isn't, in fact, there. Thus, the target still may cast a shadow on a sunny day, giving it away.

On the other hand, since this invisibility is based on a form of mind control, successfully obfuscated Mentalists may be invisible even to abilities that normally allow one to see the invisible. In addition, the power is selective; the psionic can choose, for example, to allow her allies to see her while her enemies cannot.

Pass Unnoticed. An alternate use of this power simply allows the psychic to pass unnoticed, rather than unseen; that is, people will remember someone having passed by, but will be completely unable to remember anything about them. The system for doing so is the same as for passing unseen.

Obfuscation in Combat. It is possible to use this ability in combat; in this case the power works similarly to the invisibility spell, including the psychic revealing themselves if they engage in hostile actions as per the spell. After revealing themselves in such a manner, the psychic must use an action to attempt to re-activate obfuscation.

As with other psionic powers, the psychic can attempt to mimic greater invisibility with this power, but this carries a DC 17 to activate.

Obfuscating Another. It is also possible to obfuscate another, but doing so increases the DC by 2, for a total DC of 15. In addition, the recipient must remain within sight of the psychic (who can always see through their own obfuscation). Attempting to obfuscate multiple targets is possible, finally, but increases the DC by 2 per additional person beyond the first. Thus, if the psychic wanted to obfuscate herself and two others, the DC would increase by 4, for a total of 17 (13 for the psychic, and 2 each for the additional two). If the psychic wished to obfuscate three people, none of which were her, she would need to make a DC 19 check (15 for the first, plus 2 each for the additional targets).

Obfuscating an Object. Obfuscating an inanimate object of up to human size is possible as a basic use of this ability. Each additional object (or each additional multiple of roughly human size, or portion thereof) increases the DC by 1. Such objects need not remain within the psychic's line of sight to remain obfuscated, but the psychic must maintain concentration to continue to obfuscate them (see below).

All uses of obfuscation require concentration to maintain,

and if the psychic loses concentration, all obscured targets are visible.

PSYCHIC DEFENSE (Wis)

Psychic defense is a powerful psionic ability that builds a mental wall up to protect the psychic's mind and emotions from intrusion. The psychic may choose to substitute a Wisdom (psionics) check to activate this power for any attribute saving throw that would normally require Intelligence, Charisma, or Wisdom. This ability only works for saving throws, not for skills or other kinds of ability checks. This ability stacks with the standard Mental Resistance ability granted by the Mentalist character class.

PSYCHOMETRY (Int)

Psychometry is also often known as Object Reading. This ability allows a psionic to detect properties, history, and abilities (if any) of any inanimate, nonliving object she touches. In a fantasy game, its most common use is to mimic the first-level spell identify, requiring a DC 14 check as standard for mimicking a first-level spell (Base 13 + 1).

Another use of psychometry is to discover secrets about an item's past. With a successful activation of the power, the Mentalist can divine where the item has been, the ways in which it has used, or even facts about its previous owners. The DC for this test increases by 1 per five years in the past the Mentalist attempts to look. Thus, attempting to divine information about someone who owned the object a century ago must make a DC 33 check. Each successful psychometry check will divine 1d4 pieces of information about the item's past or about a past owner.

PYROKINESIS (Wis)

Pyrokinesis is the destructive ability to control heat and fire. The DC to use this ability depends upon the effect the Mentalist is trying to generate. The effects of any fire-based arcane magical spell can be duplicated by this ability; the DC of these effects is standard; to mimic burning hands, a first-level spell, the DC is 14. Mimicking fireball, a third-level spell, has a base DC of 16, as indicated in Psionics and Magic, above.

Controlling fire in other ways is also possible. Simple effects, such as creating a spark to ignite kindling for a campfire in dry conditions, or lighting a lamp or pipe, have a base DC 13. Moderately difficult effects (the kindling is soaked; a small bonfire needs to be staunches) have a DC 16. More difficult effects can have a DC of anywhere from 20 (engulfing a carriage in flames) to 50 (engulfing an entire building in flames) or greater, at the CK's discretion.

This power is as dangerous to the Mentalist as it is to the target. Any time a Mentalist fails a roll to activate a power, regardless of whether they would normally suffer psychic burn, the ability turns back upon him, dealing 1d6 damage per DC of the attempt above 13 (DC 13 effects deal no damage; the backlash just causes a minor, small, but painful burn). The Mentalist may make a Constitution save against their own psionic save DC for half damage.

Any effect that mimics a spell which would normally require a ranged or touch spell attack (fire bolt, for example), requires a psionic attack roll instead of a psionic activation roll.

SPIRIT MEDIUM (Wis)

Spirit mediums possess the ability to sense, see, and communicate with the spirits of the dead. Mediums are also called spiritualists. This ability can present challenges to many games—after all, if a character can speak to the dead, they can instantly solve murders. To that end, it's suggested that Castle Keepers set certain restrictions on its use, these based on the laws of nature (or supernature, as the case may be).

Rule the first. The dead are forbidden from speaking about the afterlife. Any information a spirit attempts to provide about what lies beyond death comes out as garbled nonsense.

Rule the second. The dead cannot remember anything that happened for at least an hour leading up to their death, and the process of becoming a conscious spirit always takes long enough that the dead person is well established at the morgue or in the ground before they realize they are separate from their body. While they may have vague impressions about what happened to them before death, they won't be able to provide concrete answers. They may, however, be able to provide clues based on these impressions that can lead investigators to help them find the cause of their own death.

As with other psychic powers, this ability can be used to mimic a broad range of spell effects, with the DC of the Wisdom Check equal to the spell level of the effect. Detecting the presence of spirits is a basic check. Seeing spirits increases the DC by 1 and communicating with them, increases the DC by 2.

However, spirit medium abilities are strictly limited to sensing and communicating with the dead; they may not summon, command, channel or control the dead; this is the purview of the advanced necromancy power. The extent of their control over a spirit should be limited to forcing the spirit to answer questions put to it by allowing the spirit a Wisdom saving throw to resist.

The danger of mediumship is that a failed roll not only results in psychic burn, it potentially (at the CK's discretion) opens the medium up to possession, assault, or other unpleasantness by the spirit in question.

TELEKINESIS (Int or Wis)

Telekinesis, as most everyone knows, is the ability to move objects with the mind. The basic functionality of TK is one of the simpler psionic manifestations. The Mentalist makes a standard Intelligence (psionics) check; the result is his telekinetic strength, functioning exactly as though it were the character's Strength attribute for purposes of using his telekinesis. Thus, a character who rolls Intelligence (psionics) and achieves a result of 15 can with his TK move any object that could be moved by a character with a strength of 15. It is possible for a character to use telekinesis to wield a weapon in combat; however, use of this ability requires maintaining concentration, and uses a psionic attack roll instead of an Intelligence (psionics) check. Hurling an object at an opponent as a ranged attack also requires a psionic attack roll instead of an Intelligence (psionics) roll.

TELEPATHIC COMMUNICATION (Int)

This ability allows the Mentalist to send messages via telepathy. It does not allow the reception of return messages. Sending a message requires nothing more than an Intelligence

(psionics) check; unwilling recipients resist with a Wisdom save. Sending thoughts to multiple subjects increases the DC by 1 per mind after the first, and is not discretionary; all linked minds will hear all thoughts transmitted by the psychic. Maintaining this power requires concentration.

TELEPATHIC PROBE (Wis)

Telepathic probe is, quite simply, mind reading. It is this ability, in conjunction with Telepathic Communication, that allows a Mentalist to conduct two-way psychic conversations; using this ability to receive thoughts projected from friends requires a Wisdom (psionics) check with a DC 13 plus 1 per willing mind after the first (opening communication with 4 people requires a DC 16 check), and requires concentration to maintain.

It is also possible to read unwilling or unsuspecting minds with this power, though this is a bit more difficult. Gleaning immediate surface thoughts are the easiest; this requires a Wisdom (psionics) check, with unwilling targets permitted a Wisdom saving throw.

Attempting to go deeper is more difficult; attempting to read the mind of a target in order to learn secrets grants the target a saving throw at advantage. Going even deeper, to probe for the roots of phobias, childhood trauma, or similarly blocked memories might impose disadvantage on the Wisdom (psionics) check to read the target, as well as granting advantage on the save. At the CK's discretion, digging that deeply could also carry other consequences such as exhaustion, psychic damage, incapacitation or other effects.

ADVANCED PSIONIC POWERS

The abilities below may not be selected before the Mentalist reaches ninth level. In addition, each ability has prerequisite powers that must first be possessed before the advanced version is selected.

BIOKINETIC HARM (Wis)

Prerequisites: Mental Stun, Biokinetic Heal

Biokinetic harm is, quite simply, the ability to hurt someone through manipulating their body. Heart attacks, hemorrhages, lesions, contusions, all of these can be accomplished by the psychic with this brutal power. All uses of this ability are performed with a psychic attack roll against the target's psychic AC. A successful strike causes the victim to suffer 3d10 points of damage. This damage can be psychic or necrotic, at the discretion of the psychic. For each +1 added to the DC of the check, an additional 1d10 damage is dealt.

Another use of this power is to cause temporary ability damage to a victim, though this is more difficult. A psychic attack is made as above, but victims of this attack are entitled to a Wisdom saving throw at advantage, suffering no damage on a success. A successful attack reduces an attribute of the psychic's choosing by 1d4 points. Abilities reduced in this manner are restored after the victim completes a long rest.

More powerful effects may be possible; a psychic could, for example, attempt to mimic the effects of spells such as contagion, divine word, power word or harm, but the consequences of such uses are always at the discretion of the CK—a failed check on contagion, for example, could result in the psychic suffering the effects instead of the target, and the risks of a failed power word: kill should be quite obvious.

EMPATHIC BOND (Cha)

Prerequisites: Empathy, Empathic Transmission

This ability allows you to establish an empathic rapport between yourself and another thinking creature. Establishing this rapport requires ten minutes of total concentration from both the psychic and the recipient of the bond. At the end of ten minutes, the psychic makes a Charisma (psionics) check. If successful, the bond is created for a duration of 2d4 + the psychic's Charisma modifier in hours and requires concentration to maintain. It has no maximum range; the shared bond can be felt across opposite ends of the world.

It is possible to create a bond with more than one person simultaneously; for each person after the first added, the DC increases by 1.

While the bond is in effect, the joined parties can sense each other's emotional state, and general direction towards one another, as well as perceive the general distance separating you (very near, far, hundreds of miles, thousands of miles, etc.).

It is also possible to establish a permanent rapport between two willing individuals. This requires a full day's concentration, a successful Charisma (psionics) check, and the permanent sacrifice of 1 point of Charisma by both the psychic and the target.

MIND CONTROL (Cha)

Prerequisites: Mesmerism, Empathic Transmission

By making a Charisma (psionics) check at the appropriate DC, followed by a Psychic Attack Roll against the victim's psychic AC, the psionic can force another to do their bidding. Most commonly, this ability is used to mimic the effects of the dominate beast (DC 19), dominate person (DC 20), or dominate monster (DC 23) spells. Targets are permitted a saving throw as though being affected by the spell chosen.

NECROMANCY (Cha)

Prerequisite: Spirit Medium, Telepathic Probe

If being a spirit medium permits one to sense, see and communicate with the spirits of the dead, a true necromancer can actively summon and control such entities, whether benign or malign. The most common use of necromancy is to perform a séance, wherein a deceased spirit is invited into the psychic's body to speak and act through them. It is worth noting that in most settings the term "necromancy" will carry distinct negative connotations, so most necromancers will refer to themselves as advanced mediums or channelers.

Actively channeling a spirit into one's body is a DC 15 effect, and if the spirit chooses not to depart at the end of the séance, the medium must succeed at a Charisma save to force the spirit out. The DC for this save is equal to 8 + spirit's charisma bonus + spirit's proficiency bonus. If the spirit's Challenge Rating is higher than the mentalist's level, the save is made at disadvantage.

Summoning spirits (including incorporeal undead and angelic or demonic entities) is possible, with the DC equal to 10 plus the spirit's Challenge Rating. Goodly spirits of the dead that have already moved on to their final reward (or those spirits which have somehow been utterly destroyed or trapped) cannot be forcibly summoned; they are beyond the reach of the psychic to summon.

While a spirit is within the necromancer's body, and provided

that the necromancer remains in control, they may access the spirit's knowledge, memories, and even potentially some of its abilities, including telekinesis and a range of other psychic powers. The specific abilities and knowledge available are at the discretion of the Castle Keeper, but should include any supernatural powers the spirit possesses, according to its listing in the Fifth Edition Manual of Monsters. If the spirit attempts to deny access to these abilities, it is entitled to a Wisdom save against the psychic's save DC to resist.

Other effects are possible at the discretion of the CK and player; use these as an example, and any similar spell effects as a baseline for determining check DC. As with spirit mediumship, the danger of necromancy is that a failed roll not only results in psychic burn, it potentially (at the CK's discretion) opens the medium up to possession, assault, or other unpleasantness by the spirit in question.

Exorcism. Exorcisms are possible by medium. For every ten minutes of ritual, the medium must make a psychic attack roll against the spirit's psychic AC. Success deals 3d10 damage to the spirit. The spirit is entitled to a Wisdom saving throw. If it succeeds, it suffers half damage and the medium's Charisma score is reduced by 1d4 points. The psychic's Charisma is restored to normal after the medium completes a long rest. However, if the medium rests before driving the spirit out, it too recovers, requiring the entire process to start over.

If the invading spirit reaches zero hit points, they are cast out and dismissed to the realms of the dead. If the medium's Charisma is reduced to zero, they are incapacitated with despair, utterly broken and will never drive out the spirit. At the CK's option, at this point the spirit can attempt to possess the medium.

Other effects are possible with this ability, including mimicking spells such as dispel evil and good, and banishment, though these generally only apply to spirits that have a corporeal form or can at least be seen—a possessing entity within the body of a victim, for example, cannot be banished, as the spirit itself cannot be seen, and must be exorcised.

TELEPATHIC BOND (Wis)

Prerequisites: Telepathic Communication, Telepathic Probe

As empathic bond is with emotions, this ability is with thoughts. The requirements are identical, but all rolls are based on Wisdom, rather than Charisma, and as long as the characters are bound, they know everything there is to know about one another, including one's deepest, darkest secrets. This is an extremely personal ability, and most Mentalists only use it upon those they trust and care for the most. Characters bound by this ability are constantly and continually aware of what each other is thinking, no matter how far apart they are, so they generally know exactly what is going on with each other at any given time; however, without a shared empathic bond (see that power for details) they don't experience the emotions of one another.

Two characters bound in this manner can call upon the knowledge and experience of one another, allowing each other to mimic intuition-based class abilities possessed by either, though any class abilities not possessed by the user require an Intelligence check at disadvantage to use.

Magical and spell knowledge is never shared in this manner, however, as calling upon the spells of a friend would deplete that

friend's reserves (use their spell slots) for the day and would still require the psychic to have access to the proper components (if any) and a deep understanding of the complex formulae involved in spellcasting; something a psionic doesn't possess, even with a telepathic bond.

In general, any skills or abilities that are based on physical attributes (Strength, Dexterity, or Constitution) are not transferred, as these require muscle memory as much as they do knowledge. Only non-magical skills and abilities based upon Intelligence, Wisdom, or Charisma can be shared.

For example, James is joined to his raider friend, Alex, who is not currently with the party. The party needs to attempt to track a bugbear through the wilderness. James can call upon Alex's Wisdom (Survival) ability, using his own Wisdom, but at disadvantage.

A secondary use of this ability is to establish full, 2-way telepathic communication, both transmitting and receiving messages with anyone they choose to include, within line of sight. A formal bond is not required to establish such communication; a Wisdom (psionics) check at DC 15 plus one per mind after the first establishes the communication link, but maintaining it does require concentration. Such communication is also discretionary; any who are linked can send a message to one person within the communication web without others hearing it.

TELEKINETIC DEFENSE (Int)

Prerequisites: Telekinesis, Psychic Defense

Telekinetic Defense allows the user to manipulate the kinetic energy in the air surrounding himself or another, to the end of making the target harder to hit in combat. In effect, he creates an area of mild chaos in the air surrounding his body, making weapons go astray as they target him. In game terms, the character declares the AC bonus he wishes to add to a target; the DC to activate this ability is equal to 15 plus double this bonus. The ability can be activated as a reaction, lasting for one round, or it can be maintained, requiring concentration.

Another use of this power, albeit a far more difficult one, is that of creating a telekinetic barrier. By making an Intelligence Check at CL 10, the psychic creates an immobile wall of force that covers up to a 10'x10' area, providing total cover from attacks coming from the direction of the wall from either side (it is in every way a literal wall of force). Any creatures attempting to move through the wall must make a Strength Check against the psychic's Save DC. Failure indicates they have been repulsed. This ability requires an action to enact, and concentration to maintain.

TELEMAGRY (Cha)

Prerequisites: Obfuscation, Mesmerism

This ability, an advanced form of Obfuscation, allows the Mentalist to create illusions in the minds of her victims, so that she can appear as someone else, or fool the senses of the onlooker in another way. In this manner, the psychic can mimic the effects of the spell Alter Self or most other illusion spells. Alternately, she can choose to make the victim believe something that isn't quite true; i.e. a copper piece is actually a platinum piece, or a paper napkin made of silk. Doing so requires a psychic attack roll.

APPENDIX F: ADDING 5E TO C&C

INTRODUCTION

Something that may come as a surprise to both Fifth Edition players and **Castles & Crusades** players alike is that the two games are not entirely dissimilar, in a way that goes beyond simply them sharing the same d20-based-OGD-Fantasy roots. With the right options chosen from the **Castle Keeper's Guide**, you can construct a version of C&C that's very much akin to Fifth Edition.

Both systems are based on the same core six ability scores, and both use the same general approach to task resolution. Both are entirely predicated around the idea of attribute checks, though the Fifth Edition rules use a flat Difficulty Class with the roll using the ability bonus and proficiency bonus (if proficient), while C&C uses a Challenge Class consisting of a Challenge Base of 12 or 18, added to a Challenge Level, usually of 1-10. The roll uses the character's level and ability bonus.

In some ways the C&C version applies a concept similar to proficiency bonus in the idea of Prime Attributes, which is what sets the Challenge Base.

Since the two systems are so similar, it's actually quite easy to adopt some of the more interesting parts of a 5e game into your C&C game. The object, then, of this player's guide, is to provide some utility for **Castles & Crusades** players who pick it up.

Please note that the guidelines herein are just that: rough guidelines. Some will import more smoothly than others, while some will require more work. After all, while they are compatible at a base level, the 5e rules and the SIEGE Engine are two different games.

We hope you find these suggestions useful, and once more, we feel it important to note that this in no way reflects a move towards 5e or a move away from our beloved house system; the only goal is to continually provide you with the best in new options and ideas to spice up your campaign.

ADVANTAGE AND DISADVANTAGE

One of the most celebrated parts of the Fifth Edition rules set is the idea of Advantage and Disadvantage. Designed to streamline the game significantly, it removes a laundry list of incremental bonuses with an easy "add a die" mechanic.

The idea is simple: if some situation places you in an advantageous position in combat or a task—you have the high ground, the enemy doesn't see you coming, or you've got the perfect tool for the job—you roll 2d20 instead of 1, and keep the higher of the two rolls.

Conversely, if a circumstance exists that puts you in a problematic position (your enemy has the high ground, you're getting attacked from the back, your lock picks just snapped!) you roll 2d20, and keep the lower of the two rolls.

Characters can never have multiple advantages or multiple disadvantages—you never roll more than 2d20. Multiple situations resulting in advantage and disadvantage cancel each other out, until there is only one (or none) left.

Implementing this idea in a C&C game is very straightforward—just drop it in. Whenever a circumstance or item would give a character a +2 or greater benefit, it instead

grants advantage on a check. Likewise, any penalty of -2 or greater translates into disadvantage.

As a side-note, the math actually translates to +5, but as advantage applies to all benefits, whether +2 or +10, and disadvantage to all penalties, it balances out in the end.

INSPIRATION

Inspiration is a means by which characters can take control of their circumstances to a degree. Whenever a character does something that is incredibly heroic, very much in character, or is just entertaining to those at the table, the CK can grant them inspiration.

You can spend inspiration to gain advantage on any die roll. You can also give your inspiration to another to grant them advantage, though you must explain what you're doing to inspire them. By the core rules, no character can have multiple "inspirations." You either have inspiration, or you don't.

Again, inspiration is as simple as dropping it in. You could even, for example, adopt inspiration as the only means by which advantage is had in game and not adopt the inspiration rules as a whole.

Alternately, there is an optional system in this book for Inspiration Points (see **Chapter 3: Variant Rules**), which work similar to the Fate Points found in our **Amazing Adventures** role playing game.

SKILLS

Skills in the Fifth Edition rules set have been heavily streamlined from past iterations of the rules set. In this version of the game, you simply have "proficiency" in a number of skills, and your proficiency bonus (an incremental increase each character gains) is then added to ability checks you make with that skill. While skills are generally attached to a specific skill, they can be used with other skills, at the option of the GM (CK, in C&C terms).

The skills in a standard Fifth Edition Game (and their associated attributes) are:

Strength

Athletics

Dexterity

Acrobatics

Sleight of Hand

Stealth

Intelligence

Arcana

History

Investigation

Nature

Religion

Wisdom

Animal Handling

Insight

Medicine

Perception

Survival

Charisma

Deception
Intimidation
Performance
Persuasion

There are no skills associated with Constitution. These skills are generally self-explanatory, and we won't get into detailed descriptions of each in this appendix.

HOW SKILLS WORK

In a Fifth Edition game, a skill check is an ability check—that's easy enough, and works right in line with C&C. The trick, however, is twofold: first, how many skills does a character get, and second, how do we deal with the fact that proficiency bonuses don't exist in C&C?

The answer is two-fold. Characters gain skills based on their character class. Each class is listed below with the number of skills they gain in game.

Class	Skills
Assassin	4
Barbarian	2
Bard	3
Cleric	2
Druid	2
Fighter	2
Illusionist	2
Knight	2
Monk	2
Paladin	2
Ranger	3
Rogue	4
Wizard	2

In the core Fifth Edition rules, each class is also restricted in the list of skills from which they may choose. You can, if you like, adopt these lists (there are plenty of places online to find the **Systems Reference Document**), or you can open it up, allowing a broad range of skills to be available at the CK's discretion.

Each skill adds +2 to a given ability check when the skill is used. At levels 5, 9, 13 and 17, this bonus increases by one, becoming +3 at level 5, up to +6 at level 17.

In no way should a Fifth Edition skill allow a player to replicate a class ability. If nothing else, it's important to remember that when doing something that's in the purview of another class, you do not add your level to a check.

Thus, even if a Fighter takes the Stealth skill, while he gains the +2 to his Dexterity (stealth) checks at first level, he will still not add his level to the check, as it's still the purview of the Thief, Assassin and Ranger, whereas if one of these classes takes the Stealth skill, they will gain the +2 and still add their level to the check.

The sole exception to this is Perception; when taken by a class other than the assassin or rogue, level will never be added to a Perception check involving listening, but it does apply to the other senses.

In the end, if a skill mimics a class ability, it provides the skill bonus, but the PC doesn't get to add their level, unless they're a member of the class with the ability.

TOOL KITS

Tool kits, in Fifth Edition, are a sort of addendum to skills. Some things grant proficiency for a set of tools instead of an actual skill. Blacksmithing, for example, is represented by proficiency with blacksmith's tools. Lock picking is represented by proficiency with thieves' tools. If you adopt this idea, tool kits work identically to skills, and a player can choose to be proficient with a tool kit instead of a skill as one of their picks.

The same restrictions apply to tool kits as skills, regarding mimicking another class' ability. For example, a fighter gains proficiency with thieves' tools, they still aren't going to be as good as a rogue. The fighter gets the skill bonus, but not their level. The rogue gets the skill bonus and their level.

The general list of tool kits (and class restrictions for C&C) are as follows:

- Artisan's Tools (choose a specific craft)
- Disguise Kit (only assassins, bards and rogues add level to this tool)
- Forgery Kit (only bards and rogues add level to this tool)
- Gaming Set (choose a game)
- Herbalism Kit (only rangers and druids add level to this tool)
- Musical Instrument (select one; only bards add level to this tool)
- Navigator's Tools
- Poisoner's Kit (only assassins and druids add level to this tool)
- Thieves' Tools (only assassins and thieves add level to this tool)

BACKGROUNDS

Backgrounds are another fun element of Fifth Edition that are very straightforward and largely flavor-based. Again, they can be simply dropped right into a **Castles & Crusades** game with no changes needed.

Backgrounds also add another interesting associated element: the idea of Personality Traits, Ideals, Bonds, and Flaws. Each background listed in the **Player's Handbook Fifth Edition** has a list of suggested traits, ideals, bonds and flaws associated with that background, but they're by no means exhaustive.

The idea is that a character's background determines who they are and where they came from. Were they a postulant in a monastery? Were they a wanderer in the wild lands? Are they a cast-out noble? The **Player's Handbook for Fifth Edition** lists a number of these, but you can also make up your own.

A background provides several things in game:

First, you gain four "slots" split among extra tools, skills and languages, which are related to your background. You might gain a skill, a tool, and two languages. You might gain two skills and two tools. The key is that they are connected to your background.

Second, you will get a small equipment pack consisting of 5 or 6 items, again, which are connected to your background. These should be small essentials, but it's left to the CK's discretion.

If you're not using the skill system, feel free to ignore the in-game advantages, or modify them so that they provide some other C&C-appropriate benefit based on where you came from.

TRAITS, IDEALS, BONDS AND FLAWS

After you choose your background, choose two personality traits for your character, which define their major quirks. Then choose one each for an ideal, a bond, and a flaw.

Your ideal is what you believe. It's usually related in some way to your alignment. It could be something like honor, redemption, fairness, respect, responsibility, or anything along those lines. Then define it. Do you believe in the greater good, that it's everyone's duty to stand up for what's right, no matter the personal cost, or that the needs of the many....?

Your bond is what ties you to this world. Is it a family member? Is it your hometown? Is it someone to whom you owe a debt?

Finally, your flaw is just that: your character's fatal personality flaw. Are you greedy? A sucker for a pretty face? Can you not resist a dare?

These have no real effect in game, but are a great way to quickly define your character without spending days writing pages of notes. If you're using the Inspiration rules, however, they can be a means by which your character gains inspiration, by playing into their character traits, bonds, ideals, flaws and background.

ABILITY BUMPS

In the Fifth Edition rules, for every four levels, the character can increase any one ability score by 2 points, or any two ability scores by 1 point each. Doing so in your **Castles & Crusades** game will raise the power level of your game incrementally, but will also create very dynamic character growth as your heroes pursue balancing out their weaknesses and maximizing their Primary Attributes for the greatest effect.

FEATS

Oh, no! It's the dirty word! Feats were both one of the most popular and one of the most roundly reviled part of the third edition of the game. In the Fifth Edition, however, they're somewhat different. First of all, characters don't build up a laundry list of them. Second, they're only gained every four levels (and as an option in that game, in lieu of an ability bump). Finally, they provide a specific suite of benefits instead of a ton of incremental benefits you'll need to track.

Much like inspiration and backgrounds, feats can really be dropped right into your **Castles & Crusades** game.

The **Castle Keeper's Guide** already introduces a concept similar to the old version of Feats, with Player Advantages. Feats can easily be used in the same manner; it is suggested that a feat be awarded either as a special boon for some aspect of role playing which the CK feels should net an award, but something outside of normal level advancement.

Alternately, feats can be made available to all players, perhaps awarding one every four to five levels. In the core fifth edition rules, feats can be taken every four levels, in lieu of an ability score bump. If using ability bumps (above), you could do the same. You could also simply award a Feat or Player Advantage at levels 4, 8, 12, 16 and 20.

CHARACTER PATHS

Character paths are some of the most interesting aspects of the Fifth edition rules. They provide a means of character customization that represents your choice to follow a certain path in your career. A fighter, for example, might choose to be a champion, a paragon of weapons and arms, or a mystical warrior.

Most heroes make a choice at third level, with certain exceptions: Clerics choose their "domain" at first level, and Wizards choose an "arcane tradition" at first level for example.

Dropping character paths into your C&C games isn't much more difficult than using them as-written, especially if you adopt the skills system and advantage/disadvantage system herein. If you're not using those subsystems, you may have to do a bit of tweaking—any ability that grants advantage should instead grant a +5 bonus to applicable checks, and any ability that grants a skill or tool proficiency, instead grants a +2 bonus to any attribute checks that fall under that umbrella.

Character paths can be a neat way of ensuring that your heroes never know what they're getting when they encounter an NPC rogue, paladin or the like.

C&C CLASSES WITHOUT 5E VERSIONS

The real problem with incorporating paths are the heroes that don't exist in C&C. If using paths, the Assassin, Knight and Illusionist classes should be removed. The Assassin and Illusionist should be replaced with their appropriate Rogue and Wizard archetype and arcane tradition, respectively. The Knight is essentially a Paladin or Fighter with an appropriate military or noble background (though in one of the 5e sourcebooks, there is a classic "cavalier" fighter archetype that suits the knight very well).

THE QUESTION OF SPELL SCHOOLS

In the case of the Illusionist, specifically, this does remove a number of spells from the equation. You could simply say that a wizard who chooses the Illusionist arcane tradition gains the C&C illusionist spell lists instead of the standard wizard spells. In addition, C&C doesn't make a large issue of spell schools; many spells in the **Castles & Crusades Player's Handbook** don't even list spell schools. Again, however, your 5e books will provide an easy resource—most spells in the C&C books have a mirror in the 5e books, which will tell you which school the spell is. Those that don't have an equivalent, should be easy enough to work out. In general, the guidelines are as follows:

Spell School	What It Does
Abjuration	Defense, banishment, protection
Conjuration	Summoning or creating something from nothing
Divination	Knowledge, senses, and information
Enchantment	Controls minds, beguile others
Evocation	Create elemental effects and harness energy directly
Illusion	Dazzle senses, befuddle the mind, create trickery
Necromancy	Manipulate and control the circle of life, death and undeath
Transmutation	Change the physical makeup or nature of something

Alternately, see our **Player's Guide to the Hallowed Oracle**, where we list every spell in **Castles & Crusades** and the school to which it belongs, as well as several new character classes,

races and options for your C&C games, and another campaign setting in which to set your campaigns!

ABILITIES THAT DON'T EXIST IN C&C

Finally, it's important to note that many classes in the Fifth Edition rules have spell casting progressions which their C&C counterparts do not possess. These include bards, paladins, and rangers. If a given character path alters the spell list of the hero, then your character should gain spellcasting as part of their class at that time, beginning their spell progression as though they were level 1. Otherwise, the C&C class remains unchanged in its access to magic.

The same goes for any class whose path improves upon base abilities which are not base abilities for their C&C counterpart. Bards, for example, who take the College of Lore, gain additional uses to their Bardic Inspiration die. Since bards don't have these dice in C&C, they gain bardic inspiration dice for purposes of using those abilities only (not for their base 5e use).

CONVERTING DC TO CL

When you want to use a 5e adventure module or campaign with the C&C rules, it's important to be able to convert creatures and rules. The core of this is figuring out how to convert a 5e DC to a C&C CL.

The answer to this would appear to be quite simple: since 10 is the base DC in the 5e rules, simply subtract 10 from the DC and that's your CL, right? Unfortunately, 5e doesn't scale exactly the same as C&C does, so that doesn't work perfectly.

Why is this? Whereas in C&C, a hero's ability to succeed at an ability check advances incrementally at +1 per level, in 5e, they begin at +2 and advance by 1 at levels 5, 9, 13 and 17. Thus, by 20th level, a C&C character is adding +20 to every ability score roll, while a 5e character is adding +6.

Once again, however, it gets slightly more complex. C&C characters never increase their ability scores, while 5e heroes do so roughly every four levels. It's theoretically possible, by 20th level, for a 5e character to have an attribute at 30, for a +10

modifier. Now, that being said, this is highly unlikely, and it's far more likely to have a hero with a high attribute somewhere in the range of around 23-25, for a +6 or +7 modifier by 20th level.

Such characters, then, would be adding +13 to their rolls, as compared to a C&C hero with an ability score of 18, who would be adding +23 to their rolls at 20th level.

As with any conversion of this sort, it's best to play it fast and loose and rely upon rough guidelines. While there may well be a mathematical algorithm to calculate the exact conversion curve, other assumptions between the games are also like to skew the results.

Thus, for a rough guideline to convert DC to CL, see the following table:

DC	CL
10	0
11-13	1-3
14-15	4-7
16-17	8-9
18-20	10-12
21-25	15
26-30	20

Alternately, the **Fifth Edition Monster Manual** and **Game Master's Guide** both have sections on monsters by challenge rating, and the associated tables give "save DCs" for monsters at various levels. These save DCs can be applied to an average check appropriate to a given level of character.

CONVERTING MONSTERS FROM 5E TO C&C

The simplest way to convert a monster from the 5e rules set to C&C is, quite simply, to swap it out with the closest C&C version you have. A goblin is a goblin and an orc is an orc, after all. For monsters that don't have an exact mirror or close approximation in C&C, simply look at the monster's statistics. Change the ability bonuses listed to those on the C&C scale.

Ignore the attack and proficiency bonuses listed, and replace them with the monster's hit dice. Most special abilities should translate over directly, or at least will be well defined enough that you can work out how they'll work in the C&C ability check system as opposed to the 5e version.

Make the best judgment you can regarding the monster's saves—for some it'll be obvious whether they're Physical, Mental or Both. For others you'll need to simply make a call and go with it. You could choose, if the monster has saving throw scores listed, to treat those specific saves as Primes for the monster. Otherwise, just make the call and move on, remembering that it's fairly rare for a monster to have all saves be Prime.

In general, converting a monster from 5e to C&C is easier than the other way around—5e monsters, after all, give more information per creature than C&C monster stat blocks do!

Alternately, you really can simply use the 5e stats as written and just roll with it (pun intended)! Designate two ability scores from those listed to be Primes, and you've got everything else you need right there. While this may result in monsters being somewhat more powerful in some ways than they would be in C&C, it should still be workable—lower proficiency bonuses offset higher ability score bonuses, and most 5e monsters will have lower AC ratings than C&C counterparts.



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